

Christianity's Slow Revolution
in Northern France:
The Religious Transformation of the Medieval
Countryside in the Yvelines (AD 350-1300)

Volume 1

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By

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Abstract

Title: Christianity's Slow Revolution in Northern France: The Religious Transformation of the Medieval Countryside in the Yvelines (AD 350-1300)

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This thesis identifies the archaeological and non-archaeological signatures of rural Christianization in the French department of the Yvelines. It questions the roots of Christianization from the influence of *villae* and Gallo-Roman cult sites to settlement development, and Gallo-Roman and early medieval necropoleis; it also identifies patterns, ruptures, continuities, and discontinuities as well as historical sequences of Christianization after Antiquity. I have created maps for each step to analyze spatial patterns and determine blank spots in the distribution map; this exercise also allows the identification of potential early churches. The thesis further discusses the role of monasteries across the early medieval to medieval periods as well as their influence on settlement development, and questions parish growth and parish networks. Special attention is paid to less well-researched areas such as *prieurés-cures*, proprietary churches, and leprosaria. I also explore the main players of early and continued Christianization – lords, saints, and bishops, but without neglecting the ‘ordinary’ people. Finally, this thesis identifies gaps in the current research on rural Christianization in Gaul/France, and debates the processes, character, and significance of late and slow Christianization.

These research questions are examined with the help of an extensive Gazetteer of sites which includes published archaeological and historical data.

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"I may not have gone where I intended to go, but I think I have ended up where I needed to be." Douglas Adams, *The Long Dark Tea-Time of the Soul*

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List of Abbreviations

CAR	Carolingian
CCSL	Corpus Christianorum Series Latina
CE	Capitula episcoporum
CG	Concilia antiqua Galliae
CNAU	Centre national d'archéologie urbaine
CNRS	Centre national de la recherche scientifique
CRF	Capitularia regum Francorum
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
CTh.	Imperatoris Theodosii Codex (Codex Theodosianus)
Ep.	Epistle
EPI	Etablissement public interdépartemental
Gaaf	Groupe d'anthropologie et d'archéologie funéraire
GR	Gallo-Roman
<i>Hist. Eccl.</i>	Historia Ecclesiastica
INRAP	Institut national de recherches archéologiques préventives
MED	Medieval
MER	Merovingian
<i>Nat.Hist.</i>	Natural History
RSB	Rule of Saint Benedict
SA	Service archéologique
SADY	Service archéologique départemental des Yvelines

PART I – AIMS AND METHODS

CHAPTER 1 - INTRODUCTION

1.1 Research Aims and Objectives

1.1.1 Past Christianization studies

The Christianization of the ancient world had far-reaching consequences for our history and remains a major topic of research in many countries. In France, but also more widely, studies of urban Christianization have been prominent, but few specialized studies exist on rural Christianization and most of these cover large areas or are too general to provide clear or coherent pictures. This thesis explores a specific part of late Roman Gallia and early medieval Francia and questions not just the roots of change in Late Antiquity, but extends discussion into the late Middle Ages, in order to track the full evolution of the rural Christian landscape and to observe sites, places, owners and trends.

Studies of urban Christianization dominated: for France, most prominent is a major series (15 volumes) on *La topographie chrétienne des cités de la Gaule des origines au milieu du VIIIe siècle* which was published by some 20 researchers directed by Gauthier and Picard between 1986 and 2007. Results remain relevant but the early volumes need to be updated following new archaeological discoveries (Beaujard 2010). A valuable recent volume (XVI, 1 and 2), edited by Prévot, Gaillard and Gauthier (2014), summarizes research up to 2012 (*Quarante ans d'enquête, 1972-2012*). An inventory of mostly urban architectural and archaeological sites can be found in the collection *Le premiers monuments chrétiens de la France* (ed. by Duval); volumes 2 (1996) and 3 (1998) relate to my study zone.

This emphasis on urban Christianization reflects the better investigated early Christian monuments of these towns traced by urban archaeology. But it is also a reflection of wider academic research interests. Indeed, the study of urban topographic change (key collections include Rich (ed.) 1992; Lepelley (ed.) 1996; Christie and Loseby (eds) 1996; Brogiolo and Ward-Perkins (eds) 1999; Brogiolo et al. (eds) 2000) has long dominated research on Late Antiquity. Lately, the interest has turned to ritual and religious practices in an urban context (Busine (ed.) 2015; Kalleres 2015; Latham 2019). The volume edited by Lavan and Bowden (2003) on *Theory and Practice in Late*

Antique Archaeology includes no articles on the countryside, although a specific volume was published just one year later (Bowden et al. (eds) 2004). Arguably, a shift in research priorities appears after the year 2000: in 2001, Burns and Eadie edited *Urban Centers and Rural Contexts in Late Antiquity*, and in 2004, Christie published a collection of articles on *Landscapes of Change*, to name only two publications. An interesting twist is provided by a study of the environmental history of Late Antiquity (Izdebski and Mulryan (eds) 2019).

In France, a first relevant conference took place in 1993 (Lepelley (ed.) 1996, *La fin de la cité antique et le début de la cité médiévale: de la fin du IIIe siècle à l'avènement de Charlemagne*) which contains a study by Beaujard on the role of the bishop. The publication of a 2007 conference (*Archéologie du village, archéologie dans le village dans le nord de la France, Ve – XIIIe siècles*) finally came out in 2013 (Mahé-Hourlier and Poignant (eds) 2013); Willot et al. discuss the transformation of a monastic estate into an early medieval village. Peytremann (2010, 111-114) has reviewed the past 30 years of French archaeological research on early medieval rural sites. The first typology of rural sites between the 4th and 12th century in northern France has also been developed by Peytremann (2003). In 2017 and 2018, Reddé (ed.) published results from a multidisciplinary research project called *Rurland*, which focused on the countryside in north-eastern Roman Gaul from the Late Iron Age up until the late 5th century AD. The project includes studies of the Ile-de-France region.

This change of interests owes much to recent discoveries by rescue archaeology notably in road-building and rural village growth. For example, rescue archaeologists have either evaluated or excavated more than 4,000 ha of land in Ile-de-France between 2011 and 2017 in a mostly non-urban context (Table 1.1).

But while we can see more studies on rural issues for Roman Gaul, specialized studies of late antique rural *Christianization* are limited. In 1994, an international conference discussed rural Christianization in Europe (Massaut and Henneau (eds) 1996); however, the volume has been criticized for its lack of a synthesis and the absence of a unified terminology (Matz 1997, 158). The most recent overview of the urban and rural Christianization of Gaul is by Lefebvre (2019). The fate of rural temples, and culture and religion in Gaul has formed the subject of a number of publications (Caseau 2004; Goodman 2011; Guyon 2006; Hen 1995; Humphries 1998; Knight 2007; Lavan and Mulryan (eds) 2011; Loseby 2002; Moreira 2000; Reynaud 1999; Wallace-Hadrill

1983); Schneider (2014) has analyzed early rural churches (5th-8th c.), and Bowes (2008) has looked at late antique rural estates and villa churches.

Geographically, research so far has concentrated on the Mediterranean (Codou et al. 2007; Delaplace (ed.) 2005; Heijmans and Guyon (eds) 2006, 2007; Mulryan 2011, 41); we still need a complete picture of what happened in the emergent western, post-Roman kingdoms. Caseau's (2004) study of rural Christianization has discussed key developments, but we lack broad surveys of the Western provinces as well as detailed regional studies. Petts (2011) is one of the rare authors who have looked at neglected areas such as the 'Celtic' West, Anglo-Saxon England, or Scandinavia. To understand the fate of Roman culture and rural temples, the desacralization and resacralization of landscapes, we cannot ignore what Peter Brown has called the 'micro-christendoms' (2003, 355-379). Each region had a different response to Mediterranean Christianity. An example for such regional studies is Wolfram's thesis on *La Christianisation du monde rural dans le sud de la Lusitanie* in 2012; her study assessed archaeological data, architecture, and epigraphy.

In France, research on rural Christianization has concentrated on southern Gaul (Delaplace (ed.) 2005; Paris-Poulain et al. (eds) 2009) or on the eastern (Terrien 2007) or northern fringe of Gaul (*see* the presentations on Brittany in *Territoires et Christianisation*, 2010-12²). Rescue archaeology has substantially revised our knowledge of the late antique and early medieval countryside and this has sometimes led to radical changes of the research paradigm (discussed in Section 2.1). Some rare studies (notably Catteddu et al. 2009) have considered the whole of northern Gaul but without sufficient detail.

Despite the French tendency to centralism and an overemphasis on the capital, the centre of Gaul, which includes Ile-de-France and Paris, has mostly been neglected by researchers. Detailed area studies remain rare; two examples concern the diocese of Troyes (Crété-Protin 2002) and parts of the diocese of Auxerre (Aumard 2005; Delaplace 2005). More recently, Zadora-Rio (2008) has studied medieval cult places within nearby Touraine. This thesis fills gaps in current research by studying rural Christianization within the Yvelines department, formerly part of the Roman dioceses

² Presentations during the *Journées d'étude annuelles* of the *Centre International de Recherche et de Documentation sur le Monachisme Celtique (CIRDoMoC)*, <http://www.cirdomoc.org/spip.php?rubrique6> (accessed 13 September 2013).

of *Lugdunensis Senonia* and *Lugdunensis Secunda*. The selection of the study zone has been guided by personal interest – I have called this region my home since 2010. Unintended coincidence - the Yvelines also shares part of its history with ... Leicester.



Figure 1.1: The Gallo-Roman provinces after their reorganization by Diocletian (A.M. = *Alpes Maritimae*, L.S. = *Lugdunensis Senonia*) (Map by Author)

1.1.2 Timeframe

The thesis offers an extended timeframe from Late Antiquity right into the Middle Ages. Two key reasons for this span concern the development of parishes and the evolution of burial rites.

Parishes are an important indicator of Christianization. In Gaul, however, parish territories were non-existent during Late Antiquity and only developed in the Middle

Ages (Section 6.2). Up to the 5th century, the Church in Gaul was mostly urban and episcopal; rural Christianization did not take off before the 5th/6th century. Whereas private and public churches appeared early on, a truly *territorial* concept of the parish did not emerge before the end of the 8th century. At the end of the 9th century, we gain an idea of the actual *size* of a parish territory since the Council of Tribur in 895 established a distance of 4-5 miles (approximately a day's travel) as the maximal distance between the home of a parishioner and the corresponding church (canon 14). This – ideal – distance was reduced to half in the 13th century (Lauwers 2005b, 21; 2010, 19-22). Parish territories themselves can only be securely traced after c. AD 1100; from that time onwards, owners no longer located their property according to the *pagus* or the *villa*, but according to parish limits (Lauwers 2010, 11-12).

A long perspective is also necessary when we consider cemeteries. It was, in fact, only at the Council of Paderborn in AD 785 that Church members were instructed to be buried solely in church cemeteries and not in pagan mounds (Johnson 1997, 37-44, 50, 59). A century later, the Council of Tribur in 895 prescribed that the faithful should be buried where they had paid the tithe during their lifetime (canon 15) (CFR, II, 221f; Lauwers 2010, 18). However, burial away from churches was not explicitly forbidden until AD 1000: in Arras, in 1025, the ecclesiastical authorities insisted on the burial of any Christian *in sinu matris ecclesiae* ('within the bosom of mother Church'), separate from non-Christian 'strangers'. Effectively, the hierarchy of churches was now determined by the right to perform burials and no longer by the right to perform baptism (Lauwers 1999, 1051; Zadora-Rio 2003, 1f, 12, 17; Zadora-Rio 2005, 18-21). Changes, in general, did not take place overnight: older funerary practices endured until the 12th century (Burnouf and Catteddu 2015, 99). There is, therefore, an important element of personal choice in the development of burial rites over the centuries, and we need to trace this evolution by taking an extended temporal perspective.

Christianization – for want of a better term (*see* below) – was a long-term process. If we only concentrate on the actual moment of transition from paganism to Christianity in Late Antiquity, no more than a snapshot of events will be gained: Instead, we need to look at the *transformation* of the religious landscape over time; to be able to compare across time and space, to highlight phases of activity and inactivity, to identify blank spots on the map; to consider church development and the evolution of the *villa* system, the organization of settlements, etc.

Previous scholarship of my study zone often favours a relatively short period – for example, Bigot’s (2002) study of territorial occupation in the Yvelines during Late Antiquity – or concern a fairly small geographical area, such as the theses by Combalbert (2009) and Isnard Vedel (1989) of 10th-mid-12th century churches in just two archdeaconries, the Vexin and the Pincerais. No study considers and debates full ‘Christianization’.

1.1.3 Research questions

In sum, my research questions and targets are to:

1. Identify gaps in the current research on rural Christianization in Gaul/France
2. Identify the archaeological and non-archaeological signatures of rural Christianization in my study zone
3. Question the roots of Christianization from the influence of *villae* and Gallo-Roman cult sites to settlement development
4. Establish maps of the early Christianization of the region
5. Identify blank spots in the distribution maps
6. Identify patterns, ruptures, and continuances/discontinuances as well as the historical sequences of rural Christianization after Antiquity
7. Discuss the main players of early and continued Christianization
8. Discuss the role of monasteries across the early medieval to medieval periods
9. Question parish growth and parish networks
10. Discuss the material record and the reliability of indicators of religious change
11. Map and analyze patterns and sequences of Christianization
12. Debate the processes and character and significance of late and slow Christianization

But it is essential first to discuss some of the basic definitions and critique concerning Christianization.

1.2 Definitions

1.2.1 Roman paganism³ as opposed to Christian religion

Roman paganism did not distinguish clearly between a ‘religious’ and a ‘secular’ sphere. Social, economic, cultural, and political life and the worship of gods were closely connected (Potter 1999, 113). People interacted with the divine world in a range of different ways which included ritual, sacrifices, myth, iconography, or philosophy, but there was no coherent religious system which was clearly distinctive from other aspects of daily life (Rives 2000, 246). Pagan religion has therefore been defined as “essentially a matter of cult acts” (Lane Fox 1986, 31).

Roman religion in all its diversity was based on a basic set of traditional practices which centred on prayer and sacrifice, and not on belief; it was the gestures that counted and not necessarily the thoughts that went with them. Rituals ensured a well-ordered society and provided a means to control the otherwise uncontrollable forces of nature (Harding 2003, 175; Potter 1999, 119; Rives 2000, 247, 249, 251). Unlike the Christian use of the term, *pietas* in the Roman traditional context did not refer to moral behaviour, but the scrupulous observation of one’s religious obligations according to ancestral custom (Ferguson 2003, 172, 608; Fredriksen 2010, 592; Harding 2003, 175-176). The outward observance of the correct traditions of worship for each god within a public context was known as *religio* (Brown 2003, 58; Gradel 2002, 4). *Superstitio* as an excessive devotion of individuals towards ritual and the gods could threaten the stability of *religio* and with it the State (Beard et al. 1998, 216). Christians employed another sense of the words *superstitio* and *religio*: For them, paganism was an “obsolescent faith, a *superstitio*” (Brown 2003, 74) – a superstition, in today’s meaning of the word; by this they effectively denied pagans genuine belief and piety. *Religio* in the Christian sense meant not only the worship of God, but also included notions of morality and philosophy based on the Law of God (Brown 1993, 70-71).

Interaction with the divine did not require the assistance of a professional priestly class that monopolized access to the divine, but was instead open to all. Roman priests were mostly public officials who acted in an important advisory role on matters of ritual and not independent religious authorities (Harding 2003, 176; Rives 2000, 255, 259). The public cults required shrines, temples, cult statues, and public representatives to perform

³ See Duff (2017, 6f) on the negative connotations of the term paganism, but also on the lack of alternative terms.

rituals or to stage public festivals on behalf of the community as a whole (Meeks 2006, 151; Rives 2000, 253). The first Christians were referred to as atheists since they had neither idols nor other images (Baker and Landers 2005, 38, 97-98).

The lack of a doctrine meant that *mission* and *conversion* were alien concepts for adherents to the traditional cults (Rives 2000, 259). The missionizing efforts of the Christians threatened the existing order and were therefore met with fierce resistance (Lim 1999, 198). Roman paganism was non-exclusive, and other deities were acknowledged as long as their cults did not promote immorality or rebellion and as long as the obligations towards the traditional gods were not neglected. Personal affiliation to individual traditional cults depended on local and social factors. Multiple adherences to several cults were not forbidden, and fixed membership was of secondary importance (Fredriksen 2010, 592; Potter 1999, 118; Rüpke 2007b, 18). The general acceptance of the diverse Roman pantheon provided the foundation for the religious integration of the Roman Empire (Frankfurter 2010, 132-133). The idea of a religious community with an internally coherent and in parts even scriptural system of belief and practice remained alien to most inhabitants of the empire. The existence of such closed systems implied the possibility of conversion. Proselytism and heresy were new concepts that were introduced by the Christians. The religiously tolerant Romans struggled with the Christian intolerance and their insistence on one faith. Unsurprisingly, the exclusive demands made by the Christians awakened the resentments of traditional Romans (Ferguson 2003, 173; Fowden 1999, 84; Lane Fox 1986, 31; Miles 2005, 13).

The disregard of Christians for the pagan cults was sometimes interpreted as subverting the *pax deorum* ('peace of the gods'), the concordat between heaven and earth that guaranteed the well-being of the Empire and the favour of the gods (de Vos 2000, 871; Fredriksen 2010, 601; Humphries 2006, 195). Through their rejection of the pagan gods and rituals, Christians excluded themselves from some central aspects of Roman life. This was easily construed as "subverting the basic social order" (Humphries 2006, 199). Religious gatherings in seclusion provoked the suspicion of the authorities since secretive behaviour was associated with tendencies towards perversion and criminality (Humphries 2006, 199).

Furthermore, Roman religion is seen to be embedded in the institutional structure of the city (*polis religion*⁴). In Roman Gaul and other provinces, religious life was thus regulated within the civilizing framework of the city (Andringa 2002, 10). Since religion and politics were intensely intermingled, religious identity was linked to political and civic identity (Rives 2010, 269-270). Consequently, as Rives (2010, 272) has proposed, religious change occurred when religious identity became detached from the other two identities with the availability of religious alternatives. A similar argument is found in Scheid (2007, 28, 140) who points out that Roman theology was closely linked to the model of the antique city. When confidence in this model began to crumble during the 3rd-century crises, the ideological foundation of Roman religion faltered and religious change became possible.

1.2.2 Conversion and Christianization

1.2.2.1 *The biblical sense of conversion*

Conversion and Christianization are fuzzy terms which need to be defined to be valid. The terms seem to belong to the religious sphere – or one should think. However, ‘religion’ in itself is already an extremely problematic term which rather defies definition. According to some authors (Smith 1982, xi), it is “solely the creation of the scholar’s study”; an academic concept disconnected from reality. Cavanaugh (2004, 36-37) states that, until the modern era, religion and more secular areas of life such as politics were barely separated. This holds even truer for our study period.

Conversion and religion are not necessarily linked, as Bouffartigue (2010, 19) has stressed. However, when applied to a religious context, the term conversion is primarily used for Judaism and Christianity, whereas other religions such as Islam sometimes reject its use (Rambo and Farhadian 2014, 17). The Biblical use of the word conversion⁵

⁴ The idea of ‘*polis religion*’ emerged in the 1960s and 1970s in the works of Walter Burkert and the Paris School (scholars around Jean-Pierre Vernant in the past, and around Nicole Loraux, Louise Bruit Yaidman, Pauline Schmitt Pantel, and John Scheid today), and still dominates French scholarship on Graeco-Roman religion. The most explicit formulation of this model can be found with Sourvinou-Inwood (1988 and 1990), who sees the *polis* as central to all religious activity in ancient Greece. Greek religion was thus embedded and mediated by the socio-political institutions of the *polis*; it no longer forms a category in itself. For Sourvinou-Inwood (1988, 259), the *polis* “articulated, and was articulated by, religion”. Her model was later applied to the Roman context (see Rives 2010, 268 for a discussion), where it is usually discussed under the term ‘civic religion’.

⁵ See especially „Conversion“, <http://classic.net.bible.org/dictionary.php?word=Conversion> (accessed 2 September 2015).

has Hebrew and Greek origins. The original terms (Hebrew: *shub/shubh*, שׁוּב; Greek: *epistrephein*, ἐπιστρέφειν, Book of Tobit/Tobias 14:6) implied a physical move or change, a turn back or a return, as well as, indirectly, a change of spirit. In the classical Greek world, conversion was cognitive and meant a philosophical or moral quest, a change of mind, a new way of seeing, and the rejection of a life of vice. In the Biblical world of Israel, conversion was personal; it signified a change of way of life that led to fidelity in God (Finn 1997, 19-23, 239-240; Kling 2014, 598-599; Russell 1994, 26). During subsequent translations of the Bible from Hebrew into Greek into Latin (*[con]vertere; conuersio/conversio*: turning over), the classical and Biblical traditions merged to give conversion the sense of “a change in the way one (1) understands and values God and his world, (2) lives in it according to his will, and (3) experiences repentance, return, and reconciliation in the process” (Finn 1997, 240).

The noun ‘conversion’ occurs only once in the Bible, in the Acts which retrace the history of the first conversions: “So, being sent on their way by the church, they passed through both Phoenicia and Samaria, reporting the conversion of the Gentiles, and they gave great joy to all the brethren.” (Acts 15:3) The verb ‘convert’ (again: *epistrephein*, ἐπιστρέφειν) occurs in several instances; sometimes “turn from darkness/from Satan to the Lord/to God” (Acts 9:35; 11: 21; 15:19; 26: 18, 20)⁶ is used as equivalent to ‘convert’ and concerns Jews and Pagans alike (Bouffartigue 2010, 25-27; Nuelsen 1915; Kling 2014, 611). Considering the importance of conversion in the Christian doctrine, this limited use may astonish; however, translators of the Hebrew Bible also used the terms *metanoein/metanoia* (μετανοεῖν/μετάνοια) (Latin: *paenitere/paenitentia*) to indicate conversion as repentance, and with it a deep spiritual change as well as a change of mentality (Acts 3:19; 26:20: “repent and turn back/turn to God”; Mk 1:15: “repent and believe the gospel”) (Bouffartigue 2010, 23-24). For Matthew, Mark, and Luke, conversion is penitential; in the Synoptic Gospels, John the Baptist preaches a ‘baptism of repentance’ (*baptisma metanoias*, Mt 3:11; Mk 1:4; Lk 3:3) (Finn 1997, 23-24). Paul understood conversion as transformation (*metamorphosis*): “... if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come.” (2 Co 5:17)

⁶ Also in the sense of „come to God“: Acts 16:19-34 (Philippian jailer); the conversion of Saul: Acts 9:1-22.

Finn (1997, 30) argued that “most Christian writers emphasized conversion as a process of transformation with baptism as the hinge upon which it turned”. Hence, the early Christian author Lactantius, advisor to Constantine I, thought that the baptismal bath would bring forgiveness of all sins: “... by one laver [*lavacrum*; baptism] all his wickedness shall be taken away” (*Divine Institutes*, 3.26). For Lactantius, conversion equated illumination - the transformation from blindness to sight (Ferguson 2009, 468).

In late antique Gaul, conversion took on an additional meaning, namely a deeper religious commitment such as ordination or joining a monastery. Such a commitment concerned the transition from a *lay* to a *clerical* state and thus necessitated profound personal *change*. While conversion of this type was seen as internal, antique sources also imply that external changes followed which signalled the changed status to the world: these included physical changes such as distinctive clothes and hairstyle, but also a “change in location, or rejection of family and sexuality” (Bailey 2016, 34). For authors of hagiographies, it was the internal commitment or conversion *moment* which often predated the formal conversion and which set the hero apart (for example, Hilary of Arles writing about Honoratus of Marseille – see Valentin (ed.) 1977, 80). In Late Antiquity, conversion therefore described “various types of changes, but all involved some kind of transition out of secularity and into a life of religious commitment” (Bailey 2016, 35).

1.2.2.2 Contemporary definitions of conversion

Is conversion a single event or an on-going process? James (1902, 145), an early and very influential scholar on religious conversion, distinguished between the conversion of the healthy-minded and the sick soul and likened conversion to a gradual or a sudden, dramatic, and sometimes even traumatic, regeneration. Modern scholars mostly emphasize the *gradual* process of conversion, but some still favour single-event explanations: Petts (2011, 13), for instance, views conversion to Christianity as a single act of external allegiance to the Church, usually through baptism. Russell (1994, 30-36) instead points out that baptism alone cannot be equated with conversion since it does not necessarily result in a discernible change of world-view.

Scholars also differ in their interpretation of the complexity and extent of conversion. Some regard conversion as individual and interior. Bowersock et al. (1999, 393) and MacMullen (1984, 5) consider conversion as personal experience. For MacMullen it remains irrelevant whether it occurred only on the surface or whether it was profound.

Nock (1933, 7) called such superficial conversion ‘adhesion’ to distinguish it from ‘true’ conversion. Only the latter is considered as *authentic* conversion in the *theological* sense; conversions that are the result of external pressure or motives other than true belief are regarded as not valid. Schwartz (2013, Introduction) states that *adhesion* in fact would have sufficed in Greco-Roman religion; it was only the Judaeo-Christian faith which also required an *internal* conversion.

However, definitions that regard conversion as a personal process, be they theological or not, fall short of understanding the relationship of the individual to the society or phenomena such as mass conversions, to name but a few (Cusack 1999, 22). Fletcher (1999, 2) and Howe (1997, 63) both show that individual conversions impact on the surrounding world. Conversion, especially in Late Antiquity, was not an isolated, individual decision; it had a social dimension and cannot be regarded separate from society as such. Kling (2014, 612) argues that late antique conversions happened because mostly illiterate persons were told to convert (*see* Harris 1989, chapter 8, on literacy in Late Antiquity). Yet, purely sociological, external explanations of conversion (O’Dea 1966, 64-65) which ignore the internal experience of the convert oversimplify a complex issue. Most scholars today recognize that conversion is multi-layered: it cannot be limited to individual religious concerns, but might rather be the result of a large variety of internal *and* external factors – psychological, cultural, political, or social – which, in addition, might change during the actual conversion process. Baer (2008, 13), furthermore, argues that conversion has an internal and external component, combining belief with behaviour. Conversion itself is also no longer regarded as the final outcome, instead, people may move on after their conversion, continue to negotiate their identities, and might even later *deconvert* (*apostasy*, within the Christian tradition) or modify the intensity of their commitment (Rambo and Farhadian 2014, 3, 7-8, 16).

Contemporary sociological research opts for less radical explanations: the convert is no longer regarded as passive, but as an active agent in his or her conversion (Hood et al. 2009, 219) – an agent who can negotiate his new allegiance (Rambo and Farhadian 2014, 7). Interesting insights also come from the social psychology of religion which has moved from a psychological focus to a more sociological one (Hood et al. 2009, 208-209). Lately, several authors have, e.g., considered explanations involving the cognitive sciences (Bulkeley 2014). Contemporary scholars also no longer emphasize the discontinuities between the past religion and the new religious orientation of a

person; instead, conversion studies differentiate between continuity *and* discontinuity (Rambo and Farhadian 2014, 7). In a similar vein, Schwartz (2013, Introduction) suggests that instead of understanding conversion in a binary way – converted or unconverted –, a more fluid approach should be taken.

While conversion studies usually focus on the contemporary world, they can also apply to the past: In the historical study of conversion, Petts (2011, 23-29) distinguishes between two main approaches: elite-centred, top-down models which ignore the implications of religious change for the wider society, and bottom-up studies which place non-elites and underrepresented groups in the centre. In the first variant – which Petts also calls ‘Constantinian’ model – rulers convert out of political reasons; the conversion of the population with the help of missionaries follows in a (mostly unexplained) trickle-down process. This kind of functionalist and materialist conversion story is largely based on *documentary* evidence and not only denies agency to non-elite actors, but also ignores non-political motives for conversion. Bottom-up models are more based on *archaeological* investigations. Cusack (1999, 18-21) doubts that such models can provide self-sufficient explanations; however, she points out that bottom-up processes paved the way for a more receptive environment for top-down conversion. Meanwhile, Salzman (2008, 187, 189) has deplored the use of simple political top-down models of religious interaction and change which are mostly based on conflict and violence, and has called for more nuanced studies of pagan-Christian relations which take into account the complex socio-cultural ties between pagans, Christians, and members of other religions. Recently, Rembold (2017) has produced a study of the Christianization of Saxony in which she points out the shortcomings of top-down approaches to Christianization and instead takes into account local factors to create a much more diverse picture of Christianity.

In summary, because of the large variety of conversion studies, there is no single accepted definition of conversion. Rambo and Farhadian (eds) in their *Handbook of Religious Conversion* (2014, 10-11) in fact refrain from giving a universal definition since definitions only apply to a certain time and space and might not be appropriate for other studies.

1.2.2.3 Conversion as opposed to Christianization

Evidently, conversion cannot be regarded as a single event. *Conversion* is more a *transitional* stage which forms part of a larger and more complex process of

transformation. The term *Christianization* is usually used to describe the progression from adhesion to ‘full’ conversion. *Christianization* derives from the Ecclesiastical Late Latin *christianizare* (Tertullian, *Adversus Marcionem* I, 21, 4),⁷ which in turn is based on the Ecclesiastical Greek *christianízein* (Χριστιανίζειν), to play the Christian, act the part of a Christian, and practice Christian principles (Origen)⁸ (see also Bouffartigue 2010, 27-28; Wolff 2010, 34-35).

For Inglebert (2010, 9-10), *conversion* to Christianity is primarily related to personal conscience and is more or less limited to the religious sphere. *Christianization*, instead, is an all-encompassing social process which touches every aspect of ‘social, political, material, and cultural life’, but applies less to individual mental processes than to individual *behaviour*. Inglebert argues that internal, spiritual conversion continues during the long-term Christianization, even if the initial conversion happened within a collective context. Earlier, we mentioned Baer’s (2008, 13) identification of internal and external components; following Inglebert, the internal dimension would then apply to conversion, whereas the external, behavioural one would fall under Christianization. This distinction is interesting, yet falls short since it only takes into account one single pathway of conversion – from internal to external.

It follows that Christianization cannot be equated with a mere ‘defeat’ of paganism and a simple swap of pagan for Christian practices and social structures, as Bowes (2007, 153) and Rousseau (2009, 36-37) point out. Brown (1995, 6) describes the naïve portrayal by some authors of the process of Christianization as “largely in terms of the impact of a formidable moving body upon the inert and static mass of ancient paganism”. Christianization narratives should not be influenced by late antique representations of the instantaneous triumph of Christianity over paganism. Brown (2004), however, reminds us that this triumphal interpretation was largely limited to the *Eastern* part of the Roman Empire, whereas the Church in the Western part after AD 400 rather understood Christianization as an eternal struggle by the clergy against the pagan past. As Petts (2011, 80-96) argues, Christian writers used a simplistic understanding of paganism as a unified whole that denied pagans the capacity of agency. Salzman (2008, 187-189) sees the category ‘pagan’ itself as a Christian construction which was invented to emphasize the divisions of society. In fact, pagans

⁷ Tertullian was the first Latin author to use *conuersio/conuerto* in a religious sense, in *Adversus Marcionem* V, 2, 7.

⁸ Also in Sozomen, *Hist. Eccl.*, II, 8, 1 and V, 1, 2.

were people who were neither Christian nor Jewish. Just as there was not *one* kind of paganism there also was not *one* kind of Christianity; the ‘Church’ of the earlier centuries was a variety of rather diverse churches. And, to make things even more complex, Christianity was also defined differently by each layer of society – laymen, clergy, intellectuals, and so on (Inglebert 2010, 8).

In any event, Christianization leads to profound socio-economic and religious change and involves the long-term moulding of Christian attitudes as well as the eventual internalization of a Christian world-view (Lim 2003, 86; Petts 2011, 13; Russell 1994, 30-31). Salzman (2008, 194) argues forcefully for the incorporation of “social and cultural factors along with the political and theological issues in explaining pagan-Christian relations in a local context” to arrive at a more balanced understanding; Rüpke (2009, 182) also calls for the contextualization of Christianization.

1.2.2.4 *Christianization – a problematic term*

Numerous researchers have also voiced their reservations with regard to the term ‘Christianization’, and some prefer ‘acculturation’ (Muldoon 1997, 4) or ‘religious change’ (Cameron 2012, 11) as alternative terms. However, apart from Kilbride (2000), very few essays treat this subject in a critical way. Kilbride criticizes the failure of scholars to closely dissect the complex mechanisms of Christianization. He contrasts Christianization with conversion and concludes that Christianization is distinct, but parallel. He cites three main reasons for his feeling of being ‘cheated’ by the term Christianization: assumed progress towards a given goal; failure to understand the anthropology of religion; and reduction. Kilbride (2000, 14) does not doubt the usefulness of the term Christianization as such, but in his eyes it should be used as an analytical tool, and not viewed as a “grand theory of everything”. In similar vein, Brown (1995, 7) cautioned that “Christianisation, if it happened at all, must be a slow process, doomed to incompleteness”.

When talking about Christianization we need to distinguish between a mere *outward adherence* to Christianity and a *profound change of identity*. But instead of a binary approach, *degrees* of conversion should be acknowledged which very often depend on local factors. We further need to take into account a third dimension: the integration of Christian-inspired understandings into existing belief systems as well as the integration of pagan practices into Christian belief systems (for example saints or water shrines). Many people in Late Antiquity who maintained pagan practices in some aspects of their

daily life would nonetheless have considered themselves to be full Christians (Maxwell 2006, 172-174). Carver (2005, 4) states that people regularly adapted practice as well as doctrine in quite creative ways during the conversion period. Orthodoxy could only be imposed to a small extent due to the limited authority of the church authorities and the diverse interpretations of Christianity practiced by different local churches. Christianization could be replaced by the more neutral term ‘religious change’, which would allow divergences from orthodoxy, but, because of its vagueness, it remains a less than ideal solution.

In the pre-Constantinian world, conversion in a pagan context was triggered by divergent identities; individual conversion required the rejection of group identity and the severing of ties between religious and civic identity which presented a high risk not many were willing to take. After the 3rd and 4th centuries, large-scale conversion no longer required the rejection of group identity. This presented a lower risk and many more were willing to adapt Christianity. Berend (2007, 4), notably, stressed that collective conversions entrain a *transformation* of the social milieu, whereas individual conversions only require exchanging one social milieu for another. The latter involves a higher risk, but the former has far greater consequences.

In the post-Constantinian world, public and private beliefs did not converge immediately, although religious identity was once again defined by an external authority. Since it is almost impossible to trace changes to individual religious beliefs in the archaeological record and on a large scale, we will be concentrating on *collective* instead of *individual* identity; elite action, by necessity, will have a predominant place, but we will also look at ‘ordinary’ people and evidence of their agency. And instead of studying personal belief systems we will be looking at the *behavioural* component of conversion and the visual changes it caused.

1.3 Methodology and Materials of Study

Below I outline the sources employed to compile the Gazetteer of sites and monuments which is core for discussing local developments throughout this thesis.

1.3.1 Identifying parishes, churches, and monastic institutions

I have taken the view that the ecclesiastical organization of most dioceses in my study area remained relatively stable up to the end of the Middle Ages and, in most cases, even to the French Revolution. By identifying the pre-Revolution 18th-century parishes (there are 309 within the Yvelines), it is possible to have a fair idea of names of parishes in each diocese as well as in each archdeaconry.

For the identification of medieval parishes I have used the publication *Paroisses et communes de France*, created by the *Centre de recherches de démographie historique* at the Sorbonne University (Dupâquier et al. 1974) which lists dioceses, archdeaconries, and deaneries as well as patron saints for each community; it also provides alternative modern spellings for each place. I have excluded parishes created after 1790, added parishes from places that have disappeared as well as all parishes from larger towns. The Cassini maps⁹ created during the 17th and 18th centuries help to identify communities which have since disappeared and communities which have changed their name.

Crucial are the *Pouillés* or ecclesiastical registers of a diocese. These name (parish) churches, chapels, monasteries, and abbeys as well as their dependencies; they also indicate archdeaconries and deaneries (a group of neighbouring parishes forming an administrative area). The earliest *Pouillés* in my study area date to the 12th century. Not all churches appear in the *Pouillés*, however, and the absence of an attested church cannot be taken as proof that this cult site has disappeared; as Zadora-Rio (2008c, 15f) has pointed out, *Pouillés* were primarily compiled for fiscal purposes and include only those establishments wealthy enough to qualify for the payment of taxes and charges.

Fortunately, Auguste Longnon (1903-04) has undertaken the considerable work of collecting and transcribing the relevant *Pouillés* of all four dioceses in the study area; he also matched medieval place names with modern ones. The dioceses of Paris and Chartres are included in the *Pouillés de la province de Sens* (1904) which include the dioceses of *Lugdunensis Senonia*, whereas Rouen and Évreux can be found in the *Pouillés de la province de Rouen* (1903) (diocese of *Lugdunensis Secunda*). I have included all information from the *Pouillés* in the Gazetteer, which also gives different spellings for medieval place names.

⁹ http://cassini.ehess.fr/cassini/fr/html/6_index.htm

Of similar importance is the *Polyptych of Irminon*, an inventory written between AD 811 and 829 by abbot Irminon, which describes the property of the abbey of Saint-Germain-des-Prés (Section 4.1.2); the Polyptych mentions churches, and other abbey property throughout the Yvelines.

The information on churches has been completed through a variety of additional sources of diverse reliability. The online *Observatoire du Patrimoine Religieux* lists all existing churches by department and community¹⁰ and offers brief architectural and historical descriptions and (re)construction dates; lost churches are not included. The site is useful, but not always reliable. The same comment is valid for *Mérimée*¹¹, the database of the French monumental heritage; produced and updated by the General Registry of Cultural Heritage, sadly much of its information is incomplete and sometimes rather dated.

Other online resources include *Le site des clochers de la France*¹² which provides fairly detailed information on a number of local churches. Local historical and genealogical societies also regularly publish detailed studies on their communities; much of this information is online. All such sources are indicated in entries in the Gazetteer.

I have checked the different monastic institutions mentioned in the *Pouillés* against the publication *Abbayes et prieurés de l'ancienne France* (ed. by Beaunier), compiled around 1700 and updated between 1905 and 1914, for my dioceses; it provides names, foundation dates and dependencies for monasteries and abbeys. In addition, I have consulted the *Répertoire topo-bibliographique des abbayes et prieurés* by Cottineau; it dates to the 1930s and lists information, sometimes detailed, about medieval and post-medieval abbeys and monasteries in most European countries.

1.3.2 Identifying archival documents and genealogical information

All information on churches and monastic institutions has been verified against archival documents. I have systematically explored archival documents for each municipality in online portals such as *France Archives* and *Archives Portal Europe*¹³; the latter gives access to the entire digitized information from all European archives. Both portals list

¹⁰ https://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines

¹¹ <http://www2.culture.gouv.fr/culture/inventai/patrimoine/>

¹² <http://lafrancedesclochers.clicforum.com/search.php>

¹³ <https://francearchives.fr/>; <https://www.archivesportaleurope.net/>

all archival documents available for each community and sometimes offer further details.

While online portals are important, they do not offer access to the original document. Given the number of sites included in the Gazetteer, and the number of documents per community, it has been impossible to check original documents. However, numerous local historians have already scrutinized all these archival documents in detail. One valuable source is Abbé Lebeuf (1687-1760) who published 15 volumes of his *Histoire de la ville et de tout le diocèse de Paris*. He has not only researched archival documents, but also explored the history and ecclesiastical architecture of each parish within the diocese of Paris.

A similar work has been undertaken by the local historian Paul Aubert on more than 200 communities – most of them in the Yvelines – between 1923 and 1945. Aubert looked at archival documents, and provides detailed genealogical studies of local families; he also researched the history and architecture of churches and other ecclesiastical institutions from their origins up to the early 20th century. Depending on the amount of archival documents available for each place, these studies can sometimes run to a couple of hundred handwritten pages, complete with photos, postcards, original documents (leaflets, articles), correspondence, and drawings. The manuscripts were acquired by the Yvelines Departmental Archives in 1991 and can be accessed online.¹⁴

Less reliable are the communal monographs prepared by French primary school teachers for the 1900 Universal Exhibition; these are also accessible online.¹⁵ In 1898, all French primary schools were requested to participate in the exhibition of the Ministry of Public Education on primary education. Each monograph had to follow a common scheme: First, a geographical and historical section – including a study of archival documents –, then one devoted to public education.¹⁶ The quality of the presentation varies significantly, but some of these monographs are extremely well-researched, carefully prepared, and very valuable; together with the monographs edited by Aubert they provide a precious overview over the history and architectural heritage of each municipality.

¹⁴ <https://archives.yvelines.fr/article.php?laref=389&titre=monographies-de-paul-aubert;>
https://archives.yvelines.fr/arkotheque/client/ad_yvelines/recherche/recherche.php

¹⁵ <https://archives.yvelines.fr/article.php?laref=337&titre=monographies-des-instituteurs;>
https://archives.yvelines.fr/arkotheque/client/ad_yvelines/recherche/recherche.php

¹⁶ <https://francearchives.fr/findingaid/1038e52902f508f7814ac8089e3f939967db860c>

Several archives have also prepared very detailed inventories for some of their series. Especially valuable is the *Clergé régulier XIIème-XVIIIème siècle. Répertoire méthodique de la série H* (Lemoine et al. 1985) of the Yvelines archives. It lists abbeys and their priories, military orders, commanderies, hospitals and leprosaria in the Yvelines and the old department of Seine-et-Oise. Some entries are quite detailed and feature a brief historical overview.

I have also used the publication *Le Patrimoine des Communes des Yvelines* (Flohic et al. 2000) which lists architectural and art historical heritage in every village or town of the Yvelines and offers a brief historical overview for each municipality; Bardy's *La Grande Histoire des Yvelines* (1989) also contains historical overviews for each municipality of the Yvelines. Both resources are not always reliable.

Finally, an excellent online resource for in-depth genealogical studies is *Racines et histoire*¹⁷, a site run by Etienne Pattou which also includes documents on the region's local history.

1.3.3 Identifying archaeological sites

Brief archaeological overviews of *Gallia Lugdunensis* itself were published by Le Bohec in 2008 and Ferdière in 2011. Beaujard studied the urban Christianization of *Lugdunensis Senonia* in 1992 within the noted series *La topographie chrétienne*. The rural habitats of northern Gaul have been researched extensively by Ouzoulias and Van Ossel (2001) and by Peytremann (2003, 2010), while Hurard and Cottiaux (2013) have published an overview of the archaeology in Ile-de-France.

For the Yvelines, I have primarily used the detailed archaeological data of the *Carte archéologique de la Gaule*. The *Carte* is an inventory of archaeological sites in Gaul which now exists for every French department; that from the Yvelines is by Barat and is still fairly recent (2007). Each volume lists archaeological finds and structures by municipality; while the main focus is on the Gallo-Roman period, it can also include Bronze and Iron Age as well as early medieval sites. Additional reports and articles on Gallo-Roman sites are available through the journal *Gallia*. More recent data come from the notices of the database *Dolia* run by INRAP (*Institut national de recherches archéologiques préventives*), which provides abstracts for each archaeological operation up to and including 2019. I have also consulted the abstracts published on the websites

¹⁷ <http://racineshistoire.free.fr/ACC/ACC-frameset.html>

of private archaeological actors in France. A valuable resource for the medieval period is the *Chronique des fouilles médiévales* in the journal *Archéologie médiévale* which publishes abstracts of medieval excavations and evaluations. Additional and updated archaeological data for the Merovingian period come from a research project on Merovingian cemeteries, published by Le Forestier and colleagues between 2012 and 2016. Finally, I have consulted the online *Carte archéologique des Yvelines* which lists the number of sites per period in a given municipality.

Significant progress has been made in the archaeological coverage of the department since the publication of the *Carte archéologique de la Gaule* in 2007, but our knowledge of rural settlements in the Yvelines is still limited. Sectors explored reflect the large construction projects of the last few years which have to be systematically accompanied by preventive archaeology.

1.3.4 Identifying place names

While medieval placenames can be identified through the *Pouillés*, another source is Cocheris (1874) whose publication *Anciens noms des communes de Seine-et-Oise*¹⁸ lists placenames for a large number of municipalities in the Yvelines. The most relevant toponymic studies have been written by Nègre, *Toponymie générale de la France* in four volumes (1990-1998), and by Mulon (1997) who has studied the history of placenames in Ile-de-France.

1.4 Thesis organization

Using the above materials and research, the thesis will be framed around four main components: Part I (Aims and Methods) has introduced research aims and objectives, the methodology, and discussed definitions of conversion and Christianization; Part II (Research Context and Historical Background) (Chapters 2-3) introduces the themes, the context of research in terms of modern debates, and the study area; Part III (Roots and Evolution) (Chapters 4-5) details the antique roots (settlement development, necropoleis, and cults) and the early ecclesiastical landscape of Christianization; Part IV (A Developed Church) (Chapters 6-7) questions leprosaria and parish growth and discusses the main players of the rural Christian transformation; finally, Part V (Discussion and Conclusion) (Chapter 8) discusses forms, strengths and visibility of the

¹⁸ <http://www.corpusetampois.com/cls-19-cocheris1874dictionnaire.html>

material record, patterns and sequences, and the reliability of indicators of Christianization. Throughout, reference is made to sites, documents, and structures which can be more fully accessed via the Gazetteer.

The Gazetteer is organized alphabetically: It includes ‘topographical information’ which indicates modern and medieval names as well as a place name history and coordinates for each site; diocesan details can be found under the heading ‘ecclesiastical information’; archival documents¹⁹ for each site are listed under ‘Christianization’; this section also provides a brief overview of ecclesiastical developments under ‘notes’; churches, monastic institutions, leprosaria, and *Hôtels-Dieu* are indicated under ‘cult sites’; the section ‘settlement history’ provides some historical details; relevant ‘archaeological sites’ are listed with a brief description; each entry ends with a bibliography. The two online portals *France Archives* and *Archives Portal Europe* (Section 1.3.1.2) have been consulted in each case but are not referenced individually.

¹⁹ The column ‘document’ indicates the category of each document in French, e.g. *charte, pouillés, donation*, etc. When the category is unknown, the document is indicated as *document*.

PART II – RESEARCH CONTEXT AND HISTORICAL BACKGROUND

CHAPTER 2 – RURAL CHRISTIANITIES: MODERN DEBATES

This chapter reviews current academic debate on some of the major themes in the study of the late antique and early medieval countryside. Section 2.1 focuses on settlement development; after a discussion of three different types of early medieval rural settlements, it explores the evolution of the *villa* system and the development of the medieval village in Gaul to Francia. Next, section 2.2 outlines the development of monasticism in late Roman to medieval France and takes a closer look at rural monasteries. It also considers the archaeological exploration of monasticism. Section 2.3 will examine burial evidence, especially from row-grave cemeteries. Special attention is paid to furnished burials and their utility as a marker of Christianity. The section ends with an assessment of Christian burial rules, notably burial *intra muros* and *ad sanctos*. En route I will address scholarship in my study zone of the Yvelines, highlighting gaps and issues.

All examples from the Yvelines have been taken from the Gazetteer where detailed references to cited sites can be found, hence an absence of extended referencing.

2.1 The Late Antique and Early Medieval Countryside

Up to 1979, only four early medieval rural sites had been excavated in the whole of France (Chapelot 2003, 25). The rise of rescue archaeology in the 1990s has allowed the exploration and excavation of large rural areas in northern France and especially in Ile-de-France. Thanks to systematic archaeological surveys, more early medieval settlement sites have become visible and our understanding of settlement patterns and chronology has improved (Peytreman 2003b, 14-15; 2012, 214-215). As a direct consequence, the impression of a widespread post-Roman demographic crisis and a desertion of the land in Late Antiquity has been much nuanced lately.

2.1.1 Site redefinition and the development of grouped housing

The Early Middle Ages were nonetheless a time of rapid change which saw the transition from Roman-period dispersed to grouped rural settlements. Peytremann (2003b, 15) has distinguished between three different types of early medieval rural settlements in Northern France: dispersed settlements with one or two agricultural units, loosely grouped settlements with more than two agricultural units at 10-100 m from each other, and densely grouped settlements with juxtaposed agricultural units (Table 2.1).

Instead of a demographic crisis and site desertion, Monteil and Tranoy (2008) prefer to speak of population *readjustments* during the 2nd and 3rd centuries after a previous growth spurt, and of processes of concentration, creation, disappearance, and transformation between the 4th-6th centuries. Yes, the population declined during the first period which saw a predominance of dispersed settlement (4th-5th centuries), but not in a catastrophic way, and rural occupation adapted to the new circumstances. Christie (2004, 9-10, 21) also points out that populations become less archaeologically visible during Late Antiquity, and that instead of supposing site *loss* we need to look for site *redefinition*. We also know that during the 4th and 5th centuries the climate remained favourable to agricultural development, and that technical innovation in agriculture continued in the late Roman period (Van Ossel and Raynaud 2012, 152, 157). In general, fringe areas were not deserted, and in those regions most suitable for agriculture, such as the Parisian basin or numerous parts of northern France, the population remained rather stable (Ouzoulias and Van Ossel 2001, 159-160; Van Ossel 2006, 3). In fact, some places saw the creation of *new* settlements, from the 4th and especially during the 6th century (Huard & Cottiaux (eds) 2013, 83). Dispersed settlement still remained predominant up to the 7th century, but some loosely grouped housing appeared. Most sites created during this second period (6th-7th centuries) were occupied between three to five centuries or even longer (Peytremann 2010, 15).

In general, rural settlements remained extremely mobile. The frequent displacement of farmsteads in northern Gaul is no longer interpreted as a sign of instability or ‘desertion’, but rather as a *voluntary* choice based on agricultural necessities, and as indication of territorial continuity (Burnouf and Catteddu 2015, 44; Catteddu 2009, 36, 39; Ouzoulias and Van Ossel 2001, 157-162). Settlement organization also showed some regional variation: although northern settlements were often larger and more

strictly organized than southern sites (Catteddu 2009, 36), settlement in the South became fixed at an earlier date. At the same time, in Ile-de-France – maybe because of its mostly advantageous agricultural terrain – some sites were continuously occupied between the 4th and 11th/12th centuries (e.g. **Limetz-Villez**, **Mézières-sur-Seine**, **Richebourg**, **Villette**) (Hurard and Cottiaux (eds) 2013, 88; Van Ossel 2012, 4-5). Some fluctuation and the diminishing size of farmsteads can also be explained by the fact that some land in Ile-de-France in Late Antiquity was now allocated to extensive stock farming which necessitated only small structures for shepherds and cowherds – archaeologically difficult to identify – instead of the large establishments earlier on (Ouzoulias and Van Ossel 2001, 161; Van Ossel 2012, 4).

With the arrival of incoming populations, agricultural space was redefined. The newcomers often settled in the small towns or *vici* along the principal Roman roads where they were charged with defence and administration. This dissemination of small groups of Frankish administrators is witnessed by 6th/7th-century aristocratic graves such as in Saint-Dizier (Bührer-Thierry and Mériaux 2010, 78-79). These aristocratic warriors not only tended to copy the Gallo-Roman administration, but they also rapidly integrated the technical local knowledge and, over time, became themselves small and free settlers. The resulting new political and socio-economic organization caused a profound rural reorganization and the gradual ‘fusion’ of Gallo-Roman and Barbarian populations (ibid., 104; Catteddu 2009, 17-18) – a fusion that had first come into existence in the frontier regions (Todd 1997, 469-470). This acculturation becomes archaeologically visible in the material culture of Northern Gaul after the first two or three generations of ‘Barbarian’ migrants (Kazanski and Périn 2008, 183-184).

During Antiquity and up to the 7th century, the countryside was dominated by *dispersed* settlements, ranging from great *villae* to small isolated farmsteads. In Late Antiquity, Van Ossel (2006, 16-17) sees a direct link between the progressive diffusion of the Germanic culture and the development of grouped housing on Gallo-Roman soil. He reminds us that precocious ‘village communities’ (ibid., 10) were first limited to Germanic settlements which appeared in Gaul after the mid-4th century AD. These early *grouped* settlements were characterized by large rectangular halls and sunken-feature buildings (*Grubenhäuser*) as well as more ‘communal’ areas such as necropoleis, cult sites or paths (ibid., 13-14) – for example the site of Neerharen-Rekem close to Maastricht, occupied from 350-400 (Todd 1997, 469). During the 5th and 6th centuries,

and with the progressive establishment of the Frankish kingdom, a change in the spatial organization of houses and farmyards occurred as well as the development of grouped settlements. In the Parisian region, these new forms of settlement date back to the 5th century: in Pincevent and Herblay, timber-and-stone as well as post-built buildings with different functions such as housing or stables indicate small individual agricultural exploitations (Van Ossel 2006, 6-7). Bitel (2002, 18) has described this process of acculturation as “a form of architectural conversion to the new Germanic regime, just as previous generations had selected the signifiers of their Romanization”.

Between the mid-7th and late 8th century (third period), dispersed settlement further diminished. In general, sites overstepped their antique limits, and a greater structuration as well as the development of specialised zones can be observed. It is finally between the 9th and 12th centuries that numerous rural sites were abandoned. Newly created settlements usually survive no longer than 50-200 years. Peytremann (2003b, 15-16) points out that site abandonment during this period also needs to be linked to the development of urban centres.

2.1.2 The evolution of the *villa* system

The development of grouped settlements is closely linked to the evolution of the old *villa* system. Under the previous centralized power, the antique *villa* had been at the heart of a network of smaller exploitations and settlements on its domain. The first *villae* appeared immediately after the Roman conquest in 52 BC. After the turn of the millennium, there was a dense network of *villae*, with a *villa* every 1-2 km in Ile-de-France (Hurard and Cottiaux (eds) 2013, 76). Numerous *villae* were abandoned from the 3rd/4th centuries, e.g. the vast *villa* in **Richebourg** or the one in **Ponthévrard/Saint-Martin-de-Bréthencourt**, and their means of production dwindled away, but most remaining *villae* were still able to produce a surplus. It is important to note the difference with Germanic settlements in northern Gaul during the same period: these exploitations were meant to be self-sufficient (Van Ossel and Raynaud 2012, 159). Modifications in the *villa* system from the 4th century onward seem to have been accompanied by a redefinition of the agricultural space and the adaptation to new working conditions and new economic constraints (Monteil and Tranoy 2008, 71; Van Ossel 2006, 6). The *villa* in **Maulette**, e.g., was reoccupied during the 4th century, but

reoccupation mostly concentrated on the southern end of the site with the development of small artisanal units. Van Ossel and Raynaud (2012, 159) point out that establishments with a low or middle economic capacity got more numerous during that period whereas the proportion of *villae* diminished. Again, this could have been one of the consequences of the already cited development of extensive stock farming.

The greatest changes took place after the 5th, and especially during the 6th century with the remodelling of a number of great *villae* (Schneider 2005, 289, 305). The *villa* of **Limetz-Villez**, for instance, was fitted out with new Roman-style thermal baths with hypocaust heating during the second half of the 4th century; according to Nissen (2007, 28), this shows the continuing attachment to a Roman way of life. In general, we witness modest transformations, fortifications or even complete reconstructions (Bührer-Thierry and Mériaux 2010, 104), together with changes in the internal organization of the estate as well as in habitat density (Van Ossel 2006, 17). Already at the end of the 3rd century, stone was increasingly exchanged for timber as construction material for *villae* (Burnouf and Catteddu 2015, 43; Catteddu 2009, 18-19). However, construction techniques need to be seen “not as indicators of technical progress but as evidence of practices” (Peytremann 2012, 220). Despite a less ostentatious architecture, the use of earth and timber, and the gradual disappearance of heating systems and private baths, building quality did not necessarily suffer, nor did the agricultural output diminish in each case. These changes can therefore not be linked to an economic decline or an impoverishment nor can they be seen as indicators of increasing instability.

Van Ossel (2006, 7-8) assumes that the late antique elite of Northern Gaul did no longer invest their fortunes in the same way as before; another possible explanation might be a change of ownership from a Roman to a non-Roman proprietor (Catteddu 2009, 27; Christie 2004, 23). Indeed, during the 6th/7th centuries, the Merovingian king handed over old fiscal estates to the new Frankish elites who used them to take root by increasing their landed property (Bührer-Thierry and Mériaux 2010, 80). Heinzelmann’s (1993, 64-65) study of the works of Gregory of Tours has revealed the changing fortune of late antique *villae*: the great of the kingdom received some *villae* as *munus*, as salary for their charges; further estates were given to the royal family as part of their endowment; others, in turn, served as royal residence or were handed over to the Church. The *villa* of **Villette** – continuously occupied from the 1st-10th century –, for instance, might have belonged to the abbey of Saint-Germain-des-Prés during the early

9th century. Section 5.2.2.2 describes the great monastic estates of that period (*see* also Wood 2006, 9).

By the 6th century, the word *villa* had taken on the meaning of agricultural domain with all its dependent properties (Ripoll and Arce 2000, 65), and covered a multitude of different realities ranging from ‘simple farms to *praedium-village*’ (Carrié 2013, 15). During the 12th century, the term *villa* had further evolved to indicate grouped settlements such as villages or towns (*ibid.*, 17).

Indeed, isolated farms and more important groups of houses and agricultural buildings were increasingly organized into hamlets, often next to older settlements. Between Late Antiquity and the mid-7th century, settlement moved away from “polynuclear land-occupation” (Peytremann 2012, 221) to more grouped forms. According to Nissen (2007, 28), part of this regrouping might have been due to a new economic organization triggered by the division of some former *villae* in a number of farms exploited by different families. The shape and form of the late antique *villa* is, however, a main point of contention among researchers: whereas Van Ossel (2006, 17-18) states that no Merovingian *villa* discovered so far resembles in any way a grouped settlement and even less a village which, by definition, is composed of different individual exploitation units and houses a number of families, the historians Bühner-Thierry and Mériaux (2014, 109) argue that 6th-century *villae* rather *do* resemble a very hierarchized small agglomeration with an aristocratic family at the head of a number of dependents, a sort of proto-village. They link this evolution to the changing situation of the small free farmer during the 6th century: many of them were now dependent on the protection of a master whereas slaves either received more autonomy or were liberated (Bühner-Thierry and Mériaux 2010, 110) (*see* also Schneider 2005, 287 who proposes the use of dynamic spatial analysis to avoid static snapshots).

2.1.3 The development of the medieval village

Is there a link between the Gallo-Roman *villa* and the medieval village? At the end of the 19th century, d’Arbois de Jubainville and Fustel de Coulanges thought so and suggested a direct link (*see* also Iogna-Prat and Zadora-Rio 2005). However, rescue archaeology has shown that there was a wide variety of settlement forms during the Early Middle Ages (Burnouf and Catteddu 2015, 43), and that *villa* and village are not

necessarily linked. Researchers have also highlighted the *instability* of the early medieval settlement until the 10th century, and instability there is, but rather in the form of mobility, since many villages only moved over a small distance before they became fixed during the Later Middle Ages (Burnouf and Catteddu 2015, 43-44; Iogna-Prat and Zadora-Rio 2005, 8). Rescue archaeology, in addition, has taught us that the village itself is older and with a more progressive development than believed erstwhile: in northern Gaul, villages are attested from the mid-7th century onward, and recent excavations in existing villages (e.g. Guichainville/Eure) (*see* also Carré et al. 2009), in fact, demonstrate how *ancient* some current villages actually are (Burnouf and Catteddu 2015, 44, 48; Carré et al. 2009, 12; Catteddu 2009, 29, 160).

During the 1980s, research in France first focused on the ‘birth’ of the medieval village (Fossier and Chapelot 1980) before it turned, thanks to rescue archaeology, towards wider discussions of the different forms and the development of rural settlements during the Early Middle Ages. Indeed, researchers are now confronted with a plurality of different village trajectories and types; the village seems to escape its definition (Carré et al. 2009, 2-4).

In the past, researchers have also looked at the role of the church as organizational centre of settlement²⁰ and at the link between parishes and villages. On the one hand, the organization around one or two poles (church, cemetery, privileged habitat), initially thought to be characteristic of the ‘truly’ medieval village, can be precociously observed in some 7th/8th-century settlements (e.g. Saleux/Somme or Mondeville/Calvados) (Catteddu 2009, 48); recently, Lauwers has created the term *inecclesiamento* for this progressive movement (2005a, 269-274). The fixation of settlements around these poles then amplified during the Later Middle Ages and finally determined the current network of villages (Burnouf and Catteddu 2015, 50; Iogna-Prat and Zadora-Rio 2005, 13). On the other hand, it turns out that early churches were sometimes discontinued and churches actually do *not* seem to be a necessary ingredient of a village. In fact, numerous villages with a church were abandoned around the 10th/11th centuries, whereas others, without religious building or elite housing, survived some more centuries (Burnouf and Catteddu 2015, 48); nevertheless, this settlement discontinuity might also be due to our lack of settlement data. We also see that new grouped settlements were created, with or without a cult place. In addition, agglomerations

²⁰ For example Fossier (1982) and his concept of *encellulement*.

developed around monasteries, e.g. Saint-Denis or Saint-Germain-des-Prés (Ile-de-France) (Catteddu 2009, 48, 122).

How can we explain this apparent contradiction? For Peytremann (2012, 221), the reorganization of settlements during the Middle Ages “reopens the question of the role of the church and the parish community, not in the making of the village, but in the process of settlement nucleation”. As a consequence, researchers now try to resituate the church within the inhabited landscape and examine the material relation between the church, the cemetery, and the settlement (Schneider 2014, 420). Research, in general, has shifted from the study of the birth of the village towards the spatial analysis of villages (Carré et al. 2009). Despite the decisive role of archaeology, the study of early medieval settlements needs to include historical sources since archaeology offers only one part of the story (Chapelot 2003, 29) (*see* also Watteaux 2009, 90).

2.2 Monasticism

Asceticism was part of the late antique world; Christians, however, took this practice to a whole new level (Helvétius & Matz 2015, 12f). Rousseau (2001, 745) has called this an “outburst of negation – against the body, the family, the accepted canons of economic and political success”. Yet this negation was never meant to be exclusive or antisocial, but instead invited others to convert to a stricter practice of Christianity (*ibid.*, 745f).

Most ascetics in fact soon opted for a communitarian life, and already in the 4th century, the first coenobitic monastic communities, encouraged by figures such as Pachomius the Great (died 348), developed in the Egyptian desert (Davies 2014, 133; Helvétius & Matz 2015, 13; Melville 2013, 100). For a long time, such groups followed their own rules, and although monastic regulations emerged slowly over the following two centuries, there was still an absence of strict *written* rules. Loyalties were thus limited to individual masters and not to a specific order (Rousseau 2001, 758f).

2.2.1 The development of monasticism in Gaul

In the 4th century, monastic ideas travelled to the West. In Gaul, the development of monasticism was strongly influenced by Martin of Tours (died 397) who had migrated

here from Italy around 360. He first went to Poitiers, attracted by the reputation of Hilary, before being appointed bishop of Tours. In the 360s, rather loosely organized monastic communities appeared around Poitiers and Tours; among them was Martin's own colony of hermits at Marmoutier (Lawrence 2015, 11f). Other pioneers included Honoratus (died 429), the founder of the monastery at Lérins (c. 410), and John Cassian (died 435), who founded two monasteries, Saint-Victor for men and Saint-Saveur for women, close to Marseille (Heuclin 2014, 45; Rousseau 2001, 763f). During the 5th century, monasticism spread further north, although the movement itself was still considered as rather marginal and somehow suspicious, especially by bishops (Lawrence 2015, 13f).

Some bishops in the West actually felt threatened by the lack of control and pressed for the implementation of certain principles (Helvétius & Matz 2015, 14). Among the first to do so were Eusebius of Vercelli (died 371) and Ambrose of Milan (died 397) (Rousseau 2001, 761). Eusebius of Vercelli introduced new rules for his clergy when he returned from exile in the East in the 340s (Dunn 2007, 669). These individual efforts were soon replaced by more formal expressions. In AD 398, the Theodosian Code stipulated the responsibility of bishops for the ascetics (CTh. IX.40.16), and in 451, canon 4 of the Council of Chalcedon forbade the foundation of new monasteries by 'nomadic' monks without the consent of a bishop, and, at the same time, demanded the submission of all monks, be they rural or urban, to the appropriate bishop (Hefele 1908, 779).

In Gaul, the link between bishops and ascetics soon became very close, since many influential ascetics came from the social and political elite. The work of John Cassian – especially his *Institutes* and *Conferences* (c. 420/430) – made monasticism and asceticism acceptable for Gallic aristocrats (Dunn 2007, 675). Interestingly, several decades before Cassian, most first-generation high-status ascetics in Gaul were actually female. The first aristocrat to convert was Marcella in the mid-350s, whereas Paula and Melania the Elder followed in the 370s – all three of them were only able to do so after they had become widows. The influence of women was stopped short after 380 when calls – especially by Jerome (died 419/20) in his *De conservanda virginitate* – for the superiority of virginity and the enclosure of women at home were begun to be heard. As women were pushed back, ascetic life was popularized among aristocratic men by

charismatic leaders such as Martin of Tours and his already mentioned community at Marmoutier (Dunn 2007, 669-673; Lawrence 2015, 12; Melville 2016, 14).

But it was Lérins Abbey which proved to be particularly influential in the long run: here, many future bishops were educated, starting with its founder Honoratus who came from an aristocratic Gallo-Roman family (other examples are Hilary of Arles, Eucherius of Lyon, Faustus and Maximus of Riez, Lupus of Troyes, Caesarius of Arles or Salvian of Marseille) (Fox 2014, 4; Rousseau 2001, 765f). Lérins not only attracted the regional aristocracy but also aristocrats from northern Gaul (Melville 2016, 15). This close relationship between bishops and monasteries encouraged episcopal patronage of urban monastic foundations and the export of the Lerinian model to other parts of Gaul (Fox 2014, 4f). The development of monasticism in Gaul therefore also had a clear political dimension which in turn limited monastic independence. Bishops, aristocrats, and the royal family – all three had much to gain from the creation of monasteries. The aristocracy, on the one hand, used monastic foundations in a “process of ‘self-sanctification’” (Dunn 2007, 686) and to reinforce their status as political elite (*see especially* Fox 2014); the church also provided an alternative power structure to city and state for aristocrats. Family foundations would avoid losing a daughter’s inheritance, and estates attached to new monasteries or nunneries would no longer be subjected to royal interference. Monasteries founded in such a way include Saint-Wandrille, Les Andelys, Jouarre or Maubeuge, to name just a few (Dunn 2007, 685f). The Frankish royal family, on the other hand, founded or patronized urban monasteries to emphasize its political influence over a territory or town (Rousseau 2001, 766). Indeed, monastic foundations also “could by their very being tip the regional balance of power” (Fox 2014, 13). Sometimes, however, religious motivations prevailed. Among the first royal patrons was thus Sigismund of Burgundy (died 524) who re-established a monastery at Agaune in honour of Saint Maurice and the martyrs of the Theban Legion in 515 after his conversion from Arianism. Upon his death, Sigismund was buried within his monastery in accordance with the growing importance of *ad sanctos* burials (Bonde and Maines 1988, 807; Dunn 2007, 677; Fox 2014, 6-8).

Over time, with the establishment of monasticism in the West during the 5th century, obedience, organization, and community as opposed to privacy became increasingly important. But within that general framework, many different options existed: some communities emphasized labour, others austerity and still others followed the

aristocratic, intellectual lifestyle of Lérins. Monastic rules were only gradually written down and were influenced by Augustine's (died 430) ideas about monasticism which he had composed at the beginning of the 390s in his writings *Ordo monasterii*, *Praeceptum* or *Regula tertia* (Melville 2013, 101; Rousseau 2001, 762). Liturgy also started to develop, influenced by the growing cult of saints. This was, for example, the case at the monastery of Saint-Maurice at Agaune where monks practiced a perpetual liturgy called *laus perennis* (Dunn 2007, 676f). In fact, monastic liturgy had emerged even earlier: at the end of the 5th century, we know of a liturgy used at Condat Abbey in the valley of Bienne under abbot Lupicinus of Lyon (Rousseau 2001, 767f).

The first monastic rules were rather informal and very general: Lupicinus' successor at Condat Abbey, Eugendus, for instance, emphasized the *stabilitas loci* of ascetics – they no longer could move away to a different institution (Rousseau 2001, 767f). This rule was officialised by the first Council of Orléans in AD 511 (canon 19) (Hefele 1908, 1013). Further clarification was also provided around 503 by Caesarius of Arles (died 542/543) who wrote down some rules concerning fasting, liturgy, and endowments for his exceptionally large nunnery of Saint-Jean at Arles in his *Regula monachorum* and *Statuta sanctorum virginum* (Heuclin 2014, 246). Shared labour as well as a communal life were now increasingly accepted (Rousseau 2001, 768f), and hierarchical structures developed out of necessity (Dunn 2007, 680).

Impetus for future reform, however, came mostly from outside of Gaul, in the person of the Irish monk Columbanus (died 615) (Rousseau 2001, 770f). Columbanus encountered an already well furnished monastic landscape when he set foot on Gallic soil around AD 591 (Fox 2014, 9). He founded monasteries in Annegray, Luxeuil, and Fontaines on the borders of Austrasia and Burgundy, and, in general, managed to 'revitalize' Christianity in eastern Francia (Dunn 2007, 685). Columbanus courted Merovingian aristocracy right from the beginning, and, unsurprisingly, Luxeuil recruited its monks mainly from the aristocratic layer of society (Fox 2014, 9). Lawrence (2015, 43) sees the chief attraction of the Columbanian model for aristocratic and royal patrons in its "independence from episcopal control and the continuing control that the founding family might exercise over the landed property of the monastery and over its choice of abbot". Despite his reliance on aristocratic and royal support, Columbanus became too outspoken, and after some open comments about the questionable moral standards of members of the royal family, his royal patrons

withdrew. This lack of royal support made him increasingly vulnerable to episcopal attacks. When his dispute with Gallic bishops over several issues escalated, Columbanus finally was forced to move to Italy in 612. Chief among the issues of dispute was the timing of Easter: in their ongoing effort to erect boundaries between Judaism and Christianity, the Gallic bishops, contrary to Columbanus, did not want to hold Easter on the same day as the Jews – on Passover. Another dispute concerned the widespread practice of paying money to gain episcopal positions (simony), a practice to which Columbanus was opposed (Stancliffe 2006, 205-212). Columbanus also questioned the absolute authority of the bishops over religious communities (Section 7.1.4).

Columbanus' *Regula monachorum* and *Regula coenobialis*, written before 610, were influenced by the Rule of Benedict of Nursia, composed in southern Italy before AD 550, but even more by Basil of Caesarea and John Cassian (Melville 2013, 102). In Gaul, the original severe and austere Columbanian rule was soon – under abbot Walbert (after 629) – tempered by actually *mixing* it with the gentler Benedictine rule. The attractiveness of this mixed rule, which is very light on detail, came from the introduction of a new and much more lenient penitential system which used private confession and fixed penalties (Dunn 2007, 684-686; Lawrence 2015, 38-46).

Benedict of Nursia (died 543 or 547) himself also owed much to Basil and Cassian when he developed his *Regula Benedicti* as a guide for autonomous communities (Dunn (2007, 687f; Rousseau 2001, 772f). Benedict's rule was diffused to a certain degree in Gaul, but it was especially Gregory of Tours who referred to it (Bisson 2000, 487; Rousseau 2001, 776). The *Regula* offered “the first comprehensive blueprint for monastic life” (Dunn 2007, 682); it contained regulations on diet, dress, discipline, and hierarchical relationships and also emphasized the three cardinal virtues of humility, silence, and obedience (Dunn 2007, 682f; Melville 2013, 102). During the Carolingian period, two councils directed by Benedict of Aniane in 802 and 813 declared it mandatory in Gaul; by the 11th century, however, Benedict's rule was largely replaced by experimental rules. In 1215, the Fourth Lateran Council sought to improve monastic discipline once again; the creation of new monastic orders was from now on forbidden (Bisson 2000, 487-492).

2.2.2 Monasteries and the countryside

After the arrival of Martin in Gaul, foundations exploded in the 360s. The growth of monasteries inspired by Martin – especially in the kingdom of Neustria around the Paris basin and in the west – was also due to Clovis who promoted the cult of Martin (Melville 2016, 15) (Section 5.1.5). The lack of a rule in Martinian monasteries made many of them crumble after a short time; in the south-east, monasticism was better organized and monasteries survived for a longer time – many of them led by aristocratic superiors and located close to episcopal cities (Lawrence 2015, 36).

At least up to the 6th century, larger foundations remained exceptional, and hermits and recluses were still common (Dunn 2007, 675-678). According to Heuclin (2014, 43), the number of monasteries grew in a steady way between 400 and 475 – most of them urban –, before growing exponentially between 475 and 560. This second wave was heavily influenced by the conversion of King Clovis (481-511) to Christianity in the late 5th century, but it was also due to an increased interest in monasticism and a growing admiration for the monastic way of life; as a result private, royal, and episcopal foundations multiplied (Bisson 2000, 487; Heuclin 2014, 247).

During the 5th and 6th centuries, monasticism in Gaul then spread to the countryside. In the north, monasticism became more permanent, also thanks to Radegunde (died 587), former spouse of Chlotar I. Around AD 560, Radegunde had established a royal nunnery in Poitiers, the abbey of the Holy Cross, which she organized according to the rules developed by Caesarius for his nunnery of Saint-Jean at Arles. Radegunde's foundation helped to popularize the ascetic tradition of the South in the North and among the aristocrats of the region (Lawrence 2015, 37). This movement was further enhanced by the Columbanians in the later 6th century; a new wave of monastic foundations took off around AD 600 (Fox 2014, 3). The next big wave would only follow during the 11th century with the Gregorian Reform and a renewed interest in ascetic and cenobitic life (Bisson 2000, 489f).

The first Columbanian monasteries were initiated by royal patrons, the following ones mainly by the Frankish local aristocracy. Common to all foundations was their location in the countryside, far from any direct episcopal control. All Columbanian monasteries were founded on land donated by a royal or aristocratic patron, although there also were

Columbanian foundations by – aristocratic – bishops (Bührer-Thierry and Mériaux 2010, 86; Fox 2014, 3, 10-15; Lawrence 2015, 39-44).

Most monastic foundations during the Early Middle Ages, however, were very small, and many were made by laymen on their private estates (Bonde and Maines 1988, 809). Through such foundations the donors wished to ensure constant intercession on their behalf and on behalf of their families – before and after their death (Lawrence 2015, 61f). The growing cult of relics also inspired many private foundations. Although the monks became the official guardians of these relics, many lay owners considered them as “patrimonial wealth in which lay families could invest” (Bisson 2000, 487). Some of the great monasteries of the 7th century originate from private foundations, albeit on a much larger scale (Bührer-Thierry and Mériaux 2010, 107). The spread of private foundations had already been criticized by John Cassian during the 5th century; one century later, Gregory of Tours (died 594) mentions the patronage of laymen who set up monasteries and even went so far as to appointing superiors (*Dialogues* II.22.1, II.35.1, III.15.2) (Section 7.1.4).

The long-term success of monastic foundations was further ensured by the adoption of Roman methods of economic administration by the larger monastic establishments during the 6th century; this not only greatly enhanced their prosperity but also turned some of them into local economic power houses (Melville 2016, 15). In fact, some of the large private foundations developed into important economic poles during the 7th century which replaced towns (Bührer-Thierry and Mériaux 2010, 107). Indeed, in the Ile-de-France region, Peytremann (2003a, I, 186-203, 272f, 355-357) has attributed settlement shift around AD 700 to the development of great monastic estates. Some of the larger monasteries also were at the origin of villages which grew up around them (Section 5.2.2.2). This had been the case with the abbey of Saint-Riquier which by 831 leased some 2,500 houses to the population of a dependent township (Lawrence 2015, 117).

The role of abbeys as lords of villages of tenants was criticized by the Gregorian Reform; monks and nuns were now required to work as labourers on their estates together with the newly created lay brothers (*conversi*) and lay sisters (*conversae*). This movement was largely inspired by the Cistercians, who founded new monastic estates, so-called granges, on depopulated, marginalised land. However, two centuries later,

most monastic communities had returned to the earlier practice of support by villages of tenants (Berman 2000, 15-17).

Monasteries collected rent from their urban properties but the bulk of their income came from their landed property. Up to the 11th century, abbeys and priories received rich endowments from members of the royal family and aristocrats. Important monasteries accumulated a sometimes impressive number of landed properties over time; in the Ile-de-France region, the monastery of Saint-Germain-des-Prés, e.g., in the mid-9th century, possessed land across an area measuring 125 by 175 km (Davies 2014, 134, 137). Since new holdings were often dispersed and were subject to change, a monastery “defined its own larger region in dynamic relationship with its landed supporters” (Bonde and Maines 1988, 809). Interestingly, many of these supporters were actually peasants who donated an astonishingly large number of small-holdings up to the 10th century (Davies 2014, 135). This only changed around the 11th century when population pressure limited the availability of cultivable land and local aristocrats and smallholders alike became more interested in preserving their family estates (Lawrence 2015, 117).

Monasteries also exercised a fair amount of regional power. Monastic landholding involved all the responsibilities of holding power over a free as well as a dependent labour force; in addition, monastic landlords could exercise patronage with regard to surrounding, mostly small-scale landowners. In some cases, especially with regard to great monasteries such as Saint-Germain-des-Prés, local peasants also had to provide weekly labour services on the monastic estates, some of it unpaid, the so-called *corvées* (Davies 2014, 139-143). Sometimes labour could also be provided by the monks themselves as Gregory of Tours indicates in his *Dialogues* (I.4.12, II.32.1f): some monks were apparently employed by farmers in the neighbourhood (Rousseau 2001, 775f). Tenants living on the estates of *royal* abbeys could in addition be required to serve as soldiers; indeed, royal abbeys had to raise contingents of mounted soldiers for the royal army as part of their feudal obligations. The abbey of Saint-Riquier, for example, had to supply 100 knights during the 9th century (Lawrence 2015, 119). Fox (2014, 305) thus rightly points out that monasteries affected the lower social ranks by “weaving threads of patronage, proprietary exchange and ... community”.

Rosenwein (1999, 84-90, 138-144) has shown that clients and monasteries were tied to each other through a continuous circle of transactions which created social meaning. A small part of the monastic profit came back to the community since monasteries often

cared for the poor and the weak. Monasteries also provided religious services for the surrounding communities: they held commemoration services for benefactors and created religious landscapes by marking burial places, setting up commemoration stones, or stones that asked for a prayer. Columbanian monasteries, in particular, not only became “foci of popular piety”, but also “centres of liturgical, hagiographical and artistic innovation” (Fox 2014, 305). In addition, monasteries provided notarial services, they served – unofficially – as money-lenders, and abbots could also be required to preside in court (Davies 2014, 139-143). During the 8th, but in a more general manner during the 9th century, these different burdens – many of them military – were taken over by lay agents called *advocati* (Lawrence 2015, 120f; Rösener 2013, 52-54).

2.2.3 The archaeology of monasticism

Since the 1970s, archaeological investigation in France has shifted from the exploration of individual sites and their buildings and decorations to a more holistic exploration of religious landscapes and the study of monasticism as such (Bonde and Maines 1988, 795f; Gilchrist 2014, 235). Researchers have looked at ecclesiastical organization, the economic impact of rural monasteries on the surrounding region and their role in technological or agricultural innovation (Crabtree 2010) as well as on the religious and social aspects of monasticism; recently, they also have started to explore issues of agency and identity (Gilchrist 2014, 240-243). Gilchrist (2014, 244), however, criticizes the lack of an archaeology of medieval belief, and Davies (2014, 144) points out the need for a larger emphasis on the study of settlement patterns and underlying economic strategies.

Many of the sites excavated in the early period were Cistercian rural sites whereas other orders such as the Benedictines, the Augustinians and the Premonstratensians were rather neglected (Bonde and Maines 1988, 798f). This was also due to the fact that most Augustinian sites were located close to towns, and thus often overbuilt, whereas Cistercian sites were constructed in remote regions (Bonde and Maines 1988, 809). Although a greater balance has since then been achieved with the advent of commercial archaeology, Gilchrist (2014, 241) points out that archaeologists concentrate mainly on well-known orders such as the Benedictines, the Cluniacs, and the Cistercians, whereas most of the other roughly 500 monastic orders are largely ignored. In general,

excavations across Europe have targeted dissolved monasteries which are better preserved and also easier to access (ibid., 237).

2.3 Burial Evidence

In Gaul, inhumation gradually replaced cremation as the dominating funerary rite during the 2nd-3rd centuries AD. During the 4th century, most dead were placed in supine position, and during the 7th century, the east-west orientation became dominant (Bonnabel 2012, 54f). Christianization is only indirectly responsible for this shift. For Christians, inhumation and the preservation of the body actually were not considered necessary for resurrection. Instead, this was largely an argument used in pagan verbal attacks against Christians. Christians usually responded that God was capable to reassemble the body after death (e.g. Gregory of Tours, *History*, X, 13). However, during the 2nd and the mid-3rd century, some Christian authors such as Tertullian and Origen considered cremation as a cruel and unkind treatment of the body since it had once been a dwelling place for the soul. This view was later on confirmed by Augustine in his treatise *On the Care of the Dead* (Rebillard 2009, 82-88). Officially, the Church, however, refrained from offering guidance for funerary practices. Cremation was finally classified as pagan at the end of the 8th century and condemned (Dierkens and Périn 1997, 81).

According to the Roman burial rite, the urban dead were buried in communal necropoleis (*loca religiosa*) located along the roads beyond the city gates, that is, outside of the formal boundaries; the rural dead were also buried in more isolated graves or on the great estates (Toynbee 1996, 39ff, 73ff). Several gravegoods usually accompanied the burials, mostly different types of broken and unbroken ceramics or glass vessels, oil lamps, items of personal hygiene, or even furniture (Pearce 2015, 230-233). Christian funerary rites commonly followed the pagan ones; private Christian burial grounds were largely unknown. During Late Antiquity, burial options diversified, but, as we will see, the choice of burial location can only to a very limited degree be used as indicator of Christianization since the Church, for a very long time, refused to get involved in private burials – thus following Roman imperial practice.

2.3.1 Row-grave cemeteries and the question of gravegoods

A rather common choice was inhumation in so-called row-grave cemeteries²¹ or *Reihengräberfriedhöfe* – a type of cemetery named by 19th-century German archaeologists for its distinct topographical organization. Row-grave cemeteries are characterized by graves disposed in more or less regular rows²², starting from a central ‘founding’ burial and working outwards, with little overlap of burials. Usually containing not more than a few hundred graves, they were either part of existing necropoleis, with the first burials often established on their edges, or were created from scratch. It is important to have a fairly good understanding of these cemeteries since they are linked in various ways to Christianization. Many of the graves consist of fully dressed bodies accompanied by lavish grave-goods, in general weapons for men and jewellery for women as well as various vessels for both sexes. By contrast, ‘Gallo-Roman’ burials were often identified by the relative absence of gravegoods. A large number of row-grave cemeteries can be found in the 6th/7th centuries in northern and eastern France, but also across the borders, in Belgium, the southern Netherlands, eastern Britain, Switzerland, western and southern Germany, upper Austria, northern Italy, central Spain, and along the middle Danube (Dierkens and Périn 1997, 89f; Effros 2003, 100-103; Fehr and von Rummel 2011, 50f; Hakenbeck 2011, 107; James 2014, 161, 243; Périn 1981, 126).

Originally, this type of cemetery was seen as proof of a vast Germanic colonisation (e.g. Zeiss 1941). A first modification of this idea was undertaken in 1950 by Werner who argued that these were the graves of *laeti*, defeated Germanic soldiers. Werner believed in the essential archaeological difference of Roman and Germanic populations and used gravegoods to identify the ethnic origin of the deceased. In 1963, Böhner allocated the cemeteries to Germanic *foederati*; since the *foederati* were of a higher status and allies of Rome, this accorded better with the rather rich furnished burials. Böhme, in 1974, followed this proposition, but pointed out the existence of a Roman-Germanic mixed culture during this period. However, chronological, material, or geographical discrepancies invalidated these earlier interpretations (Halsall 2010, 93-106). Although the term ‘federate graves’ or *Föderatengräber* is still employed for the earlier graves dating from the 4th to the late 5th century, this needs to be understood as *terminus*

²¹ See Section 4.2 for examples from the Yvelines.

²² The actual rows are often limited to only a certain number of graves (Zadora-Rio 2003, 2).

technicus according to Fehr (2008, 78) since it is archaeologically impossible to link them to either *foederati* or *laeti*. Another differentiation but this time by racial type (*see* also Marthon 2005, 4), was brought forward by Huber in 1967: for him, Germans had longer skulls than Gallo-Romans, the argument being that Germans had remained ‘pure’ of foreign influences. A similar study was undertaken by Decaens et al. in 1971 who tried to identify ethnicity by distinguishing between three morphological types, long headed (dolicocephalic), moderate headed (mesocephalic), and short headed (brachycephalic); the authors had to recognize, however, that any such attempt remained inconclusive (Decaens et al. 1971, 137). DNA-testing might allow more objective and less racially biased evaluations in the future (Effros 2003, 107f).

The interpretation of row-grave cemeteries and furnished graves remains a highly contested subject with much of the debate centring on the question whether or not gravegoods can be understood as markers of ethnic identity (*see* e.g. Gazeau et al. (eds) 2008; Gillet (ed) 2002). Whereas Brather (2002, 172f) defends the most radical position by stating that an ethnic interpretation of archaeological material is *per se* impossible, authors such as Effros (2002, 2003), Halsall (2007, 2008, 2010, 2011), James (1979, 2014, 112-124) or Pohl (1998) would not go that far but still question the association of gravegoods with ethnicity. Pohl (1998, 33-37), for example, has pointed out the pitfalls of using a seemingly typical ‘Frankish’ weapon such as the *francisca* (late 5th/first half of the 6th century) as a marker of ethnicity. Trigger (1989, 383f) reminds us as well that material culture has no clearly demarcated boundaries and should not be seen as reflecting ethnic identity but rather as reflecting different group interests. Recently, the terms ‘Germanic’ as well as ‘Roman’ have also been criticized. Jarnut (2004) argues that ‘Germanic’ or ‘German’ make only sense in a linguistic context, whereas in historical studies we should refrain from using them because of the lacking Germanic sense of identity and the past ideological abuse of these terms. According to Fehr (2008, 75), the same arguments can also be used against the continuing use of the term ‘Roman’.²³

Row-grave cemeteries can be distinguished into two phases: an early one with relatively few, but often extremely well furnished graves from the mid/late 4th to the late 5th century, the ‘federate graves’, and a later, fuller fledged one with more numerous, but

²³ During the 6th/7th centuries, ‘Frankish’ and ‘Roman’ were primarily legal categories which indicated under which right a person was judged: Salian or Roman law (Bührer-Thierry and Mériaux 2010, 72).

less strikingly furnished burials, between the early 6th to the late 7th/early 8th century (Halsall 2010, 124f, 130). Much of the discussion centres on the earlier graves which can be found in a wide variety of contexts: rural, urban, or even military. Some of the graves are very distinct high-status burials with a sometimes remarkable funerary architecture such as the tumulus grave of Childeric I located on the edge of a late Roman necropolis in Tournai. Childeric's grave (died 481) belongs to the so-called 'Flonheim-Gültlingen Horizon' (c. AD 500) which is marked by polychrome metalwork, such as belt sets or *Goldgriffspathen* (long double-edged swords with gold inlay and cloisonné decoration on hilts and scabbards) (Halsall 2010, 173-187; Heather 2010, 315; Rousseau 2009, 417).

Heather (2010, 320-329) has recently argued that Childeric's burial is the result of a 'spin-off' from the Danubian custom of rich burials for Hunnic leaders; for him, this new and very costly burial habit then trickled down the social scale because of the influx of new wealth due to Frankish conquests. However, Heather's argument is only partly convincing, and most specialists agree today that the origin of the furnished burial has to be searched in *Roman* funerary rites; this would also account for the fact that most of the *Reihengräberfriedhöfe* can be found on *Roman* territory, and that most of the deceased were buried with a coin for Charon. The Danubian burial habits might have *inspired* the first furnished burials, but they cannot be linked unilaterally to the rise of Frankish power. First of all, the graves themselves are distinctively un-'Germanic' and show no link to contemporary burial rites in Germania itself. In the Germanic 'homelands', most burials were unfurnished incinerations and row-grave cemeteries were unknown (Fehr and von Rummel 2011, 50f; Halsall 2010, 98-101, 150; James 2014, 244f). Many of the objects found in furnished burials and previously associated with the Goths or the Huns have now been identified as Roman, such as the aforementioned polychrome metalwork which is likely to be of Mediterranean origin (Drauschke 2008, 376f; Halsall 2010, 188f). The nature of especially the male grave-goods suggests that they accompanied individuals who came from *within* the imperial system and not from outside. Some objects such as Roman belt buckles were later imported into Germania, to the great confusion of early medieval specialists. Belt sets were probably appreciated because of their military and imperial connotation, and, when found in elite male graves in *Germania libera*, most likely served as prestige

objects; sometimes they might also have been a souvenir of a military career abroad (Halsall 2010, 164, 315; Kazanski and Périn 2008, 191; Nissen 2007, 29).

The most convincing explanation of furnished burials has been brought forward by Halsall (2007, 2008, 2010, 2011) who has argued, over and over again, that much of the vocabulary displayed in these burials is traditionally Roman, and that furnished graves are the result of social stress and competition for local leadership in a difficult and rather volatile socio-political situation (for example 2010, 159-167). The funeral ceremony thus served to re-assert the social standing of families. In the same way, female furnished graves or childrens' graves could have served to reflect the status of the head of the household, to underline the aspirations of a family – in the case of the death of a male child –, or to reaffirm marriage alliances (Halsall 2010, 166f). Effros (2003, 93-95) follows Halsall's interpretation but points out that it is difficult to create a direct link between grave-goods and the real economic situation of a deceased's kin. Burials do not always reflect social reality, but rather social *aspirations*. In addition, economic surplus might have been spent on other, less archaeologically tangible aspects of the funerary itself than ostentatious grave-goods – the funerary ceremony, for instance.

A slightly different approach can be found by James (2014, 144, 160, 246f) who suspects a connection between weapon burials and the increasing militarization of society after the 4th century AD. He argues that furnished burials cannot be taken as proof of the 'barbarization' of Gallic society since the military 5th-century style was not limited to Gaul but could also be found beyond the borders. However, when we turn to the second phase of row-grave burials, we can at least find an *indirect* link between migration and furnished burials. In Gaul, the militarization of society increased with Clovis' rise to power: hierarchy was essentially defined by proximity to the king and the military service exercised by the elite in his name (Bührer-Thierry and Mériaux 2010, 72-80). Non-Romans who bought into this rite, and there must have been quite a few, especially among the military elite, might have first used the furnished burials to demonstrate their 'Roman-ness' (Halsall 2010, 166f), and, after AD 500, their allegiance to the Merovingian kings. The latter could also have applied to Gallo-Romans who needed to demonstrate their loyalty to the new rulers. In the countryside, furnished burials further trickled down the social scale when the dependents of the new 'Frankish' lords who had taken over a number of former Gallo-Roman *villae* adopted

the previously high-status burial rite for themselves. The competitive display of gravegoods in the large row-grave cemeteries of the 6th/7th centuries therefore not only served to re-assert social standing, but also to construct a common 'Frankish' identity (Halsall 2010, 164; Heather 2010, 322-328; James 2014, 144, 247f).

Nothing so far indicates the involvement of the Church in the management of row-grave cemeteries; instead, they were probably under the control of the local community, but we ignore how gravesites were distributed, and how or if different families or settlements co-operated with each other (Rebillard 2009, 225; Zadora-Rio 2003, 2). In the past, scholars have often thought that the Christian Church forbade gravegoods, and that furnished burials were by necessity of pagan origin. However, the use of gravegoods was not regulated and the Church rather refrained from getting involved in private funerary rites as long as families kept clear of pagan customs. Gravegoods, apparently, did not qualify as non-Christian (Effros 2003, 85-87). Because of this non-involvement, Dierkens (2004, 146) has argued that furnished burials belong to a religiously 'indifferent' or neutral category. Christians therefore could very well have been interred in furnished graves, and, indeed, some of the richest burials can be found *ad sanctos*, with the grave of the Merovingian Christian queen Aregonde (died 580/581) in Saint-Denis basilica (grave 49) being the most famous example (Desrosiers and Rast-Eicher 2012; Kazanski and Périn 2008, 191).

One of the methodological dangers of any research on early medieval religion is the use of modern-day categories of pagan and Christian (Dierkens 2004, 148). The *absence* of Christian iconography or the absence of Christian gravegoods such as fragile gold-leaf crosses (*Goldblattkreuze*), for example, does not necessarily indicate a pagan grave: for some Christian deceased and their kin, the affirmation of social status might have been more important than the affirmation of religious affiliation (Catteddu 2009, 147-154). The *inclusion* of Christian gravegoods, on the other hand, especially in second-phase furnished graves, could just reflect a greater concern about the uncertain destiny of the human soul after death and therefore fulfil amuletic functions (Effros 2002, 158) (*see* also Section 7.3.2). We need to be aware that most gravegoods would have been, in fact, polysemic and could have expressed a range of different needs including social or religious ones (Effros 2003, 115).

In northern Gaul, furnished burials faded out progressively, until we see a clear rupture around the late 7th/early 8th century (Balard, Genet and Rouche 2011, 31; James 2014,

244). The re-assertion of social ambition now gradually acquired a decidedly religious element. *Ad sanctos* burials (*see* below) became more desirable than lavish gravegoods or a prime location in the local row-grave cemetery. This does not mean, however, that row-grave cemeteries were abandoned as well. Instead, the majority of graves are unfurnished and therefore difficult to date and it might just be that these cemeteries were still used after the 8th century (Zadora-Rio 2003, 8).

It also would be mistaken to over-emphasize the influence of Christianization on the abandonment of furnished burials. *Ad sanctos* burials are not only linked to the aforementioned growing uncertainty about the afterlife, but also to a more stable political situation which caused less social stress and hence required less social competition through gravegoods (Effros 2003, 117f). This greater social and political stability of the 6th/7th century, so Heather (2010, 320-323), might have already been reflected in the well-ordered look of row-grave cemeteries. McLaughlin (1994, 111) also denies a direct link between Christianization and the abandonment of row-grave burials and argues that furnished burials went out of fashion because of the growing influence of monastic ideals such as simplicity on the Frankish elite. Paxton (1990, 62f) argues that the foundation of Irish monasteries on estates of the rural elite led to burial within the monastic churches and hence to the gradual abandonment of lavish burials. Saint Gertrude (died 659), the daughter of Pippin I, was one of the first to renounce ostentatious gravegoods.

2.3.2 Burial *intra muros* and *ad sanctos*

In Late Antiquity and during the Early Middle Ages we observe a slow gliding of pagan to Christian burial rules. By the 4th century AD, the ancient Roman interdiction from 450 BC (*Law of the Twelve Tables*²⁴, table X.1) to pollute the religiously consecrated ground of Roman cities with the dead had become increasingly porous (Osiek 2005, 3). Under the Roman Empire, only certain persons designated by the Senate – emperors as well as exceptional public figures who had sacrificed their lives for the fatherland – were allowed to be buried *intra muros* (Kötting 1984, 69f; Retief and Cilliers 2006, 131). The reasons for this interdiction were probably not spiritual but rather based on concerns about hygiene and safety as well as on old taboos (Lindsay 2000, 153). This

²⁴ <http://thelatinlibrary.com/law/12tables.html>, accessed 8 February 2016.

began to change in the late 4th century when religious communities left insecure locations in the countryside or in the suburbs and sought permission to bring relics of martyrs in their possession into the cities. In 385, for instance, bishop Ambrose of Milan organized the translation of the remains of Gervasius and Protasius into his town against considerable imperial resistance. Ambrose justified the transfer with the argument that the grave had been in an unworthy location (*sub caespide*) (Christie 2006, 156-161; Effros 2002, 75f; Kötting 1984, 73f). Apart from relics, we can also find some very early burials within towns, although more substantial urban cemeteries developed not before the 10th century (Treffort 1996a, 57). In France, 4th-century burials close to a known cult place are known from Poitiers or from Aix-en-Provence; some monasteries, as in Arles, apparently were also able to found *intra muros* funerary basilicas (Sainte-Marie d'Arles) (Treffort 1996b, 134f).

In the course of the 6th century, the cities lost their Roman shape and became Christian ceremonial centres. Many cities spilled out into the surrounding countryside with the construction of numerous shrines and suburban churches (Brown 2003, 159). However, the Christian transformation of the suburban landscape had already started during the late 4th/early 5th century in Gaul when the veneration of saints gained in importance and local holy men became known for their miracles. In the existing necropoleis located *extra muros*, small buildings such as *martyria*, *confessiones*, and *memoriae* developed in and around saints' graves (Sections 5.1.5 and 7.1.1).²⁵ Some of them were later on transformed into suburban churches (Dierkens and Périn 1997, 85; King 1990, 197; Kötting 1984, 71f). *Martyria* were also constructed on private grounds for rich families who wished for a *sepultura ad sanctos*, which required the transfer of relics (ibid., 75). *Ad sanctos* burials, however, were not limited to private sites, and inhumation close to *public* graves of saints and martyrs became rapidly popular, although most people, at least until the 6th century, would still have been interred in row-grave cemeteries. The Church increasingly acquired authority about the accordance of privileged interment, and we know of several cases where burial *ad sanctos* of a 'sinner' was refused (Dierkens and Périn 1997, 85-86; Effros 1997, 1-8; Wallace-Hadrill 1983, 27-28). For Effros (1997, 8), this judgment of Christian souls on earth prior to divine judgment reflects the growing political agenda of the Church and its claims to "sacral authority in this life and the next".

²⁵ In 386, emperor Theodosius ordered the construction of *martyria* over the remains of Christian saints (Goodson 2014, 3).

Public *ad sanctos* burials were rather an urban phenomenon and, at the beginning, mostly concerned privileged Christians: clerics and generous secular patrons of the Church, especially members of royal and aristocratic families (Caseau 1999, 37, 43; Effros 1997, 5; Frankfurter 2010, 550). For the elite, *ad sanctos* interment was “normally a matter of social standing rather than religious merit” as Effros (2002, 142) points out. Such burials allowed the public display of social status and religious devoutness, but also permitted a greater exposure to the prayers of faithful Christians during church service (Effros 2002, 76f, 92, 116, 155f; Kötting 1984, 75). Bequests and donations, especially for suburban basilicas, further enhanced the efficiency of this protection (Bührer-Thierry and Mériaux 2010, 104; Christie 2006, 157). *Ad sanctos* burials were not necessarily advocated by the Church²⁶, instead, the early church fathers such as Augustine of Hippo recommended the Eucharist, alms, and, especially, prayers to help the dead. For Augustine, the proximity of a saint’s grave was therefore only useful if it served to encourage prayers (Rebillard 2009, 85f, 142, 149f). The popularity of *ad sanctos* burials was, however, unbroken, and ordinary Christians began to seek the protection of the saints. Since places close to saints and martyrs were mostly reserved, another type of burial, mentioned by Gregory of Tours at the end of the 6th century, *sub sublicidio* or *sub stillicidio* – under the gutter of a church’s roof in order to be sprinkled with holy water –, was much coveted (Treffort 1996b, 147f). There are several reasons for the success of *ad sanctos* burials: the refusal of the Church to get involved in the cult of the dead played a major role, but also the increasing uncertainty about the destiny of the human soul after death. Whereas Christians in Late Antiquity were able to find relief in the thought that the righteous would await judgment in Abraham’s bosom (*refrigerium interim*) (Luke 16:22) (Angenendt 1984, 81-86), from the 5th century onwards the idea of purgatory began to replace this rather pleasant earlier image. Augustine was one of the first to describe this intermediary stage prior to judgment (Effros 2002, 161-164; Rebillard 2009, 175).

Burials *ad sanctos* were not limited to suburban cemeteries; sometimes, influential persons were also buried close to holy relics within churches located *intra muros*. Numerous attempts were made to curb intermural burials: just one year after the issue of the *Edict of Thessalonica* which had made Nicene Christianity the state religion of the Roman Empire, a constitution in the *Theodosian Code* from AD 381 (CTh, IX.17.6)

²⁶ However, bishop Maximus I of Turin (c. AD 400) argued that burial *ad sanctos* would push back the forces of the underworld since the martyrs had been accepted into paradise (Kötting 1984, 74f).

proscribed harsh fines for anybody violating the ancient prohibition. The Church itself issued contradictory instructions over the centuries, but mostly advocated a close supervision of any burials within city limits and especially if it concerned lay persons. Abuses must have been common as can be seen from the complaint by bishop Theodulf of Orleans in the early 9th century that the utilisation of churches as burial places had transformed most cult places into cemeteries (Treffort 1996b, 145). Efforts by the Church to stem the flood of intra-church burials are reflected in a number of conciliar canons between the 6th and 9th centuries: the synod of Vaison (442) prohibited inner church burials out of respect for the Eucharist (Kötting 1984, 77); canon 18 of the first synod of Braga in 563 forbade any burials within churches and only allowed burials outside the church, against its walls (Hefele 1907, 180); canon 14 of the synod of Auxerre (561-605) prohibited interments within baptisteries – a burial place which had become popular when church interment was difficult to obtain; canon 14 of the synod of Aachen in 809 briefly renewed the earlier prohibition of church burials whereas canon 52 of the synod of Mainz in 813 (CRF, section III, *concilia* 1,2,272) limited such burials to bishops, abbots, ‘good’ presbyters, and *fideles laici*. Other legislation pointed out the need to obtain the bishop’s permission prior to any burial or distinguished between different burial places within the church (Kötting, 1965, 31-35). The chronicler Regino of Prüm, for instance, suggested in 906 that burials should only be allowed in the *atrium* or in the vestibule, but not next to the altar (Regino 1671, 557f).

Ad sanctos burials continued parallel to other burial practices and it was only during the 7th century that the old necropoleis *extra muros* were gradually abandoned (Catteddu 2009, 29-31, 144-146). At Guiry-en-Vexin (Val-d’Oise), for example, inhumation moved *ad sanctos* not before AD 700 (Reynaud 1999, 151).

2.4 Summary

Main takeaways from this Chapter are the importance of settlement development for Christianization studies, the key role played by rural monasteries in shaping settlement and rural Christianity, and the limited usefulness of gravegoods in determining religious faith.

Christianization occurred against a background of profound settlement change: Settlement patterns indicate that the countryside was not deserted in the post-Roman

period, although the population declined. Instead, settlement was extremely mobile and moved from dispersed to grouped in Late Antiquity. Many people lived on one of the great *villa* domains, others in small isolated farmsteads. A significant moment was reached during the 7th/8th centuries when dispersed settlement declined sharply, with many sites overstepping their antique limits. This settlement shift can be partially attributed to the development of great monastic estates. This is also the time when organization around one or two poles (church, cemetery, privileged habitat) can be precociously observed in some places. Interestingly, although churches *might* have formed one such pole, they were not necessary ingredients of villages. Research now focuses on the spatial analysis of villages and looks at the role of the church and the parish in the process of settlement nucleation.

Of interest is also the current discussion with regard to gravegoods as markers of faith. Since private Christian burial grounds were largely unknown during Late Antiquity, most people were interred in row-grave cemeteries. Not all burials were furnished, which is a choice in itself; but even those that were could have expressed a range of different meanings, not necessarily religious. A more reliable indicator of Christianization are instead *ad sanctos* burials in which associations with power structures are very obvious.

CHAPTER 3 – THE STUDY AREA

The modern department “Yvelines” formed part of the late Roman province *Gallia Lugdunensis*, and specifically of the diocese of *Lugdunensis Senonia* and a small part of *Lugdunensis Secunda*. Section 3.1 below introduces *Lugdunensis Senonia* which forms the administrative background to this thesis; Section 3.2 presents the study area *per se*, briefly discussing the topography and settlement development and providing an overview of the four relevant dioceses. Section 3.3 then reviews the wider Christianization in Gaul before summarizing the urban Christianization of the Yvelines.

3.1. The Wider Picture: *Lugdunensis Senonia* and *Secunda*

3.1.1 Introduction

The modern territory of ancient *Lugdunensis Senonia* comprises most of Ile-de-France, a small part of Champagne-Ardenne (parts of Marne and Aube), the northern half of Centre region (Eure-et-Loir, Loiret, parts of Loir-et-Cher), and western Bourgogne (parts of Yonne and Nièvre) (Figure 3.1). Covering c. 45,000 km², there are no mountain ranges, and the territory is basically flat, not surpassing 300 m in height. Most of the area lies in the Paris Basin. *Lugdunensis Secunda* mostly corresponds to modern Normandy with only a tiny part stretching into the modern territory of the Yvelines. Below we concentrate on the region of Haute Normandy in the eastern part of Normandy which comprises the departments of Seine-Maritime and Eure.

The principal modern and medieval towns are Paris, Versailles, Nanterre, Orléans, Chartres, Sens, Troyes, Nevers, Auxerre as well as Rouen and Evreux in Haute-Normandy. Their locations and success are partly conditioned by exploitation of the main rivers of the territory, notably the Seine, Oise, Marne, Yonne, Loire, and Allier.

The region has average forest coverage: in Ile-de-France, the largest forests include the Orient Forest Regional Natural Park (80,000 ha) just east of Troyes, that of Orléans (50,000 ha), the forest of Fontainebleau (25,000 ha) between Paris and Sens, and that of

Rambouillet (20,000 ha) south-west of Paris.²⁷ In the Eure department, the largest are the forest of Lyons (11,000 ha) – shared with the department of Seine-Maritime – and those of Montfort (2,800 ha), and Bord-Louviers (4,600 ha). In Seine-Maritime, the largest forests include those of Eu (9,300 ha), Brotonne (7,200 ha), Roumare (4,000 ha), and Eawy (6,500 ha).²⁸ Woodland areas diminished considerably under Rome, and reforestation is claimed from the 4th century AD (Dambrine et al. 2007, 1430-1431; Thiébault 2010, 70).



Figure 3.1: The Gallo-Roman provinces after their reorganization by Diocletian c. AD 300 (A.M. = Alpes Maritimae, L.S. = *Lugdunensis Senonia*); the outline of the modern departments of Normandy (Basse-Normandie, Haute-Normandie) and the Yvelines is indicated by a black dotted line (Map by Author)

²⁷ <https://www.eure-tourisme.fr/recherche~forêts/>, accessed 27 January 2019.

²⁸ https://inventaire-forestier.ign.fr/IMG/pdf/IFN_Publi_2010_Hte-Normandie.pdf, accessed 31 January 2019.

Almost three quarters of the study area are arable. Ile-de-France has the highest percentage of agricultural areas (75%); cereal production predominates in the great plains of the Paris Basin; and in western Bourgogne and southern Champagne-Ardenne cattle breeding and viticulture are prominent.²⁹ In the Eure department, 63% are dedicated to agriculture; cereal production once again dominates.³⁰ Such intensive modern agriculture means that ancient landscapes are poorly preserved (Carpentier and Leveau 2013, 105).

3.1.2 The Roman administrative context

Gallia Lugdunensis was created by Augustus in 27 BC. The size of the area, its distinctively rural character, and its location far away from the Mediterranean made it rather resistant to Romanization. Most Roman towns here were founded during the 1st century AD, although Lyon-*Lugdunum* dates to the 1st century BC.

Whereas Auxerre, Nevers, and Châteaudun were founded during Late Antiquity, other towns in our study area replaced previous Gallic *oppida* (*Lugdunensis Senonia*: Chartres and Orléans: *civitas* of the *Carnutes*; Paris: *Parisii*; Sens: *Senones*; Meaux: *Meldi*; Troyes: *Tricasses*)³¹ (Ferdrière 2011, 10, 20-34), (*Lugdunensis Secunda*: Rouen: *Veliocasses*; Evreux: *Ebuovices*; Lisieux: *Lexovii*; Bayeux: *Baiocasses*; Coutances: *Unelli*; Avranches: *Abrincatui*; Sées: *Sagii-Esuvii*)³² (Figure 3.2). A network of secondary agglomerations as well as Roman *villae* developed rapidly around the main towns/*civitates* during the 1st and 2nd centuries AD (Hurard and Cottiaux 2013, 68-69).

Road building accompanied urban and rural growth; the great axes (such as those following the Rhone and Seine valleys) enabled fuller communication within Gaul and with Italy, while smaller roads connected agglomerations and *villae* with the capitals. Despite this road network, transport of goods on rivers was privileged (Hurard and Cottiaux 2013, 68). One question to explore later in this thesis is whether these communication lines played a prominent role in the process of rural Christianization.

²⁹ <http://www.agreste.agriculture.gouv.fr/en-region/>, accessed 19 September 2013.

³⁰ <http://www.eure.gouv.fr/Politiques-publiques/Amenagement-du-territoire-construction-logement/Connaissance-des-territoires/Atlas-departemental/Agriculture>, accessed 27 January 2019.

³¹ Not necessarily in exactly the same place. Sometimes, the exact location of the Gallic *oppidum* is not known yet.

³² See <https://www.histoire-normandie.fr/la-normandie-gallo-romaine>, accessed 27 January 2019.

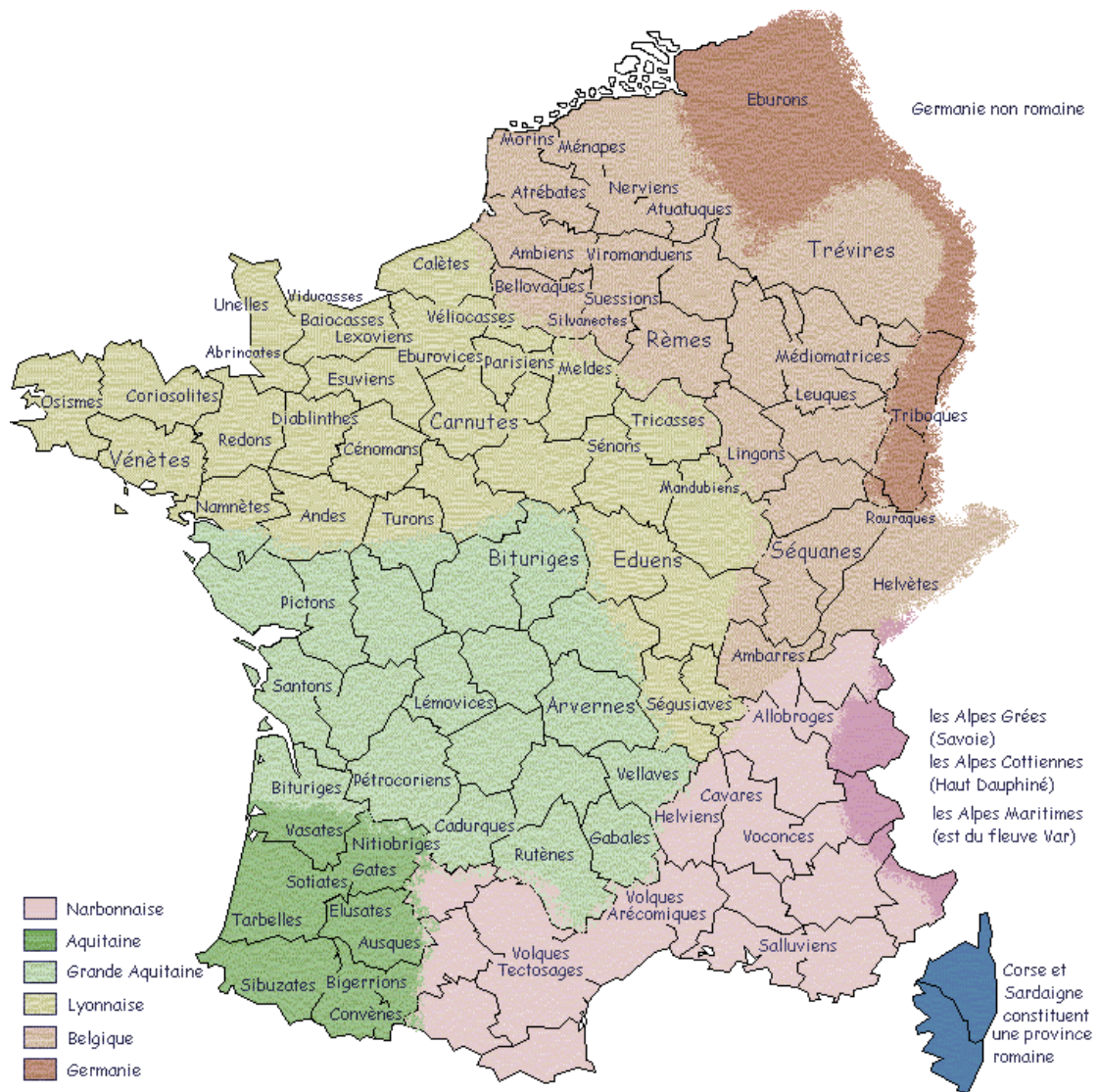


Figure 3.2: Approximate tribal territories of Gallia Lugdunensis (*Lyonnaise*) (in olive green)

Under Diocletian (284-305), most provinces were divided up into smaller *dioceses* to facilitate their administration; a Roman or civil diocese formed the intermediate level of government and was itself subordinated to a praetorian prefecture (Carrié and Rousselle 1999, 185-186; Ferdière 2005, 315-316). Each diocese grouped several provinces. The *Diocese of Galliae* contained *Gallia Lugdunensis* which was now divided up into four smaller dioceses: *Lugdunensis Prima*, *Secunda*, *Tertia*, and *Senonia*.

The *Notitia Galliarum* (early 5th century) lists eight cities for *Lugdunensis Senonia* with Sens named as capital: *Civitas Senonum* (Agedincum/Sens), *Civitas Carnotum* or *Civitas Autricum* (Autricum/Chartres), *Civitas Autisiodorum* (Autessiodurum/Auxerre), *Civitas Tricassium* (Augustobona/Troyes), *Civitas Aurelianorum* (Cenabum/Orléans), *Civitas Parisiorum* (Lutetia/Paris), *Civitas Melduorum* (Iatinum/Meaux), and *Civitas Nivernensium* (Nevirnum/Nevers) (Harries 1978, 39; Knight 2007, 182; Reynolds 2009,

11-12). For *Lugdunensis Secunda* the corresponding cities are: *Civitas Rotomagensium* (metropolis; Rotomagus/Rouen), *Civitas Baiocassium* (Augustodorum/Bayeux), *Civitas Abrincatum* (Legedia/Avranches), *Civitas Ebroicorum* (Mediolanum Aulercorum/Evreux), *Civitas Sagiorum* (Nudionum/Sées), *Civitas Lexoviorum* (Noviomagus/Lisieux), and *Civitas Constantia* (Constantia/Coutances) (Longnon 1903, I).³³

3.1.3 The ecclesiastical geography

The end of the 4th/early 5th century sees the emergence of an ecclesiastical geography: the Gallic Church was organized into different ecclesiastical provinces based on the Roman administrative provinces – thus enabling the bishops to take over local administration from the secular officials (Lane Fox 1986, 573). The ecclesiastical province of Sens was traced on the province of *Lugdunensis Senonia*. Sens became the seat of the metropolitan bishop; in 471, the bishop of Sens, Agroecius, was already qualified by Sidonius Apollinaris as *Senonia caput* and as *provinciae caput* (Beaujard and Picard 1992, 15f). The ecclesiastical province of Sens was subdivided into the dioceses of Sens, Auxerre, Chartres, Meaux, Nevers, Orleans, Paris, Troyes and, later on, Nevers (Pietri 1987, 13ff).

The ecclesiastical province of Rouen was also traced onto *Lugdunensis Secunda*. Rouen became the seat of the metropolitan bishop, and the diocese was subdivided into the dioceses of Avranches, Bayeux, Coutances, Evreux, Lisieux, and Sées (Longnon 1903, I). Unfortunately, the diocese limits do not correspond to current territorial limits. This means that we need to consider four different dioceses: Paris and Chartres within *Lugdunensis Senonia* (Lyonnaise IV) and Evreux and Rouen within *Lugdunensis Secunda* (Lyonnaise II).

3.1.4 Historical context – From late Roman Gaul to Viking assaults

The destiny of this part of Gaul was closely related to the great migrations of the 3rd to 5th century AD. Franks, Alamanni, and others raided Gaul between 250 and 275, and were only contained when Diocletian and his successors stabilized the Rhine frontier. Groups of defeated Germans were settled in northern Gaul in the late 3rd century (Todd 1995, 193). Between 410 and 440, northern Gaul suffered from peasant or separatist

³³ See also <https://www.histoire-normandie.fr/la-normandie-gallo-romaine>, accessed 27 January 2019.

revolts (*bagaudae*); in *Senonia* they posed a significant threat in the north-west. They perhaps established their stronghold in Saint-Maur-les-Fossés (Val-de-Marne in Ile-de-France), also known as *castrum Bagaudarum* (Ferdrière 2011, 132). In the early 5th century, the Rhine frontier was again ruinous and relatively coherent barbarian groupings were once again spilling into northern Gaul, most of them fleeing from the Huns (Knight 2007, 52-59). Defensive walls (*castra*) were erected in almost all urban seats of *Gallia Lugdunensis* at the end of the 3rd and during the 4th century – not always in haste (Monteil and Tranoy 2008, 63-65). The walls of Sens, Orléans and Troyes covered the largest surface (45.25 and 16 ha); the *castra* for Paris, Meaux, and Auxerre were considerably smaller (9.9 and 5.5 ha). It seems that Chartres had no walls (Ferdrière 2011, 137-138). The *castrum* of Evreux in *Lugdunensis Secunda*, constructed between the end of the 3rd and the mid-4th century, enclosed some 9 ha; the *castrum* of Rouen dates to the late 4th century and covered 15 ha.³⁴

In 406, the Burgundians installed themselves close to Mainz. Partial Roman authority was maintained by the senior military officer (*magister militum*) of the Western Empire, Flavius Aëtius (c. 396-454), who operated against the Franks in northern Gaul and the Visigoths in the south. After a major victory over the Franks around 440, the Frankish King Chlodio (c. 392-448), recognized as a federate leader, created a Frankish enclave around Tournai. In 451, the Huns besieged Orléans before they were beaten by Aëtius (Collins 2000, 113-115; Ferdrière 2005, 327-333; Heather 2000, 4-5, 17; Wallace-Hadrill 1996, 64; Wood 2000, 499, 502). At Orleans and Troyes, the bishops Anianus and Lupus organized the defence against Attila, while Genovefa organized famine relief in Paris (Wood 2000, 511-512).

After c. AD 450-55, imperial authority in Gaul was seriously jeopardized. The Visigoths, Burgundians, and Franks expanded their power meeting minimal resistance. An independent Roman enclave was established by Aegidius (died 464), the last Roman *magister militum per Gallias*, in the region of Soissons. Aegidius stopped the extension of the Visigothic kingdom to the north of the Loire in 461 (Fanning 2002, 288-289). In

³⁴ <http://remparts-de-normandie.eklablog.com/les-remparts-d-evreux-eure-a126081920>, accessed 28 January 2019; <https://www.rouen-histoire.com/Fortifs/IVe.htm>, accessed 31 January 2019.

486, the Frankish chief Clovis defeated Aegidius' son Syagrius (430-487) who had preserved his father's rump state in the form of the so-called kingdom of Soissons³⁵.

Under the Frankish Merovingian dynasty, the divisions and reunifications of *Lugdunensis Senonia* and *Secunda* closely reflect the different fates of the various Merovingian rulers. A rapid overview is presented below of the ever changing, unstable political landscape from the 5th century. As we will see later (Section 7.1.2), individual bishops stepped into this insecure landscape and became powerful political players (Dumézil 2013, 164). In fact, it is possible that the Gallic bishops facilitated the transition from the Roman to the Frankish regime (Lejay 1913, 397).

After his baptism, Clovis received an honorary consulship from the Eastern Emperor Anastasius I in 508, and was recognized as the effective ruler of Gaul (Collins 2000, 118; Wallace-Hadrill 1996, 69, 72). Clovis extended his authority over all of *Senonia* and *Secunda* with the exception of Nevers, held by the Burgundians (Beaujard and Picard 1992, 15; Bühner-Thierry and Mériaux 2010, 126-130).

The division of the kingdom after Clovis' death in 511 among his four sons caused the fragmentation of *Senonia* (Crété-Protin 2002, 189-192). Initially, Paris and probably also Meaux were controlled by Childebert I, whereas Chlodomer held Orléans, Sens, and most probably Troyes, Auxerre, and Chartres (Beaujard and Picard 1992, 15). The diocese of Rouen usually was attached to whichever king controlled Paris, in this case Childebert I (Sadourny 1976).

Table 3.1 keeps track of the changing political landscape under the Merovingians and the different rulers in each location. After the death of Chlodomer in 524, Childebert received Chartres, Orléans, Evreux, Rouen, and a part of the *civitas* of Sens, and Theuderic took over Troyes, Sens, and Auxerre. In 534, Childebert and Clotaire conquered the Burgundian Kingdom, and Nevers passed into the hands of Theuderic (Wood 2000, 520). Although the province was reunified in 558, this unity did not last since the Merovingian Kingdom, upon the death of Clotaire in 561, was again divided up among rival heirs (Collins 2000, 120). Paris, Chartres, Tours, Rouen, and Evreux became the property of Charibert I in Neustria; Sens, Auxerre, Orléans, and Nevers belonged to Gontran in Burgundy. Such divisions were compounded by fratricidal wars

³⁵ Soissons itself lay further north, outside of *Lugdunensis Senonia*, but all other major towns of the diocese were included in the Kingdom of Soissons; likewise for Evreux and Rouen in *Lugdunensis Secunda*.

but countered when the kingdom was reunited under Clotaire II and his son Dagobert until 639 (Ballard et al. 2011, 40; Bühner-Thierry & Mériaux 2010, 157-168). After the death of Charibert I in 567, his territory was divided up among his brothers. Chartres and Troyes switched over from Neustria to Burgundy, Paris and probably also Meaux were first undivided before they were temporarily annexed – together with Troyes – by Austrasia before 613. Also in 657, King Sigebert separated Châteaudun from the diocese of Chartres and installed a separate bishop; in 575, Châteaudun was reunited with Chartres after the murder of Sigebert (Delaplace 1992, 44).

During the 7th and 8th centuries, Chartres, Paris, Meaux, Rouen, and Evreux were considered as cities of Neustria, whereas Orléans, Sens, Auxerre, Nevers, and Troyes belonged to Burgundy (Beaujard and Picard 1992, 15). After the death of Theuderic IV in 737, Charles Martel became *de facto* ruler of the Frankish Kingdom, but when he died in 741, this was divided between his sons Carloman who ruled in Austrasia, and Pippin the Short, who reigned over Neustria and Burgundy (Becher 2009, 57-62). When Carloman retired to religious life in 747, Pippin became sole ruler, and after forcing the puppet King Childeric to retire in 751, he also became the first Carolingian king (Becher 2009, 38-69).

With Pippin's death in 768, his son Charlemagne became absolute ruler. In 800, Charlemagne was crowned as emperor by Pope Leo III (Dumézil 2013, 268). Charlemagne chose to divide up his empire among his sons prior to his death in 814: with *Lugdunensis Senonia* and *Secunda* forming part of Francia ruled by Charles the Younger. Over the following century, internal borders shifted but *Lugdunensis Senonia* and *Secunda* remained part of the territory which became known as West Francia from 843. Carolingian rule finally ended with the death of Louis V in 987.

Far more important than shifting internal borders and changing rulers during the Carolingian period, however, were the incursions by Vikings. Archaeological sources tell us little about the Scandinavian presence in our study area: one unique female grave was found in 1865 in Pîtres close to a wintercamp on the island of Oissel (Renaud 2017, 61); otherwise, besides a handful of weapons and small finds, possibly Viking, mostly recovered in the Seine River close to Rouen, Elbeuf, Pîtres, and Oissel, the Vikings have left behind neither habitats nor boats. This relative material void is counterbalanced by a wealth of linguistic and documentary traces (Carpentier 2011), although most of the documentary sources were written by ecclesiastics and quite a few

are hagiographical stories relating the translation of a saint in anticipation of Viking attacks. Planavergne (2005, 40-45) identifies 58 hagiographic texts from Neustria concerning 38 saints written between the 9th (33 texts) and the 13th century. The hagiographies describe the cruelty, perfidy and violence of the attacks whereas the saints are presented as the only persons capable of defending the Christian population against the infidels; kings and counts are painted as largely inefficient (Planavergne 2005, 47-50). We also have indirect proof of the presence of the Vikings: in **Jeufosse**, for example, where the Vikings established a winter camp, the inhabitants built the chapel of Notre-Dame-de-la-Mer in c. 855 as thanks for the delivery from the Northmen.

The Viking incursions led to a disruption to religious and especially monastic life. But the Vikings were less intent on killing than on making money by looting, demanding ransoms or trading; these three often went hand-in-hand (Bauduin 2005, 6; Burnouf and Catteddu 2015, 113; Renaud 2017, 43). Commercial contacts with various Scandinavian peoples had occurred during the 8th century, since they frequented Frankish trading centres such as Dorestad (Nelson 2001, 20). In 810, Danish ships defeated vulnerable Frisia at the coast of the Carolingian Empire. When the Danish King Godefred was killed in the same year, Charlemagne ordered the construction of fortifications and the restoration of existing Roman lighthouses but otherwise made peace with Godefred's successor, Hemming (Bührer-Thierry 2010, 369; Costambeys et al. 2011, 354-356; Nelson 2001, 21). These efforts were shortlived; increasing internal feuds within the Carolingian Empire by the late 820s and civil wars after the death of Louis the Pious in 840 distracted the Frankish elite from growing external threats. The Northmen exploited the internal problems and accelerated their attacks. The first raids were rather sporadic and warbands did not venture far from the coasts, but this changed soon. When the various factions within the Carolingian Empire – such as Lothar in Frisia – sought alliances with different Viking warlords in their fight for leadership in the 840s, the Northmen benefitted strongly (Bührer-Thierry 2010, 369-381, 394; Hooper & Bennett 1996, 19; Renaud 2017, 20). Costambeys et al. (2001, 356) argue that by “the middle of the ninth century, Scandinavian warlords were a part of the Frankish system, seeking patronage and employment with which to gain renown, reward followers, and so augment their standing at home”.

In 842, Norwegian bands went up the Loire River and looted Nantes, probably invited by Count Lambert who was in conflict with King Charles the Bald (Jones 2001, 211). In 844, Charles the Bald was fully occupied with his battle against the Aquitans who had refused to rally around him in the assembly of Coulaines in 843. While Charles recovered from a crushing defeat suffered in June 844 close to Angoulême, 120 Viking ships commanded by Ragnarr took to the Seine in March 845 and besieged Paris. They only left after a substantial ransom³⁶ was paid (Bührer-Thierry 2010, 369, 384f; Nelson 2001, 24f). When Aquitaine itself suffered from Scandinavian attacks in 847, Charles fought against them and managed to capture a dozen Viking boats in Dordogne (Bührer-Thierry 2010, 386f).

In 850/851, Vikings set up winter camps on the Seine in Jeufosse and Oissel; subsequently, they raided virtually all major towns of *Lugdunensis Senonia* between 852 and 866 (Table 3.2). Key targets were the rich episcopal cities and abbeys of the region. Abbots and metropolitan bishops played an important role in the defence of the kingdom: on the one hand, they provided men and substantial financial and administrative means to the army; on the other, they organized the defence of their own bases. In 854, Agius, bishop of Orléans, and Burchard, bishop of Chartres, prevented a Danish attack on their towns; in the 860s, the abbot of Saint-Denis together with the bishop of Rouen coordinated the erection of fortifications (Isaïa 2014, 289-291). In 885/886, abbot Gauzlin (Joscelin) played an important role in the defence of Paris, and in 910, bishop Géran organized the defence of Auxerre; bishop Jousseume did the same in Chartres the following year (Renaud 2017, 69). Unsurprisingly, bishops and abbots also became welcome targets for Vikings. In most cases, a ransom was paid. Only six Frankish bishops were actually killed by the Northmen; Nelson suggests that this might have been “captive-taking gone wrong” (2001, 29).

Up to the early 860s, Charles the Bald was distracted by internal fights (Bührer-Thierry 2010, 397f; Becher 2009, 125f). In 859, the inhabitants of the Seine region organized their own defence against the Vikings, but these efforts were put down by local lords since they disrespected the established social order (Hooper and Bennett 1996, 22). Subsequently, Charles the Bald created the so-called *grands commandements* (Bührer-Thierry 2010, 399-401) – large territorial structures, marquisates and duchies, in control

³⁶ Nelson (2001, 213) likens Charles to “a man with a wolf at his throat [his internal enemies] and a wasp in his hair [the Vikings]”. Under these circumstances, paying a ransom – especially since it was paid from taxes – made a lot sense; it bought him time to first deal with internal rebellion.

of several counties – to oversee defence. Charles also ordered the construction of fortified bridges and defence walls. Count Robert the Strong, originally from the Worms region and ancestor of the Capetians, commanded the region between Seine and Loire (Neustria) (Costambeys et al., 2001, 308; Renaud 2017, 40f). Charles the Bald developed a strategy of paying tribute to and hiring Viking contingents which finally stopped the large wave of attacks (Becher 2009, 118f; Bühner-Thierry 2010, 396f): on several occasions (845, 857/858, 866), the king paid the Vikings to quit the Seine River. And in 861, Charles hired the fleet of Völundr to besiege the camp of Oissel (Hooper and Bennett 1996, 20f; Renaud 2017, 38; Nelson 2001, 30).

From 865, the Vikings changed their tactics and assembled a Great Army. In 878 they crossed over to Frankia and in 885 entered the Seine valley (Hooper and Bennett 1996, 21f). In autumn 885 they besieged Paris and plundered the surrounding region under Hrólfr (Rollo). Paris' defence was led by abbot Gauzlin (Joscelin) and count Eudes (Odo), but the new Emperor Charles the Fat preferred to hand over a ransom. Two years later, Charles the Fat was deposed and replaced by count Odo; ironically, Odo was forced to pay another ransom to save Paris in 889 (Jones 2001, 224f; Renaud 2017, 53-56). Benefitting from the military weakness of the king, the Vikings plundered Rouen in 885 and Meaux in 886, before taking to the Yonne in 886/887; they besieged Sens for six months and then went overland to Troyes and Nevers. In 890, they returned to raid villages along the Seine and the Oise; raids of Evreux in 892 and intermittent raids along the Seine between 896 and 910 followed. The Vikings were finally defeated in 911 after local aristocrats fought against Hrólfr and his men in Chartres (Nelson 2001, 30f). Hrólfr swore allegiance to Charles the Simple (king of West Frankia), in negotiations conducted by the archbishop of Rouen; he received land between the mouth of the Seine and Rouen (later the duchy of Normandy) in exchange for his conversion to Christianity and the protection of Charles' kingdom against other Vikings (Mazel 2010, 37; Renaud 2017, 75-82). In sum, the 9th century saw upheaval and damage – multiple insecurities not conducive to a settled landscape, although towns do persist as defended, often episcopal foci.

3.2 The Yvelines

The department of the Yvelines, created in 1964 and located to the west and south-west of Paris, is part of the so-called “*grande couronne*” (also: Seine-et-Marne, Essonne, Val-d’Oise) of the Île-de-France region, surrounding the French capital (Figure 3.3).

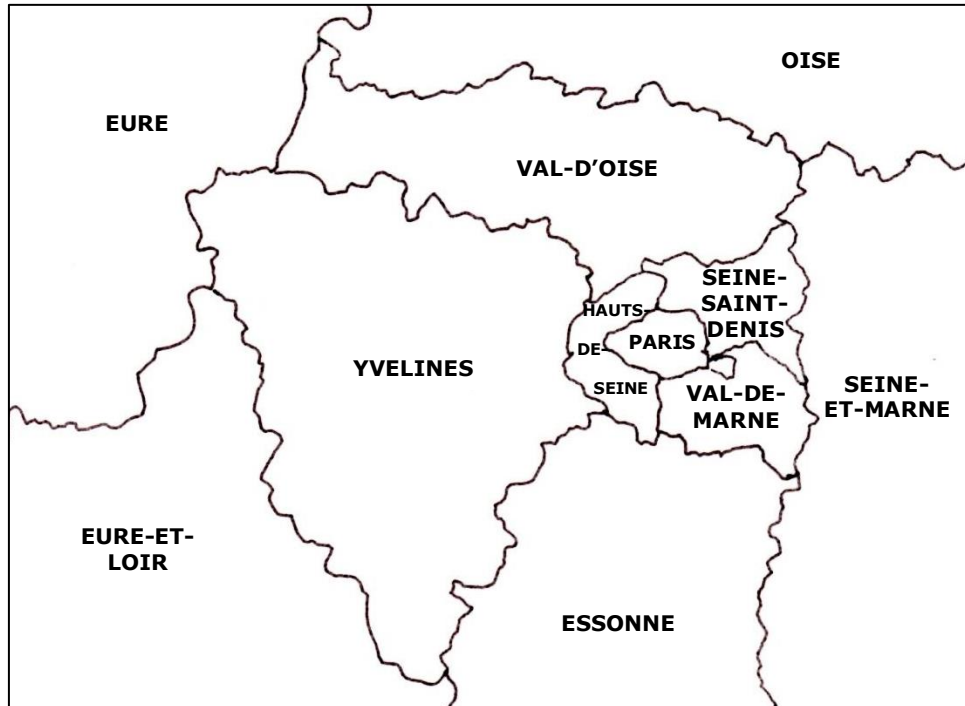


Figure 3.3: The Yvelines and surrounding departments (Map by Author)

3.2.1 Topography

The Yvelines covers an area of 2,280 km². 85 of its 262 communes belong to the Paris metropolitan area, with the largest towns found in the north-east. The Yvelines is a largely rural department (79.5%); only 8.9% of the territory are inhabited, whereas 47% are dedicated to agriculture, and 29% covered by great forests (68,000 ha). The largest forest is that of Rambouillet, also known as forest of Yveline (20,000 ha), in the south of the department; other forests include those of Saint-Germain-en-Laye (3,500 ha) in the northeast, Marly (2,000 ha) just beneath, and Versailles (1,057 ha) in the easternmost part (Figure 3.4). This dense coverage explains a lack of archaeological information in certain areas since field walking is complicated. According to Vigneau (2005, 20), only 10% of archaeological sites inventoried were discovered in wooded areas. This could change in the near future: advances in remote sensing technology

LiDAR (Light Detection and Ranging) allow archaeological prospecting of heavily forested areas (Chase et al. 2017).



Figure 3.4: Modern forest coverage within the Yvelines, indicating names of forests (Map by Eric Gabia)

The department is located on a plain, with its highest point at 201 m at Lainville-en-Vexin in the extreme north. Numerous quarries are being or have been exploited in the Yvelines, mostly in the northeast, with a significant concentration around the Seine River; unfortunately, this means that archaeological remains are poorly preserved.

3.2.2 Settlement development

The province *Gallia Lugdunensis* was once home to some 30 Gallic tribes.³⁷ In the Yvelines, the Carnutes clearly dominated, but three other tribes can also be found. The border between the Parisii and the Carnutes ran somewhere through the eastern Yvelines, whereas the Seine separated the Carnutes from the Veliocasses in the north. Part of the former territory of the Aulerqui Eburovices can be found in the north-western tip of the Yvelines (Figure 3.5).

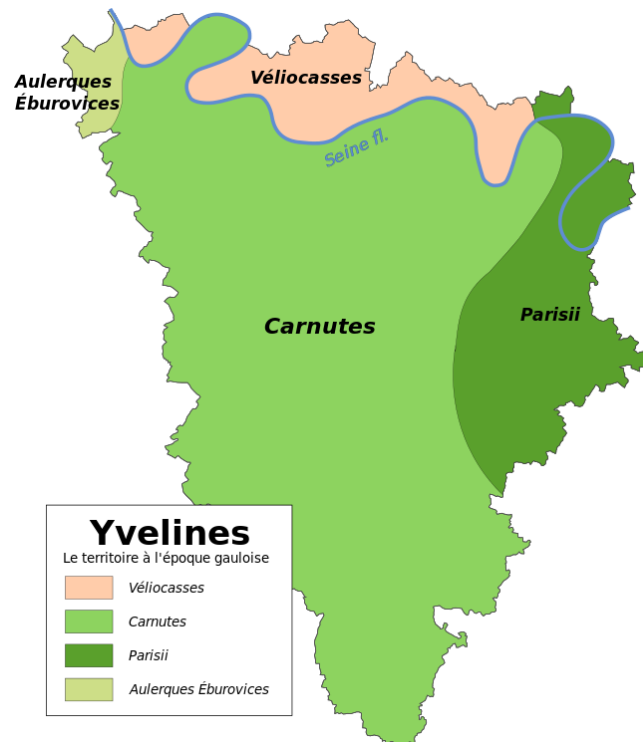


Figure 3.5: The Gallic peoples of the Yvelines

Their respective tribal capitals (*oppida*) are located outside of the study area, at Évreux (Aulerqui Eburovices), Chartres (Carnutes), and Rouen (Veliocasses). Recent archaeological excavations have permitted to locate the Gallic *Lutetia*, capital (*oppidum*) of the Parisii during the 2nd/1st century BC, within the western Parisian suburb Nanterre (Hauts-de-Seine) (Barat 2007, 61).

³⁷ Pliny the Elder lists most of the Gallic tribes of the Lyonnaise in his *Nat. Hist.*, IV, 18. This list is confirmed by the geographer Ptolemy in the 2nd century AD (II, 8, 1-17) who also gives geographical indications for each tribe (Le Bohec 2008, 20).

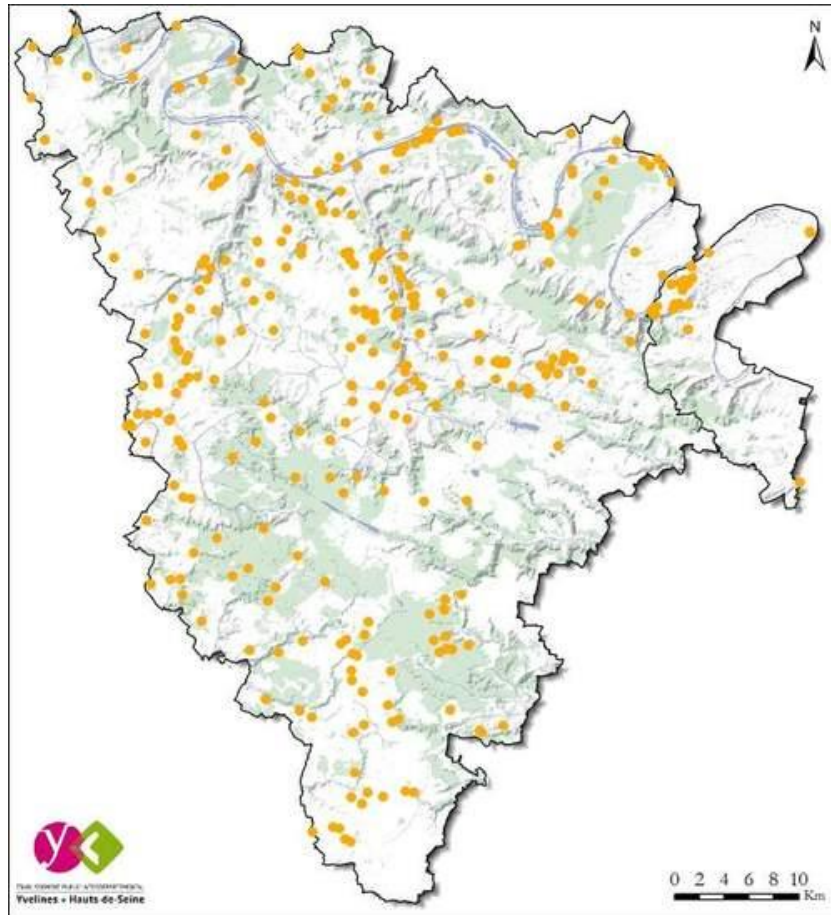


Figure 3.6: Bronze and Iron Age sites in the Yvelines (2017) (Map by EPI 78-92/Service archéologique interdépartemental)

During the Iron Age, settlement mostly concentrated in the north with many sites clustering around the Seine River which forms the main communication and transport axis. In the southeast, the Yveline forest created a natural border between the Gallic tribes of the *Carnutes* and the *Parisii* (Figure 3.6).

During the 1st century AD, Gallo-Roman *Lutetia* developed on the territory of today's Paris, whereas Nanterre changed into a secondary agglomeration. Secondary agglomerations within the study area itself are *Diodurum* (**Le Tremblay-sur-Mauldre**), **Les Mureaux**, **Poissy**, **Sépteuil**, **Épône**, **Ablis**, and **Saint-Léger-en-Yvelines**. Their exact role within the territory, however, is difficult to determine (Barat 2007, 61). Most secondary agglomerations cluster to the left and right of the Seine, but some lay next to the major roads leading further south (Auteil, Diodurum, Saint-Léger-en-Yvelines, and Ablis). Of particular importance are roads providing a link between east and west, thus also following the Seine valley. Two major axes assure the north-south connection (Beauvais-Orléans with stops in Les Mureaux, Diodurum/Auteil (Diodurum up to

around AD 50 AD; after AD 50: Auteil) and Ablis; Paris-Chartres with stops in Limours and Ablis) (Barat 2007, 53) (Figure 3.7).

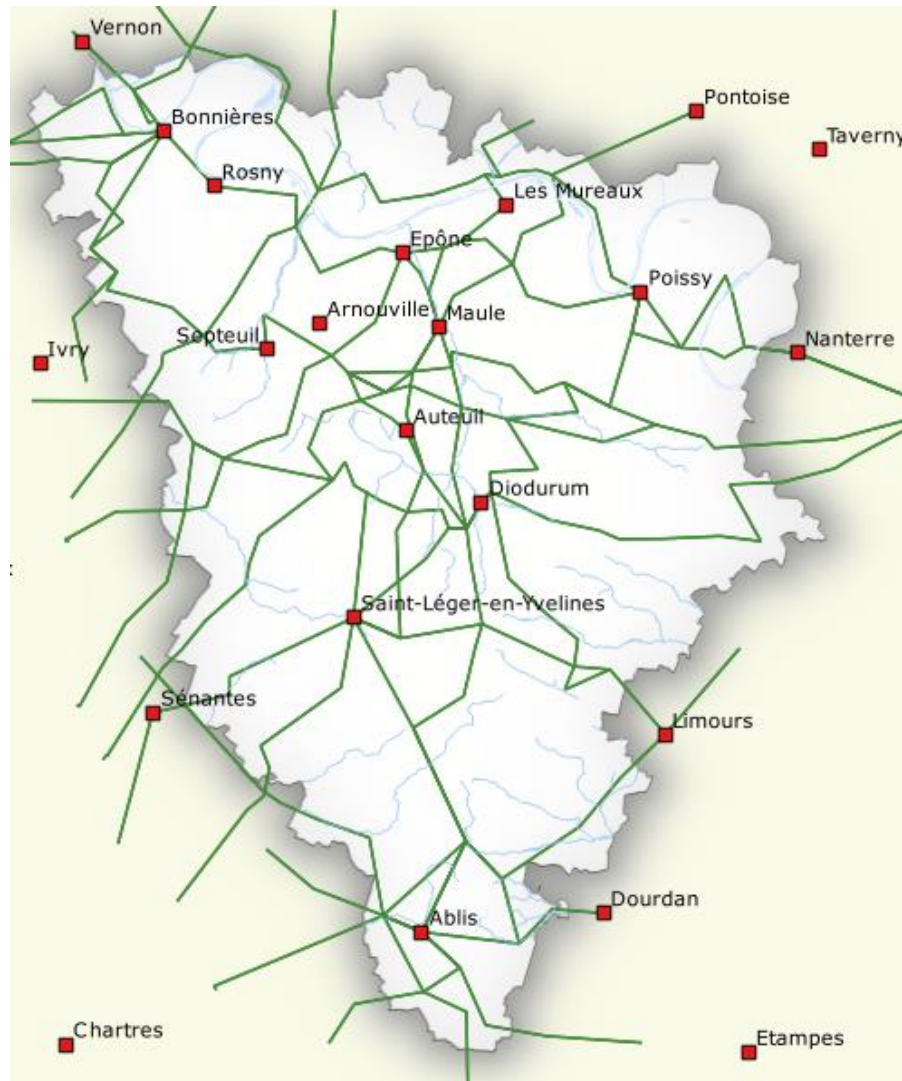


Figure 3.7: Roman towns and Roman road network in the Yvelines (Map by Author)

Settlement significantly increases during the Gallo-Roman period and the North-South divide diminishes. Noticeably, parts of the Yveline forest are cleared to make place for new settlements such as **Ablis** and *Diodurum* (Figure 3.8). Archaeological prospecting has revealed numerous sites within the Yveline forest, dating from the Late Iron Age to the 4th century AD, including modest buildings to small *villae*. The Yveline forest also boasts some 30 enclosures with a surface from 7,500 m² up to 1.5 ha. In the past, these structures were interpreted as Roman camps or as cult-related enclosures, but new excavations suggest some of them might actually correspond to rural habitats (Vigneau 2007, 165f). Nevertheless, even during the Gallo-Roman period, the heavily forested areas were only partially settled; Barat (2007, 66) points out, even if archaeological

research, by necessity, concentrates on the more easily accessible areas, our current knowledge of sites seems to reflect rather accurately antique land use.

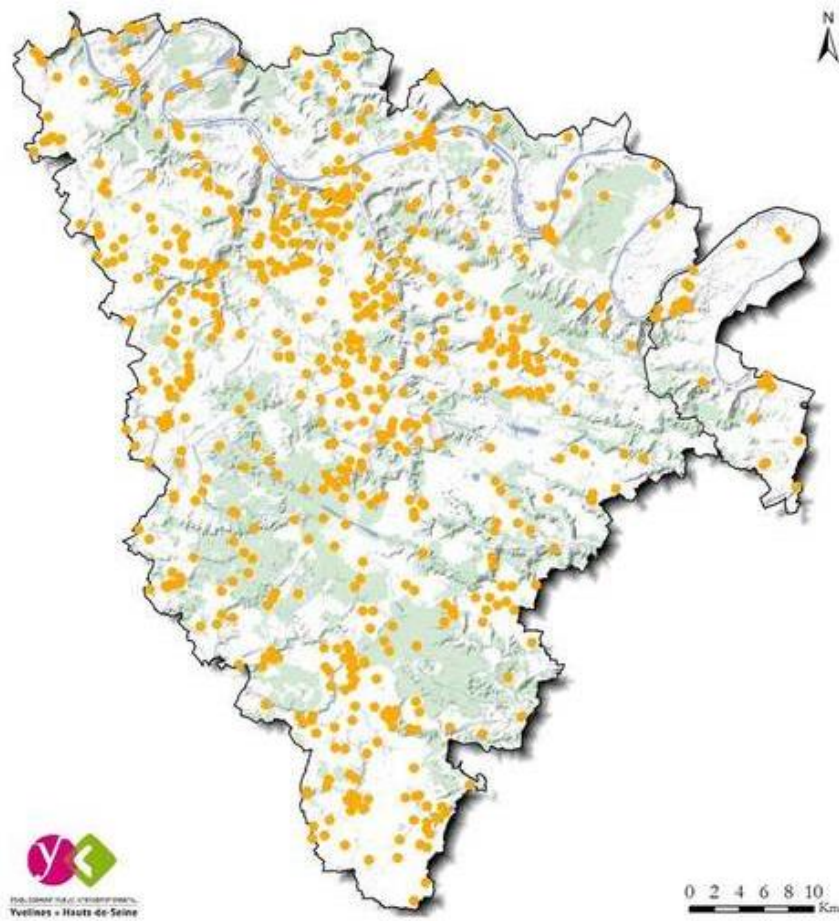


Figure 3.8: Gallo-Roman sites in the Yvelines (2017) (Map by EPI 78-92/Service archéologique interdépartemental)

From the 3rd/4th century, settlement diminishes considerably in the central and eastern Yvelines (Barat 2007, 69). During the early medieval period, settlement then largely concentrates in the north which offers better conditions for agriculture; in the south, the agricultural land is poorer because of a scarcity of silt veneers in wooded areas. In general, forests seem to expand and reconquer abandoned land between the 4th and the 10th century.³⁸ In 611, a document recording the donation of a bishop, mentions for the first time the *Selva Aequalina* or the Yveline forest (Barat 2007, 76). However, this does not mean an absence of cultivation: fiscal documents record cultivated land, vineyards, and pastures in the Yveline forest from the late 8th century, although settlement in the

³⁸ See also Office National des Forêts, L'homme défricheur: les grands défrichements médiévaux (http://www.onf.fr/gestion_durable/sommaire/coeur_societe/usages/defricheur/20080114-100217-196513/@@index.html, accessed 26 January 2019).

southern part of the Yvelines in general moved into the valleys and concentrated around the waterways (Vigneau 2005, 20f; Vigneau 2007, 166f) (Figure 3.9).

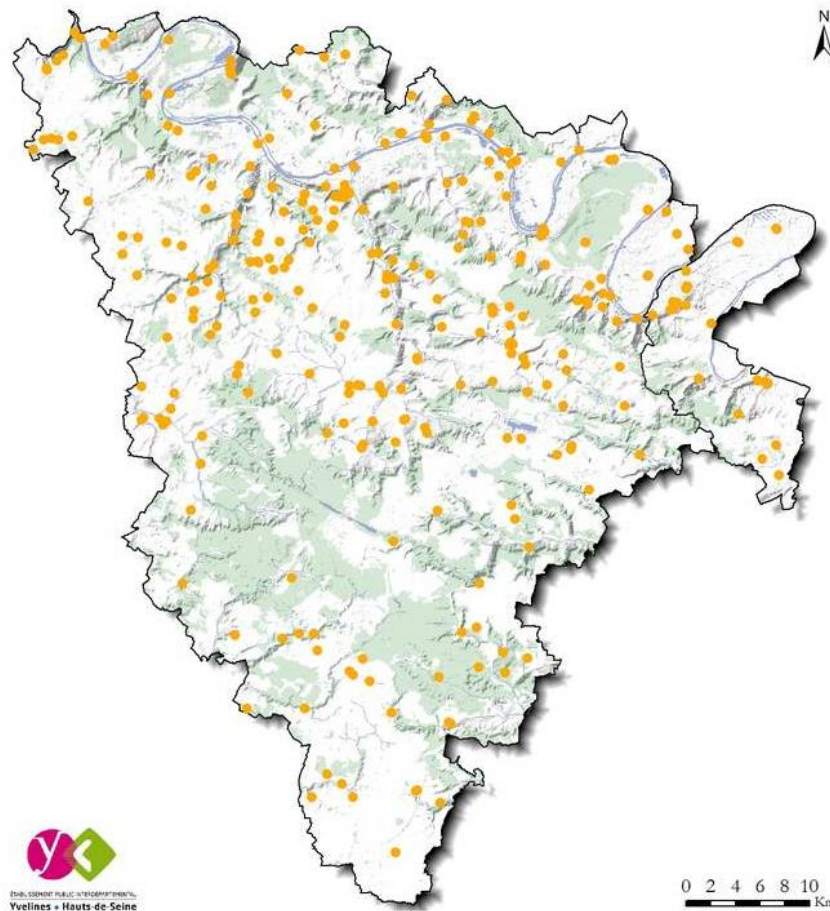


Figure 3.9: Early medieval sites in the Yvelines (2017) (Map by EPI 78-92/Service archéologique interdépartemental)

Throughout the High and Later Middle Ages settlement remains concentrated in the north, although the territory is occupied more evenly (Figure 3.10).

An economic boom, technological innovation, and a rapidly rising population levels are accompanied by the cultivation of new land (Mazel 2010, 196, 207). Between the 10th and the 12th century, monastic orders and lay lords clear the forests. Villages start to develop too. Monasteries have a distinct interest in clearing forests: in the holdings of the abbey of Saint-Germain-des-Prés, for instance, was a 40%-share of wooded land (Barat 2007, 76). Many of these clearings seem temporary since fields are only cultivated for a few years before being exploited in coppice for 10-20 years. This practice ultimately degrades the forests, giving trees little time to grow. Already in 1144, abbot Suger had difficulties finding trees large enough for the construction of Saint-Denis basilica, and had to travel to the Yveline forest (Suger, *Libellus de*

consecration ecclesiae Sancti Dionysii). During the 14th/15th centuries, the Black Death and the Hundred Years' War (Tables 3.3-3.4) caused the abandonment of villages and agricultural land, which, ultimately, led to reforestation.³⁹



Figure 3.10: High and late medieval sites in the Yvelines (2017) (Map by EPI 78-92/Service archéologique interdépartemental)

3.2.3 The four dioceses of the Yvelines: Paris, Chartres, Evreux, Rouen

The Yvelines were divided up among four dioceses: Paris, Chartres, Evreux, and Rouen (Figure 3.11). Each diocese was once again divided in several archdeaconries which are attested between the 11th and the 13th centuries. It is striking that the archdeaconries cut across territorial borders; this makes it complicated to identify exactly which village or town belonged to which archdeaconry during the Middle Ages. Since it would be extremely complicated to trace changing membership in archdeaconries and deaneries over the centuries, I have taken the view that the ecclesiastical organization of most

³⁹ Ibid.

dioceses remained relatively stable up to the end of the Middle Ages and, in most cases, even up to the French Revolution. Archdeaconries and deaneries mentioned in the Gazetteer therefore correspond to indications given by Dupaquier et al. (1974), *Paroisses et communes de France*.

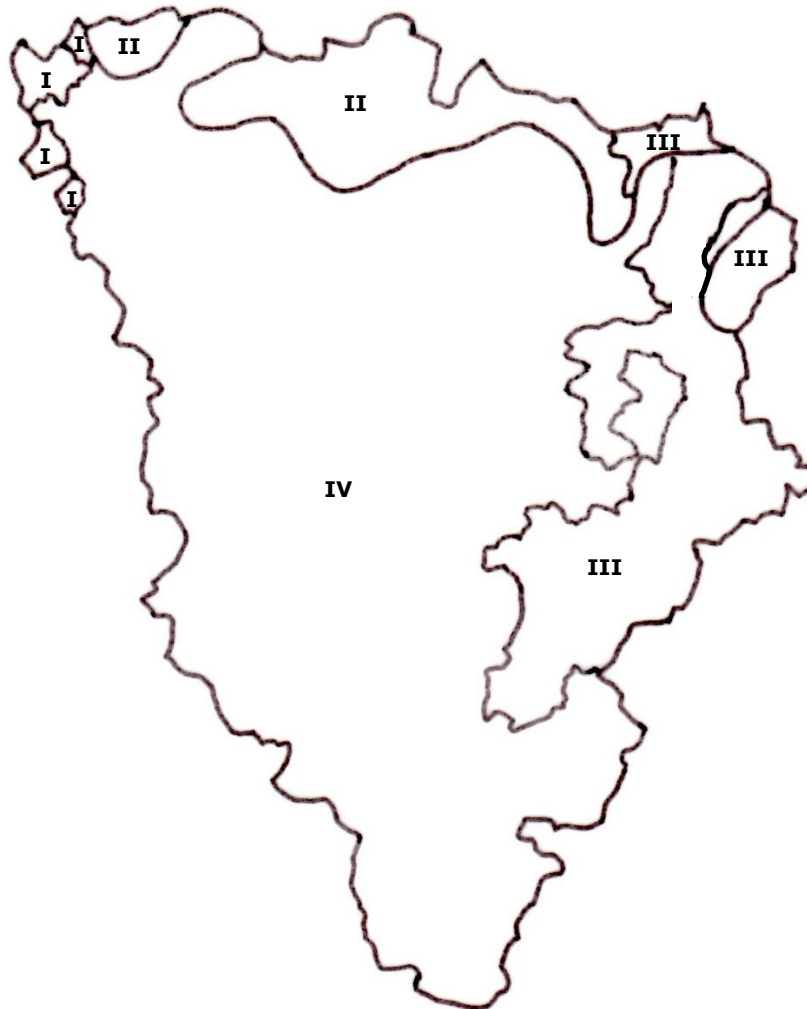


Figure 3.11: Pre-revolutionary dioceses within the territory of the Yvelines (I: diocese of Évreux, II: diocese of Rouen, III: diocese of Paris, IV: diocese of Chartres) (Map by Author)

Table 3.5 introduces the four dioceses as well as the relevant archdeaconries and deaneries within the study area. Most sites come from the archdeaconry of Pinceris in the diocese of Chartres.

3.2.2.1 The diocese of Paris

For the diocese of Paris we can draw from the detailed study by Longère and Autrand from 1987 which also gives details on different bishops. However, most of this study concentrates on Paris itself and includes little information about rural parishes.

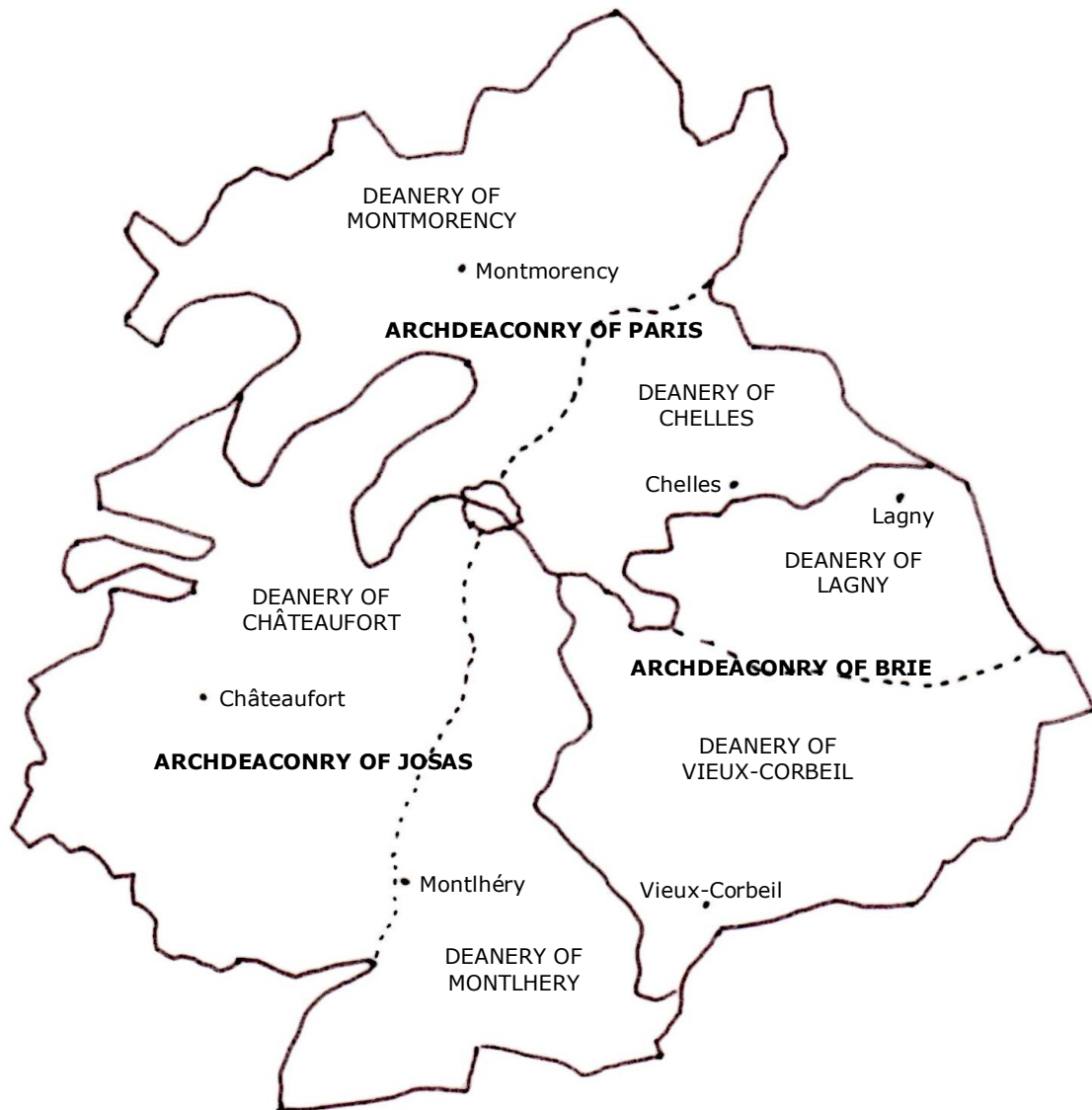


Figure 3.12: The diocese of Paris with its three archdeaconries (Map by Author)

The diocese of Paris was divided in three archdeaconries (Figure 3.12). Archdeacons are already attested in 868, whereas a territory is only attributed to each archdeaconry in 1268, but must have existed since at least the 9th century. The three archdeaconries are Paris or Parisis in the north of the diocese, Brie in the east, and Hurepoix (Heripoix) or Josas in the south and west. Paris/Parisis was by far the richest and dominant

archdeaconry of the three. Each archdeaconry was further divided in two deaneries or deaneries with sometimes changing seats (Longère and Autrand 1987, 110ff).

The archdeaconry of most significance for this study is the deanery of Châteaufort within the archdeaconry of Josas to the south of the Seine River plus part of the deanery of Montmorency within the archdeaconry of Paris/Parisis just north of the Seine.

3.2.2.2 *The diocese of Chartres*

For the diocese of Chartres we can draw on the detailed – but very dated – 17th-century study in four volumes by J.-B. Souchet. Unfortunately, as Souchet used a chronological approach, his work offers no thematic study or synthesis. His study, however, is useful in other aspects since it regards the actions of different bishops. The diocese of Chartres was one of the largest of Gaul and comprised six archdeaconries: the Great Archdeaconry or archdeaconry of Chartres as well as the archdeaconries of Pincerais, Dreux, Dunois, Vendôme and Blois (Figure 3.13).

In 1697, the archdeaconries of Blois and Vendôme as well as 54 parishes of the archdeaconry of Dunois were separated from the diocese of Chartres to create the diocese of Blois (Doublet 1738, N.P., chapter *De l'Evêché de Chartres*).

The largest part of the Yvelines is located within the diocese of Chartres; however, we only have to consider two out of six deaneries of the Great Archdeaconry, in particular the deanery of Rochefort as well as to a limited degree the deanery of Épernon, and, especially, the two deaneries of the archdeaconry of Pincerais, Poissy and Mantes.

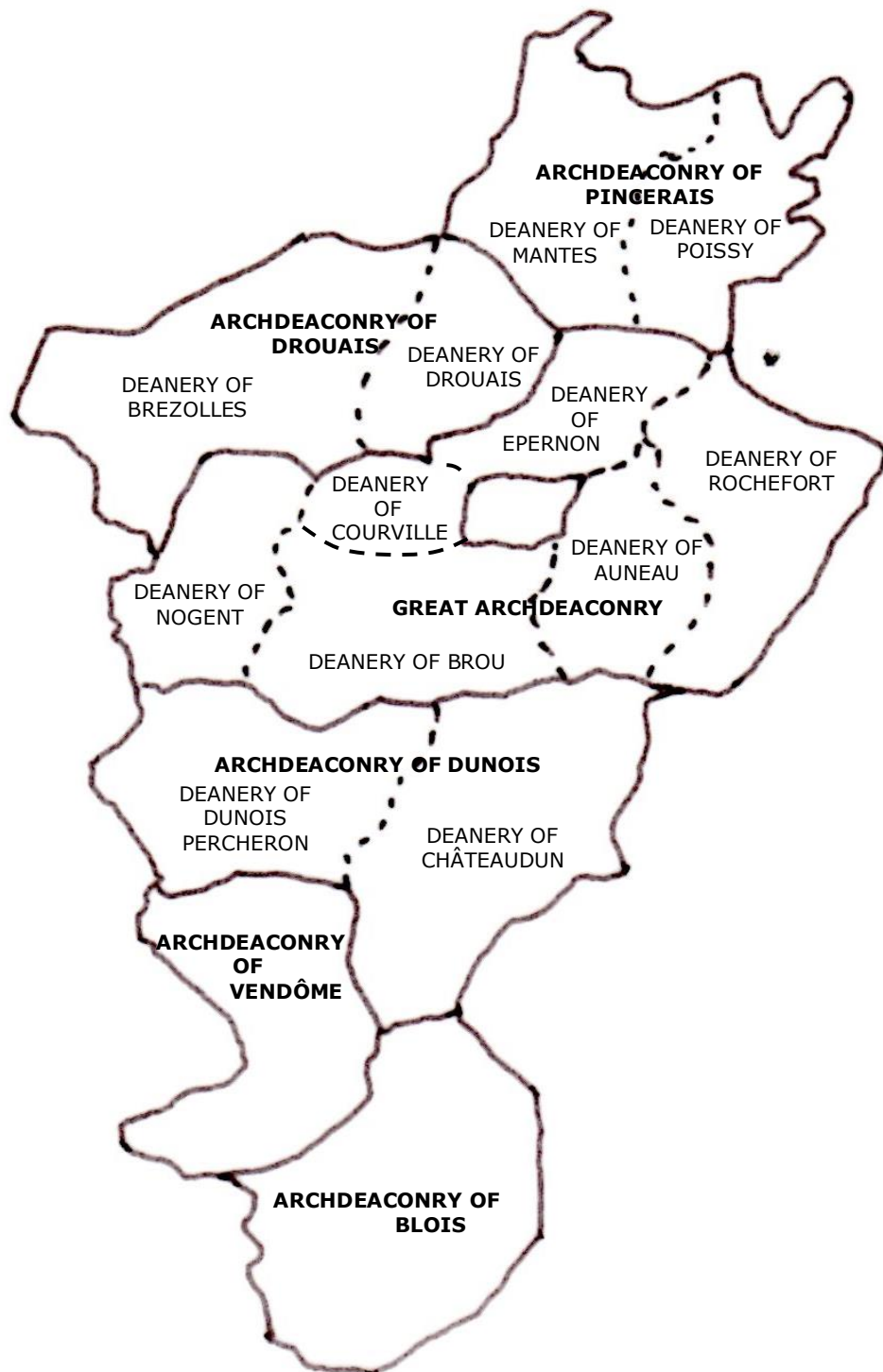


Figure 3.13: The diocese of Chartres with its six archdeaconries (Map by Author)

3.2.2.3 The diocese of Evreux

A large number of the *Pouillés* of Évreux were lost during the French Revolution. Longnon (1903, xxxvi) has nevertheless managed to identify a partial copy from 1600 of a *Pouillé* dating to around 1370 as well as some later *Pouillés*. Compared with other

dioceses, however, we only have very limited information available – not more than 20 pages (Longnon 1903, 179-199).

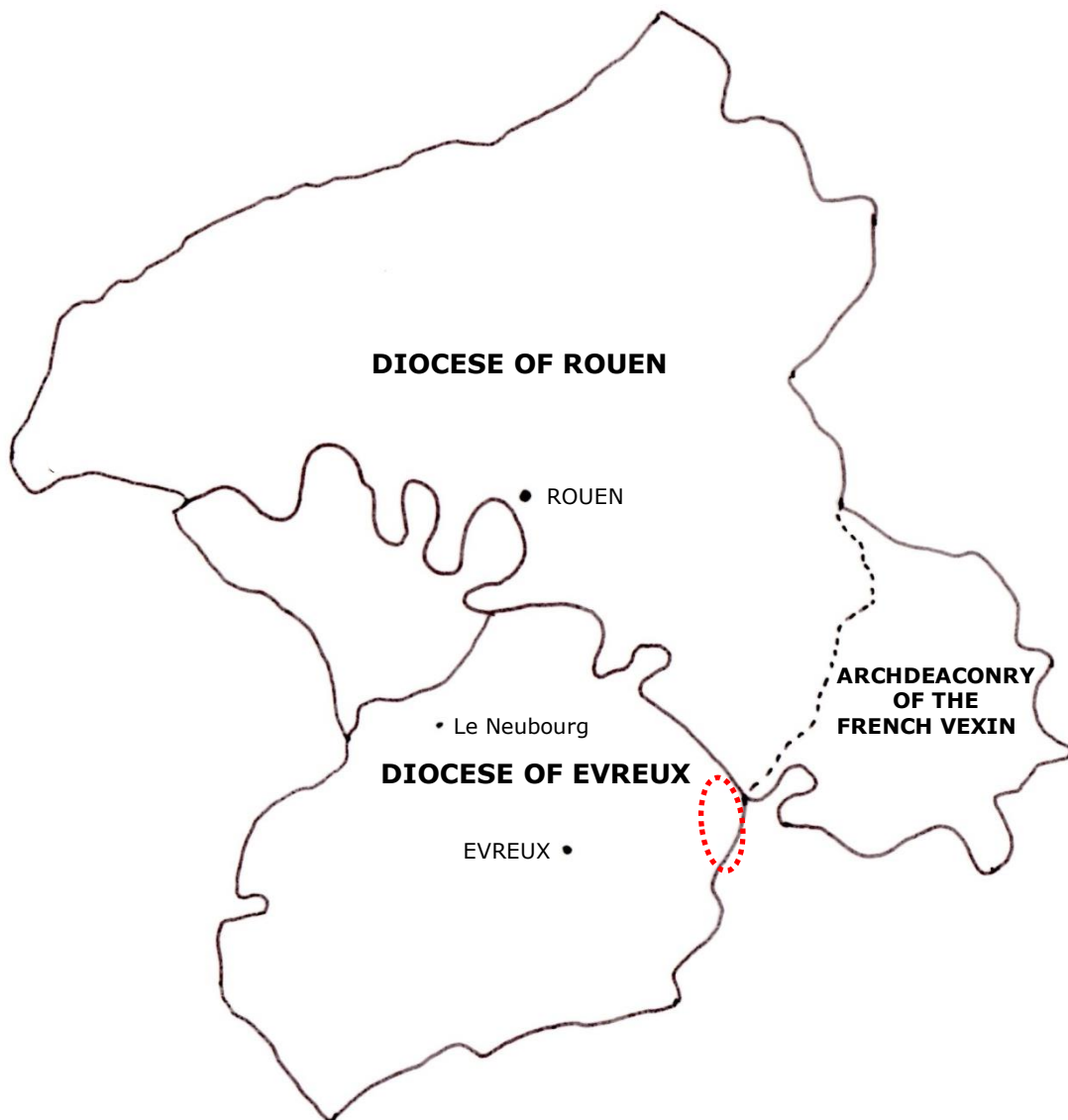


Figure 3.14: The dioceses of Rouen and Evreux; the location of the four parishes in Evreux is indicated by the small dotted oval (Map by Author)

The diocese of Évreux corresponds to the 4th-century *civitas Ebroicorum*. During the 14th century, it was divided in three archdeaconries: Évreux (Vernon, Pacy, Ivry, La-Croix-Saint-Leufroy), Ouche (Conches, Verneuil, L’Aigle, Lyre, Ouche) and Neubourg (Neubourg, Louviers). Desnoyers (1854, 48f) has included Évreux as one of the deaneries of Évreux, but Longnon (1903, xli) points out that the urban parishes of Évreux, just as within other Norman dioceses, never formed a separate deanery nor were attached to a particular deanery; instead, they constituted a separate ecclesiastical territory. A twelfth deanery was created in 1654 by the separation of Nonancourt from

Verneuil (Longnon 1903, xli). Only four parishes of the eastern-most tip of the archdeaconry of Évreux within the deaneries of Vernon and Pacý are located within the Yvelines (Figure 3.14).

3.2.2.4 The diocese of Rouen

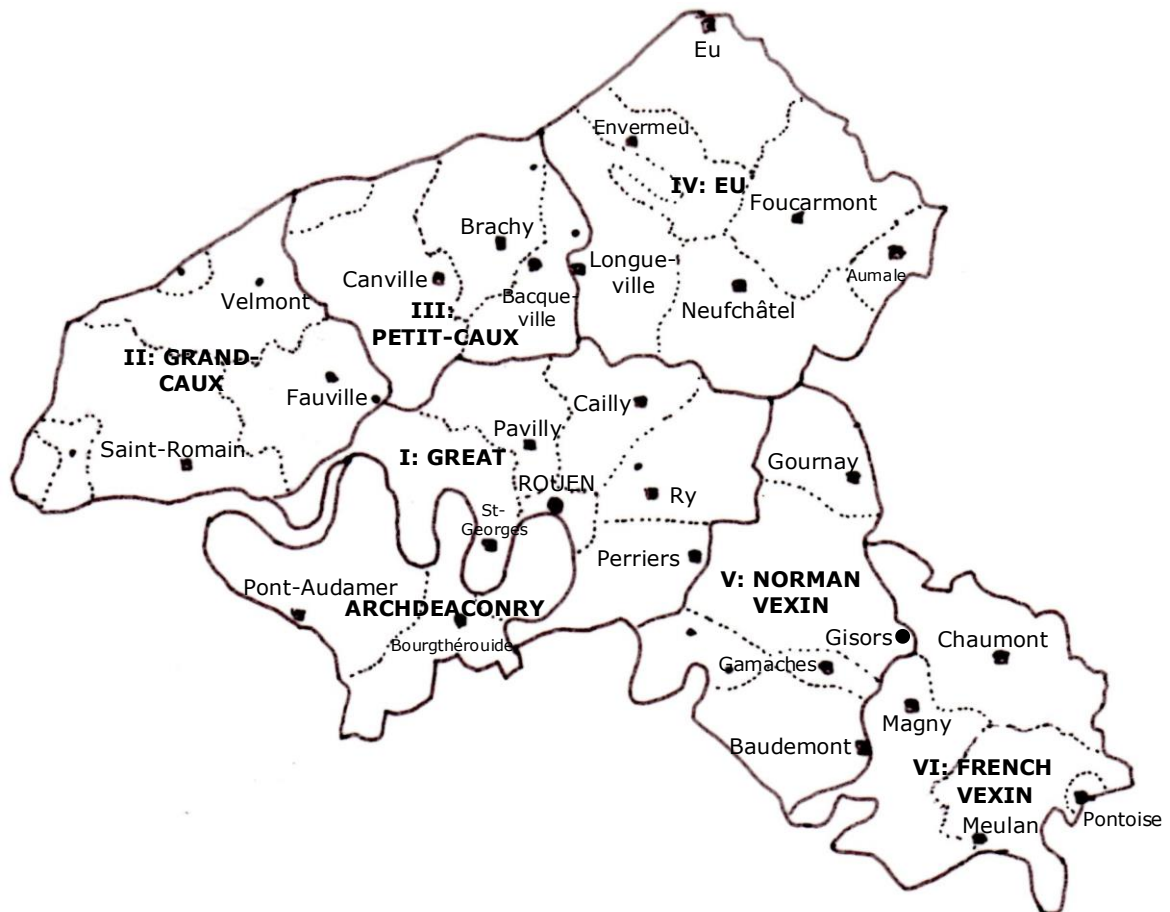


Figure 3.15: The diocese of Rouen with its six archdeaconries (Map by Author)

Chaline (ed. 1976) has published a history of the diocese of Rouen which includes two large chapters about its early history and the Middle Ages. The diocese of Rouen was exceptionally large and archdeaconries are first mentioned in a charter of 1024; they respected the territory of the four *pagi*: Roumois (*pagus Rothomagensis*), Vexin (*pagus Veliocassinus*), Pays de Caux (*pagus Caletus*), and Talou (*pagus Tellaus*). During the first half of the 12th century, the archdeaconry of Vexin was divided in *Vexin Normand* and *Vexin Français*, whereas Pays de Caux was divided in *Grand Caux* and *Petit Caux*. During the 13th century – and according to the *Pouillés* – there are six archdeaconries: the Great Archdeaconry with eight deaneries, Eu with seven, *Grand Caux* with three,

Petit Caux with three, the *Vexin Normand* with three and the *Vexin Français* with four deaneries (Figure 3.15). Until the end of the Middle Ages, changes to the ecclesiastical organization of the diocese of Rouen remained minimal (Longnon 1903; Sadourny 1976, 31-36). Of particular interest for our study is the *Vexin Français*. According to Chaline (ed. 1976, 328), four deaneries can be distinguished: Magny, Chaumont, Meulan and Pontoise. All of the Yvelines parishes in the diocese of Rouen can be found either in Magny or in Meulan.

According to Longnon (1903, xi-xiii), the *Vexin Français* showed a different organization during part of the Middle Ages. In fact, between the 11th and the 13th century, the two deaneries of Chaumont and Pontoise within the archdeaconry of the *Vexin Français* were considered as separate archdeaconries. None of the Yvelines parishes are located there.

3.3 The Christianization of Gaul

3.3.1 The general progress of Christianization in Gaul

Contemporary accounts of the arrival of Christianity in Gaul or confirmed archaeological evidence prior to the 4th century are lacking. The first reliable document is a letter reporting the sufferings of martyrs of Vienne and Lyon written in 177 (Eusebius, V. 1-4). Otherwise very little is known about the depth of the Gallic Church by the early 3rd century. In his *History of the Franks* (I, 30), Gregory of Tours mentions the 4th-century legend of martyr Saturninus which recounts the visit of seven bishops sent by Rome to Tours (Gatianus), Arles (Trophimus), Narbonne (Paulus), Toulouse (Saturninus), Paris (Dionysius, the later Saint Denis), Clermont-Ferrand (Stremonius), and Limoges (Martialis) in 250. This should suggest that several Gallic Christian communities were emerging, and yet at the First Council of Arles in 314, episcopal organization in Gaul appears superficial.

Initially, Christianization was almost exclusively an urban phenomenon in Gaul: There were 22 episcopal sees in 314, mostly gathered in the south-east and only one (Paris) in *Lugdunensis Senonia* (Marrou 1985, 11, 80). The subsequent rate of creation depended largely on local initiatives. Even in the 5th century, the distribution of sees remained uneven, especially in the north. It seems as if episcopal sees first developed in the most important administrative and demographic centres such as Reims, Cologne, Rouen,

Bourges, Bordeaux, Toulouse, Vienne, Paris, Sens, and Tours, before churches and a diocesan administration were founded in secondary agglomerations (Böhme et al. 1981, 102; Bühner-Thierry and Mériaux 2014, 30; Harries 1992, 82f; Laurant 2010a). Otherwise, during the 4th and 5th centuries, neighbouring episcopal sees were assembled under the authority of the bishop of the principal town. In the 5th century, Rouen, Sens, Reims, Lyon, and Tours held metropolitan archbishop sees. There were 70 Gallo-Roman sees at the end of the 4th century, and 114 one century later (Marrou 1985, 80; Montclos 2002, 13-14). By the 6th century, most but not all *civitates* also were episcopal sees with their respective dioceses (Harries 1992, 79) (Figure 3.18).

The Franks resisted Christianization longer than all other Germanic peoples; Bühner-Thierry and Mériaux (2014, 30), however, argue that this might have been welcomed by the Catholic Church. The Goths, especially, had converted to Arianism during the mid-4th century; this turned out to be a major obstacle to their integration one or two centuries later. The pagan Franks, instead, had better relations with the Catholic Church, since the hope remained that they would eventually convert to Catholic Christianity and not to Arianism.

The increasing spending capacity of the Church with the acquisition of wealthy members allowed it to play a major role in urban life. During the 5th century, entire town quarters were abandoned such as in Paris, and occupation re-centred around the new poles of Christian topography. By 600, most urban centres had at least one substantial church. In the course of the 6th century, the cities lost their Roman shape and became Christian ceremonial centres (Humphries 2008b, 290-291; Hurard and Cottiaux (eds) 2013, 83; King 1990, 194; Ward-Perkins 1998, 406f).

Where space was scarce, the Church moved to the suburbs. The retraction of urban space during the 3rd/4th centuries was mostly symbolic and maybe also administrative since suburban quarters were still inhabited (Hurard and Cottiaux (eds) 2013, 83). With the emergence of the Christian town, a more diversified landscape emerged in the urban periphery (Monteil and Tranoy 2008, 55). Shrines and memorial structures were erected in various extramural cemeteries and over tombs of saints or martyrs, and habitation shifted progressively away from the urban centres to the suburban sites. Suburban shrines became foci of new churches which formed almost the only new ‘monumental’ structure in these urban centres. During the 5th/6th centuries, new sanctuaries and monasteries developed around the suburban churches (Cameron 1993, 58; Caseau 1999,

23; Christie 2006, 74, 81, 95-97, 125, 207; Sauer 2009, 39; Ward-Perkins 1998, 401; White 2000, 739f).

Such monasteries also contributed greatly to the process of Christianization. The first wave of monasticism in Gaul which moved east from Marmoutier was inspired by Martin (died 397) and his successors, whereas a second movement spread north from the monastery of Lérins in southern Gaul during the 5th/6th centuries (Stewart 2000, 361f). Both movements had a strong ascetic component. Martinian eremitism won only a few adherents in northern Gaul; more successful was the movement from Lérins, with the diocese of Troyes constituting the most northern zone of Lérinian influence. One of the first hermits was Aventinus who installed himself close to Troyes in the early 6th century. Other hermits followed, thanks to a peaceful political climate and the tolerance of religious authorities. Some hermitages developed into monastic communities which often played an important economic role (Crété-Potin 2002, 253-266, 333-338). The arrival of Columbanus (543-615) in Gaul in 590 introduced a strict monastic rule which appealed to advocates of an exacting Christian life. A whole series of (fairly small-scale) monasteries on great estates was created, especially in the north-west and east where the Franks were numerous and Christian faith widespread. Columbanus' followers also established a large number of rural parish churches (de Montclos 2002, 34f).

By AD 600, Gaul featured some 220 monasteries and convents, most situated in the highly Romanized south. Whereas convents were mostly found *intra muros*, monasteries usually were suburban and often associated with saints' shrines. From the 6th century, convents and monasteries grew in status and came to be seen as holy places in themselves. With the arrival of the Franks and the emergence of a mixed aristocracy, the new landowning class was eager to establish convents and monasteries so as to acquire a touch of holiness within their estates (Brown 2003, 219, 221f, 226, 253f); the use of the new ecclesiastical power structure might also have served as insurance policy against the uncertainties of the political and military ones. Rural monasteries developed during the 6th and especially the 7th century in eastern and northern Gaul (Delaplace and France 1997, 145).

3.3.2 Urban Christianization in the wider study area

In *Senonia* as well as elsewhere Christianity impacted first on the cities. Urban Christian cult buildings include cathedral groups which were mostly located *intra muros* (Guyon 2009, 140). The episcopal church is the first element of the group attested in each city. In most cases, there is no documentary or archaeological proof for the existence of a cathedral before the 5th century, although excavations at Geneva and Lyon show that these first episcopal foundations could be substantial.

One of the earliest Christian communities might well have been in Paris. Dubois (1968, 41-43) has, but on little evidence, suggested the existence of a 3rd-century house-church close to the present Cathedral of Notre-Dame. In Troyes, a 3rd- or 4th-century Christian church has been identified beneath the present cathedral of Saint-Pierre-et-Saint-Paul (Crété-Protin 2002, 177-180; Martin and Neiss 1998, 97; Picard 1992, 74f). The cathedral of Meaux dates back to at least AD 500 (Dabrowska 1992, 137f), and in Nevers to the 5th or 6th century (Picard 1992b, 146). For Sens, a cathedral group is presumed from the mid-4th century (Beaujard 1992, 26f).

Urban Christianization accelerated during the 6th century. Many basilicas developed over the suburban tombs of early martyrs or saints and small oratories often became more impressive buildings as the cult of the martyrs or saints developed. Thus, a wooden oratory erected over the grave of Saint Genovefa of Paris (died c. 502) was soon replaced by the basilica of the Holy Apostles, later on known as Sainte-Geneviève, built by the Frankish queen Clotilde (475–545) (Duval et al. 1992, 116-119; Périn 1998a, 159-162). Similar developments are evident in Orléans, Sens, Auxerre, and Troyes.

Apart from the episcopal groups, there are, roughly estimated, on average one to four basilicas, most of them suburban, and one or two monasteries for each town. The two exceptions are Auxerre and Paris with 11 and 18 additional cult sites, respectively. In most cases, Christianization started with the construction of the episcopal group before spreading out in circles around the town; however, hard confirmation for the majority of foundation dates is lacking. Most 6th/7th-century foundations lie further out in the countryside, although there are exceptions. Suburban churches were usually built close to major roads and in Sens, Chartres, Auxerre, and Paris some 5th/6th-century basilicas and monasteries arose within pagan cemeteries (Picard et al. 1992). One of the earliest

buildings was the mausoleum erected on the tomb of Saint Denis outside of Paris in the early 4th century. It was transformed into a sanctuary around AD 475 by Genevefa (Périn 1998e, 210, 217).

The first urban monasteries in *Senonia* developed during the 5th century, the earliest being that of Saint-Marien at Auxerre, founded *extra muros* by Germanus (bishop of Auxerre) (378-448) (Picard 1992a, 57-62). All other urban or suburban monasteries in the diocese developed at least one century later, perhaps, stimulated by the arrival of Columbanus (Reynaud 1999, 149). Monasteries sometimes developed around older basilicas as at the 7th-century basilica of Sancta-Crux-Meldis at Meaux (Alix and Périn 1998, 146; Dabrowska 1992, 138).

Although most early monasteries were founded close to the episcopal cities, there also were some isolated foundations scattered throughout the countryside. In Chelles, east of Paris, Clotilde founded an abbey close to a royal residence sometime between 511 and 545 (Berthelier and Ajot 1998, 184-186). The monastery of Jouarre, well outside of Paris, was built between 629 and 637 close to a major road (Delahaye and Périn 1998, 189). In Troyes, five Merovingian monasteries were constructed: Mantenay, d'Isle-Aumont, Montier-la-Celle, Puellefontier, and Saint-Pierre d'Oyes. Only the last two were located far away from Troyes; their influence on local religious life must have been particularly important (Crété-Potin 2002, 266).

After AD 500, hermits contributed to rural Christianization through monastic foundations. By 600, *Lugdunensis Senonia* was dotted with Christian sanctuaries, and the larger towns were surrounded by a ring of extra-mural churches and monasteries (Picard et al. 1992).

3.4 Summary

The Yvelines are characterized by rivers and forests; while agricultural areas largely dominate, there also are numerous quarries, both contributing to problems in the preservation of and access to ancient landscapes. Roman road building followed the Rhone and Seine valleys, but also connected secondary agglomerations and *villae*. In the Yvelines, until the early medieval period, settlement mostly concentrated in the north; over time, the North-South divide diminished.

The Yvelines formed part of the late Roman dioceses of *Lugdunensis Senonia* and *Secunda*. The late antique ecclesiastical geography noticeably followed the old administrative limits; unfortunately, it does not correspond to current territorial limits, instead it is divided into four different dioceses within the ecclesiastical provinces of Sens and Rouen.

The early history of the area was significantly influenced by the divisions of the Merovingian kingdom which cut right across the wider study zone. During the Carolingian period, Viking incursions made a profound impact and led to a disruption to religious, and especially monastic, life. The multiple insecurities of the 9th century were not conducive to a settled landscape.

Christianity might have been present in Paris since the 3rd century AD; it is securely attested in the towns of the wider study area by the 4th century. Urban Christianization accelerated during the 5th and 6th centuries, both extra- and intra-urban, including monasteries. The 9th-14th centuries, in the Yvelines, would see ongoing church building inside towns and, but less so, in suburban contexts. By c. 1200, the Christian-built presence was strong and widespread.

**PART III – ROOTS AND EVOLUTION
(LATE ANTIQUITY – CAROLINGIAN)**

CHAPTER 4 – ROOTS

This chapter questions the roots of the Christian transformation within the Yvelines. Section 4.1 focuses on settlement development; it first considers the link between *villae* and subsequent settlement before exploring settlement data mentioned in the *Polyptych of Irminon*. Next, the section identifies general settlement trends and distinguishes between several categories of settlement continuity and discontinuity in the region. Section 4.2 is a review of Gallo-Roman and early medieval necropoleis in the Yvelines; special attention is paid to the decoration of Merovingian sarcophagi and funerary stelae. Section 4.3 examines Gallic and Gallo-Roman sanctuaries and explores whether early Christian sites respected antique temples or whether they desacralized and replaced them. The section ends with a look at the pagan origins of Christian spring and water cults.

Detailed references – and sometimes also maps – to all sites from the Yvelines can be found in the Gazetteer.

4.1 Settlement Development

4.1.1 *Villae* and toponymy

Villae first appeared after the Roman conquest in 52 BC; by the mid-1st century AD, there was a *villa* every 1-2 km in Ile-de-France. Numerous *villae* were abandoned during the 3rd/4th centuries, after which we can witness the remodelling of numerous great *villae* during the 5th and especially the 6th century; by that time, a *villa* no longer designated a great Roman aristocratic residence but rather an agricultural domain of various size (Section 2.1.2).

In France, toponymy has often been used to discuss the history of land use, beginning with studies by d'Arbois de Jubainville in 1890. Recently, Zadora-Rio (2001, 3f)⁴⁰ has offered a harsh critique of using toponymy as a substitute for archaeology, since the

⁴⁰ Translation: "... they [toponymies] are frequently distorted by rationalization phenomena (in particular false etymologies, when the term is no longer understood), or contamination, not to mention transcription errors. The regressive approach, based on forms attested in the texts, [and going back in time] towards a more distant past, leads to restitutions that sometimes form a very large part of the hypothesis. The risks of misidentification of etymons are far from negligible."

interpretation of placenames is often substantially flawed: “ils [toponymies] sont fréquemment déformés par des phénomènes de rationalization (en particulier les fausses étymologies, lorsque le terme n'est plus compris), ou de contamination, sans parler même des erreurs de transcription. La démarche régressive, à partir de formes attestées dans les textes vers un passé plus lointain aboutit à des restitutions qui font parfois une très large part à l'hypothèse. Les risques d'erreur d'identification des étymons sont loin d'être négligeables.”

According to toponymy, the suffixes *-acum*, *-villa*, *-cortem*, and *-villare* are mostly used together with Gallic, Latin or Germanic personal names and indicate ‘domain of person x’; i.e. the placename **Tilly** derives from the 9th-century *Attiliacus* and means the domain of *Attilius*. In some cases, suffixes occur together with common names and indicate ‘place where there is sand, a ford’, etc.; e.g. the placename **Limay** derives from the Latin *limus* – vase, mud or oblique, sloping – plus *-acum*, and either refers to a muddy place next to the Seine or an oblique place, probably on the river bank.

The Celtic suffix *-acos* was latinised into *-acus*, *-acum* and is supposed to have been used ‘up to the Frankish period’ which would indicate up to the end of the Carolingian period (Mulon 1997, 58). The suffix *-cortem* derives from classical Latin *cohors*, meaning an enclosed space or farmyard; it might have still been in use during the Merovingian and Carolingian periods (Lot 1933, 205; Mulon 1997, 86). The Latin suffix *-villa* designates a farm or an agglomeration grouped around the house of a landowner; interestingly, its use only seems to be attested from the 7th century (Lot 1933, 205; Mulon 1997, 82f). The low Latin suffix *-villare* can either indicate part of a *villa*, a small rural domain or a hamlet; placenames with this suffix are attested from the Carolingian period (Lot 1933, 210f; Mulon 1997, 85). Table 4.1 lists all the relevant placenames of the Yvelines.

In the Yvelines, there are 31 archaeologically attested *villae* (Figure 4.1), some of them substantial (**Beynes, Davron, Drocourt, Gaillon-sur-Montcient, Herbeville, Limetz-Villez, Maule, Ponthévrard/Saint-Martin-le-Bréthencourt, Richebourg, Sainte-Mesme, Sonchamp**); one *villa* is linked to a potential spring sanctuary (**Sainte-Mesme**); three or four have a *fanum* (**Gaillon-sur-Montcient, Ponthévrard/Saint-Martin-de-Bréthencourt, Richebourg** and maybe **Garancières**); one has a possible mausoleum (**Herbeville**); in addition, 40 other sites which archaeological remains suggest the presence of a *villa* or a large farm building. According to toponymy, all of

these places – apart from those based on a common name – were named after a complex belonging to a person with a Gallic, Latin or Germanic name.

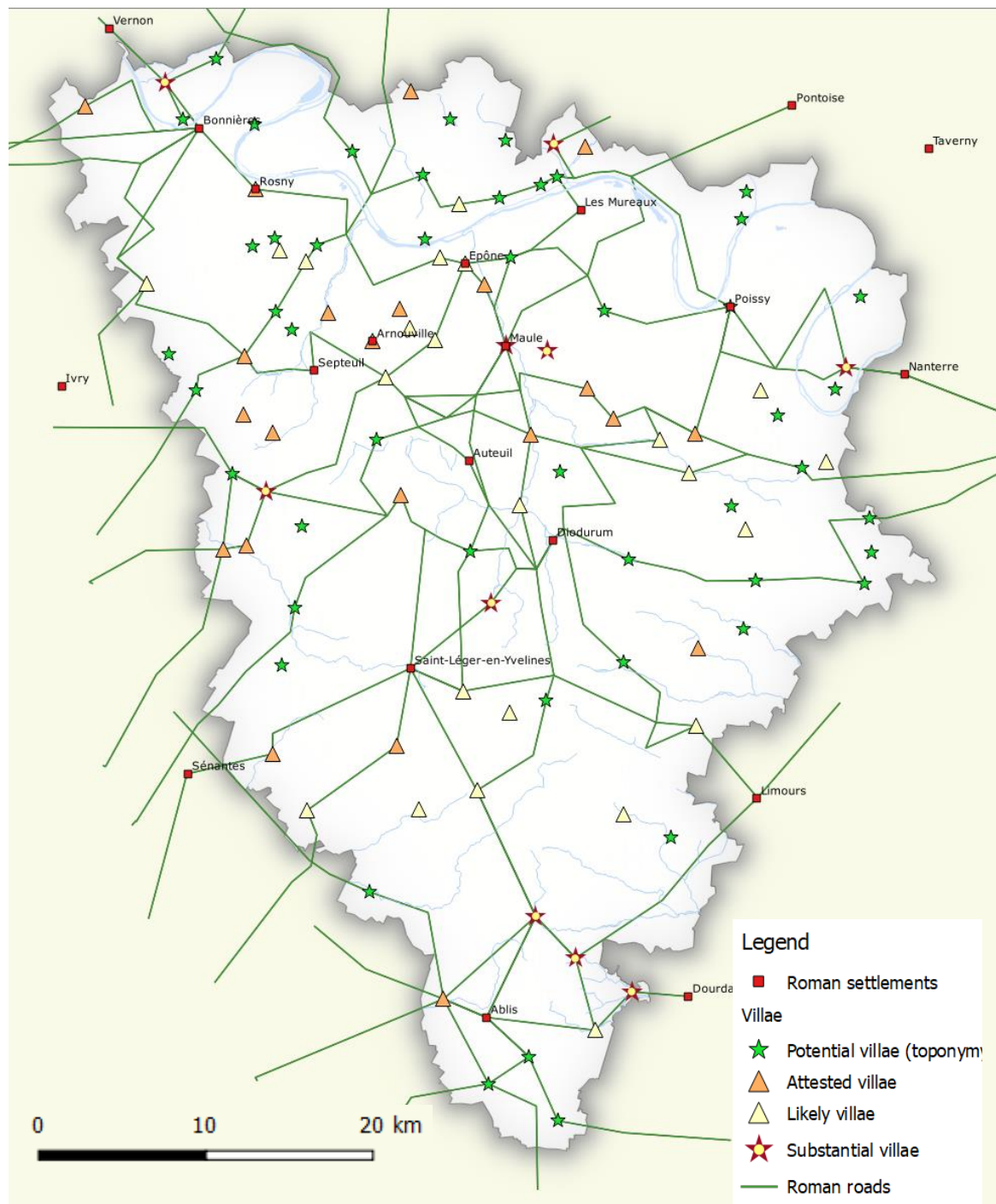


Figure 4.1: *Villae* in the Yvelines (Map by Author)

When confronting toponymy with archaeological data (Table 4.2), 80 sites show a combination of a Gallic/Latin/Germanic name plus *-acum/-cortem/-villa/-villare/-villa* (common); 10 of these have archaeological remains of note; if we add the 12 ‘likely’ sites, this brings us to more than one fourth of all sites.

So, although toponymy is not always a *reliable* factor for the likely presence/absence of a *villa* or a great farm building, there is a significantly increased *likelihood* of correlation in future excavations.

However, the picture is less convincing if we look at the *dates* of the archaeological remains and confront them with toponymy (Table 4.3). The earlier sites are supposed to be those with *-acum* and *-cortem*. Indeed, apart from the *villa* in **Civry-la-Forêt** which has a Merovingian occupation level, all of the sites were only occupied between the 1st - 4th centuries. For the *-villa* sites, six out of ten show occupation in the Merovingian or Carolingian periods – either after a break or continuously –, but the other sites were occupied during the Gallo-Roman period only, and two sites, **Boinville-en-Mantois** and **Mittainville**, seem to have Gallic roots. The link is even more confusing with regard to the single *-villare* site, Orvilliers, where the three likely *villae* were occupied in Antiquity; according to toponymy, *-villare* sites developed from the 9th century. Clearly, sites are best investigated on a case-to-case basis.

4.1.2 Settlement according to the *Polyptych of Irminon*⁴¹

For several sites, we only have documentary evidence, notably the *Polyptych of Irminon*. Polyptychs are inventories of an estate or a seigniorship which list tenants and their obligations. The *Polyptych of Irminon* was composed between 811 and 829 by abbot Irminon and describes the property of the Benedictine abbey of Saint-Germain-des-Prés, Paris, founded in 558 (Figure 4.2); unfortunately, it is incomplete. It names some 8,000 people⁴² residing on 1,378 *mansi* with the average *mansus* housing 5.75 people (Kibler and Zinn (eds) 1995, 476). Each *mansus* usually consisted of a two-naved house (c. 12 x 6 m), associated buildings such as barns, threshing areas, silos and domestic pits organized around a courtyard.⁴³

⁴¹ There are several transcriptions and interpretations of the *Polyptych*: Guérard (1844), Longnon (1885; 1886-95), Hägermann (1993), Elmshäuser and Hedwig (1993).

⁴² Bouchard (2014, 56f) points out that information in polyptychs is often approximate, and that there would have been additional inhabitants (not necessarily belonging to the abbey) in each *villa*.

⁴³ <http://racineshistoire.free.fr/DOC/PDF/Fresnay&Garancieres.pdf>, accessed 6 April 2019.

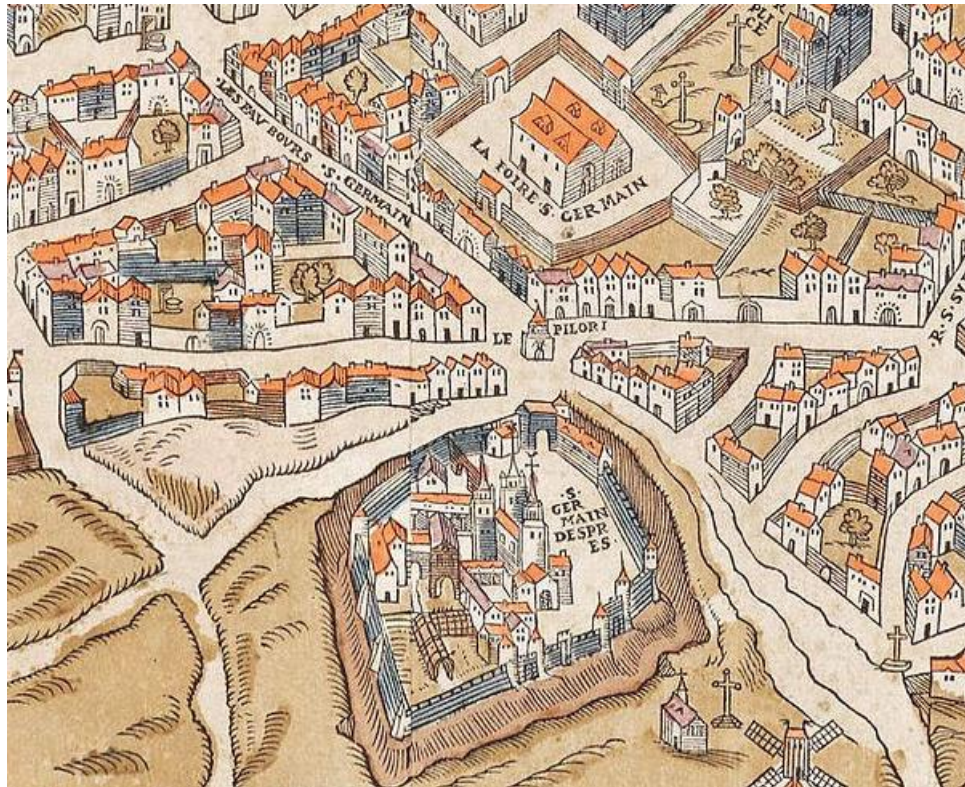


Figure 4.2: Abbey of Saint-Germain-des-Prés in Paris (Map by O. Truschet & G. Hoyau, c. 1550)

The abbey property was organized in 25 *fiscs*; the abbey had *dominium* or overall authority (*potestas*) over these. But this does not necessarily mean direct ownership; instead it can be defined as: “le pouvoir d’organiser la vie agraire, de percevoir les cens, d’instaurer les corvées, de dire qui est libre et qui ne l’est pas, de concéder des tenures, de ‘faire les mansi’ à partir d’enquêtes de terrain, de concéder des bénéfices aux ministériaux”⁴⁴ (Chouquer 2014, 26). Each *fisc* had numerous *mansi* or individual farmsteads. A *mansus* could also be a fiscal term which serves to estimate land value (an individual *mansus* could thus have the fiscal value of a quarter, half or full *mansus*). Not all land or each *mansus* within each *fisc* was abbey property: some land might be allodial (inherited or bought) which belonged to individual tenants; other land or *mansi* might belong to another *dominium* (e.g. another abbey or a lay lord) (Chouquer 2014, 6, 15, 29). There are several possibilities for the administration of such *fiscs*, but it seems that Saint-Germain-des-Prés abbey conceded the *dominium* of each *fisc* to a lay or religious person – who thus became the local *dominus* but not the owner – who was charged with transferring any taxes to the abbey; each *dominus* also received a

⁴⁴ Translation: “... the power to organize agrarian life, to collect censuses, to set up chores, to say who is free and who is not, to grant tenure, to ‘make *mansi*’ based on field surveys, to grant benefits to ministers”.

seigneurial *mansus* on which peasants from the surrounding *mansu* had to perform labour services (*corvées*) (ibid., 7).

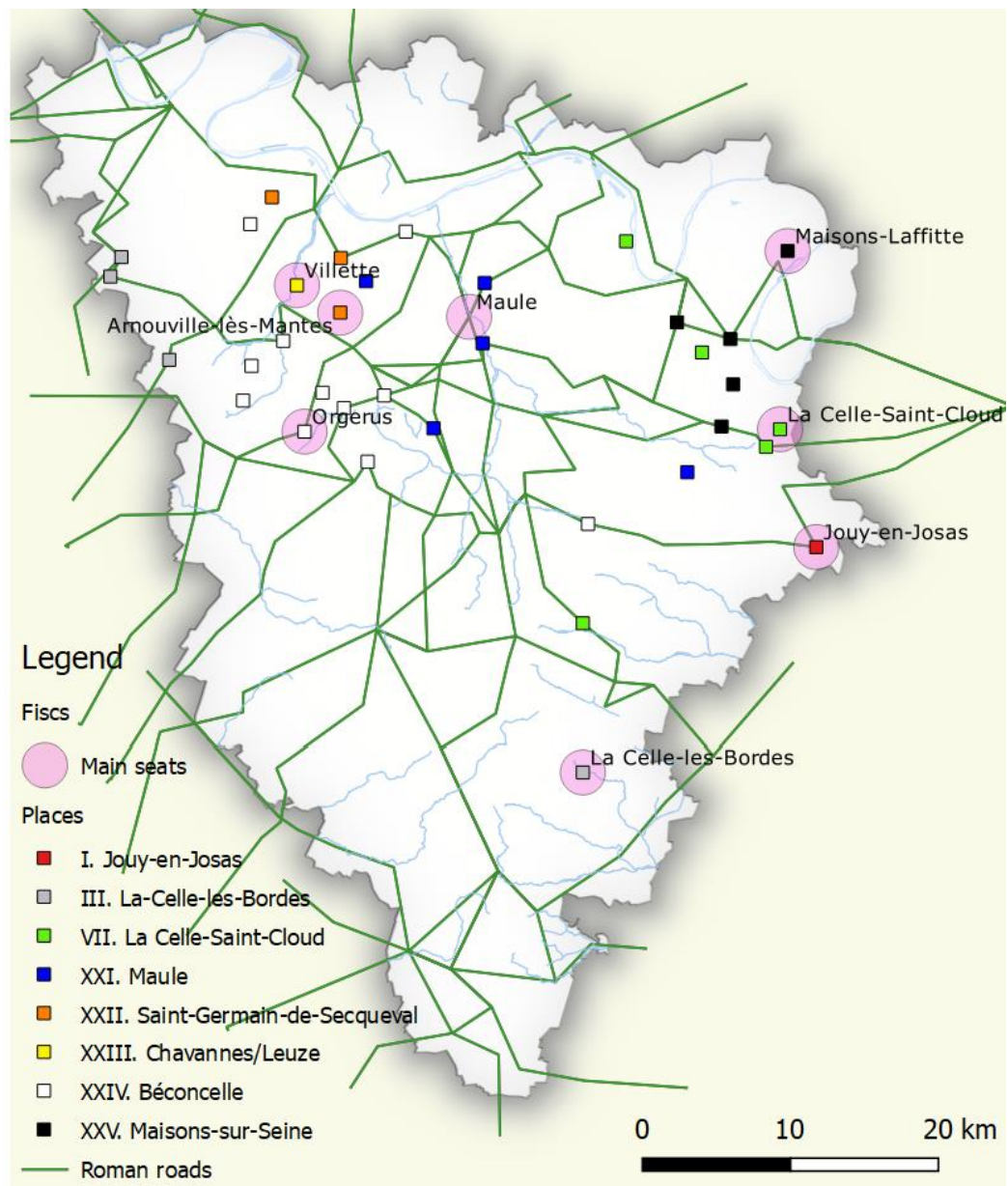


Figure 4.3: Places mentioned in the *Polyptych of Irminon* and located in the Yvelines (Map by Author)

Among the 25 *fisco* mentioned in the Polyptych eight are in the Yvelines: **Jouy-en-Josas** (I), **La Celle-les-Bordes** (III), **La Celle-Saint-Cloud** (VII), **Maule** (XXI), Saint-Germain-de-Secqueval (XXII), Chavannes or Leuze (XXIII), Béconcelle (XXIV), Maisons-sur-Seine (**Maisons-Laffitte**) (XXV) (Table 4.4). The former main seats of XXII-XXIV have since evolved into hamlets now located within the municipalities of **Arnouville** (XXII), **Vilette** (XXIII), and **Orgerus** (XXIV). Each *fisc* had a number of *mansu*, *hospicia* (smaller than *mansu* and on newly cultivated land), mills, forests, and

land; these were distributed across numerous villages and hamlets which have not yet all been identified⁴⁵ (Figure 4.3; Table 4.5).

The large *fisc* of Béconcelle was further divided up into four deaneries (*décanies*):

1. Béconcelle (residence of the *maire*), **Villiers-le-Mahieux** (residence of the dean David), **Fontenay-Mauvoisin**;
2. Vinceni Curtis, Berlandi Curtis, Enrig Villa;
3. **Septeuil** (residence of the dean Hildegarnus), **Mulcent**, **Orvilliers**, **Dancourt**, Ricmari Villa;
4. **Osmoy** (residence of the dean Ragenulfus), **Flexanville**, Frotmiri Villa (in **Garancières**), **Breuil**, **Garancières**, Beule (in **Bazemont**), **Auteuil**, Féranville (in **Flexanville**), Villarceaux, Ciuli or Pocioli, Maxnilus Badanrete (**Le Mesnil-Simon**), Ulmidellus (in **Osmoy**), Chambort (in **Jouars-Pontchartrain**).

Apart from Chavannes/Leuze – possibly an annex to the *fisc* of Secquenal – each *fisc* had a seigniorial *mansus* as well as one or two churches with ecclesiastical *mansu*. Ecclesiastical *mansu* were supposed to have a minimum size of 12 *bonniers*⁴⁶; they were dedicated exclusively to the maintenance of the local church, and the local presbyter exercised *dominium* over these *mansu* and their inhabitants (Chouquer 2014, 7; Guérard (ed.) 1844b, 597-599).

The *Polyptych* also lists inhabitants and their status for each building and indicates names for each family member. What is striking is that hardly *any* traces of these buildings have been found so far; for **Jouy-en-Josas**, for example, archaeological proof of the 110 *mansu* is completely lacking. Potential remains in the Yvelines have only been discovered in **Bailly**, **Boinville-en-Mantois**, and in **Mulcent**.

4.1.3 Mapping late Roman to medieval settlement development

This section outlines known settlement development in the Yvelines. Since we lack microregional studies, we can only paint an outline picture which, by necessity, has

⁴⁵ In some cases, earlier identifications were corrected by later authors; this explains a number of discrepancies: according to various sources, Bennecourt, Lommoye, Mantes-la-Jolie, Mantes-la-Ville, Méré, Saint-Illiers-la-Ville, and Vernouillet are supposed to have been mentioned, but either there is no trace in the text or these mentions were based on errors of interpretation.

⁴⁶ 1 *bonnier* = 1,28 ha (Chouquer 2014, 25).

many deficiencies. In many cases dating of sites relies exclusively on potsherds – sometimes only one or two – not necessarily in situ. Dating becomes more secure if structures and/or other small finds are known. Some sites have only been explored through fieldwalking or aerial photography whereas others have seen detailed excavation. The chronology and nature of many sites will potentially evolve via rescue archaeology and via the exploration of village centres (Carré et al. 2009; Peytremann 2014, 89f).

To cite just one example: in 2001, Peytremann (2001c, 189) recorded the current archaeological information on the site *Le Moulin de Renonville* in **Richebourg**. She noted the presence of some 2nd-century Gallo-Roman walls, and some 9th-10th-century postholes, a ditch, and some dry-stone foundations. Excavation in 2006 has since identified an important Gallo-Roman *villa* continuously occupied from the late Iron Age until at least the 3rd century AD. During the Merovingian and Carolingian periods occupation concentrated in the *pars rustica* in the form of sunken-feature buildings, silos, ovens, pits, and one post-built barn. The archaeologists assume that this site was connected with a Merovingian habitat outside of the excavated zone; the site was frequented until the 12th century. Such data thus allow a much better characterization of the chronological limits of settlement within the municipality of Richebourg.

Settlement is defined as the presence of any archaeological, documentary, and/or architectural evidence for a given century within the territory of a village/town; for the earlier periods, evidence mostly comes from archaeology. I am not interested in whether individual *sites* within a municipality were deserted at a given moment; rather I seek proof of *any* sustained human presence on the territory of a municipality – this means that all chronological evidence from all individual sites will be combined. Due to the uneven archaeological exploration of the region it is almost impossible to identify the exact nature of each settlement/habitat and its development through the centuries; in many cases, there might just have been an isolated farm instead of any form of organized settlement. It is also difficult to identify ‘proto-villages’ or early villages: the very first often had no more than six houses, and only a few more from the mid-7th century (Peytremann 2014, 89). It would be very lucky indeed if an entire early village would be discovered through rescue archaeology. Here, therefore, I identify some *general trends* and then ask whether there is any link between settlement development

and the presence or absence of funerary areas (Section 4.2.1.2) and/or religious buildings (Section 5.3).

In the Yvelines, settlement seems to have been relatively stable during the 1st-3rd centuries; from the late 3rd century, the number of sites begins to diminish.⁴⁷ Settlement retracts considerably – by about one third – during the 5th/6th centuries before expanding slowly once again from the 7th/8th centuries. Gallo-Roman levels are reached once again by the late 10th century; in the 11th century, site numbers explode before they stabilise at today's level during the 13th century. However, there are at least 67 presumed Roman-period sites (plus another potential 10 sites) lacking any dating evidence; the corresponding number for the Merovingian period is 41 plus another five potential sites. Precision unsurprisingly improves during the Carolingian period – we only miss precise dates (centuries) for five or six sites (Table 4.6).

We can distinguish between several categories of settlement (dis)continuity in the Yvelines as detailed in Tables 4.7-4.11: a total of 78 out of 271 sites (29%) have seen continuous occupation since their foundation; among them are 29 (+ 3 potential) antique, 15 (+ 7) early medieval, and 24 later medieval sites. There are six Gallo-Roman secondary agglomerations among the 29 antique sites (**Ablis**, **Epône**, **Les Mureaux**, **Maule**, **Rosny-sur-Seine**, and **Septeuil**).

One individual site within **Mézières-sur-Seine** was continuously occupied from the Iron Age to the 10th/11th century; there is also evidence of metal and glass working activity. But since two *villae* were found nearby – one occupied without interruption until the 5th century –, it is likely that the small settlement site was actually linked to the *villae* and that the inhabitants did *not* independently cultivate land. This would exclude Mézières as a possible candidate for a Gallo-Roman 'village' as recently discussed by Monteil (2014, 52).⁴⁸ **Meulan** – which boasts a Gallic and Gallo-Roman settlement on a site of 5,000 m² distributed across several small islands – does not seem to qualify either: during the Gallo-Roman period housing was mostly replaced by workshops

⁴⁷ According to Barat and Samzun (2008), from the late 3rd century, despite numerous site abandonments in the northern Yvelines, more than 40% of known settlements remain occupied. In the south, site abandonment is more pronounced with only 18% of sites extant after the 4th century. Within the Yvelines forest, not a single settlement, with the exception of five on the margins, seems to have survived after AD 300 (Barat and Samzun 2008, 223).]

⁴⁸ According to Monteil (2014, 51) a village is a grouped habitat where the main activity is agriculture and/or livestock.

(pottery, iron, glass, etc.), and this site might have been linked to a potential *oppidum* on the border between the Gallic Velioasses and the Carnutes.

Beynes was either an isolated Gallo-Roman hamlet or a small *villa*; it also had a second late antique *villa*. Both sites existed until the 5th century. Likely *villae* existed in **Chavenay, Epône, Gazeran, Neauphle-le-Vieux, and Rambouillet**. Attested *villae* were found in **Boinville-en-Mantois, Houdan, Limetz-Villez, Maule, Rosny-sur-Seine, and Vilette**. The *villae* sites in Boinville-en-Mantois, Limetz-Villez, and Vilette were continuously occupied until the 10th or 11th century. The building in **Vilette** might also have been part of the property of the abbey of Saint-Germain-des-Prés which owned five *mansi* in Chavannes. 13 out of 31 continuously occupied antique sites (42 percent) are thus connected with *villae*. Cribellier (2017, 54) has suggested that the presence of considerable construction material from antique agglomerations – including important *villae* – might have been a factor in the later development of parishes; certainly this kind of raw material would have attracted settlement.

At least two late Gallo-Roman and four early Merovingian sites seem to have developed between the 4th-6th centuries. This confirms the observation by Huard and Cottiaux (eds, 2013, 83) of the creation of new settlements during this period. Four out of the six settlements are located next to the Seine, two are on or next to the Mauldre River, not more than 6-10 km further south of the Seine, on the roads between Epône and Diodurum and Paris and Dreux. These sites were probably not fixed immediately.

Among the early medieval foundations, 11 out of 15 (+ 7) (73%) seem to date to the 9th century (Tables 4.9-4.10). What is striking is the paucity of early medieval archaeological remains; most of the evidence comes from documents. We have four Merovingian necropoleis (**Andrésy, Chatou, La Garenne, Triel-sur-Seine**) – the largest at **Andrésy** (492 graves) – and a small burial ground in **Vernouillet**. The most intriguing site is the likely Merovingian *palatium publicum* in **Chatou**.

24 sites (9%) are later medieval foundations (Table 4.11); 15 were founded during the 12th century. Moreover, the origins for many of these places perhaps occurred much earlier, but currently we rely on documents, placename history or architecture. In 15 municipalities, the *Pouillés* (**Villetain**) or the church or priory itself provide early settlement information. Evécquemont, Fontenay-le-Fleury, Gassicourt and Hardricourt are probably late medieval monastic foundations; at **Evécquemont** the village

developed around the Notre-Dame priory (abbey of Fécamp). At **Fontenay-le-Fleury**, the land was cleared by monks from the abbey of Marmoutier who built a church and priory. In **Gassicourt**, the priory of Saint-Sulpice (abbey of Cluny) was the centre of a substantial estate until the Revolution. **Hardricourt** was founded by Benedictine monks (priory of Saint-Nicaise in Meulan) who drained the marshes and erected a priory and chapel.

70 out of 271 sites (26%) appear as reoccupied antique settlements, abandoned at some point during Antiquity and then revived in the Merovingian (14 sites) (Table 4.12) or Carolingian (25) period (Table 4.13). An additional 31 (+ 4 potential) sites were reoccupied – or rather newly founded – during the later medieval period (Table 4.14). Subsequently settlement seems to be continuous. 89 out of 271 sites (33%) are antique settlements which were occupied to various degrees during the Gallo-Roman and the Merovingian periods, and which present settlement ruptures during the early medieval (33) or throughout the *entire* medieval period (56) (Tables 4.15-4.16). A further category (30 sites, 11%) comprises early medieval settlements which saw rupture during the early medieval (5 sites) or the full medieval period (25) (Tables 4.17-4.18).

4.2 Necropoleis

4.2.1 Mapping Gallo-Roman and early medieval necropoleis

We can distinguish between three types of burial ground:

- I. Exclusively Gallo-Roman
- II. Mixed Gallo-Roman and Merovingian
- III. Exclusively Merovingian.

In addition, there are numerous sites with only a few individual graves or sarcophagi; some of them might be part of a larger necropolis, but additional archaeological excavation is needed. Often we have very incomplete documentation: some sites were referenced by local scholars in past centuries and not subjected to detailed excavation – their identification as ‘Gallo-Roman’ or ‘Merovingian’ is often erroneous; other sites have been excavated, but in an unsystematic way and with unreliable methods; and, finally, there are numerous sites which are only known through aerial photography or fieldwalking.

The recent research project *Archéologie des nécropoles mérovingiennes* (Le Forestier (ed.) 2012-16) has undertaken an individual count of graves across Ile-de-France. Among the 15,905 graves recorded of the 3rd-11th centuries, 2,585 graves date to the 3rd-4th centuries, 9,789 to the 5th-8th centuries, and 2,645 to the 8th-11th centuries (Le Forestier (ed.) 2015, 11). Since graves with multiple burials are only counted once, the corresponding number of individuals is considerably higher than the number of graves.

4.2.1.1 Gallo-Roman necropoleis

At present, the number of Gallo-Roman funerary sites in the Yvelines is relatively low (Figure 4.4). There are seven exclusively Gallo-Roman necropoleis (category I) in the Yvelines (Table 4.19). The only necropolis to cover the entire Roman period is **Villepreux**. An additional 10 necropoleis are mixed Gallo-Roman and Merovingian (category II) (Table 4.20), but few date back to the early Roman Empire apart from **Houdan**⁴⁹, **Maule**, and **Villepreux**; most otherwise commence in Late Antiquity. Elsewhere, Gallo-Roman sarcophagi are known from **Lainville-en-Vexin**, **Sartrouville**, and **Verneuil-sur-Seine**, two skeletons with an obole from **Les Mureaux**, and isolated graves come from **Poissy**, **Port-Villez**, and **Prunay-le-Temple** (Table 4.22). The vast early Roman *villa* of **Herbeville** probably had a mausoleum. The majority of necropoleis seem to be fairly small. Exceptionally, in **Maule**, archaeologists have identified some 200 Gallo-Roman graves among the almost 1,000 graves in total.⁵⁰

As we have seen in Section 2.3, according to Roman law, the urban dead were buried in communal necropoleis outside of the formal boundaries along the roads; in the countryside, burial was in more isolated graves or on the great estates. None of the isolated graves in the Yvelines, however, seem to be associated with a *villa*, and two skeletons from **Les Mureaux** were probably found within the Roman city limits, although the exact findspot is uncertain.

⁴⁹ *La Butte de Gargans, les Gargans, les Ormes de Brunel*.

⁵⁰ <http://www.epi78-92.fr/larcheologie/frise-chronologique/antiquite-la-gaule-romaine/>, accessed on 28 April 2019.

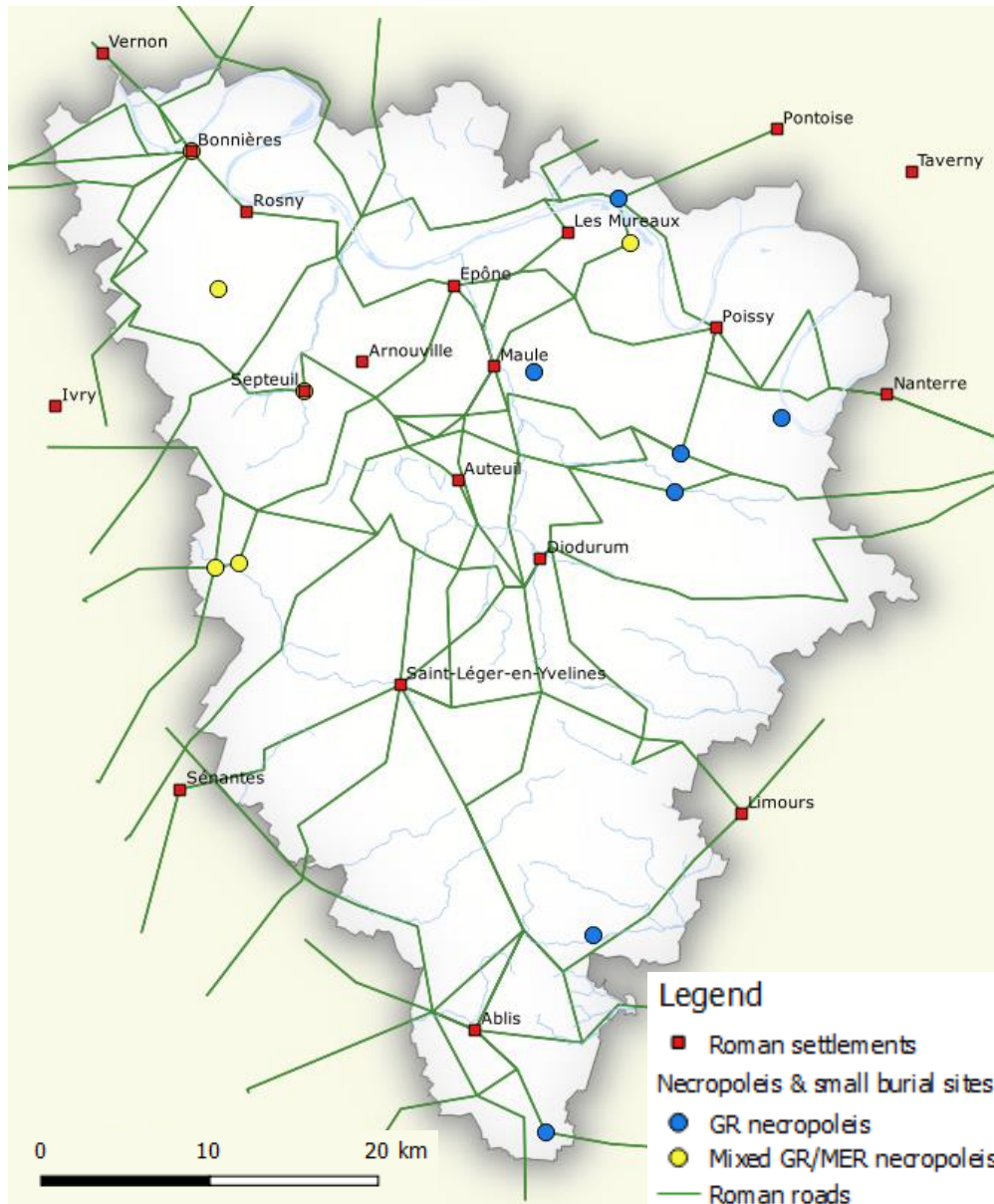


Figure 4.4: Known Gallo-Roman and mixed Gallo-Roman/Merovingian necropoleis in the Yvelines (Map by Author)

4.2.1.2 Merovingian necropoleis

As noted, some Gallo-Roman necropoleis endured into the Merovingian period, but most Merovingian funerary sites were created *ex novo* (Table 4.21). Figure 4.5 indicates Merovingian funerary sites in the Yvelines. The vast majority lie in the northern half of the Yvelines, with many clustering around the large rivers; several occur next to an antique or early medieval road such as **Gaillon-sur-Montcient** which is organized around the road (*chaussée*) Brunehaut.

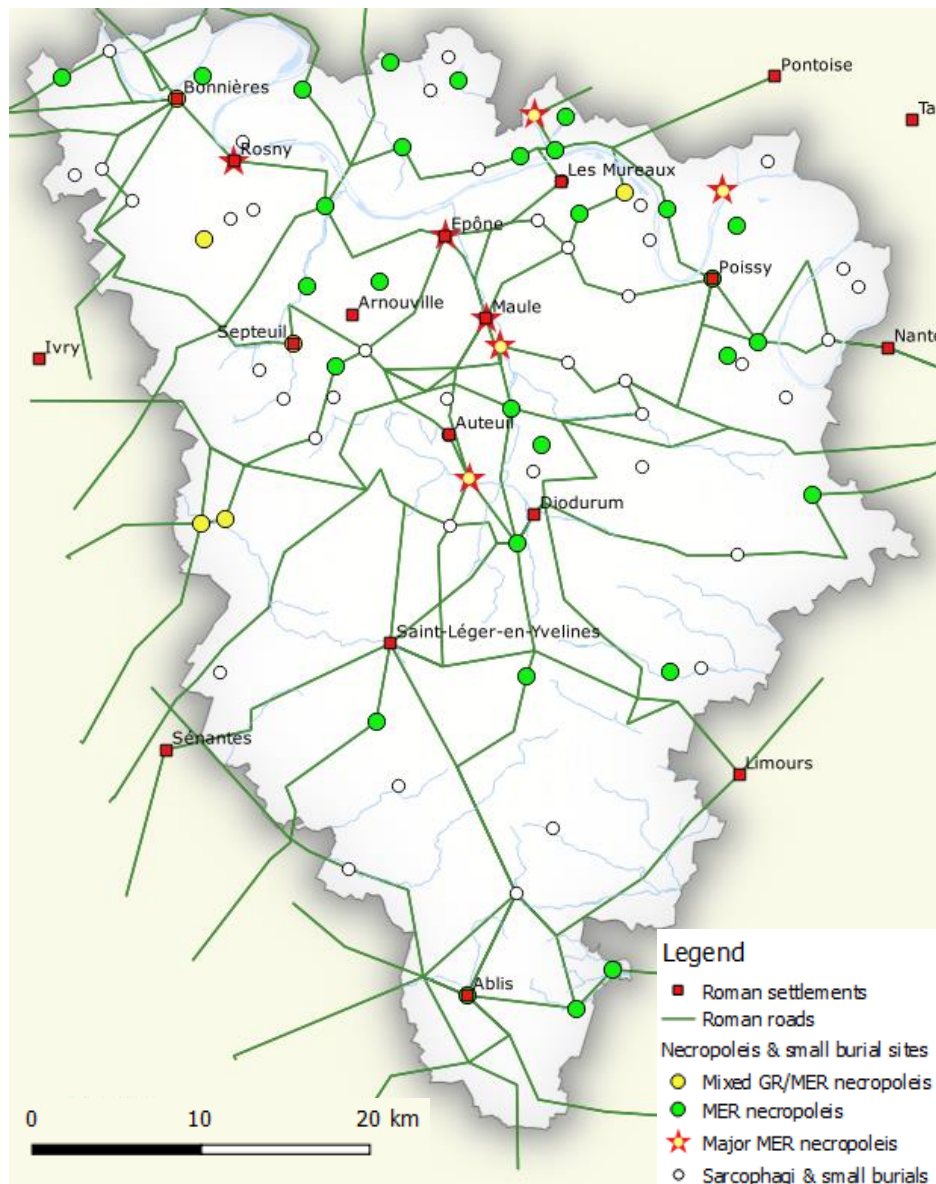


Fig. 4.5: Known Merovingian burial sites in the Yvelines (Map by Author)

Some of the cemeteries are substantial: **Andrésy** (north of Poissy, c. 492 graves), **Epône** (more than 300), **Gaillon-sur-Montcient** (north of Les Mureaux, more than 220), **Mareil-sur-Mauldre** (south of Maule, 220), **Maule** (953), and **Rosny-sur-Seine** (more than 140). Exceptional is **Vicq** (south of Auteuil), one of the largest cemeteries in Germanic Europe with more than 2,414 graves discovered so far and an estimated 5,000 graves in total (*see Gazetteer for plans*).

There are also some smaller burial groups, comprising between 10-100 individuals; they usually lay on the margins of settlements and have existed for a relatively brief period (Mahé-Hourlier 2017, 24). Examples in the Yvelines include **Achères** (c. 20 graves with at least 12 sarcophagi), **Auffargis** (c. 20 graves), **Beynes** (7 stone sarcophagi, some

plaster sarcophagi, some earth-cut burials), **Chatou** (several plaster sarcophagi), **Fourqueux** (14 graves with 2 plaster sarcophagi), **Saint-Germain-en-Laye** (*Le Clos Moisy*) (c. 15 graves, some plaster sarcophagi) or **Tessancourt** (c. 15 limestone sarcophagi).

A few dispersed burials are known. Dispersed burials are either isolated or are formed of small groups of no more than five or six graves; they appear regularly within rural settlements between the 7th and 10th century. Instead of marginal individuals who did not have the right to be buried in a regular graveyard, some of these graves rather point to more privileged persons who perhaps claimed the right to be buried on their own property (Mahé-Hourlier 2017, 24, 31). In **Marcq**, for example, a plaster sarcophagus was discovered in 1834 beneath a small mound in the middle of the village; it contained a skeleton with a sword. In 1868, additional sarcophagi with human bones and fragments of weapons were located some 60 m distant.

But most necropoleis correspond to open-field sites, some organized as row-grave cemeteries (Section 2.3.1). Such an organization – at least partially – can be found in **Andrésy**, **Auffargis**, **Gaillon-sur-Montcient**, **Houdan**, **Maule**, **Rosny-sur-Seine**, **Saint-Nom-la-Bretèche**, **Septeuil** and **Vicq**. However, since we lack information about ‘founder’ burials, it is difficult to characterize these necropoleis. Whereas there are countless studies of row-grave cemeteries in Germany and in Anglo-Saxon England, there seems to be relatively little interest in such a categorization in France: the project *Archéologie des nécropoles mérovingiennes*, e.g., does not offer a distinction in several types of cemeteries. Because of the general lack of information it also does not make much sense to identify 4th- to late 5th-century ‘federate graves’. What we can observe in the larger sites, however, is an organization into different zones; thus, at **Gaillon-sur-Montcient**, graves are dispersed until the mid-5th century with first alignments appearing in the late 6th century; in **Andrésy**, the earlier graves are oriented west-east (6th c.), the later ones north-south (7th-8th c.),

Dating is also possible through the absence or presence of gravegoods, although this is not always reliable: Gallo-Roman burials are often characterized by the relative absence of gravegoods (Section 2.4.1), but in **Maule** the late Roman graves contain abundant gravegoods consisting of clothing (shoes) and jewellery in addition to remains of funerary meals and libations (animal bones and potsherds). In the same cemetery, 8th-century burials no longer feature gravegoods. The same absence of gravegoods can be

observed for the later burials in **Vicq** (7th-13th c.). The oldest graves (c. 470-480) are instead accompanied by fibulae, belt buckles, and Samian ware whereas weapon burials usually date to the late 5th/early 6th century. In **Rosny-sur-Seine**, however, the trend is inversed, with 7th/8th-century burials containing considerably more gravegoods than 6th-century burials.

Weapon burials occur in various funerary sites in the Yvelines, such as **Allainville/Hattonville**, **Andrésey**, **Mareil-sur-Mauldre**, **Osmoy**, **Pogny-la-Forêt**, **Poissy**, **Rosny-sur-Seine**, **Saint-Germain-de-la-Grange**, **Saint-Martin-de-Bréthen-court**, **Saint-Martin-des-Champs**, **Sartrouville**, **Septeuil**, **Triel-sur-Seine** or **Verneuil-sur-Seine**. The largest concentration of weapon graves – unsurprisingly – is provided by **Vicq**: 161 weapons including 68 axes, 25 spearheads, 37 arrowheads, 6 swords, 14 scramasaxes, 1 war scythe, and 1 shield boss have so far been discovered. In general, these weapons do not come from privileged burials (Soulat 2012b, 32, 34).

Some gravegoods seem to indicate a different ethnic origin but as we have seen in Section 2.3.1, gravegoods cannot really be used as ethnic markers since material culture might also just reflect different group interests. So we need to be cautious with regard to the claims of ‘Germanic’ furnished burial in **Allainville/Hattonville**, early ‘Germanic’ (Alemannic/Thuringian) graves in **Mareil-sur-Mauldre**, and the ‘Frankish’ furnished burial in **Rosny-sur-Seine** (with a Frankish helmet, a sword, and a lance). Gravegoods of various origins were also found in the small necropolis of **Houdan** (*La Butte des Gargans*): they include Germanic fibulae, a Visigothic ensemble as well as a likely Byzantine belt-buckle. In **Rosny-sur-Seine**, a Byzantine reliquary cross was found in a plaster sarcophagus (7th/8th c.).

The general absence of gravegoods during the later Merovingian period should not be understood as a sign of Christianization: the Church did not restrict the use of gravegoods and furnished burials are therefore not necessarily pagan. As indicated by Balard et al. (2011, 31) and James (2014, 244), furnished burials progressively die out by the late 7th/early 8th century – this also holds true for the Yvelines although there are some notable exceptions.

Out of 47 funerary sites in the Yvelines with known dates, 37 were active during the 6th and 33 during the 7th century (Table 4.23). There also is a fair share of late antique burial sites – 14 (4th c.) and 19 (5th c.). Only 9 sites date to the 9th-11th centuries. The

absence of exclusively Carolingian cemeteries and the very limited number of Merovingian ones stretching into the Carolingian period (**Mantes-la-Ville**, **Verneuil-sur-Seine**, **Vicq** are the largest) might indicate that almost all the dead were buried in parish cemeteries by then, in line with the instruction from the Council of Paderborn in 785 that Church members should be buried in church yards and not in pagan mounds and Canon 15 of the council of Tribur in 895 which says that the faithful are supposed to be buried where they would have paid the tithe during their lifetime. Burials in consecrated cemeteries became an obligation during the first half of the 11th century, an obligation largely fulfilled in the Yvelines.

4.2.1.3 Funerary monuments

Le Forestier (ed., 2015, 12) observes very few funerary monuments connected with antique or early medieval burial sites (Table 4.24). Out of eight monuments, three are Gallo-Roman (**Boinville-en-Mantois**, **Châteaufort**, **Herbeville**) and two (**Rosny-sur-Seine**, **Verneuil-sur-Seine**) either late Roman or (early) Merovingian. Five are associated with a chapel, church or priory; only one of these buildings (Le Tremblay-sur-Mauldre) fell redundant during the early Middle Ages.

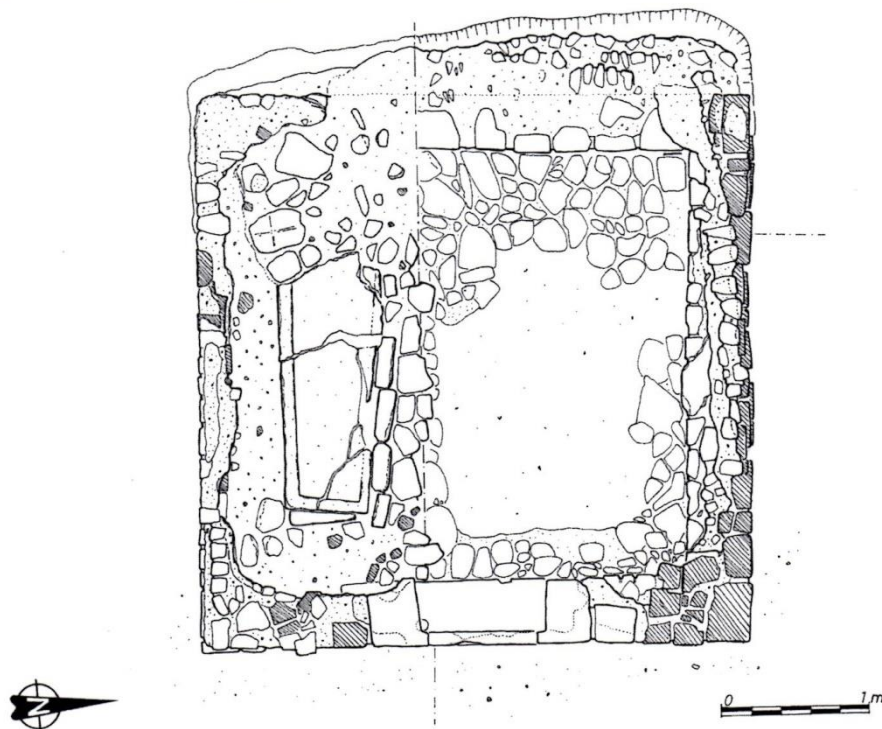


Figure 4.6: Plan of the mausoleum at Le Tremblay-sur-Mauldre; entrance to the east (Recorded by S. Eusèbe and P. Lenhardt, plan by O. Blin)



Legend:

1. Sanctuaries with *fana*; 2. sanctuary with *fanum*; 3. likely periurban sanctuary; 4. likely sanctuary; 5. building (probably a temple) on a podium; 6. theatre; 7. thermal baths; 8. *horrea*; 9. Merovingian basilica; 10. Merovingian mausoleum; 11. Merovingian and early Carolingian funerary zone and isolated graves with sarcophagi; 12. Cistercian grange (*Ferme d'Ithe*)

Figure 4.7: Plan of the main monuments at the antique secondary agglomeration *Diodurum* (Plan by O. Blin – INRAP)

The *mausoleum* of **Le Tremblay-sur-Mauldre** (Figure 4.6) is an excellent example of Christianization in the late antique/early medieval landscape. Le Tremblay-sur-Mauldre, the antique secondary agglomeration *Diodurum*, is located some 4.5 km south-east of the necropolis of Vicq. During the second half of the 4th and the early 5th century, a small square building (outside: 3.60 x 3.60 m, interior: 2.70 x 2.70 m) was constructed on the margins of a cult area with a Gallo-Roman *fanum* (1st-4th c.) (Section 4.3.1) and on the intersection of two antique roads. Stones from the *fanum* and/or its annexes were

used for the initial construction. The building's original purpose is unknown, but it became a funerary building, probably a *mausoleum*, during the 6th century.

Parts of a monolithic trapezoidal limestone sarcophagus were found inside; there would likely have been a second sarcophagus. Several earth-cut burials as well as a child's sarcophagus were found in the immediate vicinity (Figure 4.7).

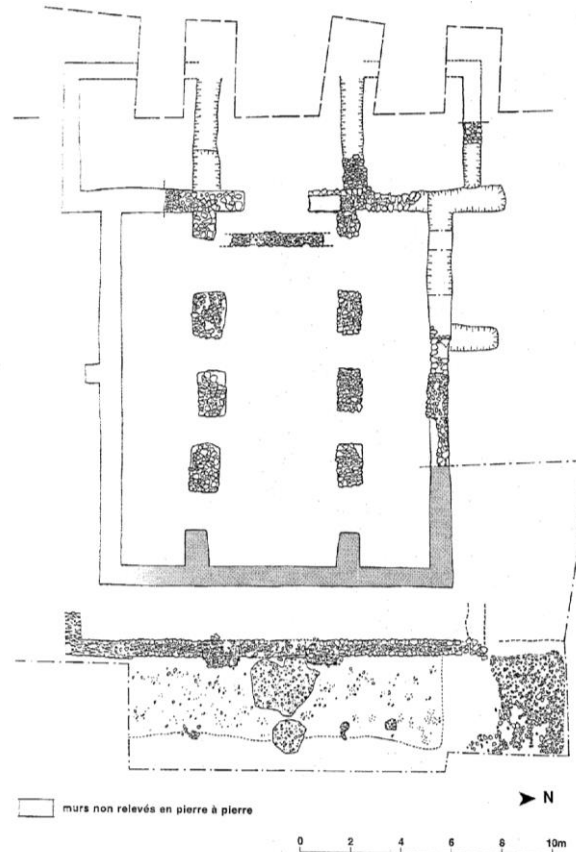


Fig. 4.8: The 5th/6th-c. stone basilica at Le Tremblay-sur-Mauldre (Plan by S. Eusèbe)

To the west of the N-S antique axis and some 60 m away from the *mausoleum*, lay a late 5th-century stone basilica (23 x 16.5 m) with three naves (Figure 4.8). No graves were discovered within or around the building, but some 50 m further to the south-west, a number of Merovingian – including a ‘Frankish’ grave – and early Carolingian burials as well as some isolated sarcophagi were found. The site was finally abandoned during the early Carolingian period (Barat 2007, 357f; Blin et al. 1998, 219-226; Burgio and Blin 2005).

The basilica is one of the earliest rural churches discovered so far in northern France and the earliest one in the Yvelines. We know nothing about who was buried in the *mausoleum* but it seems that the building was transformed *after* the construction of the

basilica. Intra-church burials were forbidden by the 6th-century synods of Braga (563) and Auxerre (561-605) so it is possible that an existing building close by was transformed to serve as a privileged burial place. Both monuments later attracted further burials.

Equally exceptional is the *memoria* in **Rosny-sur-Seine** (Figure 4.9), discovered during the destruction of the church of Saint-Lubin in 1892; it has since been the subject of several excavations. A necropolis developed around a furnished male burial featuring a lance, a sword, and a Frankish helmet dating to the first half of the 6th century. According to Dufay and Bourgeois (1998, 231), it is possible that this privileged burial was first placed in a wooden funeral chapel since it is isolated from the other early graves. When the quadrilobe *memoria* was built during the second half of the 7th century or the early 8th century it replaced the earlier building. The privileged burial still lay in the centre but it was soon joined by other higher status burials in the eastern apse, some in stone sarcophagi. It is tempting to see these as *ad sanctos* burials, but we know nothing about the identity of the persons venerated.

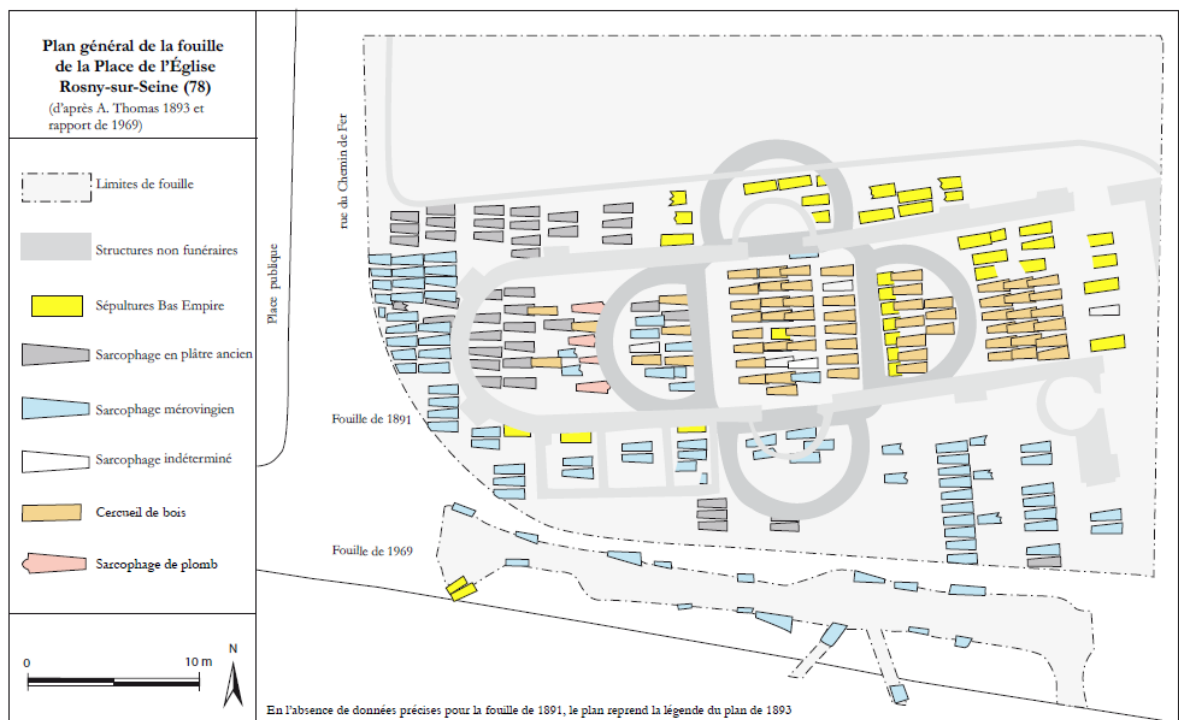


Figure 4.9: Plan of the necropolis in Rosny-sur-Seine (*Place de l'Église*); in the absence of precise information about the excavation in 1892, the plan reproduces the original – and erroneous – legend; the oldest 6th c. graves are indicated in yellow; dark grey lines show the mausoleum; light grey lines the church (Graphics and layout: M. Kérien, C. Gorin, C. Houpert, C. Le Forestier)

The necropolis was organized in two zones: the older one (early 6th c.) contains 62 monolithic or bipartite stone sarcophagi with very few gravegoods; the more recent

zone (7th/early 8th c.) has 97 (mostly plaster) sarcophagi with abundant gravegoods as well as unfurnished burials. Several of the plaster sarcophagi are decorated, some with seemingly Christian motifs (Barat 2007, 305-307; Dufay and Bourgeois 1998, 227-234) (Figure 4.13).

Rosny-sur-Seine forms a clear example of an early medieval funerary monument transformed into a church. Saint-Lubin seems to date back to the 9th century: in 848, King Charles the Bald mentions the parish church at Rosny as part of the property of the abbey of Fontenelle. The placement of the church once again respected the *memoria* with its privileged burial; the plan integrated the funerary monument right in the middle of the nave.

4.2.2 Sarcophagi and funerary stelae

4.2.2.1 Sarcophagi

In Ile-de-France, archaeologists have recorded 1,900 earth-cut burials, 446 graves with wooden framework, 1,508 stone and 765 plaster sarcophagi, 873 coffins and 237 other types of burial (Le Forestier (ed.) 2015, 13). Merovingian sarcophagi have a trapezoidal shape and were in use from the early/mid-6th to the 8th century; they replaced the rectangular antique sarcophagi (Bonnabel 2012, 57; Poignant 2015, 121), although some antique sarcophagi were sometimes reused. Early medieval stone and plaster sarcophagi were also regularly reused. The etymology of the word sarcophagus is notable: it derives from the Greek σάρξ *sarx* (flesh) and φαγεῖν *phagein* (to eat); thus, the literal meaning of sarcophagus is flesh-eating. And, indeed, the flesh dissolves rapidly; sarcophagi could therefore be reused on a regular basis (Lafarge 2013, 28f).

We know little about the actual disposition of sarcophagi in rural necropoleis; until recently, minimal attention was paid to this question during excavations, and information about the organization of necropoleis above ground was usually not recorded. Graves were sometimes signalled by grave markers, and it seems that sarcophagi were not always buried fully. As we will see, some graves were also marked by stelae, but most of these have disappeared (Grall 2015) and it is entirely possible – if we look at the distribution of sarcophagi in certain cemeteries – that they might have been placed within small enclosures or even buildings (Lafarge 2013, 28, 35).

Strikingly, in France, plaster sarcophagi are mostly known from Ile-de-France due to the proximity of multiple gypsum quarries, yet there are considerably more stone than plaster sarcophagi in Ile-de-France – although this might be a question of conservation, since stone sarcophagi were probably far more expensive and prestigious (Lafarge 2013, 29; Vieillard-Troïekourov 1989, 228). With some needing to be shipped over a long distance from their place of production, plaster sarcophagi could be moulded locally and transported at lesser cost (Delahaye 1993, 143; Dierkens 2015, 465; Lafarge 2013, 37f; Lafarge and Langlois 2016, 143).

Local stone sarcophagi of Lutetian limestone are generally undecorated. Imported stone sarcophagi are made out of limestone or sandstone and mostly come from Burgundy and Champagne (*see* the typology proposed by Büttner and Henrion 2009); their decoration is often standardized, although some were probably custom-made. Unlike plaster sarcophagi, they usually have decorated side panels; this reflects how some of them would have been placed against walls in crypts or churches (Duval 1993, 34). According to Henrion (2015, 303-309), the decoration might imitate other materials such as wickerwork or wood or metal. Sarcophagi of the Burgundy-Champagne type, for example, partially imitate tree logs or wooden coffins with metal bands (and even nail heads).

Plaster sarcophagi were created by pouring liquid plaster (some 400-500 kg) into wooden formwork made out of decorated panels; each mould could be used several times, although many of the sarcophagi found in the Yvelines seem to have been based on an individual mould (Lafarge, 46). The plaster needed to dry out and harden for about one month (Périn 2002, 76). A range of ready-made plaster models with various decorations was probably available to choose from; decoration would thus not necessarily be based on a specific command. The same probably holds true for stone sarcophagi which might have been stocked in a central place.

Most plaster sarcophagi are decorated, with decoration concentrated on the head and foot panels – with more elaborate decoration on the head panel – whereas the long sides and the lids are usually left undecorated. Duval (1993, 30-32) notes that plaster sarcophagi were often buried in groups with long side resting next to long side which would have prevented any vision of decorated side panels. But decoration was not necessarily intended to be seen: in some cases it was reproduced on the inface and may have been used as a *viaticum* or for apotropaic reasons. Much of the decoration is

similar to those on Merovingian cloisonné and disc fibulae or on architectural elements and consists of geometric motifs or Christian symbols. The use of Christian symbols is not necessarily a religious choice; instead, some might have been chosen simply for their ornamental value (Poignant 2015, 121). In addition to the moulded decoration, sarcophagi display dedications, epitaphs and graffiti which were scratched into the finished product (Lafarge and Langlois 2016, 142). Curiously, the quality of the decoration does not always correspond to the quality of the plaster sarcophagus itself (Lafarge 2013, 48).

In 1985, Périn and Renou (*see* also Lafarge 2013, 35f; Périn 1993, 148) developed an ornamental typology based on 342 decorated panels from Parisian necropoleis; these panels corresponded to at least 209 moulds, with some used several times. Three large families of ornamental groups emerged:

- 1) Signs and symbols of undisputable Christian inspiration: *croix pattées*, Greek, Latin and Maltese crosses; processional crosses; person holding a cross; Chi-Rhos; Daniel and his lions; opposed doves; orans; crucifixion; allegories of Christ; palm branch
- 2) cruciform signs or compositions
- 3) geometrical signs, or compositions such as circles, wheels, rosettes or stars.

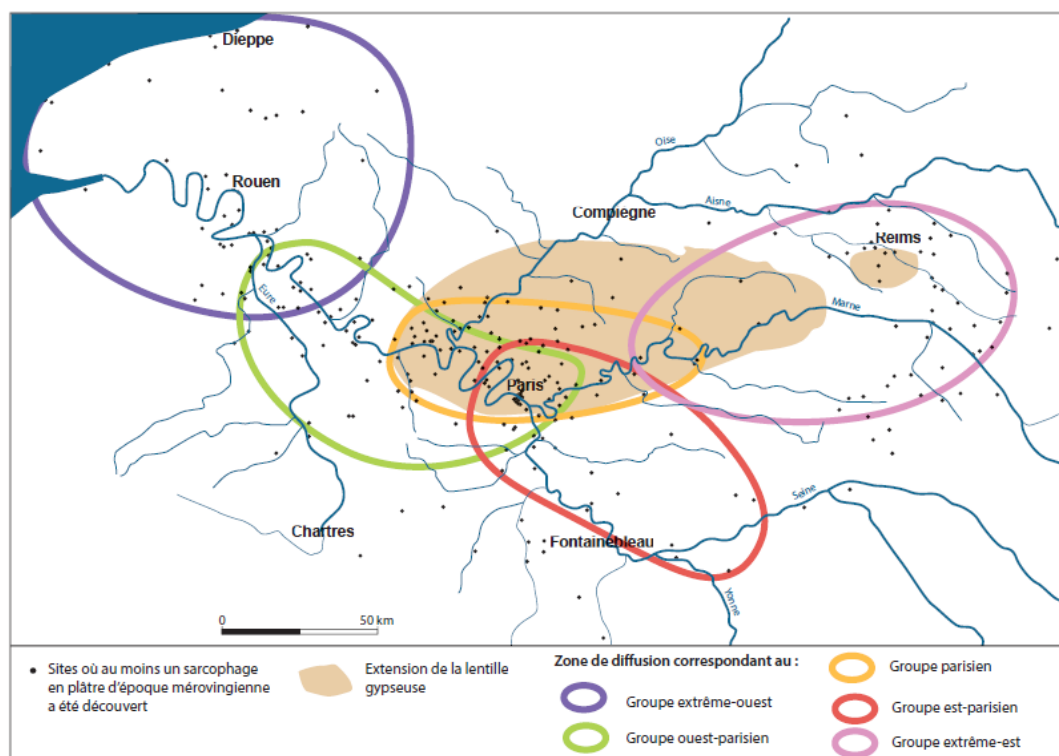


Figure 4.10: Regional workshops of plaster sarcophagi and their distribution (Map by P. Langlois)

To the Parisian group we can add several regional groups such as the West-Parisian and East-Parisian ones; plaster sarcophagi from the first two groups especially occur in the Yvelines (Figure 4.10). According to Lafarge (2013, 47) a catalogue of decorations is in preparation which will categorize and analyse all panels by necropolis; we will therefore present only a brief overview.

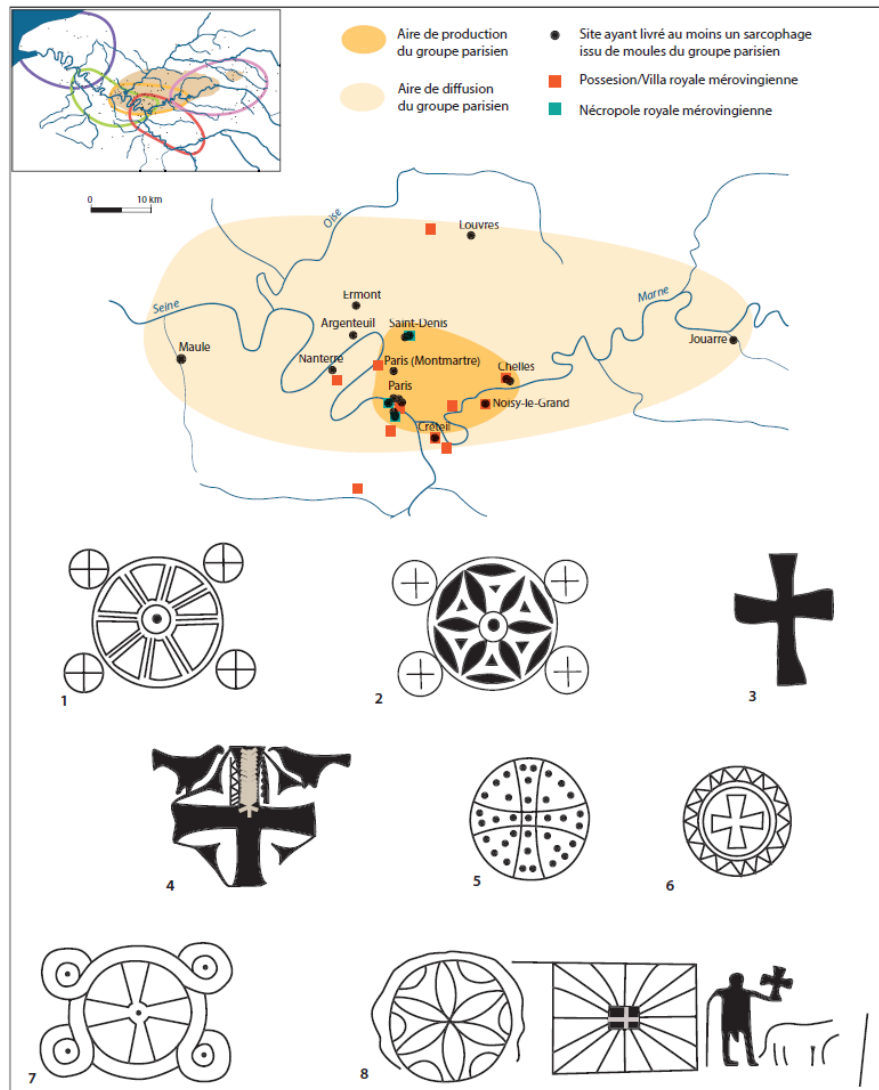


Figure 4.11: The Parisian group and its distribution
(Map and drawings by P. Langlois)

Ornamental models were probably exchanged between workshops but each workshop had its own repertoire. The Parisian group (Figure 4.11) is the most diversified and the decoration usually carefully executed. Three main types of decoration can be distinguished: concentric geometric, cruciform, and cross-shaped compositions within a circle. The Parisian group is the only one to represent humans together with animals such as birds or snakes as well as plants, usually on the side panels – which in itself is

exceptional. Sarcophagi of this group have been found in **Houdan** (Figure 4.13, 4-5), **Maule** (13, 15-17, 19, 25, 29) and **Rosny-sur-Seine** (33).

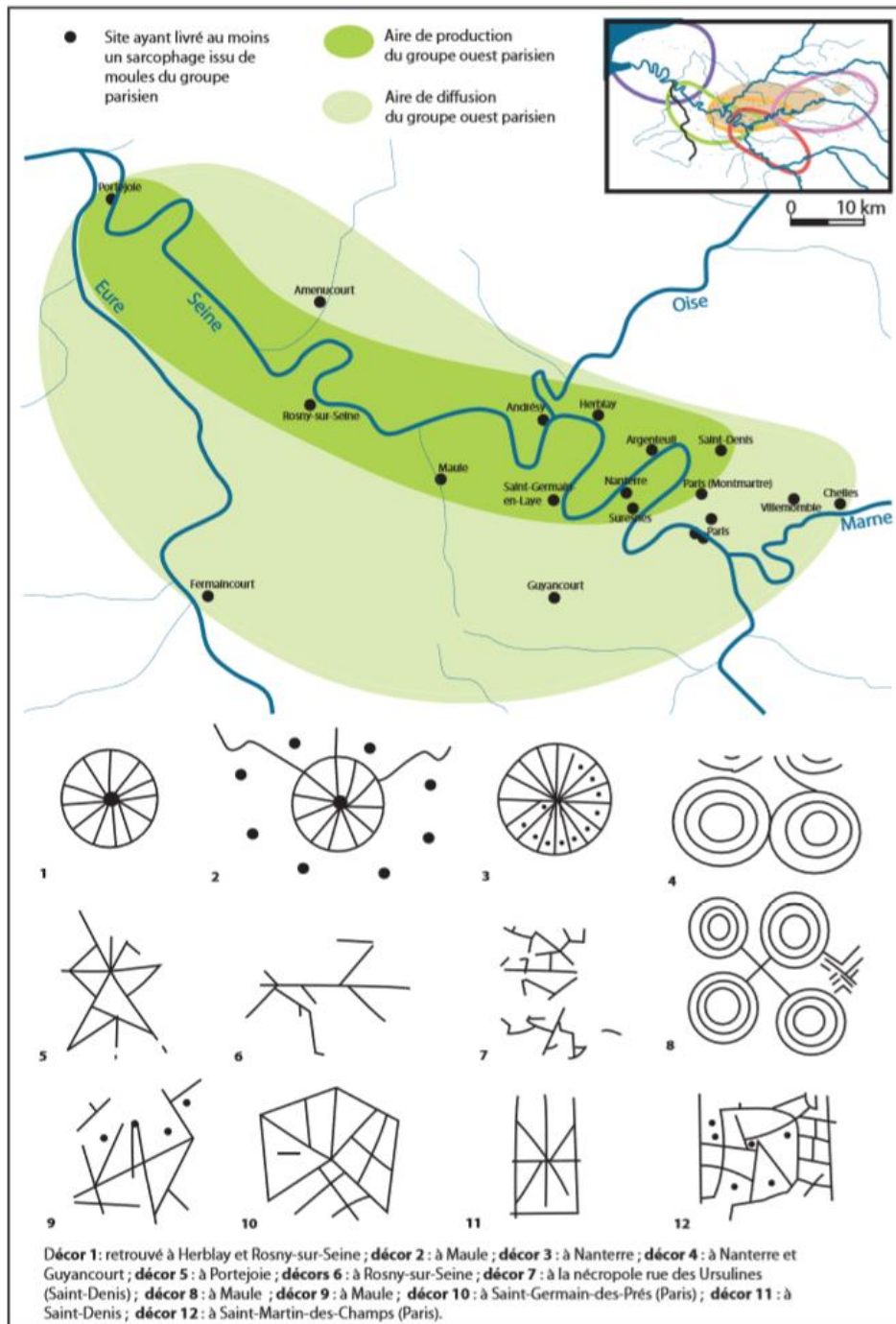
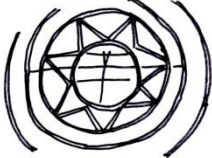










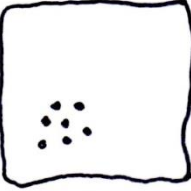








Figure 4.12: The West-Parisian group and its distribution (Map and drawings by P. Langlois)

Whereas most sarcophagi of the Parisian group were moulded in workshops, those of the West-Parisian group (Figure 4.12) were moulded *in situ* – with the likely exception of the Vexin subgroup (Lafarge and Langlois 2016, 145). The decoration resembles the Parisian group but is often simplified: predominant are concentric decorations but there

are also seemingly random combinations of intersecting lines – representations of field systems as indication of family property? Some side panels are decorated with secant lines and rectangular figures (Figure 4.13: **Guyancourt**: 2; **Maule**: 11, 14, 18, 20?, 22?, 24, 30; **Rosny-sur-Seine**: 33, 36-37).

		
1. Bonnières-sur-Seine, Village actuel	2. Guyancourt, Eglise Saint-Victor	3. Houdan, Place de la Tour
		
4. Houdan, Place de la Tour	5. Houdan, Place de la Tour	6. Houdan, Place de la Tour
		
7. Houdan, Place de la Tour	8. Maule, Pousse-Motte, Les Moussets	9. Maule, Pousse-Motte, Les Moussets
		
10. Maule, Pousse-Motte, Les Moussets	11. Maule, Pousse-Motte, Les Moussets	12. Maule, Pousse-Motte, Les Moussets
		
13. Maule, Pousse-Motte, Les Moussets	14. Maule, Pousse-Motte, Les Moussets	15. Maule, Pousse-Motte, Les Moussets
		
16. Maule, Pousse-Motte, Les Moussets	17. Maule, Pousse-Motte, Les Moussets	18. Maule, Pousse-Motte, Les Moussets








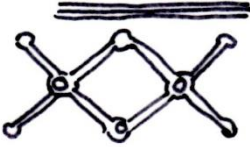

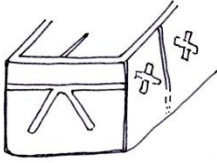

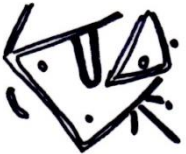









		
19. Maule, Pousse-Motte, Les Moussets	20. Maule, Pousse-Motte, Les Moussets	21. Maule, Pousse-Motte, Les Moussets
		
22. Maule, Pousse-Motte, Les Moussets	23. Maule, Pousse-Motte, Les Moussets	24. Maule, Pousse-Motte, Les Moussets
		
25. Maule, Pousse-Motte, Les Moussets	26. Maule, Pousse-Motte, Les Moussets	27. Maule, Pousse-Motte, Les Moussets
		
28. Maule, Pousse-Motte, Les Moussets	29. Maule, Pousse-Motte, Les Moussets	30. Maule, Pousse-Motte, Les Moussets
		
31. Rosny-sur-Seine, Place de l'Eglise	32. Rosny-sur-Seine, Place de l'Eglise	33. Rosny-sur-Seine, Place de l'Eglise
		
34. Rosny-sur-Seine, Place de l'Eglise	35. Rosny-sur-Seine, Place de l'Eglise	36. Rosny-sur-Seine, Place de l'Eglise
		
37. Rosny-sur-Seine, Place de l'Eglise	38. Rosny-sur-Seine, Place de l'Eglise	39. Rosny-sur-Seine, Place de l'Eglise



Figure 4.13: Decorated panels from various necropoleis in the Yvelines (Drawings by Author)

Figure 4.13 charts a number of cruciform compositions, but caution should prevail: some of the decorated panels from **Houdan** (4-5) might just as well have been inspired by four-spoked sun wheel crosses – a symbol that dates back to the European Bronze Age (Cazenave (ed.) 1996, 637). Folk art in general played a significant role (Stiegemann et al. (eds) 2013b, 126): Fossard (1963, 65f) pointed out that many sarcophagi are decorated with pagan symbols of eternity whose apotropaic character probably still was recognized.

Some designs are undeniably Christian, especially from **Rosny-sur-Seine**; Number 31 shows two doves facing each other on top of a cross; in number 38, an Alpha and Omega – symbols of Christ (Book of Revelation, verses 1:8, 21:6, 22:13) – are attached to the vertical bar of a cross; one can also distinguish the word PAX (Nees 2002, 33; Périn 1993, 149; Stiegemann et al. (eds) 2013b, 140). Some pagan symbols appear Christianized with a cross or Chi Rho (Bardiès-Fronty et al. 2016, 137). In **Guerville**, a cruciform composition was Christianized by adding it to the upper part of the façade of a Carolingian or Capetian funerary chapel (Le Forestier (ed.) 2016, 188).

Further information about (religious) beliefs can also be gained from the location of sarcophagi. According to Dierkens (2015, 467), in northern France and in the Benelux countries sarcophagi can occur in an *ad sanctos* context. In the Yvelines there are at least 16 (out of 51) such sites; an additional three examples lie between 150 to 500 m from a chapel or church. There is no predominance of either stone or plaster sarcophagi (Table 4.25).

Sadly, in the vast majority of cases we lack information on the individuals buried, the gravegoods and their positioning, the decoration of the sarcophagi, the context of the burial and reuse. It is therefore almost impossible to make any statements with regard to sex, age, or social status.

4.2.2.2 Funerary stelae

Funerary stelae are typical for Merovingian necropoleis in north-western Ile-de-France (Yvelines, Val-d'Oise) as well as in Oise, Aisne, southern Picardie and in Champagne; they were used between the late 5th and late 7th century (Ardouin 2017, 1f). Stelae marked a grave; they might also have served as a social or religious marker and a symbol of family identity (Effros 2003, 173; Grall 2015, 19). In rural Ile-de-France, stelae are usually carved from soft limestones; their cost would not have been prohibitive, but probably depended on the availability of a local workshop (Ardouin 2017, 18, 37).

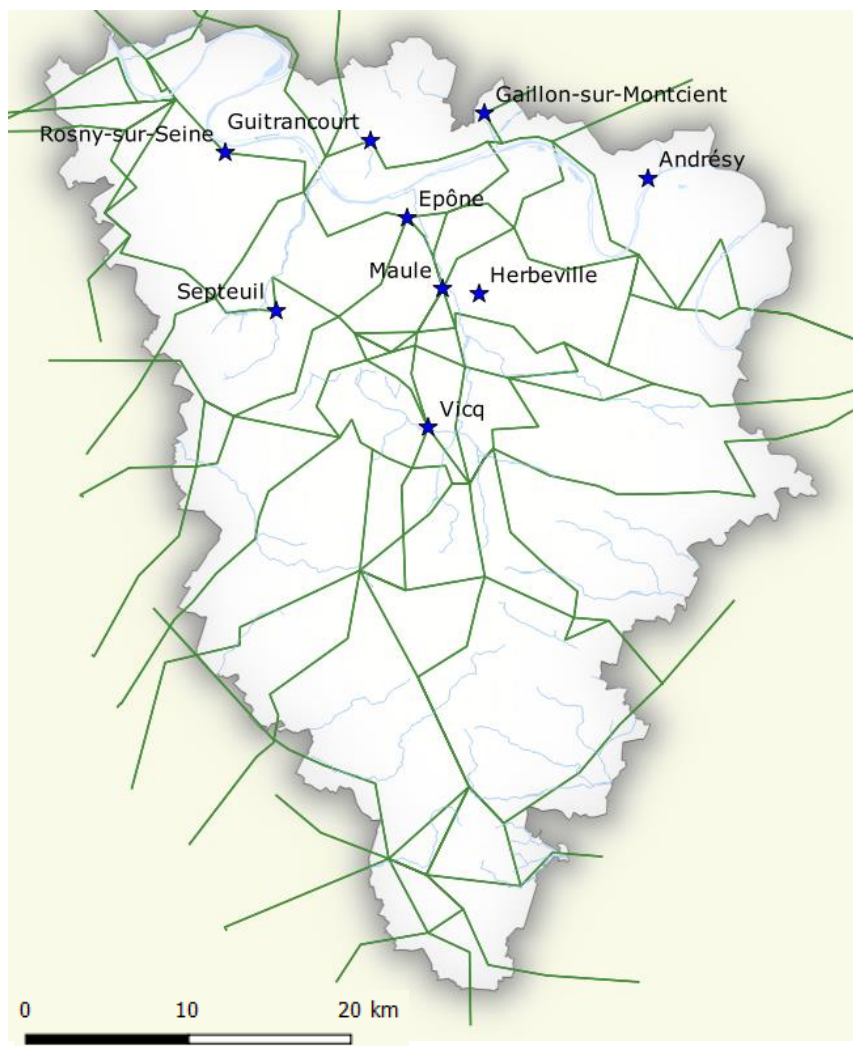


Figure 4.14: Location of Merovingian stela in the Yvelines (Map by Author)



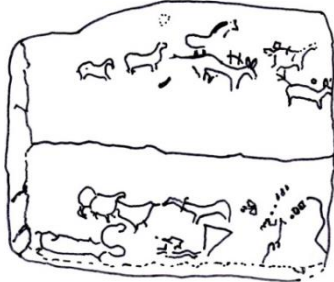



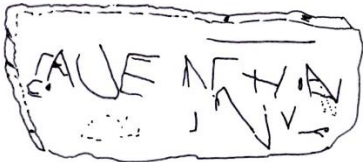
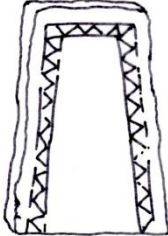
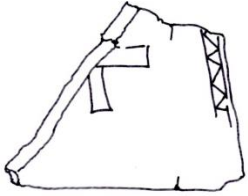

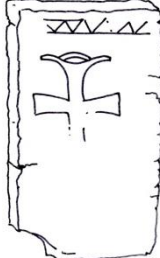


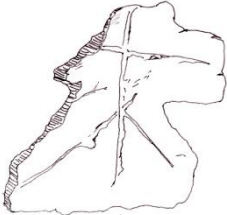




At least 285 funerary stela have been found in 35 sites in Ile-de-France. Their distribution across the region is very uneven, but with a strong concentration in north-western Ile-de-France, notably in the dioceses of Chartres and Rouen (ibid., 7). In the Yvelines, stela are known in at least 9 sites; they all lie in the northern half of the

department (Figure 4.14, Table 4.26). Stelae are usually not much larger than the foot or head panels of sarcophagi.

About one third (51 out of 142) of all Yvelines stelae are decorated. In general, rural stelae are roughly carved and anepigraphic; finely sculpted epitaphs are largely an urban or periurban phenomenon, reserved to the literate elites. In **Vicq**, nevertheless, one stele was found with the inscription: “...pien]tisi(um) nomin(e) / Adelfium annor(um)...” (Barat 2007, 364) Stele number 7 from **Andrésy** (Figure 4.15) might also carry an inscription.

Stelae have a similar ornamental repertoire as sarcophagi featuring generally Christian symbols. Clear Christian decorations consist of a single cross (Greek, Latin, patée or processional). Ardouin (2017, 35) observes that crosses are never associated with other geometric representations – apart from the small bands of geometric decoration around the borders of stelae in **Andrésy** (9, 11). This is also the case with stele 23 from **Septeuil** which represents a fish associated with the word PAX; this was found in a secondary context close to an ancient sanctuary, but away from any actual burial site. Stele 22, also from **Septeuil**, seems to be a Christianized version of an antique stele. The stele from **Herbeville** (20) is decorated with a corn ear or – more likely – a palm branch; this could have signalled the resting place of a martyr. Less obvious are two stelae from **Andrésy**: number 3 recalls prehistoric cave art, namely a hunting scene with a stag; number 4 combines geometric decoration with a stag. While stags sometimes are used as symbols of Christ (Wamers 2013, 103), this seems implausible here.

Unlike sarcophagi which often were serial productions, stelae show a variety of decoration which might indicate personal choices (Ardouin 2017, 19, 31). Although some decorations were clearly cut in a workshop – **Andrésy** (1), **Epône** (12-13), **Gaillon-sur-Montcient** (16), **Herbeville** (20), **Maule** (20), **Septeuil** (22) – others seem to be rough graffiti – especially **Andrésy** (2,5-6), **Guitrancourt** (18-19) or **Septeuil** (23) – which might have been scratched in by family members, maybe as part of the burial ceremony. Stelae would thus be a more reliable indicator of Christianization than sarcophagi since they reflect a higher degree of personal choice. Potentially, decoration with Christian motifs or epitaphs shows the growing influence of clerics, as Effros (2003, 112, 173) proposes; either way, decorated steale were highly visible and surely contributed to the creation of a Christianized rural landscape.

		
1. Andrésy, Les Barrils	2. Andrésy, Les Barrils	3. Andrésy, Les Barrils
		
4. Andrésy, Les Barrils	5. Andrésy, Les Barrils	6. Andrésy, Les Barrils
		
7. Andrésy, Les Barrils	8. Andrésy, Les Barrils	9. Andrésy, Les Barrils
		
10. Andrésy, Les Barrils	11. Andrésy, Les Barrils	12. Epône, Les Culs Chevets
		
13. Epône, Les Culs Chevets	14. Epône, La Petite Plâtrière	15. Gaillon-sur-Montcient, Ferme de Gaillon, La Garenne
		
16. Gaillon-sur-Montcient, Ferme de Gaillon, La Garenne	17. Guitrancourt, La Grippe	18. Guitrancourt, La Grippe

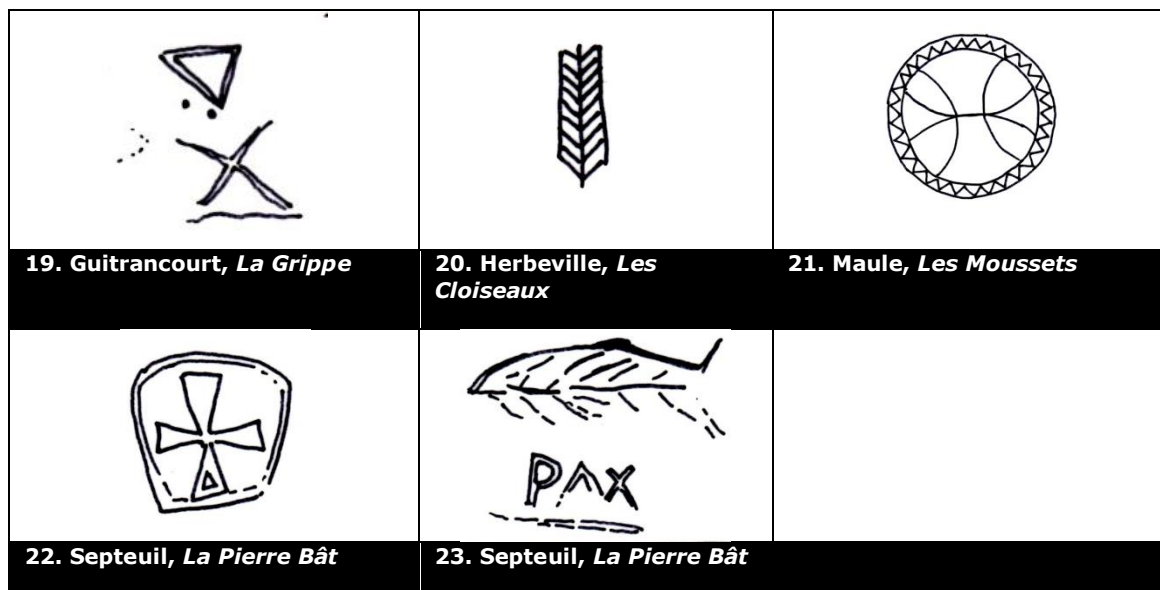


Figure 4.15: Decorated stelae from necropoleis in the Yvelines (Drawings by Author)

Very few stelae have been discovered in their original context; **Guitrancourt** is one rare instance where a stela was still *in situ*. In **Gaillon-sur-Montcient**, by contrast, 34 out of 50 stelae were discovered in a *secondary* context (Ardouin 2017, 14; Grall 2015, 17). The reuse of stelae accelerates during the 7th century; by the late 7th century, stelae were usually destroyed and used as grave covers. The decoration on these reused stelae can either face the deceased (Gaillon-sur-Montcient, graves n. 78, 80, 82) or face upwards (n. 79) (Figure 4.16); reused stelae have also been found in grave fillings (n. 178). In most cases, therefore reuse seems to be opportunistic and without religious significance – in grave n. 81, for example, the decoration in form of a processional *croix pattée* faces the deceased but is turned upside down (Ardouin 2017, 30, 36; Grall 2015, 20).

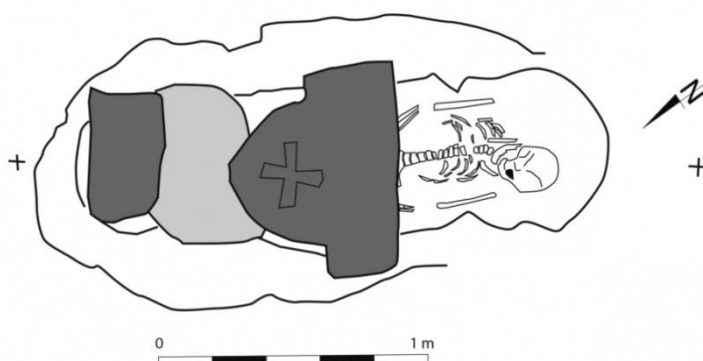


Figure 4.16: Reused stelae in grave n. 79 in Gaillon-sur-Montcient (Graphics by S. Ardouin)

Some stelae feature a cavity on the side (Figure 4.17) which probably had a practical role: this could be linked to local pagan practice, however, Ardouin disputes this,

arguing that these cavities only appear rather late, towards the end of the 6th century, on stelae of various forms, whereas the oldest stelae in the same necropoleis – without cavities – date to the late 5th/early 6th century. Stelae with cavities are also found in Oise and Aisne which excludes a localised pagan tradition. One stele in Maule (6) has a cavity together with a geometric pattern; Ardouin says that the use of motifs together with cavities is intentional and does not derive from the opportunistic reuse of an antique monument (2017, 24, 32).

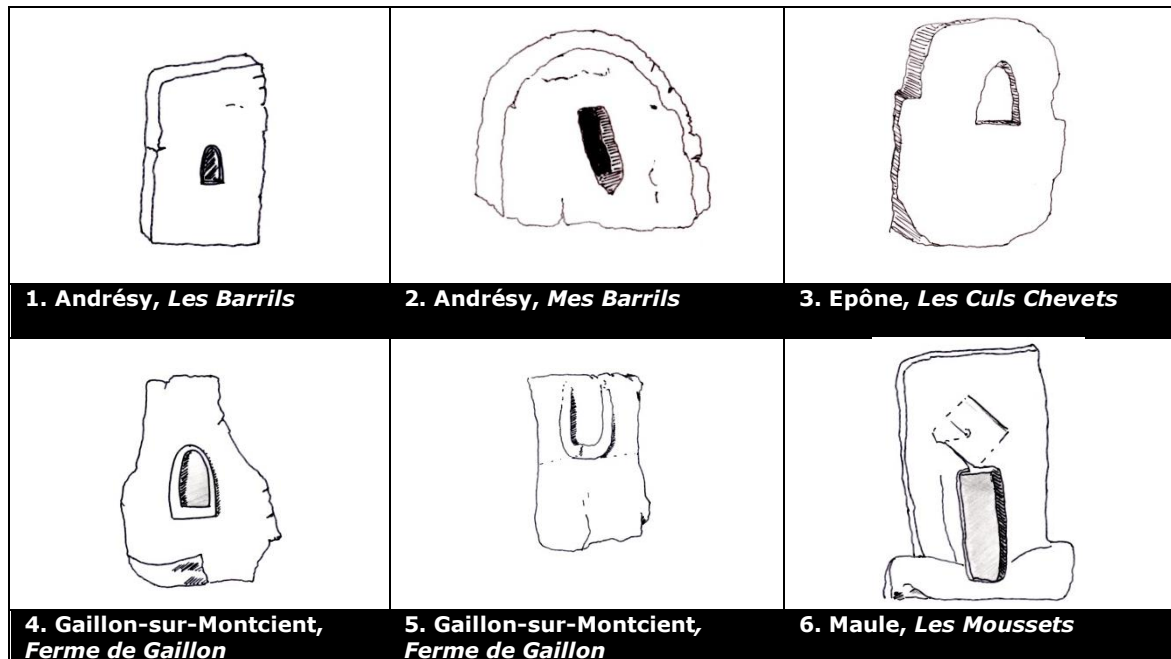


Figure 4.17: Stelae with cavities (Drawings by Author)

4.3 Sanctuaries, Spring and Water Cults

4.3.1 The pre-Christian religious landscape

During the Roman period, the gods had two types of residence on earth – temples (*aedes*) erected by man and sanctuaries created by the gods themselves in exceptional natural places such as springs or groves; the latter were sometimes monumentalized with temples or altars. Some of these sanctuaries⁵¹ succeeded Iron Age cult places; this implied a profound transformation of cult practices (Goodman 2011, 166f; Van Andringa 2011, 116f). Golosetti (2014, 48) prefers the term ‘reappropriation of the past’ rather than ‘*continuum*’ of sacred space for the reuse of Iron Age sanctuaries. The lack of continuity can also be linked to the disappearance of the Gallic clergy and the

⁵¹ See Scheid 2000 (19-22) on the difficulties of identifying Gallic and Gallo-Roman sanctuaries.

“effacement des cadres religieux gaulois au profit des pratiques cultuelles romaines”⁵² (Blanchard 2017, 322).

Roman law distinguished between public and private cults: whereas public cults were governed by public sacred law, inscribed in the official calendar, organized for the *civitas* and financed with public funds, private cults were governed by private law, and organized and funded by the *pagus*, *vicus* or kin groups (families, town quarters, professional, administrative or military associations). Rural temples could be either public or private depending on whether they were directly controlled by the governing authorities of a city⁵³ (Derks 1998, 94; Derks 2002, 541f; Scheid 2000, 22f).

The Yvelines – as well as other regions in Northern Gaul⁵⁴ – had a range of public and private sanctuaries (Fauduet 2010, 48-67), including border sanctuaries, periurban (**Epône**, **Maule**) and urban cult sites (**Bonnières**, **Cravent**, **Septeuil**), as well as temples linked with private estates (**Richebourg**) (Barat et al. 2007, 63f); there also was a variety of spring and water cults. During the Gallo-Roman period, many temples, especially in the Three Gauls, took the form of *fana*⁵⁵: the classic *fanum* consists of a main room (*cella*) – housing the cult statue – and a surrounding gallery; most *fana* are square, but circular, hexagonal or octagonal plans and *fana* with a double *cella* are also known. The entrance usually faces east. The first *fana* appear during the mid-1st century BC (Carpentier 2015, 4; Fauduet 2010, 9, 99-140; Monteil and Tranoy 2008, 125f).

A total of 30 Iron Age and Gallo-Roman sanctuaries are recorded in the Yvelines (Table 4.27, Figure 4.18). The sanctuaries in **Ablis**, **Bennecourt** and **Mézières-sur-Seine** are the best recognized Iron Age examples. It is striking that most were situated close to borders between two or three Gallic tribes (Barat 2007, 58) (Table 4.28): the Carnute sanctuary in **Ablis** sits within the plain of Beauce close to the territory of the Parisii. Its location at the intersection of several major routeways may have given it a special importance. Most other sanctuaries occupied a prominent place; for example, that in **Mézières-sur-Seine** stood on top of a hill close to a grove (Brutus and Leconte 2014, 88). According to Brun and Ruby (2008, 110), these sanctuaries served as territorial markers and as symbols of borders.

⁵² Translation: “...the obliteration of Gallic religious frameworks in favour of Roman worship practices”.

⁵³ See Goodman (2007, 136f) on the location and role of periurban temples

⁵⁴ See Van Andringa (2011, 116-121) and Le Bohec (2008, 63f, 131, 138-152, 245f, 253-258) on the Roman religious landscape in *Gallia Lugdunensis*. Le Bohec also explores rural sanctuaries (153).

⁵⁵ See Fauduet (2010, 12f) on the term *fanum*.

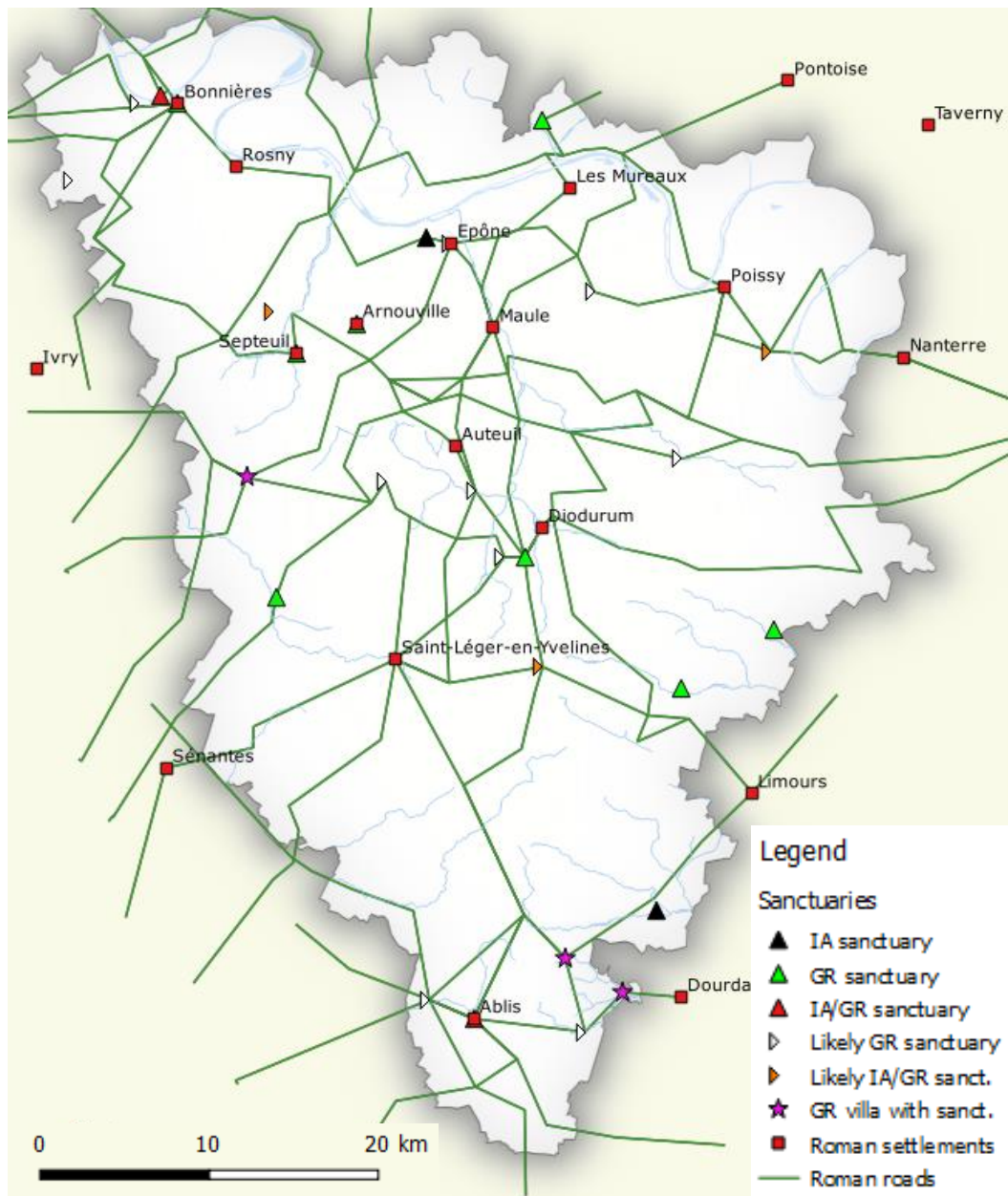


Figure 4.18: Gallic and Gallo-Roman sanctuaries in the Yvelines

Cordier (2015, 224) estimates that the first *private* cult sites appeared during the 1st century BC; most such sites were abandoned by the late 4th century. Most public and private temple constructions in Gaul occurred between the mid-1st century BC and the late 1st century AD. Temple construction in general largely came to an end in the late 2nd c. AD, although reconstructions and renovation campaigns occasionally continued up to the 5th century. Many of the large public sanctuaries stopped functioning during the mid-3rd century AD – long before the Theodosian Laws (312-438) were enacted (Section 4.3.2); periurban and rural temples might have resisted longer than urban sites – their upkeep might also have been less onerous. After the unprecedented political and economic crises of the 3rd century, the renovation of monuments associated with civic

religion was no longer considered a priority by the cities; euergetism all but disappeared due to impoverished elites, and public funds were instead used to finance monuments such as fortifications or townwalls (Goodman 2011, 167-171; Le Bohec 2008, 253; Monteil and Tranoy 2008, 133; Van Andringa 2014, 3, 8). During the 4th century, public sacrifices and holidays were largely replaced by private rites (Klingshirn 2013, 495; Van Andringa 2014, 3-10). Van Andringa (2014, 10) has called this “un paganisme de circonstance, pragmatique, articulé sur des cercles communautaires étroits, par opposition à l’ancien paganisme fondé sur la cité et encadré par les grands sacrifices publics ordonnés et financés par les magistrats et les prêtres”.⁵⁶

The pre-Christian religious landscape in the Yvelines developed accordingly: In **Bennecourt** (close to **Bonnières**) (Bourgeois (ed.) 1999), the first Iron Age sanctuary (2nd c. BC) was located on the border between three Gallic tribes (Table 4.28). After a period of transition, it was replaced by two small stone *cellae* under Augustus; under Tiberius, a large gallery (48 m x 6.50 m) was added some 80 m to the east. By then, the sanctuary was located on the outskirts of several Gallo-Roman towns and *pagi*. Between AD 119 and 150, one of the *cellae* was transformed into a *fanum*; a third small *cella* was added. By the late 3rd century, the sanctuary was progressively abandoned; however, individual votive offerings in the form of coins and jewellery continued after the end of the organized cult until the first years of the 5th century (Meissonnier 2006, 399f).

In **Diodurum**, one sanctuary with a square *fanum* was identified to the west of the center of the *vicus*; a second, smaller *fanum* was discovered further north-west; additional cult sites seem to have existed in other parts of **Diodurum** (south-east and northern periphery). The mostly wooden western sanctuary dates back to at least the mid-1st century AD and was oriented east; it replaced an earlier structure with uncertain function; the *fanum* was rebuilt in stone on a larger scale before AD 250. From the late 4th century, the *fanum* and its annexes were used as quarries, but the great quantity of 4th-century coins indicates continuing (private) cult practices. Earlier offerings seem to have been different: they consist of fragments of small iron or silver copper plates, probably *ex-voto*, but also voluntarily broken rings, tokens, pins, tweezers, fibulae or

⁵⁶ Translation: “...a paganism of circumstance, pragmatic, articulated in narrow communal circles, as opposed to the old paganism based on the city and framed by the great public sacrifices ordered and financed by magistrates and priests.”

rivet heads. The sanctuary might have been dedicated to Jupiter Optimus Maximus – the predominant god in the Lugdunensis province (Van Andringa 2011, 104) – as implied by the huge number of adult cattle bones (Blin 2000).

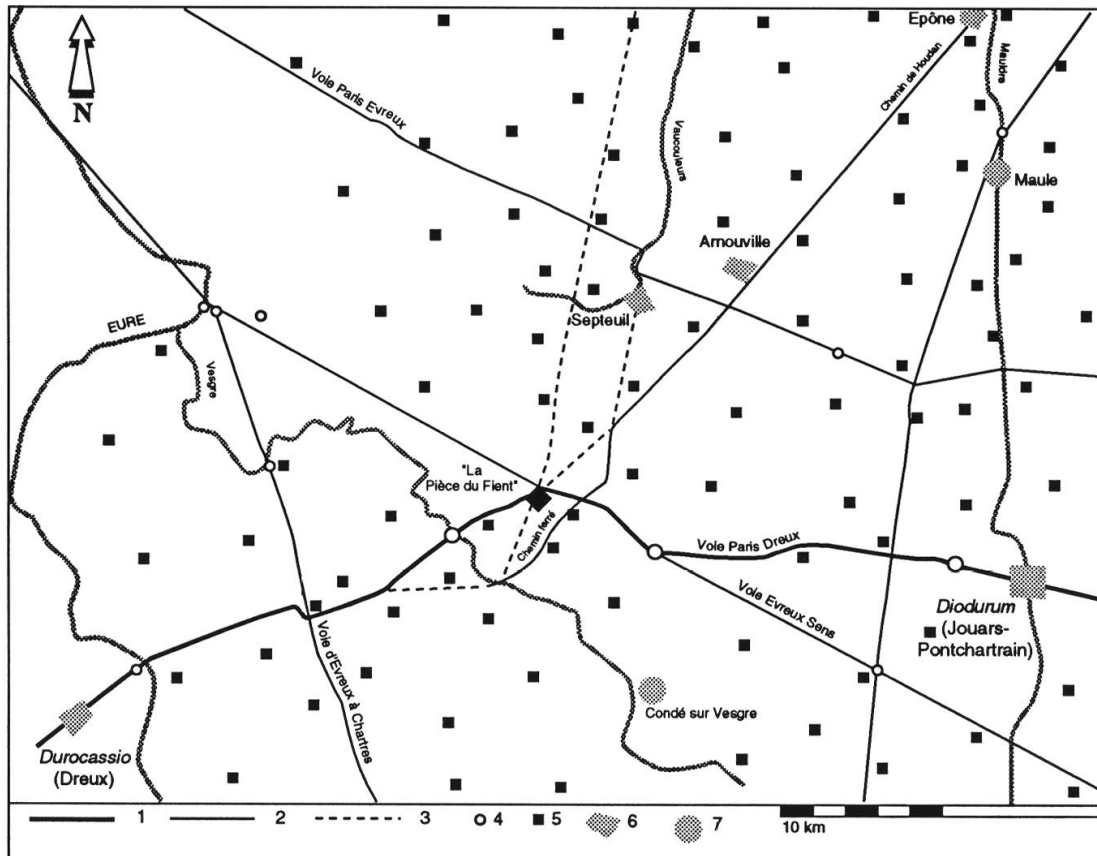


Figure 4.19: The villa of Richebourg (*La Pièce du Fient*) in its antique context (5: attested antique sites; 6: attested antique agglomerations; 7: likely antique agglomerations) (Plan by Yvan Barat)

Four Gallo-Roman sanctuaries are connected with *villae* (**Gaillon-sur-Montcient**, **Ponthévrard/Saint-Martin-de-Bréthencourt**, **Richebourg**, **Sainte-Mesme**); in **Garancières** and **Rosny-sur-Seine** the presence of a *fanum* seems likely. These private cults were run by the household chief who exercised religious authority within his family (van Andringa 2011, 121). Usually – assumedly – private *villa* sanctuaries leave little trace since they mostly consisted of altars set up within the main building; in the Yvelines, however, archaeologists have found clear evidence for the existence of separate *fana*, notably at the huge and exceptional *villa* of Richebourg (*La Pièce du Fient*) – a *villa* within Carnute territory on the border with the Aulerici Ebuovices and on the intersection of several antique roads (Figure 4.19). Its location may indicate that it was an official stopping place (*mansio* or *mutatio*) (Barat 1999, 118-120). A cult zone lay some 30 m away from the main building (Figure 4.20).

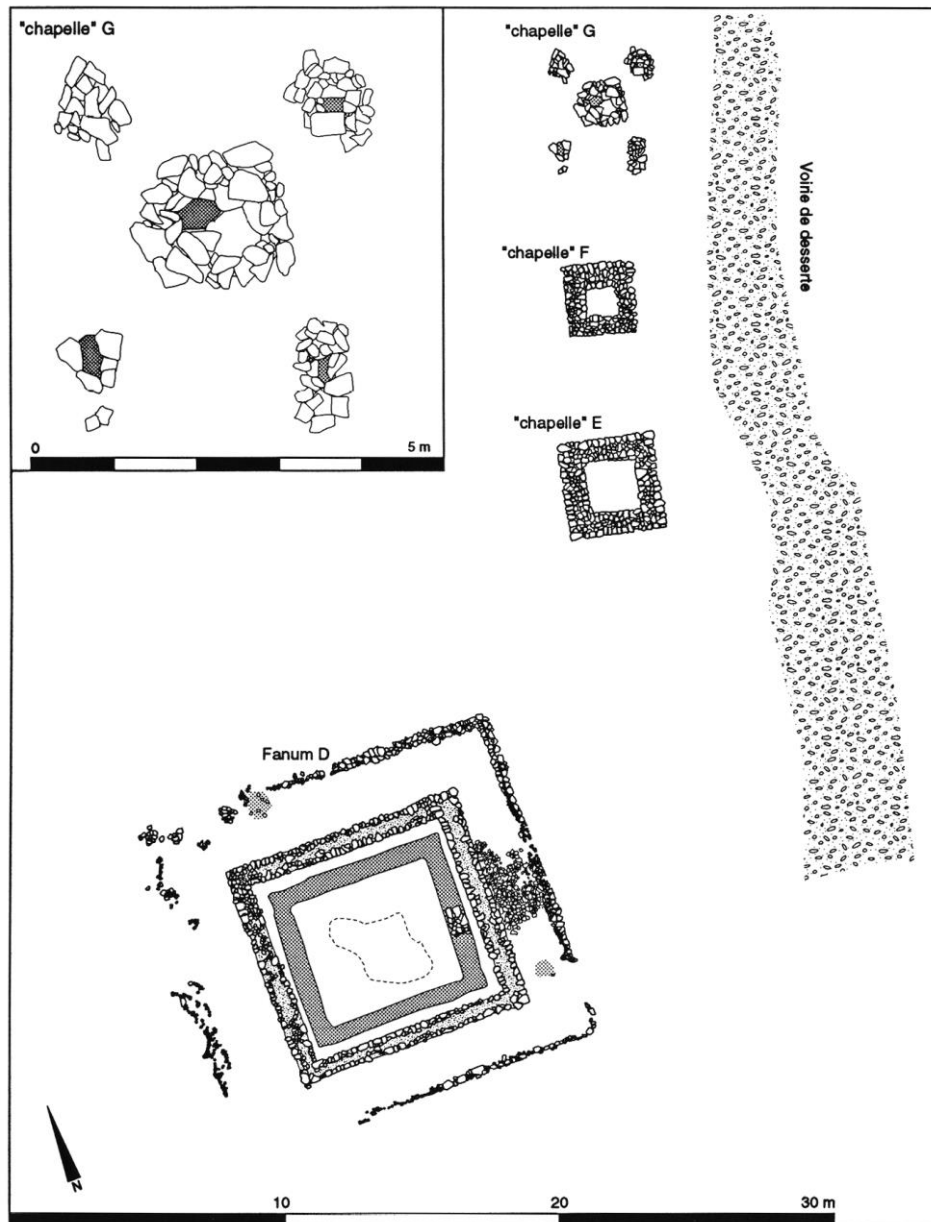


Figure 4.20: The four sanctuaries of the *villa* of Richebourg (Plan by Yvan Barat)

The first temple was built in the second half of the 1st century BC – a *cella* measuring 6 x 6.32 m with numerous coin offerings; it is one of the earliest private sanctuaries attested. It was replaced by a more complex *fanum* of 8.4 x 8.4 m with surrounding gallery around the start of the 1st century AD. The entrance remained in the east, but the building was larger. Immediately to the north and along a small road, three small ‘chapels’ were added (two of stone, one roughly circular on wooden posts). A religious function appears attested by the discovery of a polished stone axe in chapel E; wooden chapel G might have housed a stone or wooden cult statue; an earlier pit with several piglet teeth was discovered beneath the building. This seems to indicate a transition from one type of cult to another around AD 1 when the second *villa* was constructed.

The combination of *fanum* and chapels is not unusual for private cult sites, being attested on other rural and periurban sites outside of the Yvelines (Barat 1999, 125, 145-148), although, as we have seen, the private character of these sites cannot be taken as a given. There was evidence also for a 3rd-century oriental solar cult. A cellar in the *pars urbana* yielded a Sardonyx intaglio with a sun god, a bronze statuette of Serapis, and a fragment of a krater with a snake (Barat 2007, 302).

Fauduet (2010, 65) has pointed out that some rural temples might have been associated with several surrounding *villae* and that spatial analysis is required to discover their exact relationship.

4.3.2 The desacralization of the pagan landscape

Before Constantine (306-337), Christianity was largely seen as a spiritual religion with no requirement for sacred places. It was the community that was holy, but not the place of worship itself. The Christian notion of sacred space developed when Church leaders started to recover the physical remains of early martyrs which were seen as a source of spiritual inspiration (Section 7.1.1). There was a sharp difference between Christian and pagan sanctuaries. Whereas the latter were sacred because of their location, Christian places were made sacred by ritual. Most Christian sacred sites were not fixed in space, but movable and portable. The removal of reliquaries or altars would desacralize a sanctuary as well as the site it was built on (Caseau 1999, 24, 43-44; Humphries 2006, 42-43; Markus 1994, 257-271).

After AD 312, the Christian sacralization of space becomes clearly visible in the material evidence. However, the Christianization of the urban and rural landscape and the desacralization of pagan cult sites did not occur overnight. As we have seen, Christianity spread more rapidly through the cities than into the countryside, with differences from region to region (Brown 2003, 72; Caseau 1999, 22-23, 41; Huskinson 2004, 36; Ward-Perkins 1998, 392). Brown (1998, 641) describes the 5th-century religious landscape as a “patchwork of religious communities”, with polytheism remaining prevalent on most levels of society.

Despite heavy financial penalties for offenders, the Theodosian Laws (312-438) against paganism were not fully effective. A series of later laws created the legal substructure of the Christian State (Hillgarth (ed.) 1986, 45). In the first laws, the destruction of sound

urban temples was not promoted since these sites were regarded as public works which contributed to the monumentality of cities. Less inhibition prevailed with regard to – less public – rural shrines of lesser artistic value which were considered as material basis of pagan superstition. Their destruction was authorized in 399 where this did not cause disturbance (CTh. 16.10.16). In 435, the indiscriminate destruction of all temples was ordered (CTh. 16.10.25) (e.g. Ando 2008, 161; Beard et al. 1998, 373; Fowden 1998, 553-554; Salzman 2006, 265).

But imperial legislation depended upon the willingness of provincial officials to implement it, and local magistrates could choose whether to follow or ignore such laws. The local town councils were not to be alienated to such an extent that they would refuse help with tax collection (Ando 2008, 161; Brown 1998, 644; Brown 2003, 75-76; Lee 2000, 133; Piepenbrink 2007, 88; Salzman 2006, 265).

Also, the destruction of temples required manpower and was costly. Some temples were *desacralized*, that is returned to a profane use, by removing their cult statues and then closing down the building and leaving it to decay. Others were *desecrated* which meant the reversal of rules of behaviour toward sacred places: they were damaged by human action; they could also be used as stone quarries. Finally, some temples were *reused* or converted, into either secular buildings or Christian chapels/churches (Caseau 1999, 22, 30-31).

A distinct difference in Christian actions against pagan sanctuaries can be observed in the eastern and western halves of the Empire. Whereas some of the great eastern temples were violently desecrated, western temples were usually allowed to rot away, to be reused or despoiled after they had ceased functioning. Direct attacks on non-Christians or their property were also far more common in the Eastern Empire. Western clergy seem to have preferred the use of positive incentives for conversion. Religious violence occurred mainly in places where a strong pagan party organized resistance or where religious extremists sensed that the governor or emperor would silently approve such acts (Brown 1992, 119; Caseau 1999, 30-32, 35; Salzman 2006, 267; Sauer 2009, 159; Ward-Perkins 1998, 394).

It becomes clear that most temples and cult locations were not destroyed, but rather fell into decay when they were abandoned (Saradi-Mendelovici 1990, 47). Creissen (2014, 280-284) argues that the Christianization of pagan cult sites is more a construction of

Christian authors such as Sulpicius Severus or wishful thinking on behalf of earlier scholars. New churches were not necessarily built on the sites of destroyed temples which often had been located at highly visible and central locations. In most cases we lack firm evidence to link the destruction of pagan images and the re-use of temples as ecclesiastical buildings (Cameron 1993, 58; Caseau 1999, 23; Christie 2006, 74, 81, 95-97, 125, 207; Sauer 2009, 39; Ward-Perkins 1998, 401; White 2000, 739-740).

We have little evidence of destruction: the *fanum* or spring sanctuary in **Saint-Forget** was likely destroyed by fire during the 4th century; the *fanum* of **Ablis** presents a 4th-century destruction layer (Brutus and Leconte 2014, 87), but we will probably never know whether this was accidental or intentional. All other sanctuaries with known dates ceased to exist during the 4th or 5th centuries (Table 4.27).

Not a single pagan sanctuary in the Yvelines was converted into a Christian chapel or church – as far as we know. If we measure the distance between temples and early churches in each municipality⁵⁷ (Table 4.29) we can see that the average distance is 1.4 km; churches were erected at least some 300 m away from pagan cult sites. The only exception is **Le Tremblay-sur-Mauldre** where the 5th-/6th-century stone basilica was built close to the Gallo-Roman cult area which was ruinous by the second half of the 4th century AD. Building material from the close by antique monuments (columns, capitals, large stones) was integrated into the new building (Blin 2016, 185, 188). The nearby mausoleum reused stones from one of the sanctuaries (Section 4.2.1.3). It is difficult to judge, however, whether any of this was due to an *intentional* desecration of the ancient cult zone or whether this was just an opportunistic recycling of material.

⁵⁷ Distances were calculated with the help of the distance calculator available at <https://www.geoportail.gouv.fr/donnees/carte-ign>.

4.3.3 Mapping Roman spring and water cults

Due to the omnipresence of water in the Yvelines – from ponds to wet meadows, streams, and rivers – numerous spring and water cults developed over the centuries, some of which date back to Antiquity. Whereas *traditional* temples ceased to exist during the 4th/5th centuries AD, source sanctuaries endured much longer because of their alleged healing powers (Klingshirn 2013, 495).

During the 1st century AD, spring and water cults were monumentalized; the choice of location was often predetermined by existing religious practices in more informal settings. This was the case, for example with the sanctuary of the Seine sources⁵⁸ some 40 km away from Dijon (Vurpillot 2016, 245-250). The development of these proto-sanctuaries was accompanied by a change from collective to individual rites from the mid-1st century BC (Vurpillot 2016, 238f, 255). Most gods associated with healing springs were female; the faithful often offered wooden ex-votos in the form of the ailing body part (Watts 2013, 379).

The most important source sanctuary in the Yvelines was in **Septeuil** where a small temple (10 x 15 m) was created in the late 1st century AD next to the spring *La Féerie*; it probably formed part of a vast cult complex (tiered pools, another temple or bath, maybe a theatre). The temple was divided into two rooms with an octagonal marble pool (3.5 x 3.5 m) in the middle of the northern room; the southern room – a closed *cella* – was consecrated to a nymph. The sanctuary was fed by the spring (basin) and by the river Vaucouleurs (canalization). It was partially ruined by the early 4th century and was then transformed into a mithraeum around 355/360 AD (abandoned by the late 4th century). The site itself continued to be frequented until the early 20th century, as attested by the addition of a modern basin next to the sanctuary (Gaidon-Bunuel 1991, 51; Gaidon-Bunuel 2000).

Much less certain is the ‘source sanctuary’ discovered in **Sainte-Mesme** to the north of an important *villa*; it is unclear whether these two sites were connected. Numerous small finds dating from the 1st century BC to the 4th century AD include two engraved Gallo-Roman amphora sherds (1st c.) which carry a dedication to the water goddess *Silgina* (DIIA SILGINA). But an overall absence of other traditional small finds connected with source sanctuaries such as fibulae, coins or wooden ex-votos gives room

⁵⁸ <https://archeologie.dijon.fr/sanctuaire-sources-de-seine-1>, accessed 20 May 2019.

for doubt. Nevertheless, a medieval water cult developed here in connection with the equally haphazardous cult of Sainte Mesme. Mesme was allegedly killed by her brother Mesmin during the 4th/5th century on order of their father when she converted to Christianity. Mesme had prayed secretly next to a spring; her brother, regretting her death, later retreated to the spring to bury her head. Only Mesmin is historically attested, but a cult apparently developed a few centuries later, and in c. 1539 Saint Mesme's 'relics' were translated from Rome to the church Sainte-Mesme. Two (annual?) pilgrimages took place between 1539 and 1791; they resumed in the early 19th century, but stopped in 1902; the spring apparently cured fevers.



Figure 4.21: Chapel of Sainte-Anne at Bullion (priory of Sainte-Anne-Sainte-Scariberge)
(Photo by Henry Salomé)

Spring or water cults occur elsewhere in the Yvelines (Table 4.30). Potential sites connected with antique buildings include **Bazoches-sur-Guyonne** (aerial photography) (Saint-Martin spring), **Blaru** (Saint-Martin spring), **Saint-Forget** (*Le Trou aux Fées* spring), and **Villepreux** (spring of the Arcy River). Other sites are linked to Christian legends: in **Vaux-sur-Seine**, around AD 250, Saint Nicaise, bishop of Rouen, rid the population of a dragon which lived in a cave and poisoned a spring (Section 5.1.1). In **Retz**, the abbey of Joyenval was founded in 1221 next to the spring where Clovis (466-

511) had seen three lilies of astonishing whiteness in the middle of winter. In **Poigny-la-Forêt**, Saint Fôrt, bishop of Bordeaux, cured a sick child by causing water to spring out of the ground and ordering the child to bath in it; a chapel was built on the place of the miracle. Today, only a 19th-century spring oratory remains; it was an important place of pilgrimage until the 1960s. In **Blaru**, Rosamunde, mother of Saint Adjutor (born 1070) used the water of a spring to wash her son's swaths; during the 12th century, a wash-house was constructed above the spring which became a place of pilgrimage and attracted the sick and invalid because of its alleged healing powers. In **Bullion**, Saint Scariberge, wife of Saint Arnoult and niece of Clovis, retired to the Yveline forest and founded the abbey of Saint-Remy-des-Landes at nearby **Clairefontaine** during the 6th century. A source close to the priory of Sainte-Scariberge (Figure 4.21) was reputed to heal sterility and to protect harvests; it became a popular medieval place of pilgrimage.



Figure 4.22: Source of the Vaucouleurs River at Boissets with oratory of Saint-Odon (Photo by Henry Salomé)

In **Boissets**, a medieval healing cult (skin, eyes) developed around the Saint-Odon spring (second abbot of Cluny in 926) (Figure 4.22); in time of droughts, all surrounding villages organized a pilgrimage to the fountain; this happened until at least

1905. The cult probably originated from an ancient spring cult since the statue of a naked man (antique sculpture?) was stolen from the site during the 1960s. The parish church of Saint-Hilaire (by 1090) was built adjacent to the spring; during the 15th century, it received a so-called *porte de l'eau* (waterdoor) which allowed access to the oratory of Saint-Odon. The oratory houses the statue of Saint Odon who was once dressed with clothes which were renewed on a regular basis; today, the statue is painted. The statue was originally a representation of Saint Clotilde (475-545); it was changed into Saint Odon by adding a painted beard and a moustache.

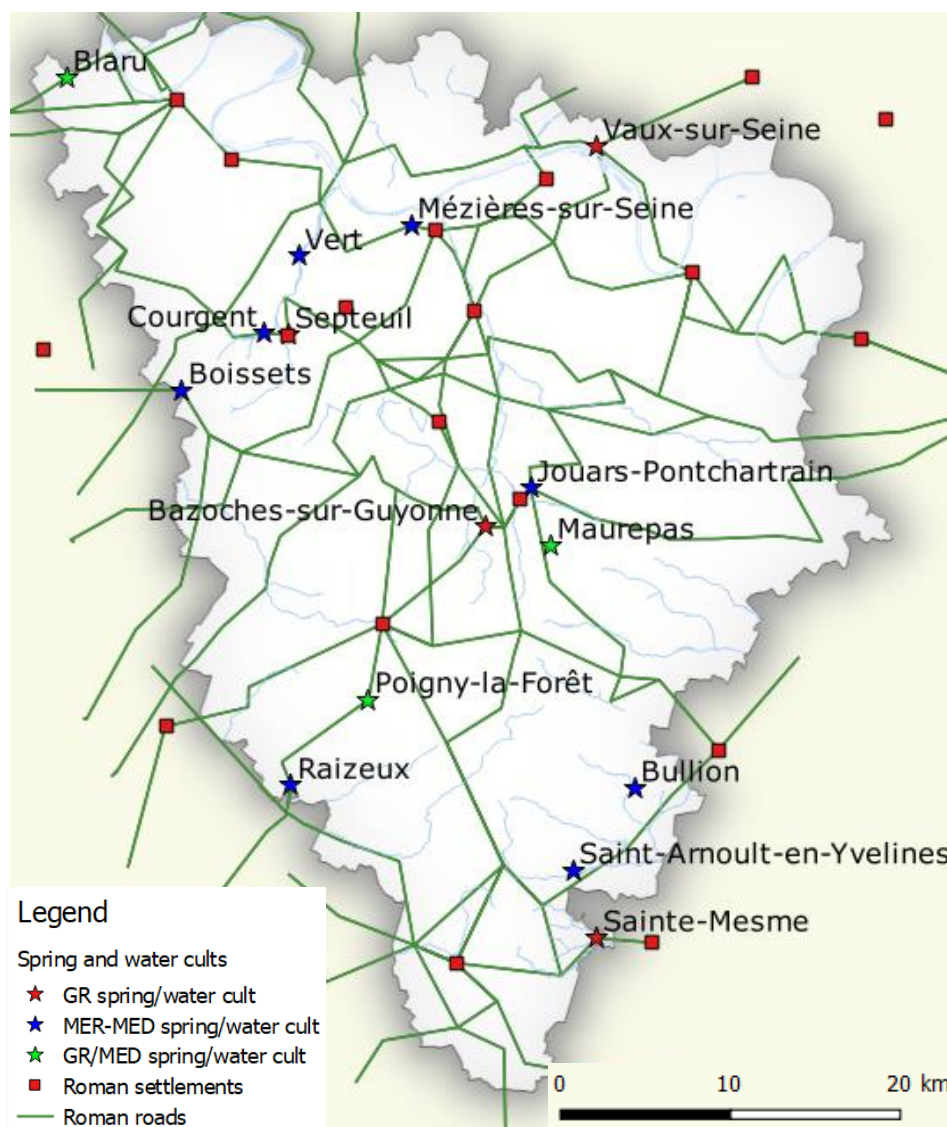


Figure 4.23: Antique and medieval spring and water cults in the Yvelines (map by author)

In the ancient countryside, pagan shrines, sacred trees, caves, or springs were ubiquitous (Cameron 1993, 70; Caseau 1999, 24). Since the agrarian world depended to such a large extent on the weather, pagan shrines were considered as crucial – they allowed the

labourers to ask for the health of the crops. Christianity might not have always answered the immediate needs of the peasants for reassurance in the face of natural catastrophes. People thought that the Christian God was not responsible for worldly matters. Ancient spring and water cults remained popular when praying for food, a good harvest, fertility or health but they received a Christian makeover by re-dedicating them to Christian saints (de Vos 2000, 872; Lane Fox 1986, 43; Piepenbrink 2007, 96-99; Sauer 2009, 132, 142). In some places, a cult was materialized through the construction of chapels, priories and churches which then contributed to the Christianization of the landscape. Occasionally, spring names or place names such as *Le Trou aux Fées* (the fairy hole), *La Féerie* (the enchantment) or *Butte de la Féerière* (mound of the fairy tale) seem to reflect pagan origins (Figure 4.23).

4.4 Discussion

As seen in Chapter 2, great *villa* and/or monastic estates provided the framework for the Christianization of the countryside. In the Yvelines, there are 31 archaeologically attested *villae*. The likelihood of the presence/absence of a *villa* or farm complex increases significantly if the placename ends in *-acum/-cortem/-villa/-villare*, although the overall reliability of this indicator needs to be tested in future excavation. In contrast, hardly any correlation has been found between toponymy and dating.

Whereas little is known about individual *villa* estates, we have detailed information about one of the monastic estates: the 9th-century *Polyptych of Irminon* mentions eight *fiscs* of the abbey of Saint-Germain-des-Prés in the Yvelines; so far, 37 settlements as well as several churches in the region have been linked to this document. Archaeological traces of buildings such as *mansi* are, however, still mostly lacking.

Settlement trends in the Yvelines seem to correspond to the general trends identified in Chapter 2: settlement retracted and population readjusted during the Late Roman period, starting from the late 3rd century, with site numbers declining by one third over the following three centuries. Nevertheless, between the 4th and 6th centuries at least 6 new settlements emerged, while from the 7th-8th centuries settlement expanded once again, reflecting the decrease of dispersed settlements and the development of great monastic estates. Settlement numbers then exploded during the 11th century, but few sites were created *ex novo* during the Later Middle Ages. Noticeably, a considerable number of settlements show settlement discontinuity over a period of (several)

centuries; this probably also indicates continuing site mobility. Practically all settlements were fixed by the 12th century.

Burial data seem to follow settlement data with a slight delay. The absence of exclusively Carolingian cemeteries and the small number of cemeteries continuing into the Carolingian period points to an important break in burial rites and placement from around AD 800; it is likely that most of the dead were buried in parish cemeteries by then. After this, due to limited excavations, we can say little of the burial populations of our zone.

Sarcophagi and stelae were private expressions of belief which contributed to the visual Christianization of the landscape from Late Antiquity, although their value as reliable indicators of Christianization is limited. As with gravegoods, much of the decoration is undeniably Christian, but models might have been chosen more for their decorative quality and/or their apotropaic character. Yet, whereas sarcophagi were often serial productions, stelae show a variety of decoration which might indicate personal choices. Despite the predominance of row-grave cemeteries up to c. AD 800, one third of all burial sites in the Yvelines featuring sarcophagi can be found in an *ad sanctos* context; this mostly concerns smaller necropoleis.

Pagan cult sites were respected as sacralized space in the Yvelines: two *fana* were destroyed by fire, but this might also have been accidental; no pagan sanctuaries were directly converted into a Christian chapel or church. Indeed, it seems that practically all early churches were erected at an average distance of 1.4 km to pagan cult sites. Interestingly, spring and water cults endured because of their alleged healing powers; they were sometimes Christianized by re-dedicating them to Christian saints. What is less clear is the 'pull' of these sites, whether chiefly local or more far-flung, and this is hard to quantify even if excavation occurs.

CHAPTER 5 – AN EVOLUTION OF CHRISTIAN TRANSFORMATION IN THE RURAL YVELINES

This chapter explores the material evolution of Christian transformations within the Yvelines by looking at Christian built infrastructure. Section 5.1 provides an overview of church and chapel foundations by century; it first questions the origins of the earliest churches in the region, and then discusses the likely founders. Next, the section identifies churches mentioned in the Polyptych of Irminon and other 8th-9th-century churches. Comments are also made on early church dedications and whether they can serve as a dating tool. The last part of this section considers private castle chapels.

Section 5.2 focuses on early monasteries and abbeys in the Yvelines, questioning their origins and roles and the link between monasteries and settlement development. Discussion is also dedicated to various categories of clergy – regular and secular – and to the evolution of priories. Special attention is paid to the so-called *prieurés-cures* and to proprietary churches.

Section 5.3 compares settlement data with early church foundations and identifies ‘blank spots’ on the map where churches seem to be absent.

Note that detailed references to all local case studies and cited sites can be found in the Gazetteer.

5.1 Early Churches and Chapels

According to existing data from documents and archaeological excavations (tabulated in Table 5.1), the vast majority of churches (148 churches; 53%) in the Yvelines were created during – or are attested since – the 11th and 12th centuries. Up to the 9th century only 55 churches (19%) are attested, with several of the earliest chiefly documented through local legends. Church foundations ‘re’start during the 9th century and continue up to the 13th. Noticeably, the majority of chapel foundations occur slightly later, with a peak during the 12th and 13th centuries (57 chapels; 38%); but, similarly, most chapels were created during the Later Middle Ages. Many of these chapels were eventually

converted into parish churches. The first private castles seemingly date back to the 11th century, but remain anecdotal until the 13th century when we observe 9 foundations in the Yvelines. The last private castle chapel was founded in 1692 in Andelu.

There are also at least two synagogues attested, in **Mantes-la-Jolie** and in **Houdan**. While we lack a foundation date for the latter, it cannot be later than the 14th century, since all Jews were finally expelled from the Kingdom of France in 1394,.

Foundation dates in numerous cases are only indicative: the first time that churches are mentioned in documents simply attests to their existence at a certain date but does not necessarily provide their foundation date. Many churches – such as those attested through the 13th-century *Pouillés* (Section 1.3.1.1) – were most likely founded much earlier. It is exceedingly rare to find an actual foundation date and most do not predate the 11th century: in 1005, for example, Amaury III of Hainaut, count of Montfort, founded two churches within his newly constructed castle in **Houdan** – Saint-Jacques-le-Majeur and the chapel of Saint-Jean – and donated them to the abbey of Coulombs.

In the last decade, the Yvelines has seen increasing numbers of excavations within and around rural churches. In some cases traces of churches earlier than the standing structures were identified – such as in **Cernay-la-Ville** (Section 5.1.2); in other cases, excavations have confirmed foundation periods and subsequent restorations or reconstructions. With the rising number of inner-city excavations, more early churches will likely be discovered in the near future.

5.1.1 The earliest churches (4th/5th-7th c.)

Up to the 5th century AD, the Church is mostly urban and episcopal. In southern France, rural churches appear archaeologically from the 6th century; in northern France, we mostly have to wait until the 7th or 8th century (Burnouf and Catteddu 2015, 47; Catteddu 2009, 124-127). In the Yvelines, 20 early churches (3rd-7th c.) are recorded (Table 5.2, Figure 5.1), although with limited archaeological proof. As Zadora-Rio (2008c, 13) has pointed out, such churches did not necessarily become the seat of an early parish despite their early foundation date. Section 4.2.1.3 already discussed the early churches of **Le Tremblay-sur-Mauldre** and **Rosny-sur-Seine**, both attested through excavations, but for the majority of early Christian cult places it is difficult to separate fact from fiction.

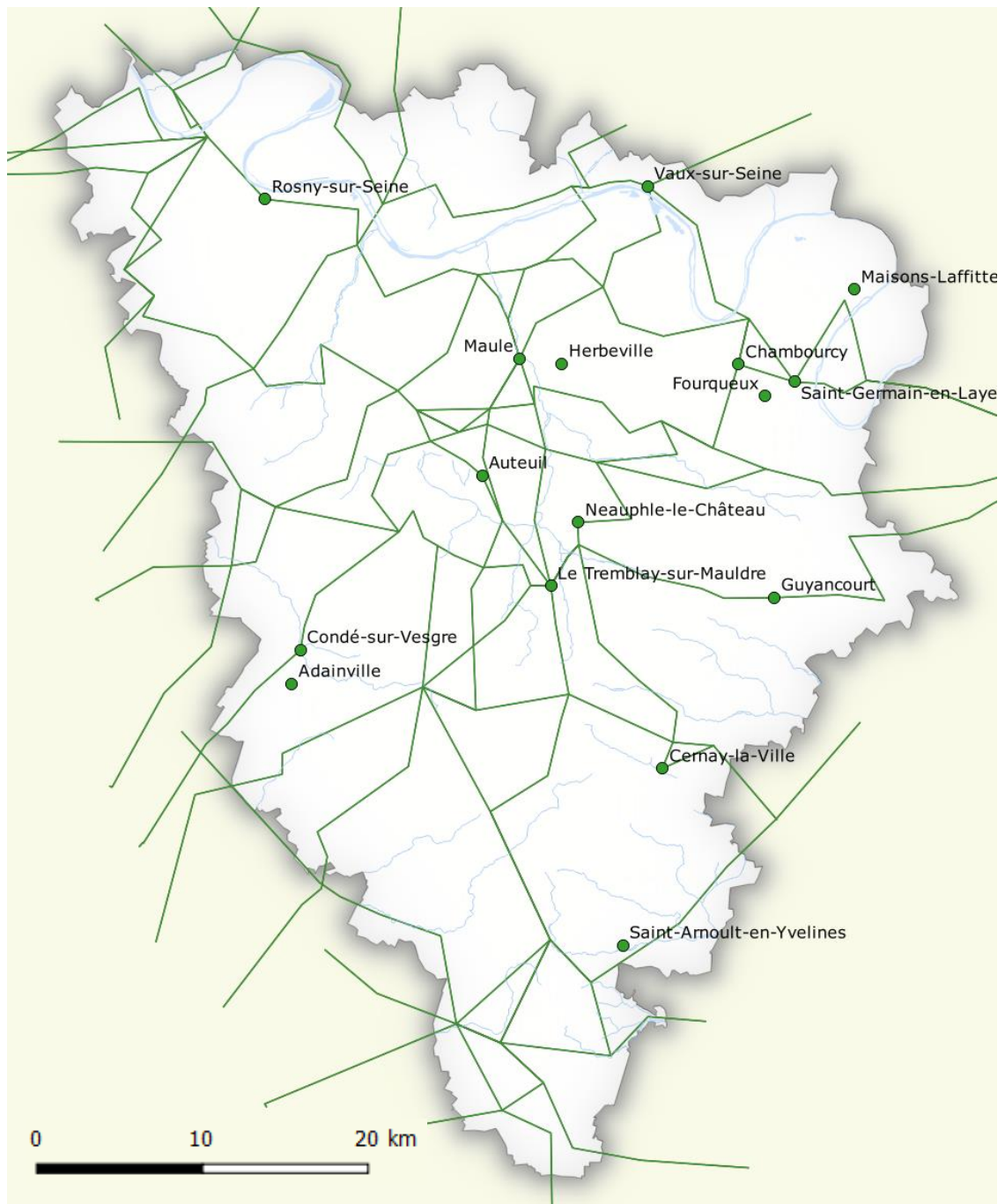


Figure 5.1: The earliest churches in the Yvelines I (3rd-7th c.) (green lines=Roman roads) (Map by Author)

Figure 5.1 shows how, up to the 6th century, the earliest churches were all constructed on or near a Roman road apart from the *memoria* or oratory of **Saint-Arnoult-en-Yvelines**. It is likely, however, that this too was located on a road: archaeologists have found a Gallo-Roman necropolis and some buildings plus a possible Roman road there. This seems to indicate that most of these foundations were top-down initiatives. In the 7th century a different system prevails: **Herbeville**, **Fourqueux**, and **Maisons-Laffitte** in the north and **Adainville** in the south were no longer connected to the old road

system; the latter two lay beside small rivers. The vast majority of early cult places occur in the northern Yvelines, with many, but not all, clustering around the Seine River; **Condé-sur-Vesgre** (Roman road), **Adainville** (river) and **Cernay-la-Ville** (Roman road) are located in the centre south; **Saint-Arnoult-en-Yvelines** is the only cult place in the very south of the Yvelines.



Figure 5.2: Saint-Béat at Epône (Photo by JH Mora)

Some churches are apparently the result of evangelization campaigns by bishops and saints; they are scattered throughout the Yvelines but all set on Roman roads. **Condé-sur-Vesgre** was evangelized by Saint Germanus of Paris (496-576) during the mid-6th century. A Gallo-Roman theatre and building are attested here, but no Merovingian remains. The bishop may have had a house at *Spedoteno villa* (**Epône**); the church of Saint-Béat (Figure 5.2) is attested by 982 but might be considerably older.

Nicaise (Nicasius), bishop of Rouen, undertook missions in the region of Vaux around AD 250. In **Vaux-sur-Seine** he rid the population of a dragon which lived in a cave and which had poisoned a spring: he valiantly tamed it with the sign of the cross and the 318 inhabitants of Vaux promptly asked to be baptized with the now purified spring water.

A chapel was erected on top of the cave at an unknown date; it was destroyed during the 18th century. A late Gallo-Roman necropolis was found close to the spring Saint-Nicaise. A Saint Nicaise is indeed mentioned in the martyrology compiled by Usuard (died c. 875); he is supposed to have been a priest who was martyred in the Vexin together with his two companions. His cult, however, was only created during the 11th century by the monks of the abbey of La Croix-Saint-Ouen in Rouen who desired to link their church to the papacy: in 1032, Nicaise's relics were translated from Condé-sur-Aisne to Rouen with great pomp (Kahn Herrick 2007, 14-21; Roblin 1976; Violette 2001, 377-382; Violette 2003). This is likely when the first chapel was erected. A *Passio Nigassii*, largely inspired by the *Vita Dionisii* was written in this period (*Passio ss. Nigassii, Quirini et Scubiculi martyrum* 1882). Saint Nicaise is in fact now viewed as first bishop of Rouen, who was sent to Gaul by pope Clement. According to the *Passio*, Nicaise accomplished numerous miracles in the Vexin before he was executed by decapitation together with his companions Quirinus and Scuviculus.



Figure 5.3: Saint-Denis at Senlisse (Photo by Henry Salomé)

The region of Paris was evangelized by Saint Denis, first bishop of Paris (died c. 250/270), and his disciple Saint Saintin during the mid-3rd and early 4th centuries. The earliest mention of Saint Denis comes in the 5th century (Spiegel 1985, 142); by the 6th century, the basilica erected by Saint Geneviève over his tomb had already acquired

great prestige, as attested by the numerous graves of Frankish aristocrats buried *ad sanctos* – the most famous being Queen Aregonda (died c. 580), wife of Clotaire I (Bührer-Thierry and Mériaux 2010, 144). The first church dedicated to Saint Denis in the Yvelines at **Senlisse** (Figure 5.3) dates to the late 9th century, but an earlier chapel dedicated to his disciple might have existed in **Auteuil**. When Saint Saintin evangelized in Auteuil, the inhabitants erected a cross at the place where he had preached; later on, a chapel replaced the cross; this was built next to an ancient oak tree. Auteuil had a small Gallo-Roman settlement (1st-3rd c.); some Merovingian stone sarcophagi are also known here.

Other churches founded by saints have a more reliable provenance: in 535, Scariberga, niece of King Clovis and widow of Saint Arnoul(t), bishop of Tours, ordered the transfer of her husband's body from Reims to Tours. While passing through the Yveline forest, the cart could not continue since the funeral procession refused to pay a toll; this was understood as a divine sign and Scariberga decided instead to bury her husband in a cave at a site called *Agellum* – this eventually developed into **Saint-Arnoult-en-Yvelines**. An oratory, frequented by hermits, was erected above this spot and replaced by Saint-Arnoult church during the 9th century. In 1852, a crypt in Saint-Arnoult was discovered, which is 9th century in date and one of the oldest in the Yvelines; previously it was interpreted as a mausoleum. Merovingian structures (postholes, hearth) (6th-7th c.) are attested at *rue de la Fontaine/ruelle à l'eau*, some 100 m further to the east.

During the 7th century, Erembert, bishop of Toulouse, held **Feuillancourt (Saint-Germain-en-Laye)** as property together with his brother Gamard. When he received the relics of Saint Saturnin (or Saint Sernin, died c. 250), first bishop of Toulouse, he built a chapel or priory dedicated to Saint-Saturnin here in c. 635 (Section 5.1.3). According to a popular legend, around 661, Erembert managed to control a fire in this chapel with the help of his crozier and by reciting prayers. By c. 670, the chapel depended on the abbey of Fontenelle; a small, contemporary necropolis at *Le Clos Moisy* is probably linked to this cult place. Saint Erembert allegedly also founded the first wooden church at **Fourqueux** some 2 km to the west – according to local historians, it was financed by Queen Clotilde (wife of Thierry III).

The first chapel of Saint-Nicolas in **Maisons-Laffitte** might have been built by boatmen during the 7th century. This chapel was then transformed into a church by 759 when the monks of Coulombs established a priory here. A church in *Mansio* is mentioned in the

Polyptych of Irminon (c. AD 820) (Section 4.1.2), but the placename probably does not refer to Maisons-Laffitte. Another church of Saint-Nicolas is known in **Neauphle-le-Château**. The current church is supposed to be the third on this site; the first was destroyed by the Vikings during the 9th century and allegedly dated back to the 4th century, but no archaeological remains are attested. The town lies some 4.5 km away from Vicq, which features a huge Merovingian necropolis.

A few more early churches are indirectly attested by architectural elements: in **Maule**, some slabs of sculpted limestone, probably part of a chancel, suggest a 6th-century basilica within the contemporary Merovingian necropolis. According to local legend, the hermit Saint Patern (died c. 565) from Poitiers, future bishop of Avranches, stopped in *Mantola Vicus* on his way to Paris and healed a child who had been bitten by a snake, as well as a blind servant. The locals erected a wooden basilica on the spot of the miracles. In **Herbeville**, 7th-century buttresses of Saint-Clair point to an earlier church (Figure 5.4). A 6th-century church also seems to have existed in **Cernay-la-Ville**: excavations immediately next to Saint-Brice (previously Saint-Robert), revealed late 6th-century tiles. The placename is attested since 768 when Pippin the Short donated *Sarnetum* to the abbey of Saint-Denis.



Figure 5.4: Saint-Clair at Herbeville (Photo by Henry Salomé)

The existence of some churches is indicated by documents such as Saint-Denis in **Adainville** mentioned as property of the abbey of Saint-Denis in 768, but potentially dependent on this abbey since the 7th century.

5.1.2 Private rural churches

During the latest *villa* phases, i.e. the 5th-6th century, we observe the foundation of so-called *Eigenkirchen* (term coined by Stutz in 1894) or proprietary churches (*ecclesiae propriae*), private churches built by aristocratic families on their rural estates. They existed next to *public* rural churches; since most of these were limited to the *vici*, large areas remained outside of the control of a ‘parish’ church or cathedral (Bührer-Thierry and Mériaux 2010, 84) (*see* Section 5.2.3.3). Private foundations therefore provided a real alternative and rural Christianization owed much to these private structures. Whereas public churches were under direct episcopal control, the influence of individual bishops over these private foundations was much more limited and depended on the actual form of the foundation. As Wood (2006, 12) has pointed out in her monumental study of proprietary churches in the West, there were two categories of *Eigenkirchen*: small domestic chapels that were directly *integrated* into the house and as such financed, controlled, and equipped by the owner of the estate, and oratories or basilicas which were built and endowed *separately* from the main property. We need to imagine these oratories or basilicas as rather large and important buildings with at least one priest, and with some of them also catering to the local communities (Mayeur et al. 1998, 996). Whereas the influence of the bishop over private chapels was more or less nil, his influence over the second category of foundations could – ideally – take various forms, ranging from the consecration of the structure to the control of the endowment and the right to approve the nomination of the incumbent priest (Wood 2006, 12-16). The so-called *tituli minores* or private oratories were attached to a local baptismal church and supervised by its responsible priest, the archpriest (Aubrun 1986, 49; Bührer-Thierry and Mériaux 2010, 220). The number of private churches on *villa* territory varied and some *villae* even shared private cult places (Lauwers 2010, 10). Motives for the construction of private oratories varied. Some of them were built by the Christianized owners as a gift to a particular saint, as memorials or funerary chapels and were supposed to lend a sacred character to the estate, others might have been initiated

by a religious institution which took over the property⁵⁹ (Bührer-Thierry and Mériaux 2010, 86; Christie 2004, 12, 14). In general, landowners seem to have taken control of local Christianization as a means of maintaining socio-political and economic dominance.

The rights of the bishops, however, were widely disputed as can be seen by looking at the legislative acts of various church councils in late antique Gaul. The distinction between public churches (urban episcopal churches and rural parish churches) and private oratories established within the territory of the great private domains of the *potentes* can be found in canon 21 of the Council of Agde (AD 506; CG, I, 202). It introduced canon law within the private foundations and not only obliged the faithful to visit an episcopal or parish church for the major Church holidays, but also strengthened episcopal authority over priests and resources allocated by the Church (Schneider 2014, 443). The first Council of Orleans in 511 saw the need to further reinforce the rights of the bishops: landlords were reminded to follow episcopal wishes when nominating clerics, and to allow their clergy to obey the representative of the bishop, the archdeacon (Wood 2006, 26). A century later, during the Council of Chalon-sur-Saône (647/653), bishops complained that the powerful *still* ignored their rights with regard to the ordination of clerks and the control of the divine office (canon 14; CG, II, 306) (Wood 2006, 26). The frequency of these reminders shows the persistence of the problems encountered by the Church and the continuing power struggle between ecclesiastical and secular elites. We are also reminded that conciliar canons up to the mid-8th century were not identical with secular *leges*, although Halfond (2010, 28) points out that sources indicate that they were understood as “enforceable prescriptive rules”.

As can be expected, the private churches sometimes infringed upon the pastoral functions of the mother churches with regard to baptism, burials, or mass. Baptismal rights needed to be granted by the bishop and probably also depended on the status of the person demanding this right (Wood 2006, 67). It was only in 755, during the Council of Ver, that priests received the right to baptize in *any* church, including the proprietary churches. Before, it seems that rural priests had to come up to the cities or the *vici* with their catechumens during Easter and Pentecost to baptize the candidates or

⁵⁹ By AD 800, estate churches show up in large numbers in the land registers of Frankish monasteries (Wood 2006, 30).

to use one of the very few rural baptismal churches (Aubrun 1986, 34-35). As always, theory and practice were far apart, and since roads were long and dangerous, rural baptisms must have taken place on a regular basis even before 755. In recognition of this fact and also because they wanted to encourage the regular participation in mass, the Gallic councils authorized the faithful to attend public *or* private churches in their neighbourhood (Mayeur et al. 1998, 996). That the Church was not in principle against the existence of private churches can also be seen in the actual *encouragement* of the construction of such churches during the 4th/5th centuries – one reason being that bishops wished to control potentially divergent cult practices within the private estates (Schneider 2014, 443-444).

Some private churches evolved over time into *villa*-parish churches⁶⁰ for tenants and neighbours alike. According to Wood (2006, 67), this happened as early as the 6th century (Fourth Council of Orléans, 541). The establishment of the compulsory tithe in 779 (Section 6.2.3) further encouraged the transformation of private oratories into *villa*-parish churches (Delaplace 2002, 17-18; Reynaud 2005, 63f). Churches became profitable and demographic growth as well as the need to attract settlers provided sufficient arguments for new private foundations. In 803, the tithe-rights of already existing public churches had to be protected; in the capitulary of Salz, Charlemagne decreed that older churches should not lose their tithes on account of new ones that anyone could found on his or her estate pending consent of the bishop (Wood 2006, 68-69).

Aubrun (1986, 34) mentions two major problems in the conversion of private churches into autonomous *villa*-parishes: first of all, they needed to acquire liberty of action *vis-à-vis* their mother church – for example the right to baptize; secondly, their priests needed to obtain some relative liberty *vis-à-vis* the private owner. The latter was rather difficult to obtain since by the late 7th century, lay ownership of rural churches had become predominant and many public churches were encroached upon by powerful laymen who even set themselves up as rectors or archpriests. Lay ownership of churches was finally officially forbidden under the 11th-century Gregorian Reform (*ibid.*, 36-37, 47) (Section 5.2.3.3).

⁶⁰ Official designation, since some contemporary authors mention the ‘parishioners of a *villa*’ (*parochiani uillae*) (Lauwers 2005b, 16).

5.1.3 Private or public churches?

The majority of early churches in the Yvelines appear to have been public foundations, erected by bishops, saints or kings (Table 5.2); in general, these structures eventually developed into parish churches. Most other churches are defined by their funerary function: there are at least three funerary chapels – one linked to a *memoria* (**Rosny-sur-Seine**), one or two funerary basilicas (the funerary function of the church in **Le Tremblay-sur-Mauldre** is unclear) and one *memoria*/oratory (**Saint-Arnoult-en-Yvelines**).

Memoriae honoured Christian martyrs whereas *mausolea* commemorated high-status persons (Finney (ed.) 2017, 230; Goodson 2014, 3). Funerary basilicas were built in existing necropoleis, often close to *mausolea* or *memoriae*. Since they served to organize the cult of saints they did not necessarily *replace* earlier cult buildings. Some basilicas were also built from scratch, independent of any burial sites, to house important relics. Oratories were places of private worship in the form of small chapels (Lefebvre 2019, 588-590, 594; Lorans 2000).

Klingshirn (2013, 502) has argued that early bishops constructed saints' shrines as a second layer of spiritual defence around their cities; private villa churches and parish churches were then added as a "series of sanctified outposts at strategic locations in the landscape". In the Yvelines, however, none of the early churches appear connected to *villa* sites. As discussed in Section 2.2.4, *Eigenkirchen* or proprietary churches (*ecclesiae propriae*) were private churches built by aristocratic families on their rural estates. The first private churches were built during the late *villa* phases (5th-6th c.), but private foundations continued over several centuries; their construction was initiated by lay owners, not bishops. In Ile-de-France, only one such early private church linked to an aristocratic building is known: the funerary chapel of Ruelles, which was excavated in **Serris** (Marne-la-Vallée) between 1986 and 1992 (Figure 5.5). The rectangular chapel (12 x 7.5 m) was erected in the middle of a substantial necropolis (956 individuals, late 7th-late 10th c.), adjacent to a rural settlement (7th-10th c.) and to the north of an important Merovingian aristocratic hall. The chapel shows the same construction techniques and occupation dates as the contemporary rural estate (late 7th-early 9th c.). The oldest graves (in sarcophagi) lay next to the chapel and had the same orientation; the grave goods (belt buckles and fibulae) resemble material discovered on the aristocratic estate; no equivalent finds are attested in the rural settlement. The chapel

has been interpreted as a private chapel established by an aristocratic Merovingian family (Foucray and Gentili 1998).

In the Yvelines, some of the early funerary churches might have been established by lay persons, as at **Guerville**, **Maule** or **Rosny-sur-Seine**. Further excavations are needed, though, to inform us about contemporary buildings or related settlements. Funerary churches were not only visible markers of Christianization but also played an important role in reinforcing the collective identity of the local Christian community (Yasin 2005, 453).

Proprietary churches attested during the 11th and 12th centuries will be discussed in Section 5.2.3.3; it is likely that several of these churches were founded much earlier, but only archaeological excavation could confirm this.

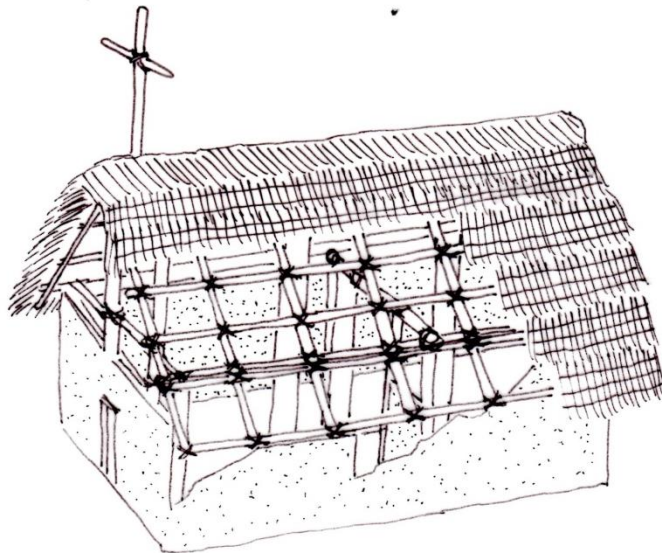


Figure 5.5: The private funerary chapel at Serris (Marne-la-Vallée) (Figure by Author)

5.1.4 The second wave of foundations (8th-9th c.)

The second wave of church foundations is more securely attested than the first, but there still is not sufficient proof for every church or chapel in this list. As shown in Table 5.3, seven churches appear to be founded during the 8th and 26 during the 9th century (Figure 5.6).

Most of the early rural churches were probably made out of wood. According to Mazel (2010, 191f), from the mid-10th century many were replaced by stone churches, while existing stone churches were enlarged and modified; bell towers were also added at this

time; much of this reconstruction happened with the help of monasteries. Archaeological proof is probably often covered by these later stone buildings and so will be difficult to obtain. In some cases, the only proof available is indirect, inferred from toponymical, documentary and/or archaeological data.

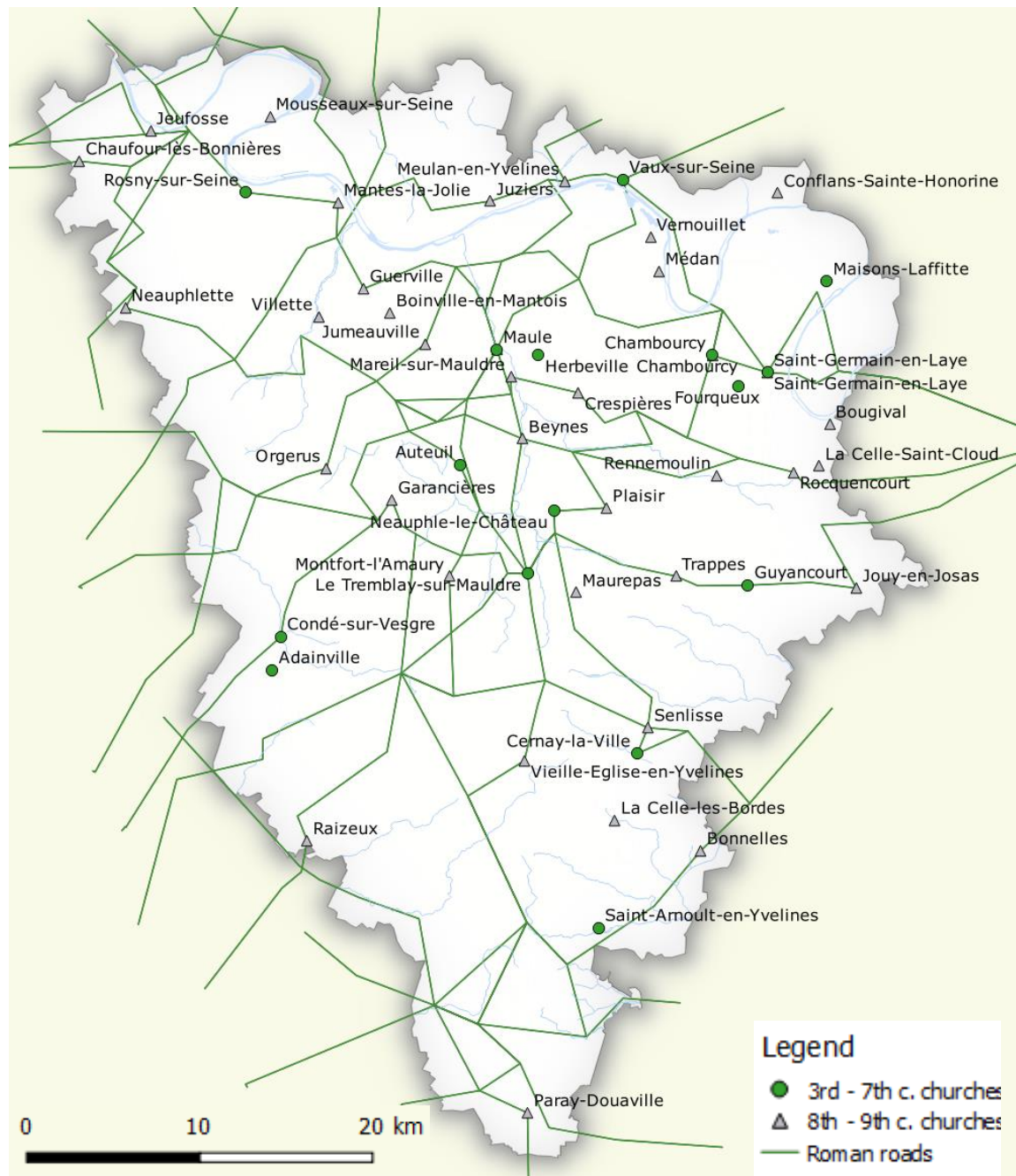


Figure 5.6: The earliest churches in the Yvelines II (3rd-9th c.) (Map by Author)

For example, the first church in **Vieille-Eglise-en-Yvelines** – the chapel of Saint-Gilles – is only indicated by the placename *Vetus ecclesia* (AD 774); previously, in 711 and 768, it was *Vitus* or *Vetus monasterium*. However, caution is necessary since the words

monasterium or *ecclesia* were often employed interchangeably until the 12th century (Section 5.2.3.1). Two contemporary monasteries likely existed at Les Clérambault and at La Coqueterie, but so far no early medieval finds are known.

Much of the documentary evidence comes from the cited Polyptych of Irminon (Section 4.1.2). The named places of worship can all be matched to attested churches, chapels and priories in the Yvelines (Table 5.4).

In 704, King Childebert IV donated the church of Saint-Martin in **Villette** to the abbey of Saint-Wandrille. By 820, the Polyptych mentions five *mansi* in Leuze and Chavannes, two hamlets of Villette. Contemporary archaeological finds, including a small Merovingian necropolis (6th-7th c.) in Leuze and a likely *villa* – a site active until the 10th century – in Chavannes, support the documentary evidence.

In **Guerville**, archaeologists have found the remains of the chapel and priory of Saint-Germain-de-Secqueval. Probably constructed alongside a previous Merovingian funerary chapel, Guerville is first mentioned in 690 (Papyrus of Arthies), and the chapel is attested in the mid-8th century and in the Polyptych. The chapel likely was relocated to a spur above the Seine before it was transformed into a priory by Henri of Guerville in 1162. The settlement linked with the first chapel has disappeared. The Merovingian chapel was associated with a necropolis to the west; a panel from a Merovingian plaster sarcophagus decorated with a cross was integrated into the Carolingian or Capetian chapel.

The first monks of Sainte-Croix, Saint-Vincent and Saint-Etienne (later the abbey of Saint-Germain-des-Prés) arrived in **La Celle-Saint-Cloud** during the 7th century after being donated the land. According to a letter by abbot Irminon written in 770, the settlement already had a large number of inhabitants and two churches by then. In 846, the Vikings attacked the village which was saved by Charles the Bald by a ransom.

In general, there is little evidence yet of the settlements which presumably accompanied the churches mentioned in the Polyptych: in **Mareil-sur-Mauldre**, two Merovingian necropoleis (5th-7th c., 6th-9th c.) are attested, but we lack any trace of the ecclesiastical *mansi* used to support Saint-Martin church. In **Médan**, the church of Saint-Germain as well as a priory of Saint-Germain are attested, and some Merovingian plaster sarcophagi have been discovered, but not yet the manor house, *mansi* or mill. For **Béconcelle (Orgerus)**, only one Carolingian cross and some Merovingian small finds have been

unearthed; the cross might have belonged to the long lost priory. In 771/772, Chulberta donated property in **Maule** to the future abbey of Saint-Germain-des-Prés; some fifty years later, the settlement was one of the fiscoes of the abbey with 396 inhabitants and one seigniorial *mansus* with a chapel, three mills, 81.5 *mansi*, and five hospices. Maule has older roots: a huge late Roman and Merovingian necropolis (up to the 8th c.) with at least 953 graves has been partially excavated.

Sometimes, a combination of sources sheds light on an early church: in the first half of the 6th century Clotilde, wife of King Clovis, apparently owned a private oratory in **Chambourcy** (she is supposed to have also financed the first church of **Fourqueux**, founded by Erembert). No trace of the oratory has been found so far; the placename *Cambourciacum* is first attested in the Polyptych three centuries later. During the 9th century, the church in Chambourcy replaced the church of Saint-Saturnin built by Saint Erembert in Fillancourt (**Feuillancourt**) around AD 635 (*see above*). The relics of Saint Saturnin were translated to the new church, located 4 km to the north-west and also dedicated to Saint Saturnin. No archaeological sites are attested in Chambourcy.

Erembert died in 670 in the abbey of Fontenelle founded by Saint Wandrille in 649. In 704, King Childebert III donated land in *Aupec* (**Le Pecq**) to the abbey to erect a church dedicated to Saint-Wandrille.



Figure 5.7: Saint-Pierre at Juziers (Photo by Pierre Poschadel)

In **Saint-Germain-en-Laye**, the parish of Saint-Léger-Feuillancourt developed around the church of Saint-Léger. The church is attested since 751, but during extension works in 1765, two 7th-century Merovingian graves were discovered. Apparently, the church was erected by a Merovingian king in honor of Saint Léger/Leodegar, who was a bishop of Autun (c. 657-665) and leader of the Austrasian faction at the royal court: When the Neustrian faction won the succession struggle with the assassination of Childeric II – supported by Leodegar – in 673, Leodegar found himself on the wrong side; he was eventually beheaded in 678/679. Shortly after, Childeric’s successor, his brother Théoderic, regretted the death of Leodegar, already elevated to saintly status in 681, and ordered the translation of his body to a new church dedicated to him in Saint-Maixent-l’Ecole. It is likely that Théoderic also ordered the construction of Saint-Léger church in **Feuillancourt**.

Other documentary evidence comes from donations and abbey inventories: in **Chaufour-les-Bonnières**, the chapel of Saint-Sauveur belonged to the abbey of Saint-Wandrille from 704. In 978, the countess Letgarde/Ledgarde, widow of the count of Chartres, donated the church of Saint-Pierre in *Gizei* (**Juziers**) (Figure 5.7), a *villa*, together with 26 *mansi* as well as land and other property in the same place to the abbey of Saint-Père-en-Vallée in Chartres. The abbey already owned land and vassals in Juziers in 658 according to its inventory. A 9th-century construction date for the church is sometimes proposed, but excavation in 2017 only found evidence of a 10th-century church. Apparently, a beard hair of Saint Pierre was venerated here. Some Merovingian graves were found in an unknown location in 1900.

In 974, a countess Letgarde allegedly also donated the title of the parishes of **Mantes-la-Ville** (Saint-Etienne, Saint-Pierre-des-Faubourgs) to the church of Notre-Dame at **Mantes-la-Jolie** (Figure 5.8); this document, however, is unreliable (Section 6.2.3). Notre-Dame had been founded by King Charles the Bald in 860 but was destroyed by William the Conqueror’s forces in the later 11th century. Saint-Pierre-des-Faubourgs, in today’s Mantes-la-Jolie, apparently already existed by 860; a local legend which links its foundation to the passage of Saint Patern in the 6th century is false – Patern had passed through Maule and not Mantes – but the exact construction date is unknown. During the 9th century, the church belonged to Mantes-la-Ville or Mantes-Faubourg, a rural settlement set on the banks of the river Vaucouleurs before the creation of Mantes-le-Château with its castle and Mantes-l’Eau, a hamlet inhabited by fishermen and

boatmen; both later on formed Mantes-la-Jolie. A Merovingian/Carolingian cemetery next to Saint-Etienne church (Mantes-la-Ville) was excavated in 2006. Mantes-Faubourg/Mantes-la-Ville was looted and burnt down by the Vikings in 845.



Figure 5.8: Notre-Dame at Mantes-la-Jolie (Photo by JH Mora)

At **Plaisir**, Saint-Pierre (Figure 5.9) already seems active during the late 8th century: in 768, Plaisir was donated to the abbey of Saint-Denis; in 775, its monastery Saint-Pierre was involved in a dispute between the abbot of Saint-Denis and the bishop of Paris. A recent excavation at Saint-Pierre in 2015 revealed remains of the first church which date back to at least before the year 1000. It featured a large single nave and a square choir. However, it is likely that there was an earlier wooden chapel serviced by the monks of the priory some 150 m away; both priory and church were dependent on the abbey of Saint-Denis.

Archaeological excavations have also shed light on other early churches: in **Garancières**, no evidence of the 8th-century church of Saint-Pierre was discovered during an evaluation in 2018, but a Romanesque crypt in the form of a Lorraine cross with four small chapels is located close by within the old parish cemetery according to

the local historian Paul Aubert.⁶¹ This crypt might have belonged to the first church in Garancières, but no foundation dates are available. Remains of a Carolingian building were also found in the village. In **Rennemoulin**, excavation of the old parish church of Saint-Nicolas (Figure 5.10) in 2016 uncovered the remains of the first church established in AD 1202, but with small finds from the 9th century on, suggesting an earlier church.



Figure 5.9: Saint-Pierre at Plaisir (Photo by Romainbehar)



Figure 5.10: Saint-Nicolas at Rennemoulin (Photo by Henry Salomé)

Indirect archaeological proof comes from **Beynes**: the first – likely wooden – church here was built by monks of the abbey of Saint-Germain-des-Prés who cleared and

⁶¹ P. Aubert *Garancières. Monographie communale* (archives des Yvelines, J 3211/8/1).

cultivated the land during the 8th century. A Merovingian necropolis (6th-7th c.) and 6th-century sunken-feature building are attested. While settlement likely goes back to the Iron Age, a break between the 7th and 8th century might have occurred prior to the monastic church.

Remains do not always match, though: in **La Celle-les-Bordes**, the likely medieval chapel discovered through fieldwalking and metal detecting to the north-west of La Celle cannot be linked to the documented, but lost 9th-century church of Saint-Jean in Les Bordes; this church should lie *east* of the village.

Sometimes it is also possible to suggest the existence of an early church or chapel through circumstantial documentary evidence: in 616, Bernard, bishop of Le Mans, donated his *villae* at *Bonalfa* (**Bonnelles**) and neighbouring **Bullion** to his grandnephew Leuthramus; both may well have featured at least private chapels. Some 5.5 km west from Bonnelles lies **La Celle-les-Bordes** with its two churches attested in the Polyptych, but it is unclear whether these already existed during the early 7th century. They also would have been quite far away from Bonnelles, although the maximal distance between the home of a faithful and the corresponding church was established as a day's march by the council of Tribur in 895. The first official church in Bonnelles – Saint-Gervais-Saint-Protais – is attested since the 9th century; it was built by the monks of the abbey of Saint-Martin-des-Champs. Bonnelles also has a priory of Saint-Symphorien which depended on the same abbey. Since the church apparently first served as a chapel for this priory, we can hypothesize that the priory was built during the 9th century and that its chapel eventually developed into an independent parish church.

Finally, several early churches can be linked to the passage of the Vikings: in **Boinville-le-Gaillard**, the first church, Notre-Dame, was destroyed by the Norse during the 9th century; the 7th-century church of Saint-Vincent in **Maule** suffered the same fate in 885. At **Bougival**, the chapel of Saint-Michel-Archange was constructed in memory of the Viking invasions during the late 9th century; the placename *Beudechisilovalle* is attested since 697. The chapel Notre-Dame-de-la-Mer in **Jeufosse** (Figure 5.11) has the same origin: in 851-853 and 856-857, the Vikings used a river island opposite Jeufosse – Ile-de-la-Motte-aux-Loups – as their winter camp; when they left, the chapel was erected as a thanks for delivery from the raiders. In **Conflans-Sainte-Honorine** the chapel of Notre-Dame served as a safekeeping place for the relics of Saint Honorine in the late 9th

century. Eudes I (Odo), the first Capetian king (888-898), managed to negotiate a safe zone along the Seine valley; after his death in January 898, the monks of Gravelle (in today's Normandy) feared for the safety of the relics and transferred them to Conflans which was already a fortified site. When the danger passed, the relics remained in Conflans and the village added Sainte-Honorine to its name.



Figure 5.11: Chapel of Notre-Dame-de-la-Mer at Jeufosse (Photo by Spedona)

5.1.5 What's in a name? The development of (early) church dedications

Saints' cults first developed from the late 2nd century AD and spread throughout the Roman Empire from the 4th century. In Gaul, such cults were common by the second half of the 5th century; inhumation *ad sanctos* close to public graves of saints and martyrs became rapidly popular (Section 2.3.2). From the 6th century, the first urban and suburban churches were designated by the name of their patron saint; by the 9th century, this was common practice; by then, each cult place had to be equipped with relics to enable it to function as a place of public worship (Bouchard 2014, 217; Helvétius 2016, 122; Iogna-Prat 2005, 469; Van Dam 1993, 22; Zadora-Rio 2008d, 44f). The first listing of all saints and martyrs in calendar order is the *Martyrologium Hieronymianum*, compiled in northern Italy during the mid-5th century and extended in Auxerre in the late 6th century (Bührer-Thierry 2010, 244f).

While Denis, allegedly the first bishop of Paris, was martyred through decapitation in c. AD 250/270, in general, the low number of Gallic martyrs required some creative thinking as well as a second path to sainthood. On the one hand, obscure local saints were elevated to Christian martyrs and stories of alleged martyrdom were generated (Bouchard 2014, 214; Helvétius 2016, 122); on the other hand, a shift in the perception of sanctity during the 5th and 6th centuries meant “martyrdom in the arena was no longer the ultimate expression of Christian identity” (Smith 2008, 583), and, instead, holiness became increasingly defined through asceticism and bishophood. Saints who *lived* for their faith were designated as confessor saints to distinguish them from the martyrs who had *died* for it (Bartlett 2013, 16). Since it was the bishop who could formalize the sainthood of someone in his diocese, inevitably many bishops chose to elevate their predecessors. Saints such as Hilaire of Poitiers (died c. 368), Martin of Tours (died 397), Germanus of Auxerre (died 448), and Germanus of Paris (died 576) were promoted by local bishops, often to enhance the collective prestige of their own social group as well as their personal prestige and the reputation of their family. A third path to sainthood developed during the 7th/8th century through the exercise of political functions; Leodegar, bishop of Autun (died 678/679), is one example (Bührer-Thierry 2010, 244-249). In 794, Charlemagne tried to stem this flood of contemporary saints by declaring at the synod of Frankfurt that no new saints were to be venerated (Fouracre 1999, 162).

By the late 5th century, many cities adopted a Christian patron saint, since the protection offered by a saint was often seen as superior to the protection offered by town walls (Pietri 1991, 355-357; Van Dam 1993, 23). During the 6th century, the Merovingian kings not only demonstrated their support for the cult of established saints, but also placed their city of residence under the patronage of their own *patronus peculiaris* – either local saints or ‘foreign’ ones whose relics were imported (Pietri 1991, 359-363). Thus, Clovis placed Paris under the protection of Saint Genovefa but eventually also under the Holy Apostles and Peter; he could thus promote a new Gallic saint and at the same time link his dynasty to Rome and its imperial past (Van Dam 1993, 24). With the division of the Merovingian Kingdom after Clovis’ death, kings chose their own patron saints to distinguish themselves and their lineage. Hence, in Paris, Childebert built a basilica dedicated to Saint Vincent whose relics he had acquired during his Spanish campaign in 541; but he also enlarged the sanctuary dedicated to Saint Denis. In 576,

Chilperic initially placed his city under the protection of Saint Vincent and Saint Denis, but with the death of Germanus, bishop of Paris, in the same year, he favoured this saint (Pietri 1991, 359-363; Van Dam 2005, 224f). In the early 7th century, Dagobert I once again chose Saint Denis as *patronus peculiaris* (Van Dam 1993, 26). According to Van Dam (1993, 26) “by promoting their own saints’ cults at Paris, Soissons and Chalon-sur-Saône the Merovingians ... effectively created a buffer along the Seine and Saône rivers between their primary interests in northern and eastern Gaul and Saint Martin’s shrine at Tours”.

While most cults were local, the cult of Saint Martin of Tours spread widely and might even have provided a sense of political unity during the second half of the 6th century, as Pietri argues (1991, 364). The cult of Saint Martin commenced during his lifetime but only gained wider importance from the late 5th century (Ristow 2013). However, although Clovis felt obliged to honor this saint in Tours in 507 and 508, it was only during the late 7th century that the Frankish kings acquired the cape of Saint Martin (Van Dam 2005, 226f).

Rural church dedications closely follow the pattern set by the local cities. In general, many of the earliest churches were dedicated to the first martyr, Saint Etienne (Stephen), or to the Apostles, Peter or the Virgin Mary; dedications to the Virgin are attested from the 4th century. Subsequently, churches were dedicated to more local saints as well as to popular saints such as Martin of Tours (Maître 1913, 355f, 362). To this we can add the saints promoted by the Merovingian kings.

In the Yvelines, seven early churches are dedicated to the Virgin Mary (Notre-Dame) – plus one to La Vierge-et-Saint-Pierre; seven to Peter (Pierre); one to Etienne; and seven to Martin. There also are two churches dedicated to Vincent – plus one church Saint-Vincent-et-Saint-Germain; four to Saint-Germain plus two each to Saint-Denis and his disciple Saint-Santin/Sanctin.

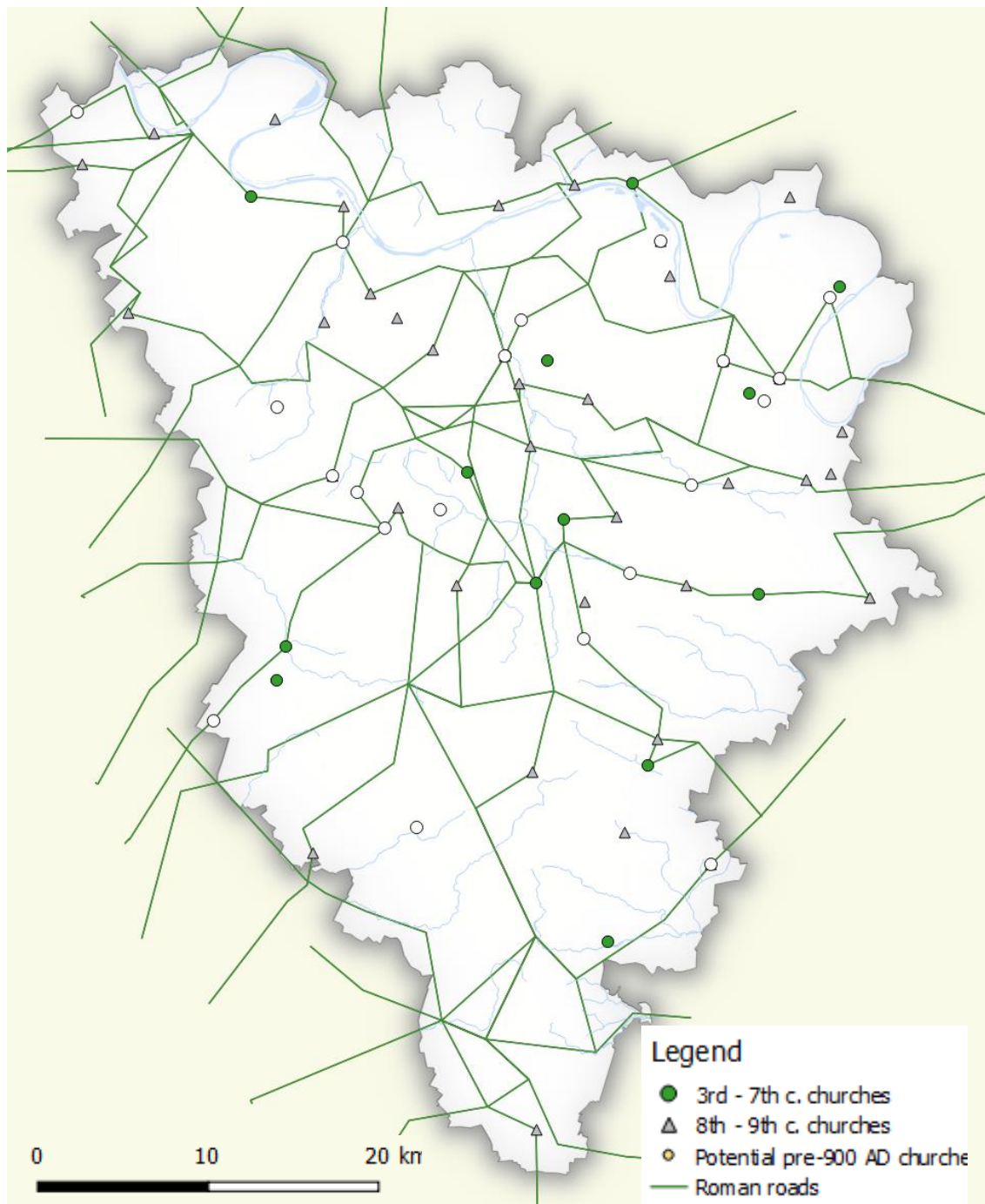


Figure 5.12: Attested and potential pre-900 AD churches in the Yvelines (Map by Author)

The study of hagionyms has a long tradition in France, starting with Baillet in 1703; important studies were also published by Delehaye in 1930 and Chaume in 1940. Recently, Zadora-Rio (2008d, 43-66) has provided an extensive analysis of church dedications in Touraine in which she has identified a number of dedications which seemingly reliably indicate whether a church was established before AD 900. If we follow her lead, we can identify another 15 potentially early churches (Table 5.5, Figure 5.12); only subsequent archaeological excavation, however, will confirm how reliable

this method is. Among the churches dedicated to Saint-Pierre only those dedicated to Saint-Pierre-aux/es-Liens seem to have very early origins: before the 7th century, it was forbidden to divide up the bodies of saints and only those objects which had been in contact with a saint could be authorized relics - Saint-Pierre-aux/ès-Liens refers to the chains of Saint Peter (Zadora-Rio 2008d, 33). Among the 26 churches dedicated to Saint-Pierre throughout the centuries, only three were therefore likely founded before AD 900 (Figure 5.13).



Figure 5.13: Saint-Pierre-aux-Liens at Vaux-sur-Seine (Photo by Pierre Poschadel)

The case is less clear with regard to Notre-Dame, Saint-Germain, and Saint-Denis. In the Yvelines some 30 chapels and churches were dedicated to Notre-Dame – not counting a number dedicated to Notre-Dame-de-l’Assomption, Nativité-de-Notre-Dame, etc. The oldest one, La Vierge-et-Saint-Pierre (**Plaisir**), was established in c. 768; none of the others seem to predate the 9th century. According to Zadora-Rio (2008d, 59f), the cult of Notre-Dame mostly postdates AD 900. This also seems to be the case in the Yvelines; Notre-Dame is therefore not a reliable indicator of early Christianization.

Among the churches dedicated to Saint-Germain (14 in the Yvelines), Zadora-Rio (2008d, 57) only considers the cult of Saint Germain d'Auxerre, popularized by Queen Clotilde in the early 6th century, as a reliable indicator. The Yvelines also contains 13 churches dedicated to Saint Denis. In Touraine, dedications to Saint Denis sometimes postdate the 12th/13th century (Zadora-Rio 2008d, 49); in our region, Saint-Denis in **Vélizy-Villacoublay** was founded in 1084. So, this dedication also needs to be treated with some caution.

This is even more the case with the 45 dedications to Saint-Martin. As noted, his cult was not officially promoted by Frankish kings before the late 7th century; from then on, however, dedications to this saint remained popular until the end of the Middle Ages, as was the case in Touraine (Zadora-Rio 2008d, 54). In the Yvelines, there are almost no reliable construction dates for any of these Saint-Martin churches. In **Sartrouville**, the construction of Saint-Martin was probably ordered by King Robert II the Pious in 1009; in **Soindres**, Saint-Martin (Figure 5.13) developed out of the castle chapel in Arches – a construction date around the 12th/13th century is proposed. Although, in general, dedications to Saint-Martin seem to be rather early in our province, caution needs to prevail.



Figure 5.14: Saint-Martin at Soindres (Photo by Spedona)

The case is more convincing with regard to the 10 hagionyms identified by Zadora-Rio (Table 5.5), although some of the churches in this table also have attested post-AD 900 foundation dates: in 1062, Imbert, bishop of Paris, authorized the abbey of Coulombs to build a church at **Mareil-Marly** (Saint-Etienne). However, this site is first mentioned in 747 in a judgment by Pippin, mayor of the palace under King Childeric II, in favour of Saint-Denis abbey. Several Merovingian sarcophagi as well as other structures are attested on its territory; it is therefore entirely possible that Saint-Etienne was built over an earlier cult building. Saint-Médard at **Elancourt** was allegedly built during the 10th century and is first attested by the *Pouillés* of 1250; Elancourt itself is documented from 768. At **Béhoust**, Saint-Hilaire was allegedly built during the 12th century, but the place is already mentioned as property of the abbey of Saint-Germain-des-Prés in 820.

Interestingly, however, the 10 hagionyms of Table 5.5 only seem to work with church and not priory dedications: in general, we can find several priories in the Yvelines which were founded after AD 900, but which are dedicated to one of these 10 saints (Saint-Médard/Saint-Mard in **Jouy-en-Josas**, 1118; Saint-Laurent in **Montfort-l'Amaury**, 1060; Saint-Laurent in Craches (**Gourville**), 12th c.; Saint-Vincent and Saint-Germain in **Saint-Germain-en-Laye**, 1000; Saint-Hilaire in **Blaru**, early 11th c.). It seems that monasteries continued to attach the names of their patron saints to their priories even after AD 900; this also has been observed in Touraine (Zadora-Rio 2008d, 54).

5.1.6 Castle chapels

The private *villa* churches of Late Antiquity and the early Middle Ages were followed from the 9th century by private castle chapels (Table 5.6). Technically, the word chapel derives from the shrine in which the French kings kept the cape (Latin *cappa*) of Saint Martin in the palace of Charlemagne in Aix (la Chapelle); this oratory was known as *cappella*. Over time, *cappella* or chapel designated a sanctuary for relics (Panouillé 2015, 42).

Many castles originated during the 9th century, often in response to Viking raids; they replaced the non-fortified Carolingian palaces with their architectural trilogy of *aula* (great hall), *camera* (residential zone), and *capella* (Durand 2011, 14; Stalley 1999, 83). The first castles were mostly wooden towers surrounded by a palisade and built on an earthen motte (motte-and-bailey castles). Charles the Bald issued the *Edict of Pistres*

(864) in which he announced that any unauthorized fortresses (*castella* with *firmitates* – defensive works – and *haias* or palisades) were to be dismantled (Hill 2013, 154f). The success of the measure was limited and the aristocracy continued to erect fortresses as a defence against the Vikings. Many wooden constructions were replaced by stone from the 10th/11th century whenever the income of the lord, the local resources or the available workforce allowed such a costly – and lengthy undertaking (Durand 2011, 10; Panouillé 2015, 30-35; Stalley 1999, 83).

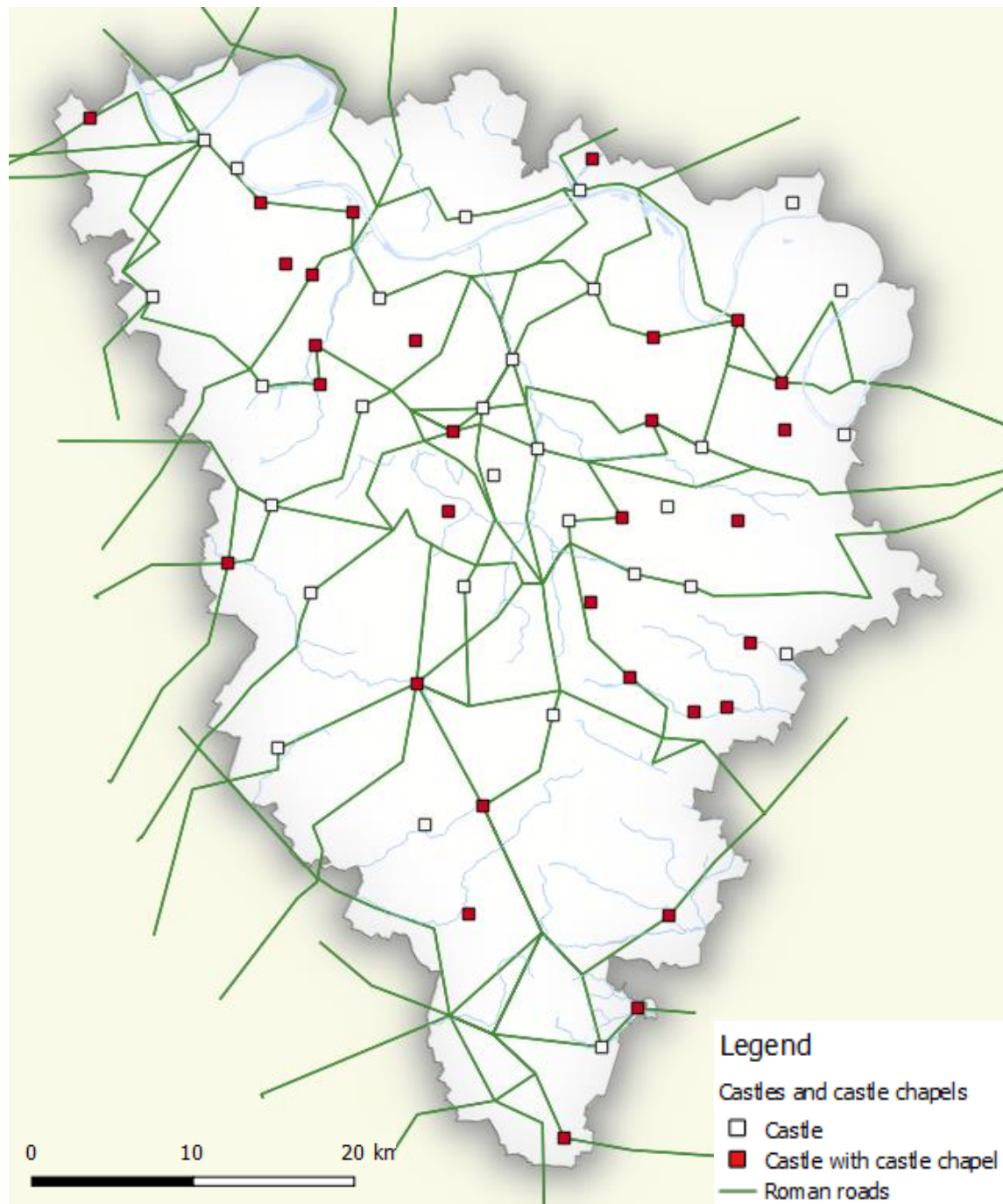


Figure 5.15: Early castles and castle chapels in the Yvelines (Map by Author)

The vast majority of castles had a private chapel or at least an oratory (Stalley 1999, 88). Thus the wooden castle in Ardres (Pas-de-Calais), was rebuilt around 1120; it had an oratory or chapel on its third floor whose sculpted and painted decoration reminded visitors of the ‘tabernacle of Salomon’ (Panouillé 2015, 14). Some private Carolingian 9th-century chapels were indeed luxuriously decorated (Smith 1995, 663f), but most probably were very compact. The decoration indicates that apart from its religious function it also served to enhance the prestige of the local lord. Relics offered additional prestige as well as symbolic protection. Modest castles had simple oratories, often integrated into the castle fortifications; larger castles had independent chapels in the bailey which also served as burial place for the noble family. Chapels are often the only stone buildings in the bailey which indicates their importance. During the 12th century, chapels with two floor levels appeared: the ground floor was open to castle residents, the upper floor to the lord and his family. When castles were abandoned, numerous castle chapels survived and became parish churches (Durand 1999, 37-39; Panouillé 2015, 109; SADY 2004, 27).



Figure 5.16: Saint-Martin and Madeleine castle at Chevreuse (Photo by Félix Potuit)

Numerous early castles are attested in the Yvelines (Figure 5.15), but castle chapels are only known for half of them. There are at least eight castles which date to the 9th

century or earlier and at least seven to the 10th; they all were built by lay lords or by the king. Only one castle seems to have been commissioned by ecclesiastical lords – that of **Trappes**, established by the abbots of Saint-Denis around 1003. In theory, only kings, counts, and bishops had the right to fortify, but castles were also built by the most powerful families who then authorized their vassals to build additional castles under their control. Castles are also often constructed next to an already existing village to benefit from its economy. Castles presented poles of attraction and villages sometimes changed their place (SADY 2004, 11f). This was the case in **Gambais** where the church of Saint-Aignan was suddenly in an isolated position when the inhabitants moved towards the 11th-century Château-Trompette.

The earliest known *castrum* is **Chevreuse**, where a wooden fortress was built during the 7th century, but this purely military structure is unlikely to have included a chapel (Panouillé 2015, 7). It was replaced by the castle of the Madeleine during the mid-11th century to monitor the frontier between the French kingdom and English Normandy. The castle chapel of Sainte-Marie-Madeleine is attested in the *Pouillés* of 1205, but surely existed during the 11th century (Figure 5.16).

Another early *castrum* is **Conflans-Sainte-Honorine**, cited in an act of 721. In 898, the relics of Saint Honorine were translated from Gravelle to the chapel of Notre-Dame in defended Conflans (Section 5.1.3). A century later, the fiefdom became the property of the Beaumont-sur-Oise family. Around 1080, a war of succession broke out between Mathieu I of Beaumont and Bouchard IV of Montmorency, his brother-in-law. The wooden dungeon (La Baronnerie) was burned down and rebuilt before 1090. The new castle was located on a rocky spur on the banks of the Seine and is known as the Montjoie Tower.

Charles Martel (668-741) ordered the construction of a castle in Charlevanne (**Bougival**). This was captured by the Norse who used it as base for raids into surrounding regions. We do not know whether the Norse added a chapel in Bougival, but we know that the Viking-chief Rollo, Duke of Normandy, donated his castle at La Malmaison (**Emancé**) to the chapter of the church of Notre-Dame in Chartres in 911. La Malmaison also had a very early leprosarium founded around the year 800; its relationship with the castle is unclear.

As noted above, many castles were erected against the Vikings: thus, a 9th-century ‘manor house’ – probably a fortified farm – was built in **Rambouillet** to protect the local population; it was replaced by a formal castle around AD 1370. The church of Saint-Lubin was erected ‘close’ to the manor house in the late 10th century. In **Gargenville**, the inhabitants retracted to the castle in Hanneucourt in 845 during the Viking invasions. The church here is attested from 980, but – once again – we are not aware whether it was integral to the castle. And in **Montfort-l’Amaury**, Guillaume of Hainaut, grandson of King Hugh Capet, was charged by Robert the Pious (996-1031) to construct a fortress to defend the kingdom against the Vikings (Figure 5.17).



Figure 5.17: Tower of Anne of Brittany (castle at Montfort-l’Amaury) (Photo by User:M-le-mot-dit)

Meulan most likely had an early castle: the town had been fortified during the 9th century to defend it against the Vikings, but fell to them in 876. Meulan was rebuilt in the 10th century by count Robert who also erected a fortress and town walls. The fortress is first mentioned in 1024; some of its defensive walls were excavated in 2015. The Hôtel-Dieu of Meulan was founded in 703; apparently it was first located under the castle ramparts – this would indicate that a (wooden) military fortress already existed by that time. Count Robert would have included a private chapel in his 11th-century stone fortress. A similar case can be made for the 10th-century royal castles in **Poissy** and in

Saint-Léger-en-Yvelines (*see* Gazetteer). In the royal castle in **Mantes-la-Jolie**, rebuilt during the 11th century, the royal chapel was only built in 1240 by Aubri, bishop of Chartres; it is likely that this chapel replaced an 11th-century one.



Figure 5.18: Castle at Maurepas with Saint-Saveur to the right (Photo by User:M-le-mot-dit)

In **Maurepas**, a castle was built during the 9th century. A 9th-century wooden seigniorial chapel was built adjacent to the castle; during the 11th century it was rebuilt in stone. The chapel developed into the parish church of Saint-Saveur (Figure 5.18).

In **Houdan**, Guillaume of Hainaut ordered construction of a first fortress in c. 996. In c. 1005, Amaury III of Hainaut, count of Montfort, founded two churches here and gave them to the abbey of Coulombs – Saint-Jacques-le-Majeur and the chapel of Saint-Jean. This – probably wooden – fortress was replaced by a stone construction in c. 1180/1190. The donjon, of 15 m diameter, was built over a Merovingian cemetery, as indicated by an archaeological evaluation in 2013 (Figure 5.19).

In **Fontenay-le-Fleury** only the emplacement of the chapel of Saint-Jean shows that it might once have been a castle chapel since it is situated on a hill which was still designated as motte in 1526 (SADY 2004, 21).

Above examples demonstrate that many castle owners actively constructed chapels and churches and that castles either attracted religious institutions which were often built close by or were built close to existing churches. Private castle chapels would indeed

not have been sufficient since religious services offered within these shrines were strictly limited: canon 47 of the Council of Paris (829), for example, explicitly forbade priests from celebrating mass in private houses and gardens (Sibour 1854, 22f). The castle residents would therefore have required a nearby parish church. In 1214, for instance, King Louis IX was born in the royal castle in **Poissy** and baptized in the adjacent church of Notre-Dame on 25 April. Marriages, however, apparently could be celebrated in these private places: such occurred in the 13th-century castle of **Tessancourt**.



Figure 5.19: Castle at Houdan (Photo by Henry Salomé)

5.2 Early Monasteries and Abbeys

5.2.1 Categories and definitions

There are two categories of clergy - regular and secular; regular clergy are bound by a rule of life (*regula*) and are members of religious institutes (Figure 5.20). In the Middle Ages, monks, friars, and Canons Regular followed one of three principal Rules:

1. Benedict's Rule: Benedictines, Cistercians
2. Augustine's Rule: Canons Regular, most mendicant orders
3. Franciscan Rule: Franciscans (Hasquenoph 2009, 35)

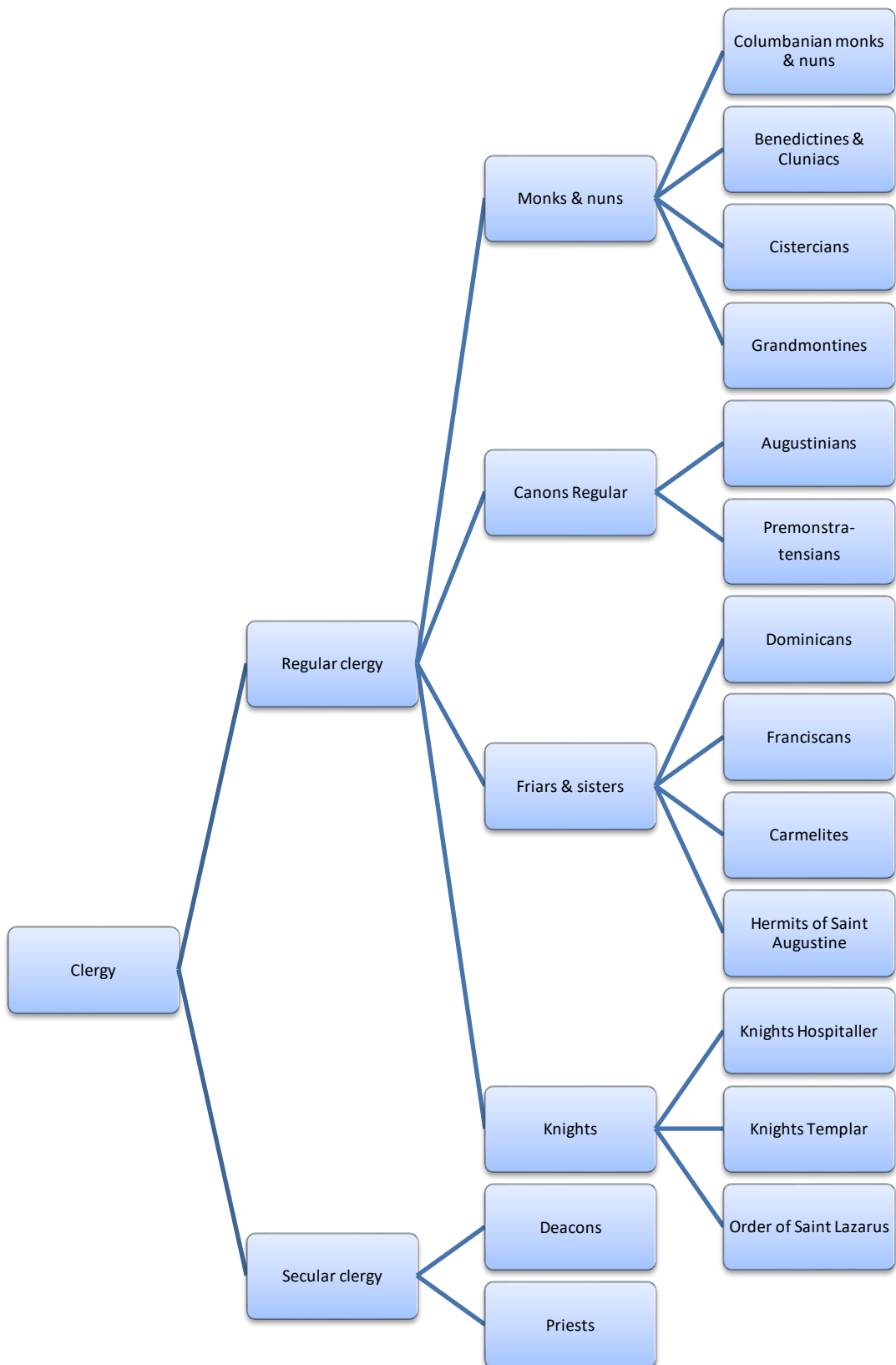


Figure 5.20: Regular and secular clergy (Figure by Author)

The Grandmontines followed the Gospel instead of Benedict's or Augustine's Rule (Kerr 2009, 205) (Section 2.2.1).

Monks and Canons Regular lived in abbeys and rural priories whereas friars lived in convents or monastic friaries (Déceneux 2015, 8f). Abbeys are religious houses run by an abbot; they are dependent on a bishopric, another abbey, the king or the pope. Priories are religious houses of lesser importance dependent on an abbey, a diocese or a larger priory (Becquet 1987, 47f; Méry 2013, 7). Some churches were run as *prieurés-cures* (Section 5.2.3.3) which required the presence of monks or Canons Regular but not necessarily of local priories.

5.2.2 Monastic foundations

In total, 165 monastic institutions can be identified in the Yvelines; of these, 22 were abbeys, 23 convents, 2 hermitages, and 118 priories or monasteries.

5.2.2.1 *The earliest monasteries and abbeys (6th-10th c.)*

While most monasteries were founded during the 11th and 12th centuries, 13 were established between the 6th and 8th centuries (Table 5.7) and 15 in the 9th/10th centuries (Table 5.8) (Figure 5.21). Foundations follow a pattern similar to that observed with churches: wrapped in local legend and attributed to saints, more or less reliable historical documents, as well as a mixture of historical facts and sometimes wishful thinking, and limited archaeology.

During the 5th-6th centuries, monasticism took root in the Gallic countryside; at least up to the 6th century hermits and recluses were still common (Section 2.2.2). In the Yvelines, two hermitages seem to have been at the origin of later priories and abbeys: the earliest monastic institution, the nunnery of Saint-Rémy-des-Landes in **Clairefontaine-en-Yvelines**, was founded as a hermitage by Saint Scariberge, widow of Saint Arnoult, in 512; in 1164, it became a Benedictine abbey. A hermitage is also reported in **Saint-Arnoult-en-Yvelines** (*see below*).

Other early monasteries were created outright: in Montreuil (**Versailles**), the church and priory of Saint-Symphorien originated in a small monastery founded by Saint Germanus, bishop of Paris (496-576). Germanus had received land from King Childebert I close to Paris; as he wished to evangelize the local inhabitants he invited

monks from the abbey of Saint-Symphorien in Autun to found a priory. This first – probably wooden – *monesteriolo* is reflected in the placename Montreuil; this is attested since 1003.

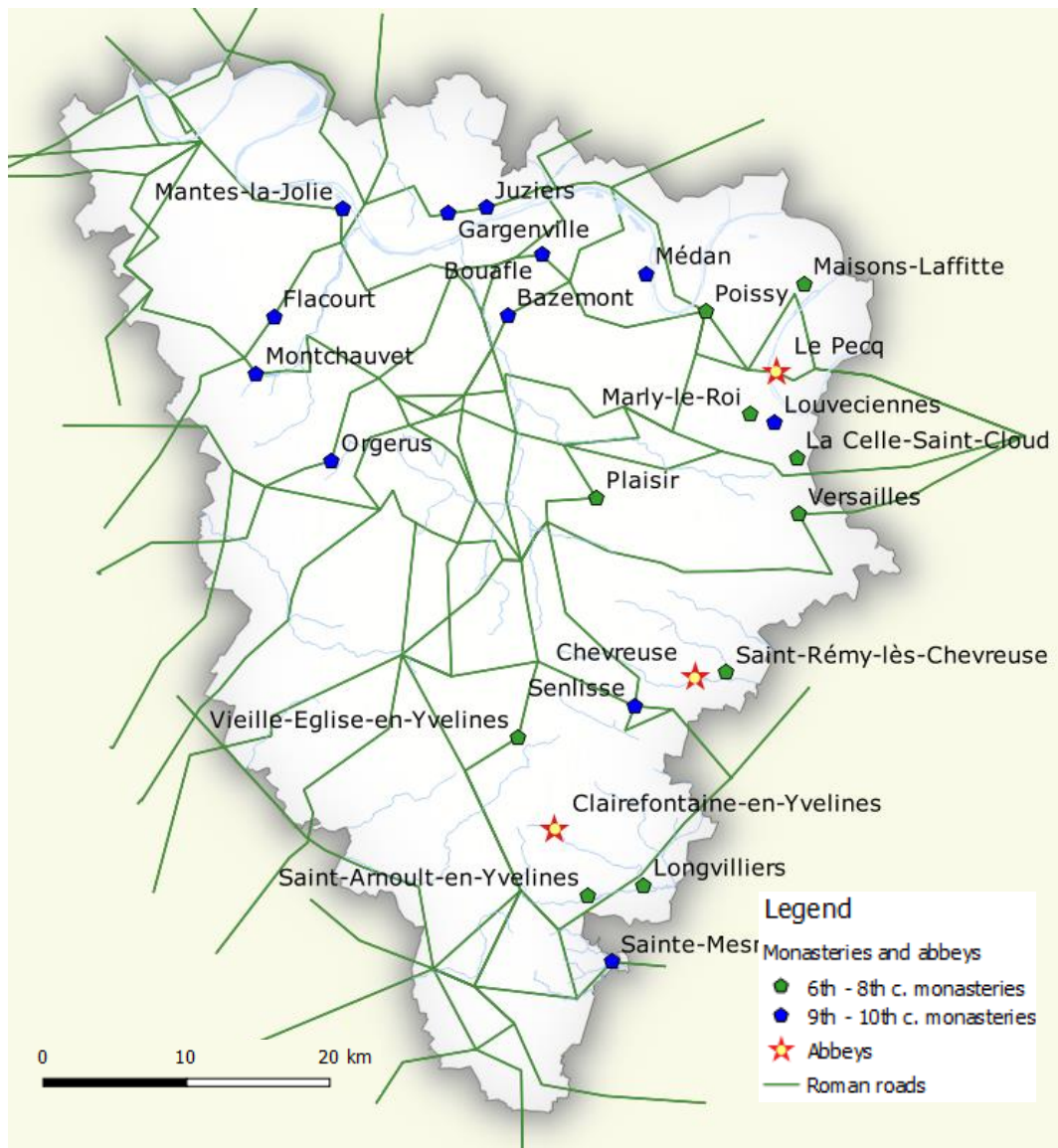


Figure 5.21: The earliest monasteries and abbeys in the Yvelines (6th-10th c.) (Map by Author)

Archaeological excavation of *early* monasteries and abbeys in the Yvelines is non-existent. Instead we look to historical sources although these have to be used with caution: for example, the priory of Saint-Arnould in **Saint-Arnould-en-Yvelines** might have been first founded as a hermitage next to the oratory of Saint Arnould; its foundation date of 717 is sometimes contested, however, since the donation charter by Chilperic II might be a fake. The priory itself was founded together with the church during the 9th century. More reliable are the foundation dates of the priory in **Juziers** –

founded by monks of Saint-Père-en-Vallée (Chartres) adjacent to the church of Saint-Pierre on February 5, 987 – and of the priory of Saint-Georges at **Mantes-la-Jolie**, founded by King Robert the Pious between 996 and 998. In 975, Pope Benoît VII attests the abbey of Saint-Saturnin in *Capriosa* (**Chevreuse**); two centuries later it became a priory.

The Polyptych of Irminon (c. 820) allows us to trace the origins of two religious institutions in Béconcelle (**Orgerus**): it mentions two well-constructed and decorated churches. One church is probably Saint-Pierre in the hamlet Moutier, the other a monastic *cella* a few hundred meters further away. Both belonged to the abbey of Saint-Germain-des-Prés.

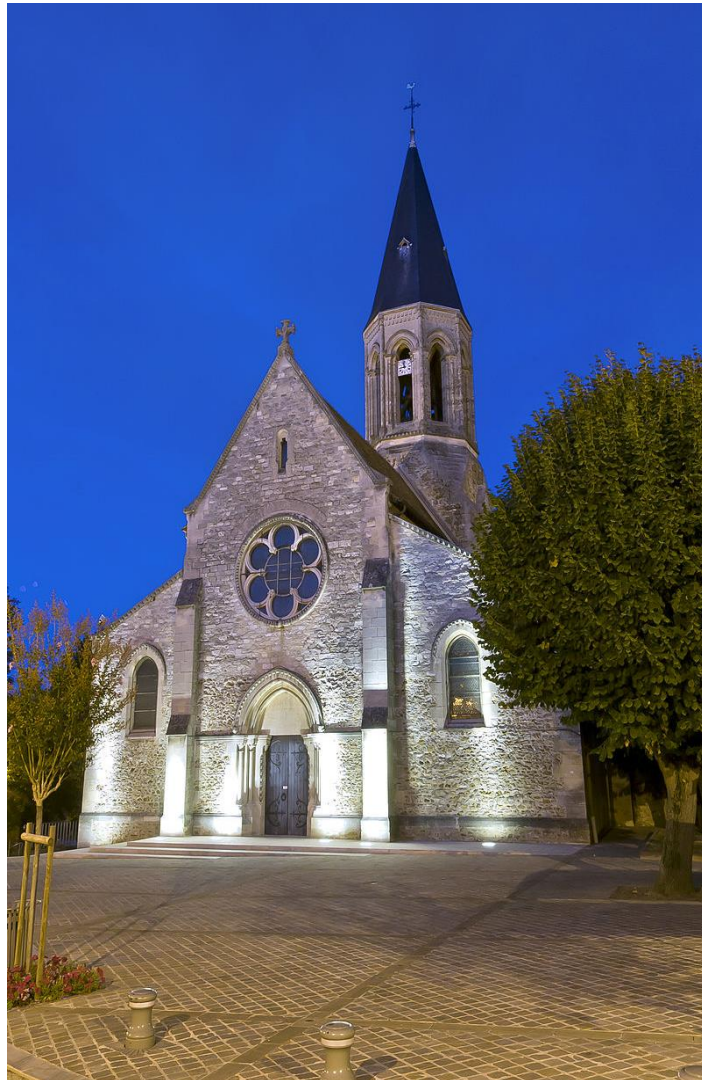


Figure 5.22: Saint-Martin at Louveciennes (Photo by Christian Braut)

A law dispute between the abbot of Saint-Denis and the bishop of Paris (Section 5.1.4) attests the existence of the priory of Saint-Pierre in **Plaisir** by 775. The priory is located some 150 m from the church of Saint-Pierre which served as priory-church. Both were dependent on the abbey of Saint-Denis. The monastery in **Louveciennes** is attested by 862 in an agreement between monks of Saint-Denis and their abbot Louis, concerning the material conditions of the monks in Louveciennes. It seems that the settlement developed around this monastery which was once located on the place before the church of Saint-Martin (11th/12th c.); the elevated position of today's church might indicate underlying earlier foundation walls (Figure 5.22). The abbey of Saint-Denis had property in Louveciennes since 717; vineyards are mentioned in 862.

Many monastic foundations during the Early Middle Ages were made by laymen on their private estates (Section 2.2.2). In **Maisons-Laffitte** we can observe a variant: in 740, the abbey of Coulombs asked Jean Lovère, first lord of Maisons, for permission to build a priory; he granted this request and paid half of the expenses. The settlement probably developed around this priory of Saint-Germain.

The Vikings apparently only played an indirect role in changes to the monastic landscape. No monastery or abbey in the Yvelines – as far as we know – was destroyed by the Vikings. Several mother abbeys along the Seine River were pillaged and ransomed, sometimes repeatedly (e.g. abbeys of Fontenelle/Saint-Wandrille, Saint-Denis, Saint-Germain-des-Prés). In 841, Saint-Denis had to pay a ransom for 60 prisoners from the abbey; in the same year, the abbey in Jumièges (Seine-Maritime) was destroyed. In **Longvilliers**, the priory of Saint-Pierre was founded by the monks of Saint-Maur-des-Fossés during the 7th century; when the Vikings attacked in the 9th century, they only plundered the adjoining church but not the monastery. In the 13th century, the church received a fortified church tower (Figure 7.1).

Although no monasteries were destroyed by the Vikings, from the late 10th century monastic institutions played an important role in the reorganization of the territory which had suffered under the Vikings. The earliest monastic institutions are all located in the eastern part of the Yvelines, with four (**Vieille-Eglise-en-Yvelines**, **Clairefontaine-en-Yvelines**, **Longvilliers**, **Saint-Arnoult-en-Yvelines**) situated further in the south (Figure 5.21). Interestingly, only **Poissy**, **Maisons-Laffitte**, **Le Pecq**, and **Marly-le-Roi** cluster around the Seine. **Plaisir** is the only one in the very centre of the region. Out of 13, only five (**Vieille-Eglise-en-Yvelines**, **Versailles**,

Plaisir, Le Pecq, Poissy) lay on a Roman road; **Clairefontaine-en-Yvelines, Saint-Arnoult-en-Yvelines, Longvilliers,** and **Saint-Rémy-lès-Chevreuse** are set by a river, while **Maisons-Laffitte, La Celle-Saint-Cloud,** and **Marly-le-Roi** are close to the Seine.

The second wave of monastic institutions is distributed in a very different way; the vast majority cluster around the Seine. Three monasteries (**Montchauvet, Flacourt, Orgerus**) are grouped in the centre-west, two others (**Senlisse, Chevreuse**) in the centre-east; **Sainte-Mesme** is the sole example in the very south of the Yvelines. Apart from **Vernouillet, Louveciennes, Chevreuse,** and **Médan,** all other monasteries/abbeys are located beside a Roman road. The first four, however, are set next to a river.

By the 10th century, in fact, monasteries had developed along much of the Seine in the Yvelines; only the westernmost part had not yet been reached. By then, monasteries had also penetrated into the centre-west.

All mother abbeys are located close to the Yvelines with the exception of the abbey of Saint-Symphorien in Autun (center-east of France) and the two Norman abbeys in Jumièges and Ouche (Tables 5.7-8).

5.2.2.2 Monastic foundations and settlement development

In the Ile-de-France region, Peytremann (2003a, I, 186-203, 272f, 355-357) has attributed settlement shift and village formation around AD 700 to the development of great monastic estates. While it is undeniable that sites like the abbey of Saint-Germain-des-Prés had a major influence on settlement development due to its large landholdings in parts of the Yvelines, size actually did not seem to matter that much: Pichot (2006, 28) observed that even a humble priory could be at the heart of the process of village formation. This also seems to have been the case in our region, although sometimes relevant archaeological data are limited.

Before examining the great monastic estates⁶², we will first consider settlements which seem to owe their development to the foundation of a local priory. By comparing settlement data compiled in Section 4.1.3 with the dates of the earliest monasteries and abbeys we gain some idea of the level of correlation. Presently, 11 out of the 13 earliest

⁶² Many abbeys continued to have large estates in the Yvelines in the High Middle Ages, but as Bouchard (2014, 61f) has pointed out, they would have differed significantly from the early medieval estates and tenants would have had very different obligations.

monasteries and abbeys seem to have been a prompt for a settlement to emerge or to have contributed significantly to its development (Table 5.9).

One example is **Le Pecq**, where an abbey depending on that of Fontenelle is attested by 668; in 704, King Childebert III donated the *villa* of *Alpicum* – presumably a settlement – together with vineyards to the same abbey and erected a church.

Most settlement sites are not continuously attested over the centuries. As Zadora-Rio (2008d, 28) has pointed out, the absence of *cult* places in historical documents over several centuries does not necessarily mean that they fell redundant; more likely, their ‘disappearance’ reflects incomplete documentation. The same holds true for *settlement* development: the absence of settlement data does not necessarily mean that settlement was interrupted. In **Plaisir**, one excavated site – probably a small farm – existed up to the 3rd century AD; after a long silence, **Plaisir** once again appears when it was donated to the abbey of Saint-Denis in 768, and, seven years later, the priory Saint-Pierre is attested; then, once again silence falls until a donation of a fortified farm by the lord of Neauphle-le-Château to the abbey of Vaux-de-Cernay in 1128; a priory only reappears in the *Pouillés* of 1320. This priory is most likely the same as the one of 775: in the absence of other data we can only assume that the presence of the monks probably attracted further settlement.

For **La Celle-Saint-Cloud**, cited in Section 5.1.4, the first monks arrived during the 7th century after Vualdromair, abbot of Saint-Germain-des-Prés, had received the place as donation; in 697, Vualdromair donated La Celle to his monastery. Attracted by the beauty of the site, the monks came to live in the village which they called *Cella Fratrum* and/or *Cella Villarum*; it is not entirely clear, however, whether they also founded a priory. According to Beaujard (2000, 337-340), the word *cella* is misleading and might equally indicate a saint’s grave. Nevertheless, by 770, according to abbot Irminon, the settlement already had a large number of local inhabitants as well as two churches.

Settlement development can sometimes be attributed to the later actions of several abbeys: **Longvilliers** probably developed out of a 7th-century *prieuré-cure* of the abbey of Saint-Maur-des-Fossés. Settlement must have received another impetus with the arrival of the abbey of Saint-Germain-des-Prés: by 820, the Polyptych of Irminon mentions water-mills.

Out of 15 second-wave monasteries, only seven associated villages seem to have been monastic foundations (Table 5.10). Most of them originate with one of the great monastic estates mentioned by Peytremann. Thus, by 820, the abbey of Saint-Germain-des-Prés already had various properties in **Médan** and **Orgerus**, including manor houses, a mill, vineyards, agricultural land and two churches; settlers might have first arrived during the Merovingian period, as suggested by plaster sarcophagi in Médan and by the likely presence of a necropolis in Orgerus. Whereas Orgerus might have had a priory (*cella*) by that time, little is known about the origins of the priory of Saint-Germain in Médan which is only securely attested in the 13th century. Potentially, the church of Saint-Germain was first run as a simple *prieuré-cure*.



Figure 5.23: Saint-Martin at Bouafle (Photo by Spedona)

A first reference to land clearance can be found at **Bazemont**: monks of the abbey of Ouche (priory of Maule) cleared part of the forest of Alluets and founded the 10th-century priory at Sainte-Colombe (today a hamlet). In **Bouafle**, woodcutters settled in the lower zone during the 9th century; during the Viking invasions, the settlement was

abandoned. When the monks of Saint-Germain-des-Prés arrived after 918, they found a deserted village covered in blackberry bushes. With the help of some returning inhabitants, they re-established the village and built the chapel of Saint-Rémi as well as a manor in 970; they may have also constructed a small priory. Towards the end of the 10th century, the abbey of Jumièges set up a priory dedicated to Saint Martin on land donated by Albert of Gallardon (Figure 5.23).

Many settlements, though, grew because they were part of the landed property of the great abbeys: Table 5.11 outlines 16 likely cases and indicates the relevant abbey – notably that of Saint-Germain-des-Prés. However, other abbeys also played their role as landowners: in 768, Saint-Denis received a large part of the forest of Yveline as a gift from Pippin the Short⁶³. In *Villare (Villiers-le-Mahieu)*, for example, Pippin donated two *mansi*; by AD 820, *Villare* appears in the Polyptych of Irminon which lists 9 *mansi*, land, and six acres of vineyards – but now cited as property of Saint-Germain-des-Prés. Something similar happened in **La Celle-les-Bordes**: mentioned in a charter in 774 in which Charlemagne describes land donated to Saint-Denis by Pippin, by AD 820, it is once again Saint-Germain-des-Prés which owns a manor house, two mills, and two churches here.

Sometimes Saint-Denis held on longer to its property: in **Louveciennes**, King Chilperic III donated the forest of Rouvray together with the forester Lobycinus to that abbey in 717. In 862, Charles the Bald donated the *Mons Lupicinus* (Louveciennes) to Saint-Denis which by then already had vineyards as well as a priory there.

Whereas numerous settlements are, as noted, first mentioned in the Polyptych of Irminon (Table 5.11), some have an earlier origin: *Binando Vilare*, a hamlet of **Morainvilliers** appears in the 7th-century Papyrus of Arthies; by 829, *Hostoldi Villa*, another hamlet, is named as property of Saint-Germain-des-Prés, and likely existed before the arrival of the abbey, but received further impetus through the monks.

Other notable landowning abbeys include Saint-Père-en-Vallée (Chartres) in **Juziers** by AD 658, and the monastery in Argenteuil which seemingly held property in **Sartrouville** by the 7th century.

⁶³ <http://saint-denis.enc.sorbonne.fr/inventaire/tome1/notice58>, accessed on 17 August 2019

5.2.3 Pories

5.2.3.1 *The evolution of pories*

The vast majority of early monastic institutions in the Yvelines were pories. Pories can be rather complex organisms with diverse functions; they also appear under a plethora of names in medieval documents – *monasteriolum, cella, coenobium, abbatiola, cellula, ecclesia, ecclesiola, capella, capellula, oratorium, obedientia, domus, locus, terra, curtis* and even *villa* (Avril 1987b, 209) – which makes it hazardous and complicated to pin them down. Some of the terms seem to be based on religious distinctions (*cella, domus, locus, monasterium, coenobium, etc.*) whereas others are employed to indicate temporal goods (assets) of an abbey (*villa, possessio, potesta, grangia, manerium*); *obedientia* also seems to express the subordination and obedience of the priory to its mother-house (Legros 2007, 220-224).

The term priory (*prioratus*) itself, in general, does not appear before the 12th century (Bautier 1987, 16-19; Lemaître 1987, IX) and is often used in parallel to the term *domus*; the latter probably indicates that a priory had acquired a certain autonomy towards its abbey over time as it developed materially with the construction of chapels and other buildings (Legros 2007, 224f). By the 14th century, pories were already in decline since canon law tried to limit the dispersion of monks; this resulted in the disappearance of a large number of rural pories (Dubois 1987b, VIII).

According to the capitulary of 817 (CRF, I, n. 31: 346) – concerning the discipline of monks – monasteries were allowed to have *cellae* if an abbot sent at least six of his monks to them (Bautier 1987, 9). These numbers must have dropped dramatically over the following centuries since the Third Council of Lateran (1179) decreed just two or more monks or Canons Regular per priory (Innocent III (1198-1216) required the presence of four canons) – one prior (*prior* or *praepositus*) in charge of the priory and one or more companions (*socii*) (Berlière 1927, 344f; Avril 1987a, 74-76). One reason for this drop was a lack of funds. For abbeys, pories represented a regular source of income; many abbeys abused this situation and exploited their dependencies to such a degree that the monks sent there hardly had enough funds for their own survival. In 1253, during the Council of Saumur, the archbishop of Tours ordered the abbots ‘to leave the monks enough to survive until the next harvest, and also to repair and maintain the buildings in good condition’ (Avril 1987a, 79-87). In **Saint-Martin-de-**

Bréthencourt, the priory of Saint-Martin had been donated to the abbey of Marmoutier in c. 1080 by Gui Ist of Rochefort and his wife Luciane; the monks also received the seigniories of Vierville and Parray later on. However, the income from these donations was insufficient for the upkeep of the priory since the monks had to deliver most of their revenues to their mother abbey. Eventually, all monks were recalled to the abbey with the exception of the prior.

It is rare that we have indications of the number of monks or Canons Regular in a priory. In **Bonnières-sur-Seine**, the priory of Notre-Dame-de-Val-Guyon was founded in 1234 by Guy of Mauvoisin, lord of Rosny, for five canons of the Premonstratensian abbey of Notre-Dame in Bellozanne. At **Rosny-sur-Seine**, the priory of Saint-Wandrille, attested since 1145, had 12 monks during the first three or four centuries of its existence; by the 16th century, however, it was reduced to only its prior.



Figure 5.24: Saint-Madeleine at Davron (Photo by Henry Salomé)

Abbeys also built up a compact network of priories to administer their rapidly growing estates; for example, new priories might be created after the acquisition of vineyards or salt fields (Aubrun 1986, 71; Pichot 2006, 18; Treffort 2006, 170). Every priory had an estate of various size with meadows, vineyards, forests, mills, gardens, orchards, barns,

stables, and/or ponds. All this property was run by a staff residing on the grounds, the *conversi* and the *famuli* (Déceneux 2015, 67f; Pichot 2006, 23f). Cistercian, Carthusian, Premonstratensian, and Grandmontine *conversi* – lay brothers and sisters – did some of the manual work, but most monasteries used the *famuli*, non-religious hired servants, for agriculture, craft, and household work. Some were serfs, others were free, and they either lived inside or outside of the monastery (Hasquenoph 2009, 144-147). In **Chapet**, the monks of the priory of Saint-Nicaise in Meulan started agricultural works next to the church of Notre-Dame in 1228 after they had received the church, a mill and some other property from Pobelle, daughter of Hugues le Roux, baron of Fresnes, in 1190; they built a road and apparently also produced pottery as suggested by a kiln discovered in 1845. In **Davron**, the priory of Sainte-Madeleine (Figure 5.24) was founded by the abbey of Notre-Dame in Josaphat in 1115/1117; during the 14th/15th century, the monks constructed a tithe barn in the courtyard of the priory. Of large size, 25 x 10 m, it could contain more than 30,000 hay bales. In **Evecquemont**, the priory of Notre-Dame (Figure 5.25) was probably founded during the 11th century. In the 13th century, the priors ordered the clearance of land to cultivate vines – a common and very lucrative activity in the Yvelines during the Middle Ages (*see* numerous examples in the Gazetteer).



Figure 5.25: Notre-Dame-de-l'Assomption at Evecquemont (Photo by Henry Salomé)

Although some priories might have had a relatively large number of *famuli* to work their estates, the actual number of monks was probably relatively small, especially in rural areas.

5.2.3.2 The different roles of monks and Canons Regular

The earliest (founding) abbeys in the Yvelines all appear to have been Benedictine (Table 5.12). Benedictine abbeys dominated until the 11th century when they were slowly being replaced by Augustinian and other abbeys.

Benedictine monks pursue a contemplative instead of an apostolic life. In order to converse with God they need to be ‘dead to the world’ – although this would not restrain them from interacting with the outside world (Hasquenoph 2009, 189, 237f). Whereas Columbanian monks were great preachers and missionaries, Benedictine monks rarely left their monastery; the faithful had to seek them out and not the other way around (Hasquenoph 2009, 243, 262). As noted, Benedictine monks could be ordained as priests, but they could not accept the same pastoral responsibilities as secular priests (Hasquenoph 2009, 46f, 188f).

Benedictine monks therefore seem to have been particularly unfit to act as evangelizers of the countryside. Yet the reality on the ground was often quite different. In an ongoing battle of interests, popes and bishops tried to limit the attempts of abbots to encroach upon their rights as well as on those of archdeacons, and secular priests in rural parishes. This conflict was not limited to Gaul/Francia and is reflected in countless prohibitions and rules issued by various synods, councils, etc. between the 8th and the 13th century: for example, in the late 8th century, Hincmar (806-882), archbishop of Reims, already fought against the practice of putting monks in charge of churches on monastic estates; in 829, the Synod of Paris prohibited monks to take confession from seculars; and in 836, the Council of Aachen forbade monks curating parishes. In 1074/1075, a Roman council under Gregory VII only allowed monks to baptize and receive confession in the absence of a priest or when it was strictly necessary. The First Lateran Council in 1123 forbade monks imposing public penance, administering extreme unction, visiting the sick, and holding public masses. And in 1163, Alexander III wrote in a letter to the diocese of Barcelona that he would not allow ‘monks to have souls to care for’. A few years later, the Third Lateran Council (1179) once again prohibited monks from acting as parish priests (Berlière 1927, 341-348; Hasquenoph 2009, 189f).

Episcopal authorization was thus necessary to baptize, take confession, and preach, and monasteries were supposed to place a secular priest presented by the bishop in any parish church depending on their monastery.

Rules were slightly different for Canons Regular who *could* serve as parish priests, but even they needed the express permission of the bishop. According to the Rule of Chrodegang (755-756), one of the earliest rules for canons, the pastoral activity was supposed to play an important role, but it was chiefly due to increasing competition between canons and monks between the late 11th and the mid-12th century, that Canons Regular embraced pastoral office (Montaubin 2009, 123f). Official support by popes and cardinals also increased by the late 11th century, and the pastoral mission of Canons Regular was finally recognized by the Council of Nîmes in 1096 and the Council of Poitiers in 1100 under the condition that the canons remained under the jurisdiction of the diocesan hierarchy; by the late 12th century, no doctrinal opposition remained (Montaubin 2009, 130f). From then on canons could work as parish priests under certain conditions: their activity could not surpass the parish limits; the rights of other patrons had to be respected, and the canon remained under the strict control of the bishop who had the right to examine the candidate and to control his pastoral activity, the right of presentation, and the right of jurisdiction in spiritual matters. The canon also had to participate in the diocesan synod, apply the decisions of the bishop and his officers, and pay taxes (Montaubin 2009, 144-146).

5.2.3.3 Prieurés-cures and Eigenkirchen (9th-12th c.)

According to a modern definition, a *prieuré-cure* is ‘a parish depending on an abbey, a monastic order, and served by a monk [or a Canon Regular] acting as parish priest’⁶⁴. *Prieurés-cures* are closely linked to the *Eigenkirchen*. In general, they came into existence when a monastery was donated a parish church from a lay patron. The situation on the ground was more complicated, however, and *prieurés-cures* seem to have developed out of a variety of situations.

⁶⁴ *Prieuré*, Centre National de Ressources Textuelles et Lexicales (CNRTL), <https://www.cnrtl.fr/definition/academie9/prieuré>, accessed 7 July 2019.

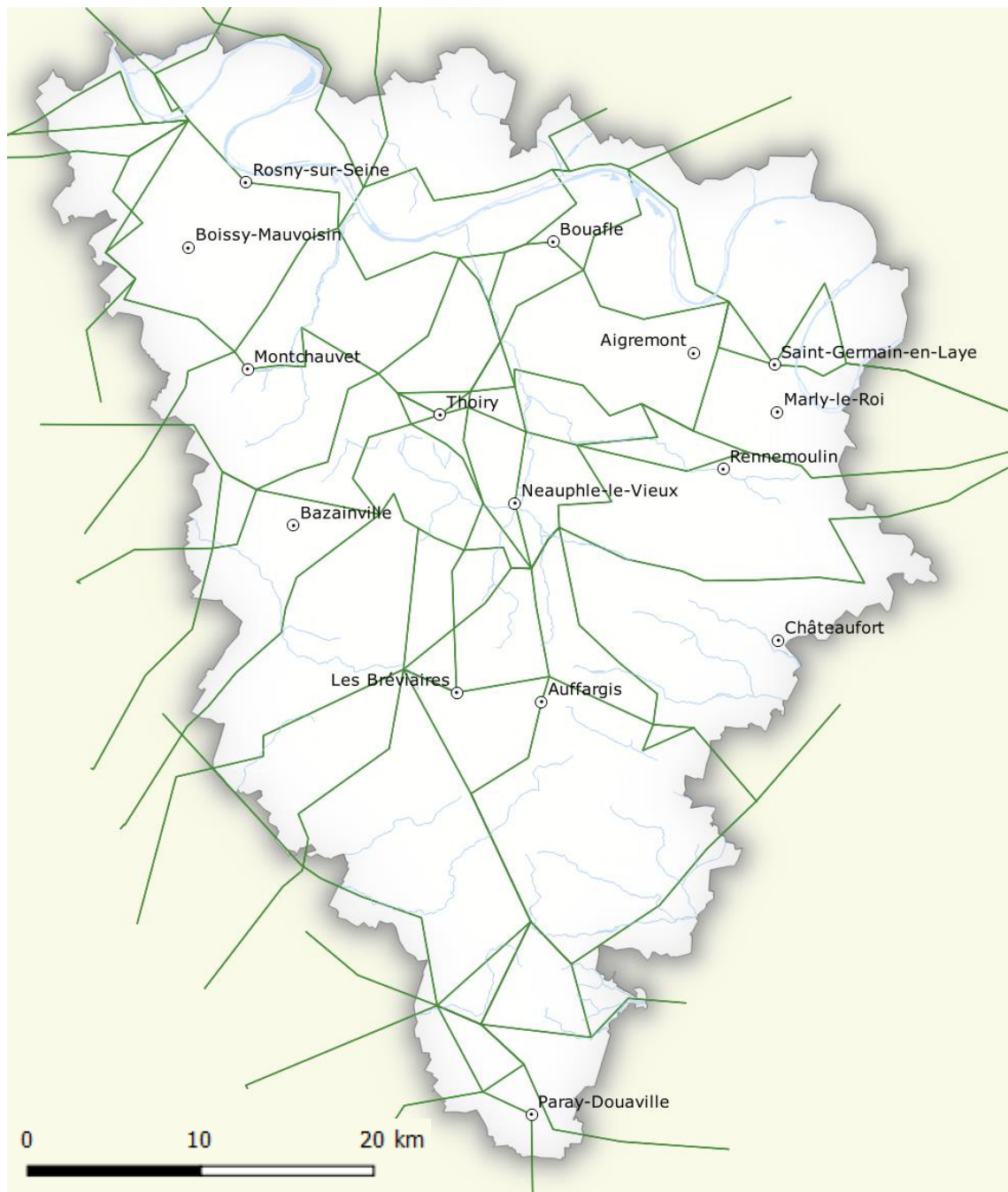


Figure 5.26: *Prieurés-cures* in the Yvelines (Map by Author)

Prieurés-cures did not necessarily require the presence of a local priory and it is notoriously difficult to distinguish between simple *prieurés-cures* and actual priories because they are often muddled in the sources. According to Lohrmann (1987, 56), the only secure route is to look at the *Pouillés*: a priory is securely attested when it is mentioned separately from a (parish) church. While it is relatively easy to trace proprietary churches, it is much more complicated to identify *prieurés-cures*. Fortunately, some were still attested up to the French Revolution and a trace can be

found in archival documents⁶⁵. Table 5.13 lists 15 *prieurés-cures* securely attested in the Yvelines (Figure 5.26); an in-depth archival study may reveal additional candidates. Interestingly, only three of these *prieurés-cures* were attested proprietary churches (**Bazainville**, **Bouafle** and **Marly-le-Roi**). As already mentioned, Longvilliers, Médan, Senlisse and Montreuil (Versailles) might also qualify as *prieurés-cures*.



Figure 5.27: Proprietary churches in the Yvelines (Map by Author)

During the 7th and 8th centuries, churches were increasingly secularized since they were given as compensation for military and administrative services rendered in a context of

⁶⁵ www.archivesportaleurope.net; www.francearchives.fr

fierce competition for clients and a quest to consolidate power (Mollat 1949, 408; Wood 2006, 75). By the late 7th century, lay ownership of rural churches had become predominant and remained so until it was once again restricted during the 11th century (Lawrence 2015, 121). The last parishes of feudal origin were created during the late 11th century (Aubrun 1986, 70). Table 5.14 lists the 56 proprietary churches – separate churches and not small domestic chapels within large *villae* (Section 5.1.1) – in the Yvelines which are securely attested and for which we know the last private owners (Figure 5.27). These churches can often only be traced through lay donations to monasteries; in the archaeological record it probably would be close to impossible to distinguish them from ecclesiastical foundations. There were doubtless additional *Eigenkirchen* – again only a full archival investigation would allow us to identify such.

Most churches were donated to the abbeys of Coulombs (10) and Saint-Magloire in Paris (6); four churches went to the abbey of Ouche (Saint-Evroult) and four to Bec-Hellouin. Only rarely do we hear *why* churches were donated to a particular abbey: in the early 12th century, Thibault, bishop of Paris, donated two small chapels dedicated to the Virgin and to Saint-Paul together with their property in **Saint-Rémy-lès-Chevreuse** to his archdeacon Bernard who wanted to retire there. When he instead joined a monastic order, Bernard donated Saint-Paul to the abbey of Saint-Victor in 1162. In 1196/97, King Philip-Augustus donated Notre-Dame at **Mantes-la-Jolie** to the abbey of Saint-Denis; this donation was not entirely altruistic, since it was made in exchange for other property.

In most cases, we lack the foundation dates for proprietary churches: they appear in official records when they were donated to – in the vast majority of cases – an abbey. Rarely have we any information about the original founder: Saint-Laurent in **Montfort l’Amaury** was donated by Simon IV of Montfort to the abbey of Saint-Magloire in 1196, but the church had already been founded by his ancestor Amaury I of Montfort (Hainaut) around 1060. It is therefore likely that most of these *Eigenkirchen* were founded quite some time before their donation but only excavation could tell us more. Abbeys played an important role in the construction and restoration of churches; the presence of a priory would have significantly facilitated such work (Legros 2007, 273f). Much of this construction work took place from the mid-10th century and included the erection of bell towers (Mazel 2010, 191f).

Restitution efforts started under Pope Nicolas II (1059-1061) but accelerated under Gregory VII (1073-1085) who threatened any priest or cleric working in a proprietary church with excommunication (Mollat 1949, 412f). An echo of this can be found in the warning issued by Reginald, bishop of Chartres, in 1198: he threatened excommunication to anybody who denied the right of the abbey of Saint-Wandrille to nominate priests for the churches in **Rosny-sur-Seine**, **Rolleboise**, **Chaufour-lès-Bonnières**, and **Villette**.



Figure 5.28: Saint-Denis at Méré (Photo by Henry Salomé)

By the mid-9th century, we can observe the first restitutions to monasteries; over the next two centuries donations increased significantly (Mollat 1949, 401). Two of the first restitutions in the Yvelines were due to Hugues Capet, King of the Franks (987-996) and son of powerful landowners in Ile-de-France, who donated the chapel of Saint-Martin in **Mareil-le-Guyon** and the church of Saint-Denis at **Méré** (Figure 5.28) to the abbey of Saint-Magloire in Paris. Three years later, Adélaïde, his wife, donated Saint-Martin in **Chavenay** to the abbey of Notre-Dame in Argenteuil. Adélaïde apparently

also donated the town and the church of Saint-Georges at **Trappes** (Figure 5.29) to the abbey of Saint-Denis as recorded in a confirmation by her son Robert II the Pious in 1003. The majority of restitutions, though, was involuntarily and occurred due to episcopal pressure or because of a judicial dispute: in 1175, Simon of Neauphle ceded rights to the church of Saint-Georges in **Bazainville** to the Benedictine monks of Bazainville in reparation for his murder of Simon, castellan of Maurepas. The church itself had already been donated to the abbey of Marmoutier by Geoffroy of Gometz in 1064; subsequently it functioned as a *prieuré-cure*, but apparently the first donation was incomplete since the monks were not able to recover all seigniorial rights to the church. Sometimes pressure came from peers: in 1034, the count of Dreux ordered Hugues II, viscount of the Vexin, to give up his rights to the parish of **Drocourt** (Saint-Denis) in favour of the abbey of Saint-Père-en-Vallée. It is unclear whether this also included the donation of the parish church.



Figure 5.29: Saint-Georges at Trappes (Photo by Henry Salomé)

In some cases, permanent conflicts developed between the previous lay owners and the monastic institutions: in **Saint-Arnoult-en-Yvelines**, the priory of Saint-Arnoult owned a large part of the land in Saint-Arnoult. According to a document from 1695, this led to countless trials between the two sides over a period of 528 years. A similar situation arose in Sandrancourt (**Saint-Martin-la-Garenne**): the chapel of Désirée had been donated to the abbey of Saint-Germain-des-Prés in the late 14th century; since the local lords never wanted to give up their rights to the land attached to the chapel, the conflict was finally resolved after an investigation ordered by King Louis XI (1461-1483). Agreement was reached in **Rosny-sur-Seine**: the wealthy priory of Saint-Wandrille seems to have been the first landlord of Rosny; the prior also acted as parish priest of Saint-Lubin church. During the 11th century, the monks were replaced by the family Mauvoisin as lords of Rosny; around AD 1100, Raoul III built a castle on land occupied by farm buildings of the priory. Raoul affirmed that he would respect the chapel and grant free access to the monks and the faithful. Even in 1524/25, the local lord still had to pay an annual rent of 5 *sous parisis* to the priory.

Lay patrons might render churches voluntarily because the buildings had fallen into ruin and were too expensive to repair. Some great aristocratic families also had political motives and looked for an alliance with an important abbey; a series of donations often followed to cement this relationship. Others had spiritual motives and wanted to obtain the intercession of monks (Lawrence 2015, 61f; Mollat 1949, 409-412; Pichot 2006, 20-23). Hoping for protection through prayers, Guillaume de la Ferté Armand and his brother Hugues, lords of Vicq, donated the church of Saint-Martin in **Vicq** and the chapel of Bardelle to Saint-Père abbey in Chartres before joining a crusade. Some of the restitutions could be rather lucrative for the abbeys: in 1182, Simon III of Montfort confirmed the donation of the two churches of Saint-Jacques and Saint-Jean at **Houdan** to the abbey of Coulombs; he then added the borough of Saint-Jean of Houdan together with the income from cens, markets, presses and tolls from the two churches and the two fairs of Houdan to the donation.

After the Synod of Lateran (1059), bishops themselves often lobbied for the restitution of churches to monasteries since they hoped that the powerful monastic institutions would be forced to recognize episcopal prerogatives. Donations to monasteries were in fact often preferred by lay patrons and the Capetian royalty: the former owners did not want to increase the considerable temporal power of the bishops; they also calculated

that monks would dedicate more time to prayers on their behalf (Mollat 1949, 415). In 1070, the bishop of Paris, Geoffroy of Boulogne, donated the church of Notre-Dame at **Bougival** and the church and priory of Saint-Rémy at **Saint-Rémy-lès-Chevreuse** to Abbot Guillaume of Saint-Florent-de-Saumur. In 1202, Jean Paalé, lord of Rennemoulin, and Guillaume Escuasol, provost of Paris in 1195 and then bailiff of Rouen, declared that they were willing to sponsor a chapel (Saint-Nicolas) in **Rennemoulin** if it were to be serviced by a Canon Regular from the Order of the Most Holy Trinity and of the Captives; the bishop of Paris authorised this but inserted a clause in the foundation charter which allowed him to nominate and revoke the priest.

By the 10th century, the system of donations had become thoroughly feudalized: with each donation, secular owners also transferred their property rights to the monasteries. Monastic institutions thus evolved from mere patrons to outright owners of parish churches and were allowed to benefit from the totality of the church's income (Aubrun 1986, 79f; Berlière 1927, 349). Since the abbot received the tithes he was obliged to provide a parish priest – potentially, as mentioned above, either a secular priest or a Canon Regular (Bequet 1987, 52; Brezillac 1765, 485). In some cases, however, the tithe was donated separately; this probably meant that the monastery was *not* allowed to nominate a parish priest: in **Autouillet**, Eudes of Septeuil donated the church with only *half* of its tithe to the priory of Saint-Laurent in Montfort around the year 1100. This later caused problems: in 1254, Thomas, priest of Autouillet, was involved in a trial with the abbey of Saint-Magloire since he found it excessive that the prior of Saint-Laurent received half of the tithe and half of the bread offered at Christmas and at Easter and half of the candles offered at Candlemas and at Assumption from Autouillet. An agreement was finally found with the help of the archdeacon of Poissy.

To the great frustration of bishops and the secular clergy, abbeys not always kept their part of the bargain and sent a priest-monk instead of nominating a secular priest or a Canon Regular. Until the late 12th century, Rome refused to allow Benedictine monks to directly administer parishes and to exercise the *cura animarum*, but local bishops were soon required to grant exemptions (Berlière 1927, 350-352). However, there also were numerous cases where monasteries did not interfere in the daily work of the secular clergy: in general, though, bishops saw their influence diminish over time, including their right to name the parish priest (Legros 2007, 248). In **Hargeville**, both sides followed the rules: the church of Saint-André (Figure 5.30) had been donated in the first

half of the 12th century to the priory in Maule; the donation was confirmed in 1150 by Gosselin, bishop of Chartres. In May 1205, Robert, bishop of Chartres, nominated Philippe, archdeacon of Poissy, as parish priest of Hargeville, on the presentation of Richard, prior of Maule.



Figure 5.30: Saint-André at Hargeville (Photo by Spedona)

Prieurés-cures continued to exist until the Revolution. Hayden (2016, 188) mentions that the Canons Regular of the Order of the Holy Cross (Crosiers) frequently applied for positions as priests in *prieurés-cures* from the late 16th century. In theory, the priest was supposed to be from the same order, but some Crosiers obtained a Benedictine *prieuré-cure*; this entailed, however, becoming a Benedictine monk. *Prieurés-cures* could also be transferred to a different order: in **Thoiry**, the *prieuré-cure* of Saint-Martin changed hands in 1629, when it was ceded by the declining Augustine abbey in Clairefontaine to the Oratorians of Maule. The Congregation of the Oratory of Jesus and Mary Immaculate (founded in Paris in 1611) is a Society of apostolic life of Catholic priests.

In **Aigremont**, a chapel built in 1207 was serviced by the priest-monk of the priory of Saint-Saturnin in neighbouring Chambourcy (less than 2 km away); in 1223, the parish of Aigremont became independent. A similar situation occurred in **Auffargis** where the church of Saint-André was serviced by a priest-monk from the abbey of Vaux-de-Cernay some 3 km away (territory of Auffargis/Cernay-la-Ville) until 1793. In **Boissy-**

Mauvoisin, the church of Saint-Pierre was serviced by a priest-monk from the priory of Saint-Georges in Mantes. Since the monk would have had to travel 8.5 km, his priory might have opted to install him in Boissy.⁶⁶

Between 1116 and 1127, Hugues IV, abbot of Saint-Germain-des-Prés, associated himself with Louis VI the Fat and Amaury III, count of Montfort, as landowners in **Montchauvet**. The king and the count were allowed to build a castle but had to pay a yearly rent of five *sous* and give the tithe and all the income from the land to Hugues; in 1133, however, the abbot ceded the land to the king and the count. Between 1125 and 1134, Geoffroy, bishop of Chartres, authorized Hugues IV to construct a church and to post some monks there. The monks would have come from the local priory of Sainte-Madeleine which was built before 987; its reconstruction was ordered at the same time as the construction of the church of Saint-Fiacre outside of the walls of the new castle (*Le Fort*), but it is only mentioned in the *Pouillés* of 1320. In 1149/50, Josselin, bishop of Chartres, confirmed the division of any income from the church at Montchauvet between his uncle, bishop Geoffroy of Chartres, and the monks of Saint-Germain-des-Prés.

In **Bouafle**, the abbey in Jumièges established a priory and a chapel dedicated to Saint Martin on land donated by Albert of Gallardon in the late 10th century. The priory soon attracted further settlement. By the 11th century, the chapel of Saint-Martin had become the parish church; from then on, Bouafle had two parishes – Saint-Martin and Saint-Rémi. Whereas Saint-Martin church is attested through the *Pouillés* by 1250, the priory only appears in documents in 1320. However, this does not necessarily mean that the priory did not exist before: the *Pouillés* of 1250, in general, almost only recorded churches and parish churches. By 1600, Saint-Martin was still known as a *prieuré-cure*. This resembles the case in **Les Bréviaires**: Saint-Sulpice appears in the *Pouillés* of 1250, the local priory only in 1320. After the monks of the abbey in Clairefontaine had received some land from King Louis VII in 1177, they presented the *prieur-cure* (nominated by the bishop of Chartres) of the already existing parish church of Saint-Sulpice until the Revolution.

In **Châteaufort**, priory and church show up in the first *Pouillés* of 1205. The *prieuré-cure* Saint-Christophe, serviced by a priest-monk from the local priory of Saint-

⁶⁶ Treffort (2006, 183) has noted that archaeology is yet to identify the modest dwellings of priest-monks and their companions who administered a simple *prieuré-cure*.

Christophe (founded in 1068), served as parish church for the inhabitants of Châteaufort itself; a second parish church Sainte-Trinité-sous-Châteaufort, oversaw the inhabitants of the hamlet La Trinité outside of the town walls. The parishes were merged in 1786.

In **Marly-le-Roi**, Hervé of Montmorency – from one of the oldest and most distinguished families in France – built a stone castle on a steep hill in 1087. The castle overlooked Marly-le-Bourg and became known as the separate settlement Marly-le-Châtel. Since the Montmorency were already lords of Marly before that date (Bouchard le Barbu, died 1020), it is likely that the castle replaced an older timber castle. Both settlements formed separate parishes during the 12th/early 13th century; they were connected by paths. The church of Notre-Dame-et-la-Sainte-Trinité in Marly-le-Bourg is attested since at least the 11th century; by then, it was still a private church serviced by two canons who apparently lived in a cloister built around the church. In 1087, after the two canons had died, Hervé of Montmorency donated the church to the abbey of Coulombs. By 1150, according to Lebeuf (1757, 186), the monks of the abbey already ‘lived regularly in the church’. Since the priory of Notre-Dame is only mentioned in the *Pouillés* of the late 13th century, Notre-Dame-et-la-Sainte-Trinité must have become a *prieuré-cure* by c. 1100. The church of Saint-Vigor at Marly-le-Châtel is mentioned in the *Pouillés* of 1205 (together with Notre-Dame-et-la-Sainte-Trinité); it was built on land donated to the abbey of Coulombs by Hervé of Montmorency in 1087. This likely replaced an earlier castle chapel.

Only the church of Saint-Nicolas in **Rennemoulin** has been excavated (2016). Remains of the first church of 1202 were found, although Carolingian-period small finds suggest an even earlier church. Saint-Nicolas had at least two naves, but the presence of a third nave is strongly suspected. One nave might have been reserved for the priory of Saint-Nicolas. We know of several cases where churches were internally divided with one part dedicated as priory church and another one serving as parish church. In **Neauphle-le-Vieux**, the church of Saint-Pierre-Saint-Nicolas was divided into the abbey church Saint-Pierre (choir and transept) and the parish church Saint-Nicolas (nave); the prior of the abbey acted as parish priest. In **Bonnelles**, the parish church Saint-Gervais-Saint-Protas (9th c.) also served as priory chapel of the priory Saint-Symphorien (11th c.). Since parishioners were not necessarily welcome in the monastic church, it is possible that there would have been a visible barrier during the Middle Ages which might have left some material traces (*see* also Section 7.3.1).

5.3 The ecclesiastical landscape in the Yvelines by AD 1000

This section will confront settlement data with church foundations. In Chapter 4 we have established several categories of settlement (dis)continuity (Table 4.7). Of relevance for this section are the six early medieval categories I.1, I.2.a, II.1.a-b, II.2.a, and II.3.a.

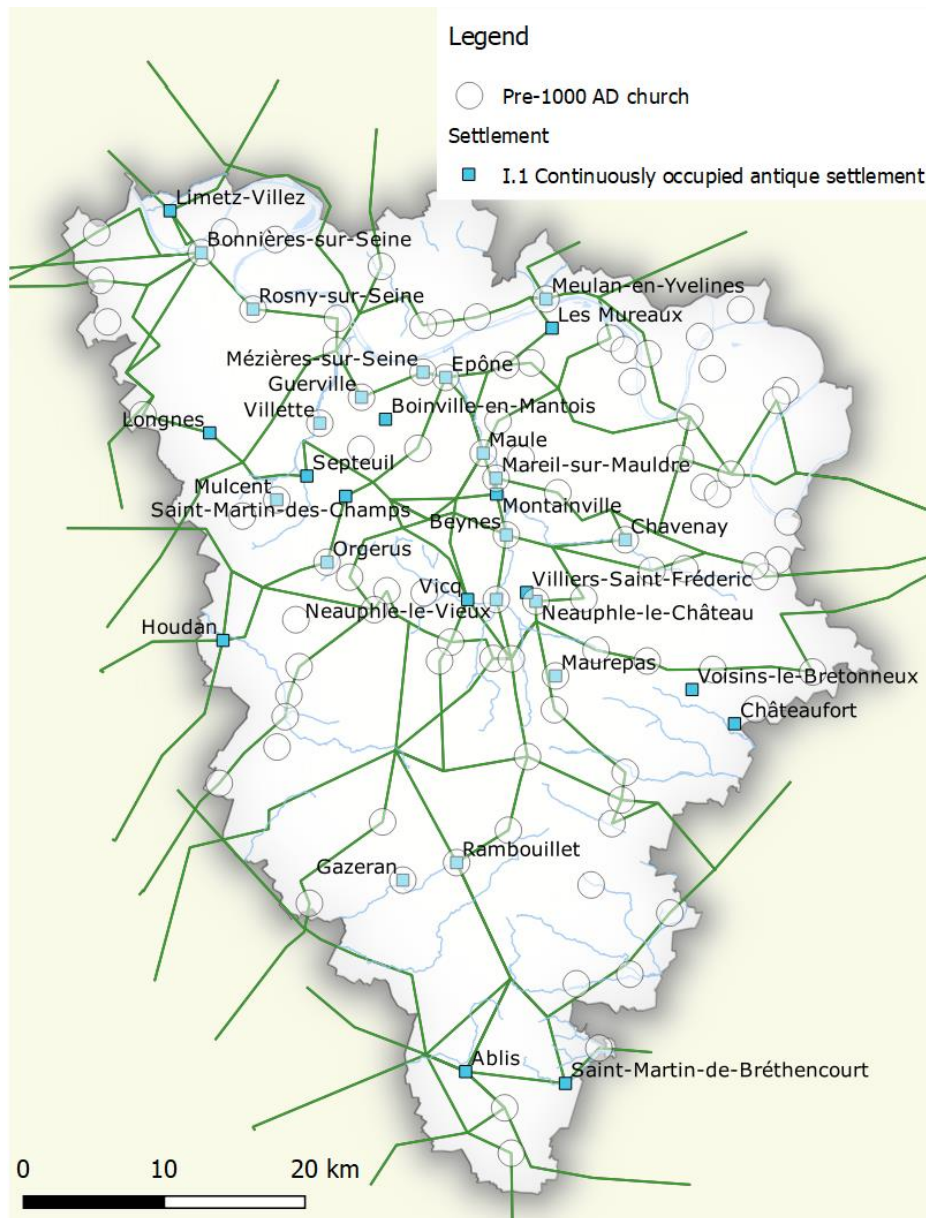


Figure 5.31: Continuously occupied antique settlements (I.1) and pre-1000 AD churches in the Yvelines (Map by Author)

The following five maps indicate early medieval settlement evidence in the Yvelines per category; each map is overlaid with the pre-1000 AD churches that we have identified so far (Table 5.15, Figures 5.31-35). By comparing settlement with church

data we can identify various ‘blank spots’ on the maps where early medieval settlements are not accompanied by a church.

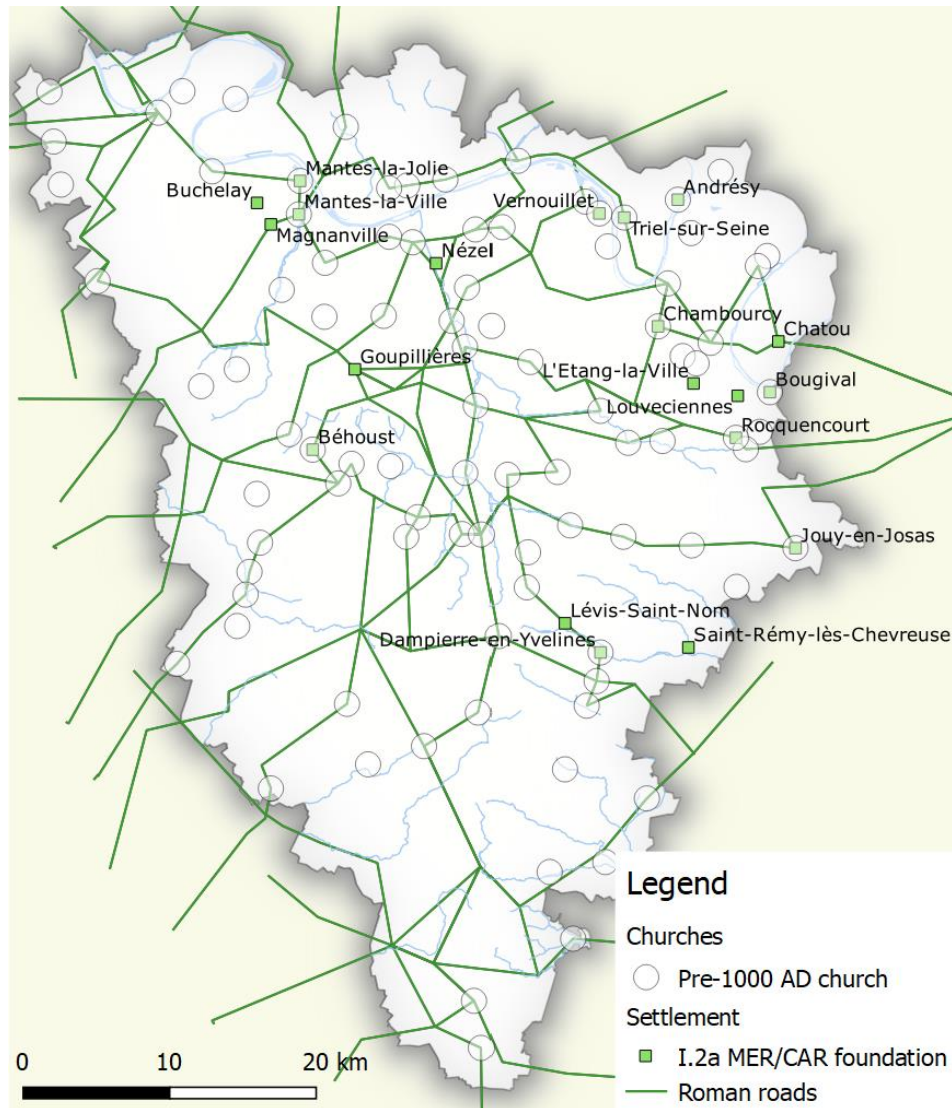


Figure 5.32: Early medieval foundations (I.2.a) and pre-1000 AD churches in the Yvelines (Map by Author)

Some of the ‘blank spots’ can be filled with a small number of additional early churches: the antique secondary agglomeration **Les Mureaux** (I.1) redeveloped when a new harbour was built during the 9th century. During the 12th century, the church of Saint-Pierre-et-Saint-Paul was donated by countess Agnès of Montfort; it is likely that this church is a 9th/10th-century proprietary church.

The church of Notre-Dame-et-la-Sainte-Trinité at **Marly-le-Roi** (II.1.a) replaced a ‘very ancient’ ruined church in 1084 – apparently a Merovingian oratory. The church of Saint-Nom at **Saint-Nom-la-Bretèche** (II.2.a) also first started out as a – probably –

private oratory before it was taken over by the abbey of Marmoutier; the presence of the abbey in Saint-Nom-la-Bretèche is attested by 1003.

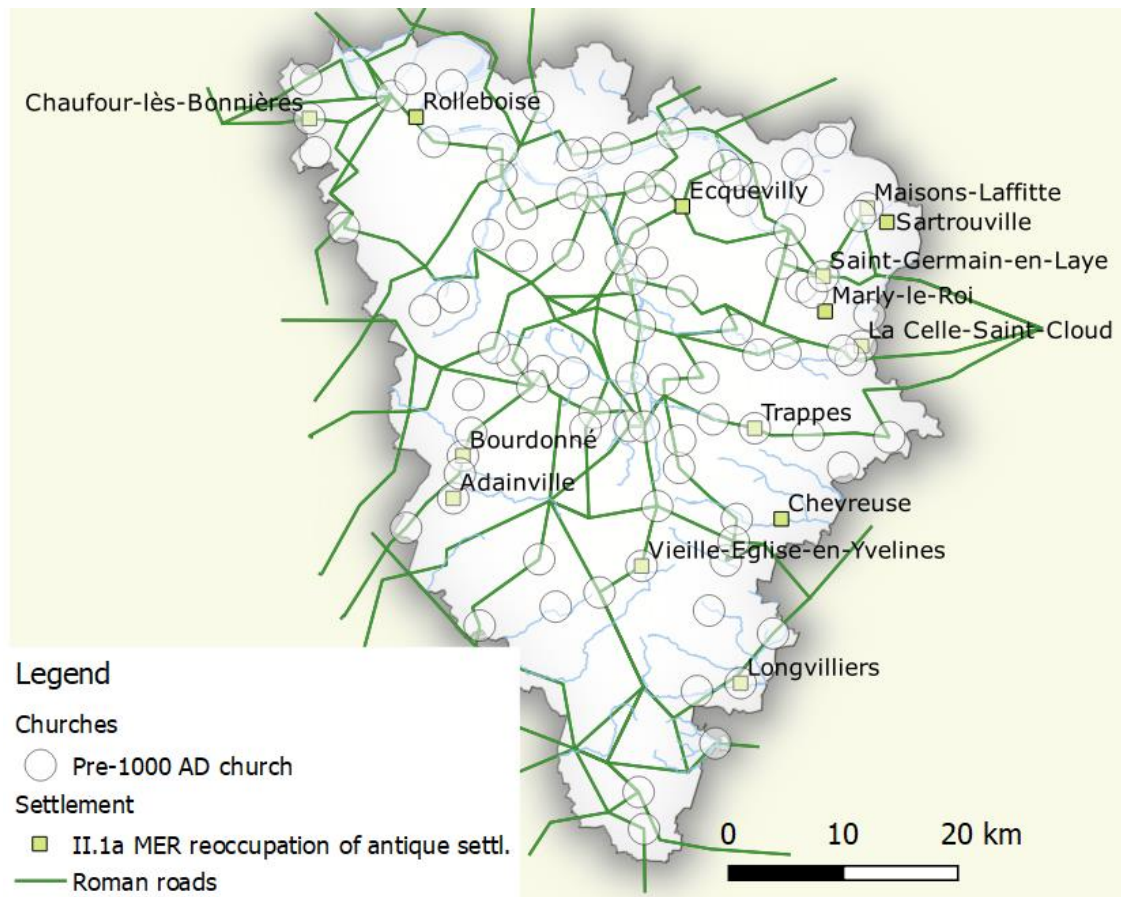


Figure 5.33: Merovingian reoccupation of antique settlements (II.1.a) and pre-1000 AD churches in the Yvelines (Map by Author)

Merovingian funerary sites in the vicinity of churches provide further clues for early foundation dates: the church of Saint-Martin at **Louveciennes** (I.2.a) was commissioned by abbot Suger (1081-1151) of Saint-Denis, but could have replaced an earlier church; some Merovingian plaster sarcophagi were discovered beneath the bell tower. 37 graves dating from the 5th-11th century were found next to the church of Saint-Pierre-Saint-Paul at **Ablis**; this strongly suggests an earlier cult building at this site. Some Merovingian graves might also have been discovered close to the church of Saint-Martin at **Sartrouville** (II.1.a). The same holds true for **Ecquevilly** (II.1.a), where early medieval burials were detected in a recent evaluation of the church of Saint-Martin. And finally, the case can be made for **Vaux-sur-Seine** (II.2.a) which has a 7th-century necropolis close to the church of Saint-Pierre-ès-Liens; as discussed in Section 5.1.4, the hagionym also suggests an early foundation.

The Merovingian necropolis of **Chatou** (I.2.a) is not attached to a church, but the village had an important Merovingian *villa* or even a *palatium publicum*; an early place of worship seems therefore rather likely.

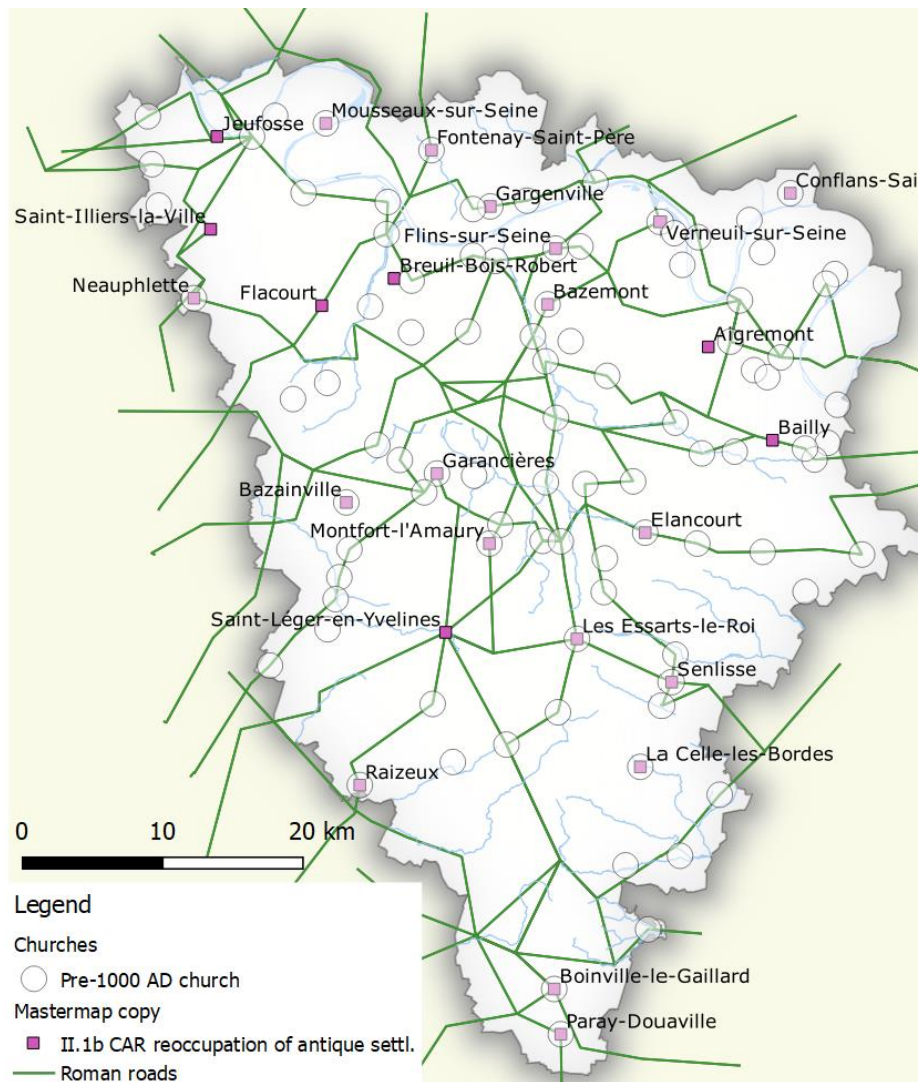


Figure 5.34: Carolingian reoccupation of antique settlements (II.1.b) and pre-1000 AD churches in the Yvelines (Map by Author)

Not all of the ‘blank spots’, however, need to be filled with churches; instead, the early medieval inhabitants might also have had access to contemporary churches close by. The case is rather clear with regard to Buchelay and Magnanville which only late developed into independent parishes: **Buchelay** was a hamlet of **Rosny-sur-Seine** (3.5 km away) until 1487 when the inhabitants asked the abbot of Saint-Wandrille for his permission to build a chapel and to erect Buchelay as an independent parish; Rosny-sur-Seine had a chapel/church (Saint-Lubin) since the early 6th century. **Magnanville** is located at semi-distance between Soindres and Mantes-la-Ville (radius of 2 km); it only

became a parish in 1638 when the parishes of Soindres and Mantes-la-Ville were broken up; the church of Saint-Etienne at Mantes-la-Ville is attested by 974.

Guitrancourt (II.3.a) had an important Merovingian necropolis with 78 graves, but no early church. 2-2.5 km away are Gargenville and Issou which are both attested since 690 (Papyrus of Arthies); both places also had churches by 980.

Not far away is **Sailly** (II.2.a) which had a small Merovingian necropolis; Merovingian necropoleis have also been found in nearby **Montalet-le-Bois** and **Drocourt** (radius of 2-3 km). The closest church would have been Saint-Denis at **Fontenay-Saint-Père** (at 3.5 km); it is attested by 978. Interestingly, both Sailly and Fontenay-Saint-Père belonged to the abbey of Saint-Denis in 832.

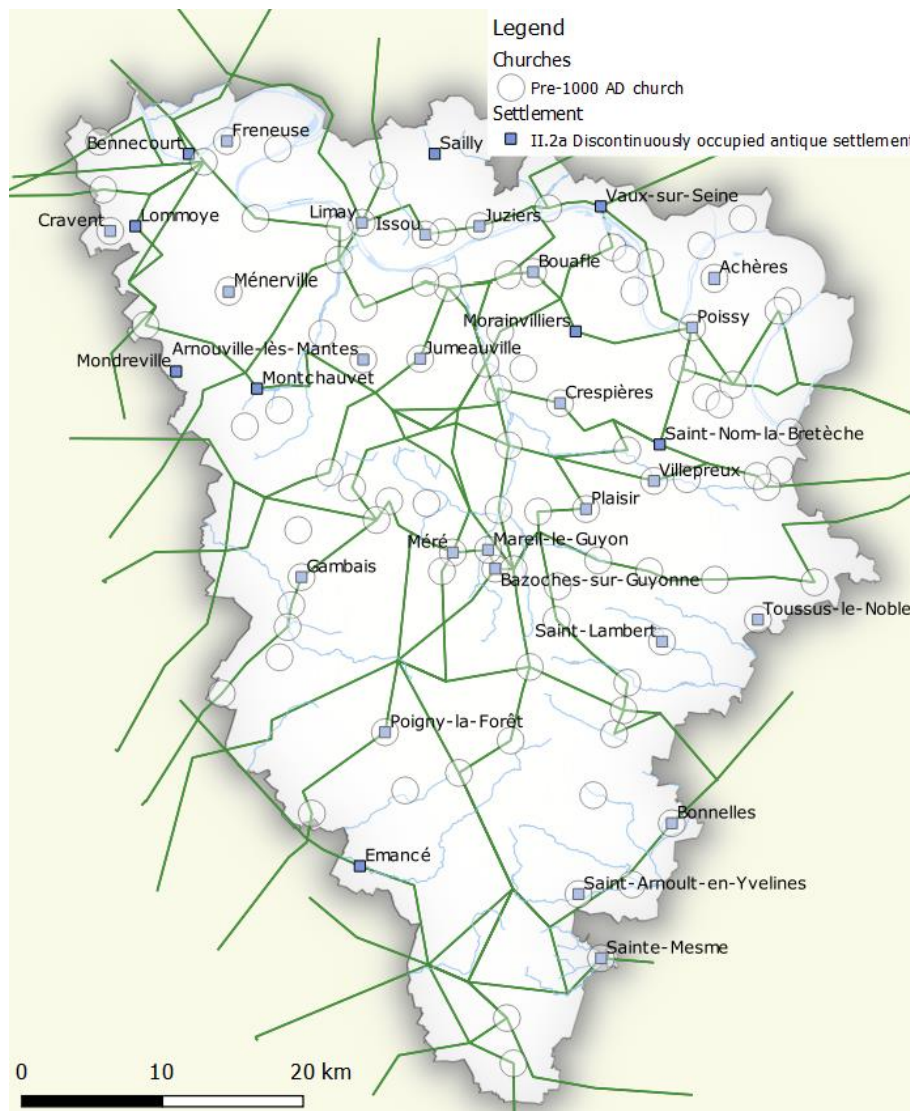


Figure 5.35: Discontinuously occupied antique settlements (II.2.a) and pre-1000 AD churches in the Yvelines (Map by Author)

The abbey of Saint-Germain-des-Prés had – archaeologically attested – *mansi* in **Bailly**; a 9th-century chapel is recorded in Chèvreloup (**Rocquencourt**) at a distance of about 2 km. *Mansi* were also present in **Boinville-en-Mantois** (I.1) and in neighbouring **Arnouville-lès-Mantes**; Arnouville (3 km away) had a church (Saint-Aignan) by 974. Even closer by (2 km) was the chapel of Saint-Germain-de-Sequeval in **Guerville** which is also mentioned in the Polyptych.

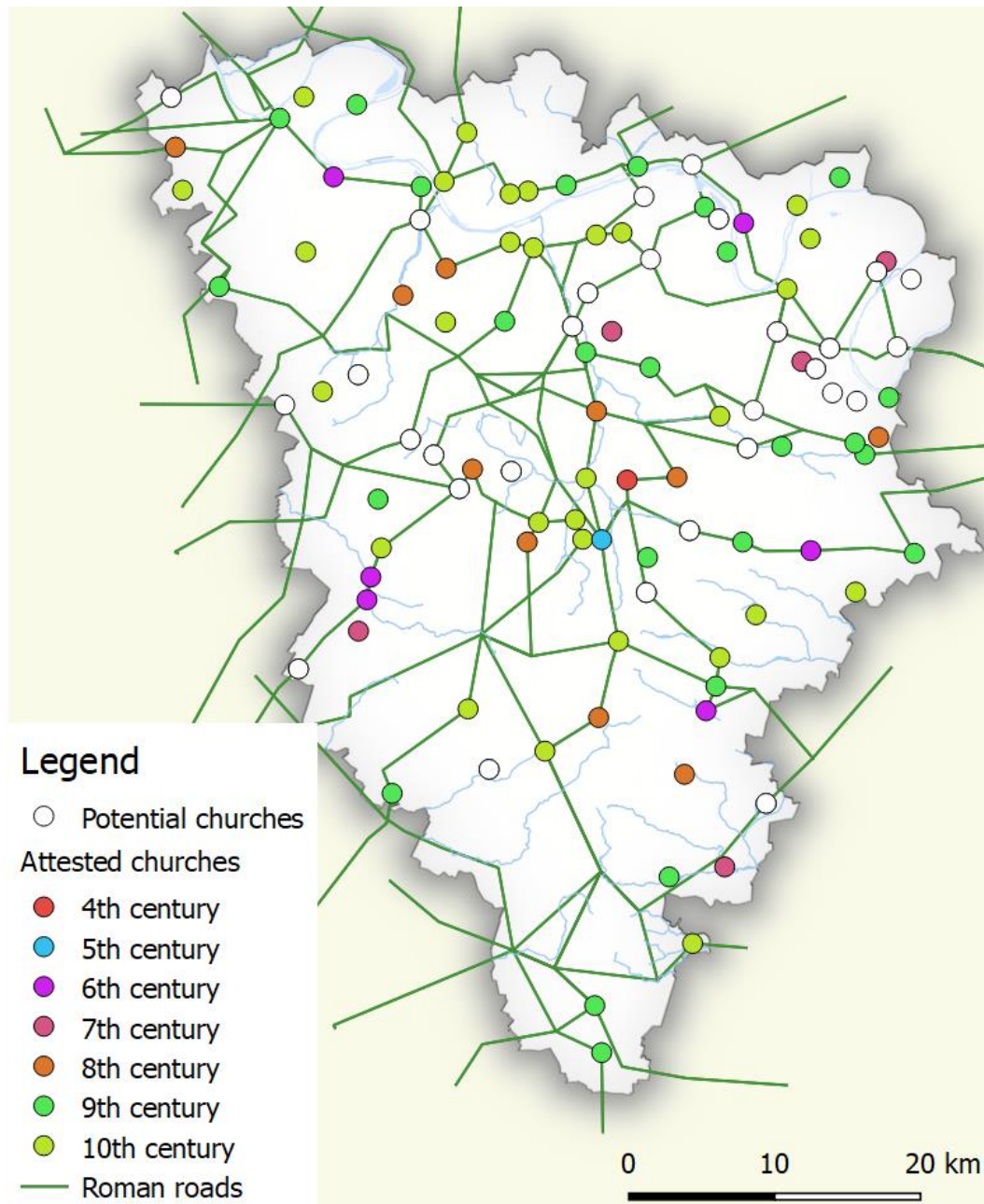


Figure 5.36: The ecclesiastical landscape in the Yvelines by AD 1000, including potential churches (Map by Author)

By taking all the potential churches identified in Sections 5.1.4 and 5.3 into consideration, we can now propose a corrected map of pre-1000 AD churches in the

Yvelines (Figure 5.36, Table 5.16). As can be seen, the vast majority of churches is still concentrated in the northern half of the department.

5.4 Discussion

In this chapter, I have traced the earliest public and private churches and chapels as well as the earliest monastic institutions in the Yvelines. In total, 279 churches and 151 chapels were identified in the Yvelines, as well as 165 monastic institutions, including 22 abbeys. Some of these abbeys were transformed into priories later on or vice versa. Rural baptisteries are not attested for the Yvelines, although several must have existed; some early *memoriae* or oratories are known, such as Saint-Arnoult-en-Yvelines or Rosny-sur-Seine.

Many of the earliest churches and chapels are wrapped in local legend, but there is sufficient proof for at least several of them, although additional archaeological data for many of the 20 earliest churches and chapels would be beneficial. For 8th/9th-century churches, the Polyptych of Irminon forms a document of primary importance which allows us to identify a large number of early churches and chapels. In general, it is rather difficult to establish reliable foundation dates: the first time that churches are documented may show their existence at a certain date but not necessarily their foundation date. Church dedications can serve as a dating tool to a certain degree, but need to be used with a certain caution. The hagnonyms identified by Zadora-Rio (2008d) allow the identification of another 14 potentially early churches in the Yvelines.

As far as we know, the majority of early churches in the Yvelines were public foundations by bishops, saints or kings. By the late 7th century, however, lay ownership of rural churches had become predominant and remained so until it was once again restricted during the 11th century. I have indeed identified 56 of these proprietary churches together with their last known owner. Unfortunately, we are ignorant of almost all of their foundation dates, meaning that we cannot say when private churches actually developed in the Yvelines – arguably from the 7th century.

Additional private chapels were constructed within castles. The first castles with a non-exclusively military function appeared during the 9th century in the Yvelines but the first attested private castle chapels only date back to the 11th century. Since the vast majority of castles had a private chapel or at least an oratory, we can assume that most early local

castles also contained a small chapel, even if it was integrated into the castle fortifications. Although castles presented poles of attraction which sometimes led to a shift of settlement, they still would have required a nearby parish church since religious services were strictly limited. Sometimes castle chapels also developed into parish churches.

13 monasteries and abbeys were built between the 6th-8th centuries and 16 in the 9th/10th century. Whereas the earliest churches in the Yvelines are practically all constructed beside a Roman road, this changed from the 7th century. With monasteries and abbeys this scenario is reversed: Roman roads apparently became more important later on; access to a functioning road system would have largely facilitated commerce and trade. Whereas a good number of early rural churches have been excavated over the last decade in the Yvelines, not a single *early* monastery or abbey has yet been explored by archaeologists. Accordingly, out of necessity, most of our information still comes from historical documents and inferences.

Early cult places can be predominantly found in the northern Yvelines, with many, but not all, clustering around the Seine; only a small number lie further south. The situation is similar for monastic institutions: the majority occur in the northern – and eastern – part, but the Seine only became a pole of attraction from the 8th century. In general, monasteries seem to have penetrated further into the territory than the earliest churches which is not surprising since some monasteries and abbeys were most likely built on land cleared by the monks themselves.

The earliest founding abbeys were – as far as we know – all Benedictine; by the 11th century they were slowly being supplanted by Augustinian and other abbeys. A substantial majority of monastic institutions in the Yvelines were priories. Some of them encouraged villages to grow up. In general, the earliest monasteries especially seem to have had a decisive influence on settlement development; this seems less apparent with 9th/10th-century monasteries, however. By the 9th century, settlement was mostly influenced by the creation of the great monastic estates and not necessarily by a local priory.

The so-called *prieurés-cures* make an interesting case study since so little is known about them. They are noted frequently in scholarly articles but are rarely defined and hardly ever investigated. In theory, the development of *prieurés-cures* is closely linked

to the restitution of proprietary churches. In reality, they developed in a variety of situations. There were at least 15 *prieurés-cures* in the Yvelines, but additional candidates are possible. Interestingly, only three of these *prieurés-cures* were attested proprietary churches; this runs counter to the idea that *prieurés-cures* developed whenever a monastery received a parish church from a lay patron in a donation. Instead, *prieurés-cures* also came into existence when priory chapels developed into parish churches or when abbeys built new parish churches. The construction of a new priory on newly donated territory might also lead to the presentation of a *prieur-cure* for an already existing parish church. More research is required on this subject.

Finally, the confrontation of settlement data with church foundations has allowed the identification of an additional 9 potential pre-1000 AD churches in the Yvelines.

**PART IV – A DEVELOPED CHURCH:
THE YVELINES IN THE MIDDLE AGES**

CHAPTER 6 – MEDIEVAL RELIGIOUS PRESENCE

This chapter questions the medieval religious presence in the Yvelines in terms of structures, parishes and burials. Section 6.1 focuses on leprosaria; first exploring the evolution of such institutions and then considering examples of these and of Hôtels-Dieu in the Yvelines. Section 6.2 examines parish growth and parish networks. It first looks at the development of the parish as such, before presenting the parish landscape in the Yvelines in c. AD 1000. Next, it considers in turn several markers of parishes: tithes, cemeteries, and parish networks. Section 6.3 offers a discussion of the development of Christian cemeteries and Christian funerary rites.

Note that, as with Chapter 5, all local examples have been taken from the Gazetteer where more detailed references for each place are available.

6.1 Leprosaria

Leprosaria (*leproseries, maladreries*) were specialized houses which cared for lepers. Relatively little remains of the medieval leprosaria in France and little is known of their internal organization. Archaeology and physical anthropology can provide us with some indicators, although only a few leprosaria have so far been excavated in depth. During the last 40 years, excavations have taken place in Angers, Bayeux, Chartres, Château-Thierry, Gisors, Lyon, Putot-en-Bessin, Reims, Sotteville-sur-Mer and in Tours; sites excavated include complete leprosaria, but also individual chapels or cemeteries (Tabuteau 2007, 47f; Tabuteau 2011, 7).

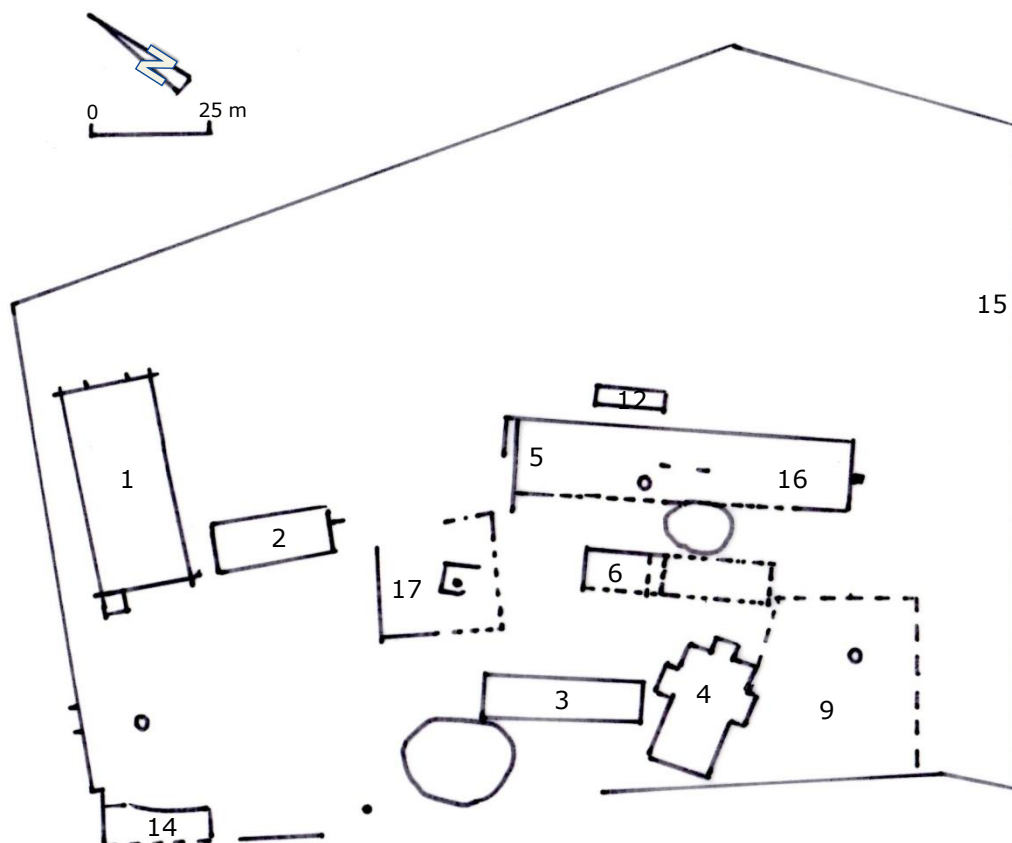
6.1.1 Archaeological excavations of leprosaria

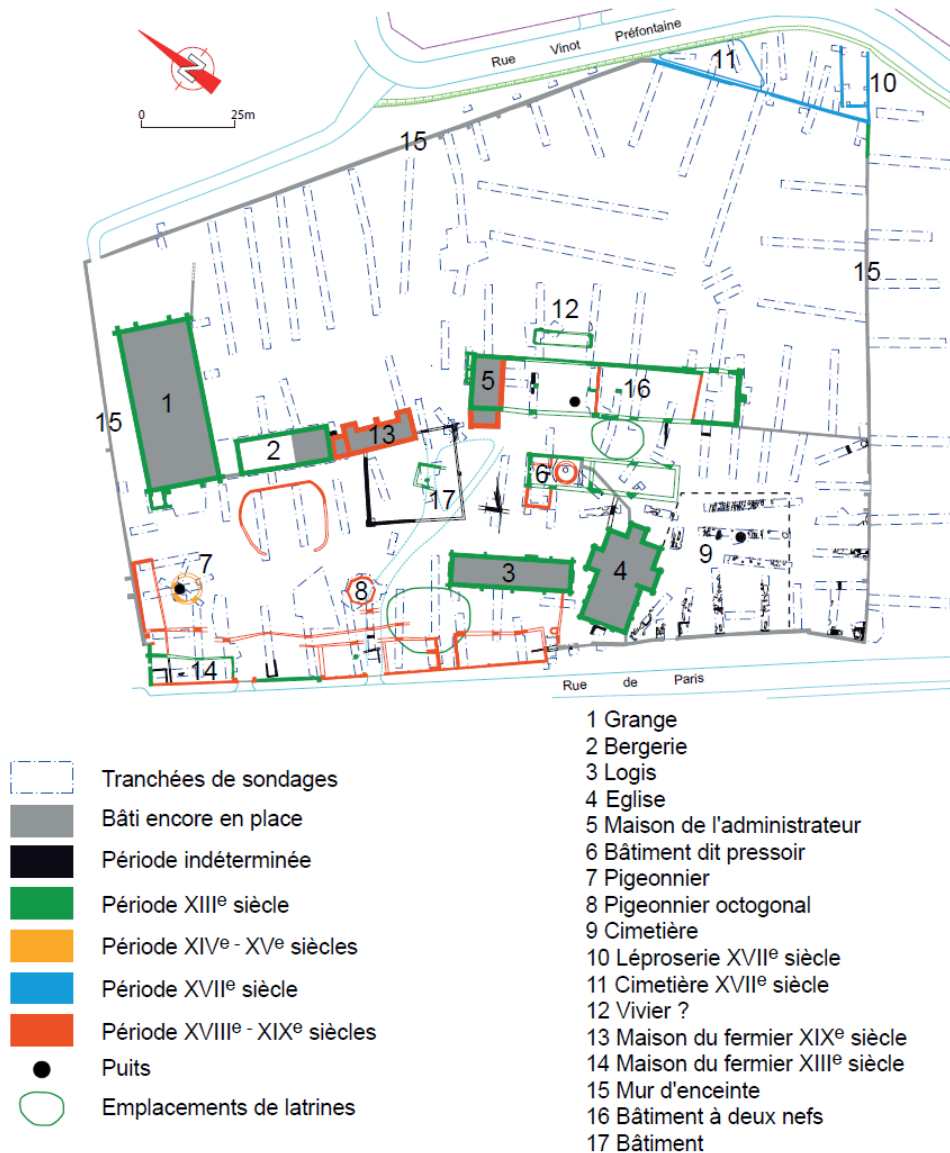
The exceptionally well-preserved leprosarium of Saint-Lazare in **Beauvais**⁶⁷ (Oise) gives us an idea of what these institutions looked like: Saint-Lazare was founded around AD 1100 some 2 km outside of Beauvais next to the Beauvais-Paris road. Several of its

⁶⁷ <https://maladrerie.fr/>, accessed 26 May 2018. See also Base Mérimée, http://www2.culture.gouv.fr/public/mistral/merimee_fr?ACTION=CHERCHER&FIELD_1=REF&VAL_UE_1=PA00114515, accessed 26 May 2018.

buildings still stand; these have been entirely restored, including a house dating to 1270/1271 which served as a home to the religious community responsible for the leprosarium, a large barn with three naves dating from 1219/1220 and a 12th-century chapel.

The complex originally measured three hectares and was entirely enclosed (Figure 6.1). Three separate entities can be distinguished: the farm (with barn, sheepfold, cowshed, stable, and two dovecotes); the enclosure of the lepers; and the enclosure of the non-lepers: A chapel linked the sectors of the sick and the healthy. The 'sector of the healthy' included a two-storey residential building for the mixed religious community (34 x 9 m), the so-called 'house of the administrator' with two naves which probably also contained the kitchen (73 x 15 m) (late 12th c.), and an additional structure of uncertain function. The 'sector of the lepers' included housing built directly against the enclosure in the south-western corner, a separate well (since lepers were not supposed to share anything with non-lepers), latrines, and a rubbish-dump.





Legend: 1 barn, 2 sheepfolds, 3 dwelling, 4 church, 5 administrator's house, 6 building, the 'press', 7 dovecot, 8 octagonal dovecot 9 cemetery, 10 17th-c. leprosarium, 11 17th-c. cemetery, 12 fish tank?, 13 19th-c. farmer's house 14 13th-c. farmer's house, 15 enclosure wall, 16 building with two naves, 17 building of undetermined date; small circles: wells; larger, irregular circles: latrine locations

Figure 6.1: Above: plan of the archaeological excavation of Saint-Lazare at Beauvais with 13th-century structures (Figure by Author, after original plan by J.-M. Fémolant), below: plan with all structures (13th-19th c.) (Plan by J.-M. Fémolant - *Ville de Beauvais-Service archéologie*)

Saint-Lazare had a considerable income from a vineyard located to the east and from other surrounding agricultural land. Despite the size of this complex, the number of lepers was limited: In 1544, the King ordered that no more than 13 lepers from Beauvais should live here in addition to the religious community. In fact, leproseries were often controlled by local towns which tried to limit access to these houses to their own inhabitants. These guidelines clearly were not respected, since, by 1560, already 19

lepers were living here; only seven of these originated from Beauvais (Bériac 1988, 178f; Fémolant 2010; 2012).

Some additional details can be gleaned from a large-scale excavation of the leprosarium of Saint-Thomas at **Aizier** (Eure) between 1998 and 2010 (Truc & Niel NY). The site lay a few 100 m away from the village of Aizier next to the forest of Brotonne. It was probably founded during the 13th/14th century; by the 16th century it had become a priory dependent on the abbey of Fécamp. Today, only parts of the late 12th-century chapel of Saint-Thomas still stand; originally, the site would have been entirely enclosed (Figures 6.2-6.3).



Figure 6.2: Detailed plan of the main excavated areas of the leprosarium of Saint-Thomas at Aizier (*Chapelle Saint-Thomas/2015*) (Topography: T. Guérin, plan by T. Guérin, M.-C. Truc, C. Niel - UMR6273 CRAHAM - Groupe Archéologique du Val de Seine)

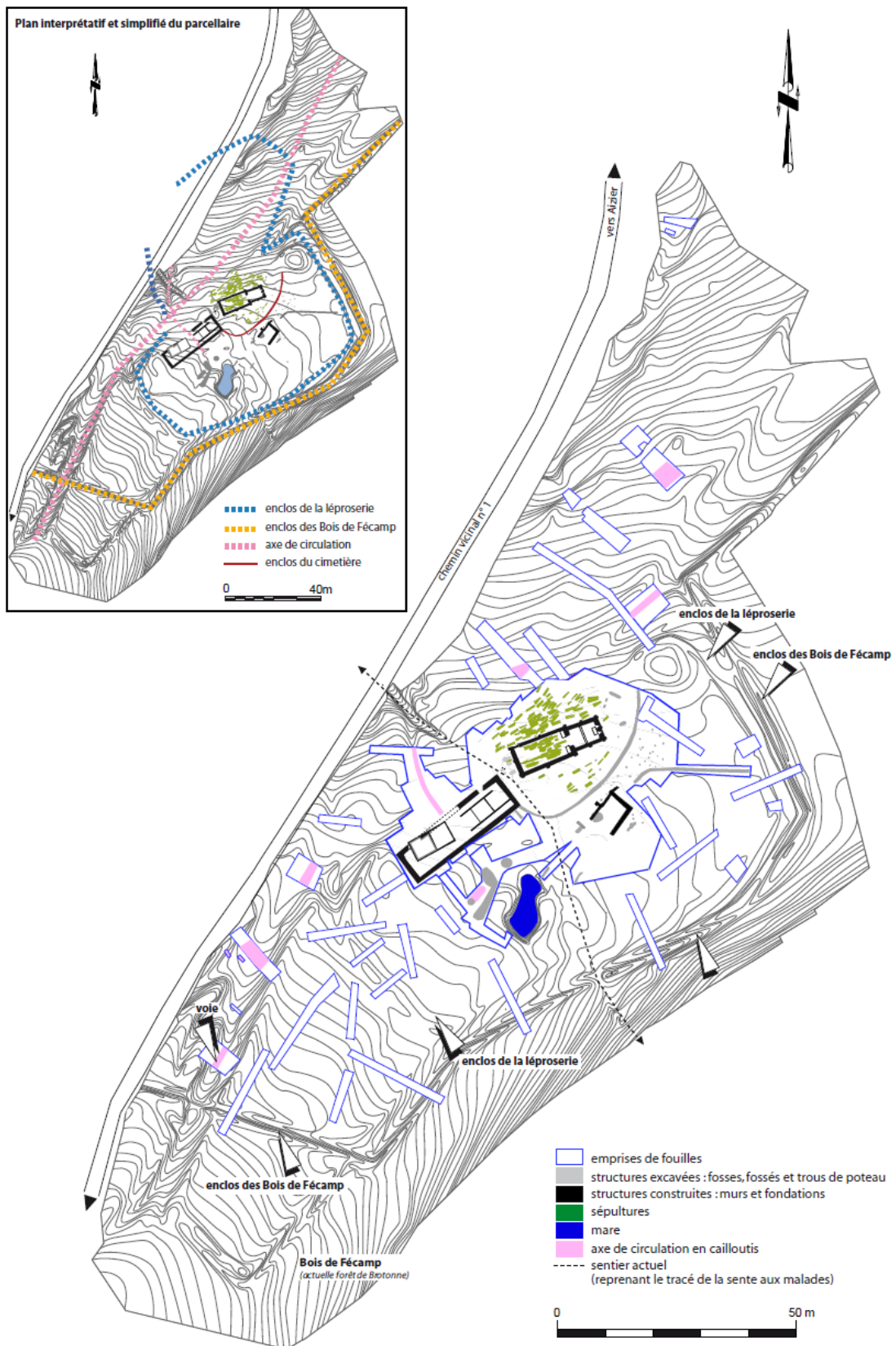


Figure 6.3: General plan of the leprosarium of Saint-Thomas at Aizier (*Chapelle Saint-Thomas/2015*)
(Topography: T. Guérin, plan by T. Guérin, M.-C. Truc, C. Niel - UMR6273 CRAHAM - Groupe Archéologique du Val de Seine)

A large building with probably two floors set immediately south-west of the chapel must have served as accommodation; during the 15th century, it was replaced by two smaller buildings that seem to have offered individual accommodation. They were abandoned during the 16th century which is also the period when the leprosarium ceased to exist. More than 220 graves containing adults of both sexes as well as 25 children⁶⁸ have been discovered on the site; most were located within a cemetery to the north of the chapel, but some 30 lay within the chapel or to its south. In all three funerary areas, lepers as well as non-lepers were found; the greatest density of graves was immediately to the north of the chapel – *ad sanctos*; here, up to six levels of graves were discovered in several places. Noticeably, most of the graves *ad sanctos* contained some of the youngest deceased with several buried *sub stillicidio* – beneath the eaves. Among the 16 individuals buried within the chapel, four were women; in addition, eight children were buried here.

6.1.2 The evolution of leprosaria

Walter de Keyzer distinguishes between two types of leprosaria: improvised (*léproseries foraines*) and organized (Tabuteau 1999, 569). Both types of leprosaria required access to agricultural land to provide food and income. However, similarities end here, since leprosaria of the first type could not receive donations. It also seems that most leper houses of this type consisted of individual small houses – for each new patient a new house/hut would be built⁶⁹ – whereas organized leprosaria had one or two large buildings divided up into individual rooms or ‘apartments’. Most leprosaria of the first type were rural; after 1400, they also received patients who were not admitted to the organized leprosaria since these were – at least in theory – only open to local lepers.

The main study of medieval leprosaria is by the historian Touati (1996), who, fortunately for us, concentrated on the province of Sens which also comprises the majority of the Yvelines. Within Sens, Touati (1996, 67) identified a full 395 leprosaria in total; of these, 67% or 265 leprosaria seem to have been constructed before 1250. For

⁶⁸ 192 graves have been excavated so far; they contained 167 adults and 25 children. Among those whose age could be determined, 37 adults were younger than 20, 45 were aged between 20-40 years; a dozen adults were 73 years old or thereabouts.

⁶⁹ The leprosarium of Saint-Nicolas-d’Evreux at Gratigny, for example, is identified by these individual houses/huts in documents between the 13th and early 15th centuries. Nothing is known, however, of the external appearance of these houses (Tabuteau, with Epaud 2011, 47f).

the Yvelines, approximately 43 out of 61 leprosaria⁷⁰ (70.5%) were constructed before that date (Table 6.1).

In Europe, the earliest dedicated institutions for lepers appeared as early as the 5th century; according to Park (1992, 71f), they have to be regarded as charitable and not as medical or even therapeutic units: they offered food and shelter, but little else. In addition, their foundation was not in reaction to an epidemic: when leprosy peaked, very few new institutions were founded; most were created instead well *after* this peak during the 9th/10th centuries – and by then their number far surpassed actual needs (Touati 1996, 80-82). Indeed, Touati (1996, 80) has calculated that no more than 0.5 to 0.8% of the total population in the province of Sens were ever touched by leprosy once leprosaria multiplied. In France, the majority of leprosaria developed by the late 11th century; most grew until the 13th century, and only became redundant by the 17th century (ibid., 26, 39f.). This pattern is also observed in the Yvelines: 22.9% of leprosaria developed during the 12th century, and 59% during the 13th; foundations before and after these dates remain anecdotal (Table 6.1).⁷¹

The reasons for this astonishing divergence are manifold: during the 9th/10th centuries, economic survival and security concerns predominated; there was little place for charity. In the Yvelines, only the leprosarium of La Prêtrière in **Emancé** was allegedly founded by Charlemagne around the year 800; La Piffaudière in Epernon (Eure-et-Loir) adjacent to the Yvelines and servicing **Raizeux** was established in 989 (Table 6.3). But conditions changed especially during the 11th and 12th centuries, and thus resulted in an ever increasing number of donations to different institutions as well as in foundations of churches and chapels (Mazel 2010, 109, 114). Several factors contributed to this development: population levels all over Europe began to rise, helped by a warmer, dry climate and the general absence of plague or famine; this rise was accompanied by the cultivation of new land, the intensification of agricultural exploitation, and technological innovation (Mazel 2010, 196, 207). The agricultural surplus and the

⁷⁰ This number also includes the 12 leprosaria attested by the 13th c.: 9 out of these 12 were already in existence by that time, 3 were founded during the 13th c.

⁷¹ Many leprosaria are only accounted through the so-called *Rôle des aumônes royales* (Royal alms account) which has only survived in a 14th-century version. Touati (1996, 65f.) argues, however, that leprosaria mentioned in this account most probably were founded before 1300. The Royal Almonry oversaw charity organizations and was most likely established under King Philip-Augustus (1179-1223). The 14th-century Royal Alms account is based on a much earlier version compiled under Philip-Augustus in 1193/1194 and fixed under King Louis IX (1226-1270) in 1260 (Bautier 1977, 41-47; De La Selle, 1995, 35). If we follow this argument, the 10 Yvelines institutions which are mentioned in the account can be reckoned as 13th-century establishments, as reflected in Table 6.1.

influx of new inhabitants from surrounding areas allowed an urban revolution which in turn also triggered the evolution and fixation of parishes (Mazel 2010, 388-396, 418) (Section 6.2).

Starting from the late 11th, continuing during the 12th and especially during the 13th century, and helped along by the distinction between voluntary (regular clergy) and involuntary poverty and the idea that the poor were entitled to receive material support from the Church and the wealthy (Brenner 2010b, 7f), we can observe a “revolution of charity” (Mollat 1986, 135). The rich and powerful donated – and were expected to donate – on a regular basis in order to obtain the absolution of sins in the hope of eternal life. Monks served as intermediates in this system of charity: as the voluntary poor, they redistributed donations from local landlords to the involuntary poor and needy on an almost daily basis. In exchange, they offered prayers, masses and access to confraternities. Many donations were confirmed by successive generations which allowed the maintenance of a strong link between local landowners, aristocrats and monastic communities (Mazel 2010, 117-121).

This system of charity led to the multiplication and restoration or even reconstruction of churches and chapels as well as the foundation of new leprosaria and hospitals (Touati 1996, 83f). Augustinian Canons Regular were especially involved in providing support for the poor and needy (Brenner 2010b, 9), but from the mid-12th century, orders such as the Hospitallers, Templars and Grandmontines took over from the first generation of monks and canons to dispense charity (Touati 1996, 84). In the Yvelines, the Knights Templar ran the leprosaria in **Bailly**, **Chevreuse**, and **Richebourg** until 1312, and the Knights Hospitaller those at **Les Mureaux** and **Saint-Lambert-des-Bois**.

Leprosaria were popular targets of individual charity, since charity was indispensable for individual salvation (1 Corinthians xiii.13; John iv.21; Matthew xxv.31-46); with the doctrine of purgatory pronounced at the Second Council of Lyon in 1274, prayers by the living for the dead also became increasingly important (Brenner 2015, 6f). Charity towards lepers was considered particularly deserving. The kissing of lepers can often be found in medieval hagiography, and lepers were sometimes considered as the embodiment of Christ (Brenner 2010b, 399). In addition, prayers by lepers were thought to be especially efficient since lepers were “perceived as being tested by God, [and] ... understood to be spiritually superior to the rest of laity” (ibid, 393).

Early leprosaria were *religious* – often monastic – creations within episcopal cities: canon 23 of the Third Lateran Council of 1179 explicitly stated that leprosaria out of considerations of Christian piety should have a church, a cemetery, and a priest.⁷² Access to a priest in a leprosarium was not a privilege but a right (Brenner 2010b, 392f). Subsequent leprosaria were more often founded by laymen and local lords and developed in the immediate vicinity of towns and along the principal access roads (Touati 1996, 64, 67f, 71). Since leprosaria were charitable institutions, they had to finance themselves – mostly through the production and sale of agricultural products; some also had the right to organize fairs (e.g. 30 leprosaria within the province of Sens). All of this required a location on good agricultural land with access to water and proximity to markets (Bériac 1988, 176f; Touati 1996, 41, 52-54).

Figure 6.4 shows that the majority of leprosaria in the Yvelines were located on major roads. The distribution of leprosaria across the region is fairly even, despite the presence of the large Yvelines forest in the southern part of the province.

Leper houses were not limited to the major agglomerations; they also were accessible for the rural population. In the province of Sens, there was one leprosarium for 9-10 parishes on average; according to a register of visits to 48 leprosaria in the diocese of Paris from 1351, the leprosarium of Sainte-Madeleine in Charlevanne (**Bougival**), one of the richest within the diocese, even served 15 surrounding parishes. Most leprosaria were established in the more densely populated parishes which had more than 8-12 parishioners per square kilometer. In the diocese of Chartres, for instance, 60% of all leprosaria developed in parishes with more than 630 inhabitants (the equivalent of 140 parishioners). In general, there was one leprosarium for every 5,000 to 6,000 inhabitants (or 1,123 parishioners) (Touati 1996, 71-73). Most leprosaria were very small: few communities had more than 10 persons (including the lepers) living there; most had between two to 10 inhabitants. By 1351, the register of visits in the diocese of Paris showed that the numbers had shrunken to one leper per 10 parishes; in total, the visitors only found 26 lepers (ibid., 76-79).

⁷² <http://www.intratext.com/ixt/eng0064/>, accessed 4 May 2018.

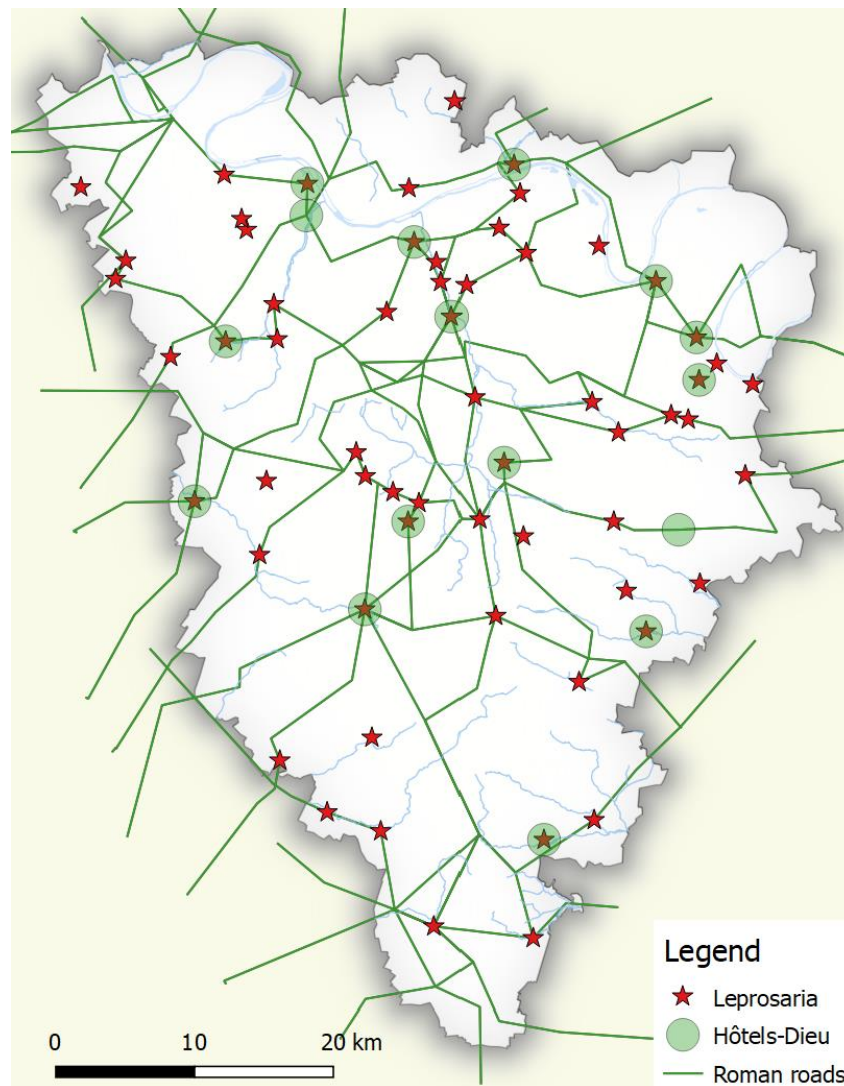


Figure 6.4: Leprosaria and Hôtels-Dieu in the Yvelines (Map by Author)

Touati (1996, 55-57) has calculated that early leproseries were located no more than 2-3 km away from town centres; this distance still diminished over time with the growth of towns and the development of suburbs. In fact, far from being hidden away in remote areas, many medieval leproseries were closely linked to towns and added to the prestige of a settlement (*ibid.*, 55-57, 62f, 73f). According to Brenner (2010a, 146), the “presence of charitable institutions encircling cities served as a powerful symbol of the piety, generosity, and sense of social responsibility of leading clerics and merchants”. The leproseries of Saint-Lubin in **Chevreuse** was thus located in the suburb near the gate and the road to Paris (Lemoine et al. 2011, 141f).

Up to the early 13th century, many lepers retired voluntarily to a leproseries with the aim to follow a religious vocation: in Evreux (Normandy), for example, lepers in the leproseries of Saint-Nicolas lived “collectively in an open brotherhood ... that was

socially, religiously and economically integrated” (Tabuteau 2007, 44) during the 12th/13th centuries. Infected crusader knights might have been required by law (*Livre au Roi*, 1198) to join the order of Saint Lazarus which provided care for them but they normally did not live in seclusion (Brenner 2010b, 393; Stapelberg 2015, chapter 10).

However, attitudes towards leprosy changed across the Middle Ages, and the multi-level integration of leprosaria ended during the early 13th century (Brenner 2010b, 390f). The 14th century, marked by famines, epidemics and wars (the Hundred Years’ War started in 1337) led to a sharp diminishment of charity. After 1300, we observe a change from charitable acts towards a growing concern with contagion (Brenner 2015, 3). Coupled with the fear of contamination following the Black Death epidemic of 1348, leprosaria received fewer donations, and cities increasingly asked for the denunciation of suspected lepers and for their expulsion or internment in leprosaria (Park 1992, 87). Lepers were now often separated from the rest of the population and relegated to marginal zones (Portes 2004, 107). The once voluntary retirement thus became compulsory.

The Church itself also changed its tune: since the 12th century it had been losing ground against increasingly powerful laymen, especially in the cities. This can be seen with regard to medical training: early in the Middle Ages, monasteries had played a key role in medical training with the copying and transmission of medical manuscripts: By the 11th century, cathedral schools still dominated the medical teaching of monks, clerics and laymen alike. In the 1130s, however, Church councils banned monks and certain categories of clerics from the study and practice of medicine in an effort to limit them to their spiritual role. In the 13th century, the role of the Church was further reduced since universities and scholars had come to replace the monastic and cathedral schools in dispensing medical training (Park 1992, 66-68, 76-78).

The late medieval Church understood leprosy as a result of moral failings, whereas medieval doctors understood it as a somatic disease resulting from an imbalance of the bodily humours and impacting the emotional well-being of a patient (Brenner 2010b, 391; Demaitre 2007, 279). The medical professions soon became predominant in the diagnosis of leprosy. Each person suspected of leprosy had to be judged by a panel of experts, which sometimes also included the lepers themselves. Until the mid-13th century, priests and lay examiners without any medical training would have played a leading role; from the 15th century, the board also included physicians who soon became

predominant, although the *iudicium* would still start with a prayer. This reflects not only improvements in medical training and the rising status of medical practitioners, but also the diminishing religious overtones of the procedure (Allen 2002, 32f; Demaitre 2007, 35-40; Park 1992, 70).

In an effort to regain lost ground, the Church concentrated on its spiritual role and created so-called *separation rites* which enforced the moral and ritual segregation of lepers (Park 1992, 72). These rites developed during the 15th and became widespread during the 16th century. The oldest original document containing a copy of the rite was written in the diocese of Sens around 1430 (Portes 2004, 100f.). Lepers were considered as sinners who had to be kept away from the rest of the population; through the separation rite, they were symbolically declared dead after a church ceremony and a pretend burial. Each rite also contained a number of rules the lepers had to follow, such as the wearing of the *hosse* – a distinctive garment – and the ringing of the *talevalle* – a bell or clapper; lepers also were not allowed to share anything with non-lepers. The Church now maintained strict control over movements of individual lepers: whenever lepers ventured further than a day's march from their leprosarium, they had to obtain permission from their local priest and the consent of an official in the place where they wanted to stay (*ibid.*, 99, 104, 108f). Earlier during the Middle Ages lepers had instead been able to move around at will, and many went on pilgrimage hoping to be cured (Brenner 2010a, 140).

The majority of leprosaria officially ceased to exist after 1693 following an order by King Louis XIV who donated the leprosaria to the hospitals (Truc & Niel, NY). But most leprosaria had become obsolete by that time. In December 1695, the King added the property and income from the leprosaria in **Houdan**, **Montchauvet**, **Epône** and **Saint-Léger-en-Yvelines** to the hospital in **Houdan** under the condition that it would receive the sick of these places at a rate according to their income. The property of the leprosaria in **Neauphle-le Château**, **Garancières** and **Trappes** was handed over to the Hôtel-Dieu in **Neauphle-le-Château** in 1695. The leprosaria of Sainte-Marie in **Ablis** and Saint-Lubin in **Chevreuse** were transformed into hospitals for the rural poor; by the late 18th century, the hospital in Chevreuse was reduced to one room with just three beds.

6.1.3 Mapping leprosaria in the Yvelines

I have been able to add several leprosaria to the corpus already established by Touati. In total, there were at least 60 leprosaria and 16 Hôtels-Dieu (hospitals administered by the Church) plus one leprosarium or Hôtel-Dieu (**Marly-le-Roi**) in the Yvelines (Tables 6.1-6.3). The leprosarium in **Nézel** is not securely attested – the chapel of Saint-Blaise *might* have originated in a leprosarium’s chapel. Proof of their existence mostly comes from wills, donations, cartularies, and the *Pouillés*; the leprosaria themselves produced almost no independent documentation – or at least none that has survived in our province (Bériac 1988, 112; Touati 1996, 10, 65). The Yvelines archives have compiled a rather detailed inventory for some leprosaria and Hôtels-Dieu serviced by regular clergy; in several cases this also includes a helpful overview of the establishment as well as a bibliography (Lemoine et al. 2011).



Figure 6.5: Hôtel-Dieu at Mantes-la-Jolie (Photo by JH Mora)

The oldest institution, a Hôtel-Dieu, lay in **Meulan**; it was founded in 703 to look after the vassals of the count of Meulan and was first located under the late castle’s ramparts. During the 13th century, it was relocated to the Ile-du-Fort where it was fortified. It seems that protection was paramount: the Hôtel-Dieu in **Mantes-la-Jolie** (Figure 6.5) had been destroyed by William the Conqueror’s forces in the late 11th century; during

the 12th century, it was transferred into a room above the gate of the local fortress. Whereas the Hôtel-Dieu of Meulan was ravaged during the Hundred Years' War despite its fortifications, the rich leprosarium of Sainte-Madeline at Charlevanne (**Bougival**) fared much better: although Charlevanne itself was looted by English troops in 1346, the leprosarium was spared. It is unclear, however, whether leprosaria commanded a larger respect than Hôtels-Dieu: during the same war, the leprosarium of Saint-Lazare (**Les Mureaux**) which included a hospital, a hostel, and a cemetery sustained severe damage.

No leprosarium in the Yvelines has yet been excavated, but we have a rare description of the leprosarium of Saint-Lubin in **Chevreuse** from 1672 which indicates that its property included 'a small house, a barn, courtyard and garden adjacent to the chapel'; it owned 15 acres of land and meadows (Lemoine et al. 2011, 141f). In **Epône**, the administrator Barthélemy Doynot of the leprosarium Saint-Thomas-of-Canterbury noted in 1554 that his establishment owned some 23 acres of land.

Little is known about the founders, but many establishments were probably set up by high-ranking aristocrats: the leprosarium of Sainte-Marie in **Ablis** was founded by Thibaut III, count of Chartres, during the 12th century; Saint-Lazare in **Les Mureaux** by countess Agnès of Montfort, likewise in the 12th century; the Hôtel-Dieu at **Poissy** by Anselme, lord of Poissy, in the same century; and the Hôtel-Dieu at **Montfort-l'Amaury** by count Amaury of Montfort in 1239. Leprosaria and Hôtels-Dieu probably allowed the aristocrats to retain some influence over church matters even after the restitution of all private churches and chapels. Some leprosaria remained in private hands for a long period of time: that of Saint-Saturnin in **Houdan**, established in 1147, was still dependent on the count of Montfort during the 15th century; in 1542, the Duke of Estouteville, count of Montfort-l'Amaury, ceded Saint-Saturnin to André Audiger, son of Richard Audiger, lawyer of the King in Montfort-l'Amaury – another lay owner.

The importance of charity can be seen in those rare documents which mention the Yvelines leprosaria: in 1262, Hervé of Chevreuse donated 10 *sous* to the lepers of Saint-Lubin in **Chevreuse** and five *sous* to their priest; in 1276, Gui III of Lévis, marshal of Albigeois, bequeathed 20 *sous tournois* to the leprosarium of Saint-Lazare in **Mantes-la-Jolie** as well as additional sums to Saint-Lubin in **Chevreuse** and to several other leprosaria. In 1264/65 and 1266/67, Alphonse, count of Poitiers and brother of King

Louis IX, gave alms to the leprosarium of Beaulieu (**Neauphlette**); he also donated 40 *sous tournois* to the leprosarium in **Poissy** (Figure 6.6).



Figure 6.6: Chapel of the leprosarium at Poissy (Photo by Pititnatole)

The donation by Hervé of Chevreuse mentions the priest of Saint-Lubin; it is unclear, though, whether he belonged to a regular order or whether he was the local parish priest. We know that the leprosarium in **Garancières**, for example, was most likely the responsibility of the priest of Garancières; it was owned by the lord of Breuil. In **Mantes-la-Jolie**, Saint-Lazare was serviced by prior Daniel of the abbey of Abbecourt; in 1199, King Philip-Auguste approved the annual allocation of 10 measures of wheat from the mill in Villette to the prior against the payment of 12 *livres*.

Little is known about the administration of leprosaria: Saint-Lubin in **Chevreuse** was first overseen by the Knights Templar then by several religious orders, and finally by the inhabitants of Chevreuse until 1672. Other leprosaria were also run by the Knights Templar (**Bailly, Richebourg**) and by the Knights Hospitaller (**Les Mureaux, Saint-Lambert-des-Bois**).

6.2 Parish Growth and Parish Networks

Parishes have been the subject of several conferences since 1998, notably that in Toulouse in 2003 called *Aux origines de la paroisse rurale en Gaule méridionale, iv^e-*

ix^e siècle (Delaplace (ed.) 2005). In 2005, the journal *Médiévales* dedicated one volume to the parish (*La paroisse, genèse d'une forme territoriale*) (Iogna-Prat and Zadora-Rio (eds) 2005).

The recent study on (rural) parishes in Touraine (Zadora-Rio (ed.) 2008) can serve as a guideline for the examination of parish growth in the Yvelines. Parish identification is difficult, and we need to rely on a variety of archaeological and historical sources. Burials can be identified through archaeology; written sources mention parish rights, including burial, and they outline ecclesiastical taxes, especially the tithe; texts can describe territorial parish limits, and they indicate parish networks and church status. Of special importance are the *Pouillés* which list (parish) churches for fiscal reasons; they are, however, not exhaustive and only include those churches eligible to pay episcopal and pontifical taxes (Zadora-Rio 2008c, 15f, 33f).

Neither the presence of graves or baptisteries nor the mention of tithes or parish rights can by itself establish the parochial status of a church, but each such marker provides an important element.

Below, after a discussion of the development of the parish in general, I will generate a rapid reconstruction of the ecclesiastical landscape in the Yvelines by AD 1200, and will then consider in turn tithes, parish cemeteries, and parish networks.

6.2.1 The development of the parish

The term *parochia* dates to the 4th century, but it was first used to describe a wide spectrum of different situations such as an ecclesiastical province, diocese or parish⁷³ (see Bautier et al. 1988, *parochia*, for all possible meanings). This polysemic utilisation of the term in fact remained in use until the 11th/12th century (Tallon and Vincent 2014, 68), and it was not before 1250 that *parochia* received its current meaning by Henri de Suse when he defined it as “le lieu dans lequel resident les fidèles attachés à une église, délimité par des frontières certaines” (translated and cited by Lauwers 2010, 24)⁷⁴. During the Merovingian period, the religious life of Christians was not yet attached to a particular place; instead, a parish was rather understood as a community or assembly of

⁷³ The first study of rural parishes between the 4th and 11th centuries was undertaken by Imbart de la Tour in 1900.

⁷⁴ Translation: “...the place where the faithful attached to a church reside, delimited by certain borders.”

the faithful (*plebs, populus*) and not as a territory – this was also the view expressed by pope Gelasius I around AD 500 (Thiel (ed.) 1868, 492-493). The word *parochia*, in fact, designated the *populus* and, in addition, a cult place controlled by the ecclesiastical hierarchy and governed by personal relations (Lauwers 2005b, 8-9). Mériaux (2014a, 68), consequently, calls this “une conception essentiellement personnelle de la paroisse”⁷⁵. However, the parish *church* itself was already playing an important role and came to be known, after the Council of Agde in 506, as a *legitimate* place of assembly (Bührer-Thierry and Mériaux 2010, 220; Tallon and Vincent 2014, 68).

A truly *territorial* concept of the parish finally began to emerge in the late 8th century, although there never were any official documents demanding the creation of parish territories or explaining the modalities of how to define parish limits. Several reasons might account for this development: first, the establishment of the compulsory tithe transformed vague parish borders into comparatively precise⁷⁶ fiscal limits (Aubrun 1986, 8-9, 36, 41); however, the tithe territory was often divided up into separate plots of land, and coherent parish territories only developed gradually with the elimination of interstitial plots due to growing demographic and agrarian pressure (Mazel 2010, 270; Zadora-Rio 2003, 18). This tithing area was either called *parochia* or – more frequently – *terminum* in contemporary texts; the faithful in this area came to be known as *parochiani*. In 857/858, the archbishop of Reims, Hincmar, consequently writes that the ancient limits (*terminos a patribus constitutos*) of the territory depending of each church (*terminum*) should not be displaced (Lauwers 2005b, 13; Lauwers 2010, 8-9). It was also forbidden to divide up *existing* parish territories, the one exception being the creation of new oratories for women, children, and the sick who did not have regular access to the main church (as stated in a capitulary of Charles the Bald in 844) (Lauwers 2010, 11). New parishes appeared when villagers asked for permission to be buried within their own village bounds since they were too far away from a parish cemetery. We know of several charters authorizing village burials: Lauwers (2010, 19f) cites the case of the bishop of Arras in 1181 and that of the bishop of Mans in 1217. Around 1200, the necessity to be buried within a *parish cemetery* ultimately led to the consecration or construction of new parish churches (ibid., 19f). In addition, the attachment of priests to specific places as well as the necessity to confess fixed the

⁷⁵ Translation: “...an essentially personal conception of the parish.”

⁷⁶ Zadora-Rio (2005b, 35-39) points out that these ‘precise’ limits were, nevertheless, subject to continuous negotiations, and that parish limits only became fixed towards the end of the 18th century.

faithful around a church and created a link between a church and its congregation; this link was then further strengthened from the 8th century with the development of increasingly elaborate consecration rituals for churches and, later on, cemeteries (Mériaux 2014a, 68). Ultimately, these rituals served to strengthen the oversight exercised by the ecclesiastical authorities (Lauwers 2005, 5).

Finally, we find a religious reason for this newly found stability of parish territories: the presence of Christian bodies (*christianorum corpora*) in and around the parish church and the obligation to bury the dead in the churchyard closest to their former residence (Lauwers 2010, 10-11, 18) (Section 6.2.4.1). Zadora-Rio (2003, 18) argues that it was this obligation which finally fixed the parish boundaries. In 853, the archbishop of Lyon, Amolon, in a letter to his colleague Thibaud of Langres, hence defines the parish as a place ‘where the faithful are baptized, receive communion, confess, pay tithes and are buried’ (cited in Lauwers 2005b, 20).

Mazel (2010, 271) meanwhile adds another argument to the development of parish territories: for him, and especially in relation to the Ile-de-France and Picardy regions, key were the great restoration campaigns undertaken by the new owners, mostly monks, of restituted Christian cult sites. Tithe territories had to be delimited precisely in order to allow for one part of the tithe to go to the building site.

In most regions, however, parish territories only emerged gradually and were the result of long negotiations and conflicts between neighbouring parishes. In the late 11th and during the 12th century, these conflicts multiplied which indicates the culmination of the territorialization of parishes. The best trace we have of parish territories comes from documents between the late 11th and the third quarter of the 12th century, in which owners located their property no longer according to the *pagus* or the *villa*, but according to parish limits.

From the 8th/9th century, we can recognize a reorganization of the church network and the construction of new churches to facilitate the access of all Christians to religious services in their immediate neighbourhood (Lauwers 2010, 11-12) – and probably also to enforce conformity. In the late 9th century, in fact, we gain an idea of the actual *size* of a parish territory, since the Council of Tribur in 895 established a distance of four or five miles (approximately a day’s walk) as the maximal distance between the home of a faithful and the corresponding church (canon 14) (CRF, II, 221). This distance was

reduced by half during the 13th century (Lauwers 2005b, 21; Lauwers 2010, 19-22). For the Merovingian period, we can only assume – as we have done in Section 5.3 – that the faithful would normally have turned to the *closest* parish church. Iogna-Prat and Zadora-Rio (2005, 13) suggest, in fact, that right from the beginning “la distance et les accidents topographiques sont au cœur de l’organisation des paroisses”⁷⁷.

We know very little about the clergy in the countryside, and medieval texts do not necessarily indicate clearly who did what and where. With regard to early medieval Gaul, however, we are fortunate to have an in-depth study of the Merovingian clergy, with an emphasis on rural clergy, by Godding (2001). Clerical posts, in general, were sought after, especially by the aristocracy, since the clergy was exempt from taxes as well as civil and military charges (*privilegium immunitatis*); in addition, members of the clergy had the right to a special tribunal in civil and criminal causes before an ecclesiastical judge (*privilegium fori*) (Heuclin 2014, 33; Sägmüller 1911; Schimmelpfennig 2013, 136). The old Gallo-Roman senatorial families were the first to exchange civil responsibilities against episcopal burdens; this could often be lucrative, since bishoprics were not only sources of wealth and prestige *per se*, they could also be supplemented by income from parishes or monasteries (Bührer-Thierry and Mériaux 2010, 194; Halfond 2010, 119). Unsurprisingly, in the later 8th century, and because of their higher education, the urban clergy had taken over from the lay authorities and now formed the Carolingian chancellery; tax collection came under the control of the bishop who had also acquired a fair amount of judicial competences by the mid-7th century (Bührer-Thierry and Mériaux 2010, 98, 188-189, 194). In the countryside, clerical posts were less prestigious, but it seems that powerful laymen interested in the additional income provided by a public church’s property could pressurize a bishop to set them up as rectors⁷⁸ or archpriests (Wood 2006, 75).

Officially, this was frowned upon since candidates were supposed to pass through several grades before they were eligible to become a priest and then a bishop. These grades became fixed in Gaul around the 7th/8th century, mainly through the circulation of liturgical texts and some other documents such as Amalarius’ *Liber officialis* or the Pseudo-Isidore. Since the Church actually aimed for the septiformity of clerical grades,

⁷⁷ Translation: ...distance and topographical accidents are at the heart of parish organization.

⁷⁸ A rector (ruler) was the head of a non-episcopal church since the 7th century (Barrow 2015, 324).

Rectors were not priests and therefore needed vicars (*vicarii*) for liturgical services; vicars were ordained priests but did not have their own parish (Schimmelpfennig 2013, 135).

several earlier grades such as psalmist and cantor were finally discarded in favour of seven official categories: doorkeeper (*ostiarius*), exorcist, reader (*lector*), acolyte, subdeacon, deacon, and priest (presbyter). The Fourth Council of Arles in 524 also established minimum ages required for deacons (25 years) and priests (30 years)⁷⁹ (canon 1). With time, it became much more difficult to reach the grade of priest. In 494, Pope Gelasius suggested that adult laymen required only one and a half years of training before they could be ordained as priests; this amounted to merely three months in each position (Barrow 2015, 35-40; Schimmelpfennig 2013, 133-134). At the end of the 9th century, however, the archbishop of Tours, Hérard (855-871), declared that candidates had to pass five years as an exorcist or reader, four years as acolytes or subdeacons, and five years as deacons. This means that future priests would have had to start at the age of 16 if they wanted to be ordained when turning 30. Despite the increasingly long training period, the actual formal training was very limited, unorganized, and unsystematic – which probably had consequences for the Christianization of individual parishes; training was mostly given by higher graded clerics, although candidates ideally were supposed to receive some instruction at the episcopal house (Council of Tours in 813) (Aubrun 1986, 46-47). However, shortcuts were available, as we have seen, and were indeed quite often used by powerful laymen who wanted to set themselves up as bishops (Barrow 2015, 39).

It seems that priests had first been delegated on a *temporary* basis to public churches in the *vici*, located in a radius of 30-50 km around the main agglomerations (Heuclin 2014, 33). During the 6th century, priests would be established in *permanent* residence. By the 8th century, “virtually every old parish church both sides of the Alps ... was a self-supporting property-owning church, its wealth having come perhaps in some small degree from diocesan property, but mostly from other sources, including its own priests” (Wood 2006, 11). As we have seen in previous chapters, early medieval churches were usually equipped with their own ecclesiastical *mansi*. Economic autonomy meant that the bishop could no longer dispose of most of the goods of a rural church (Bührer-Thierry and Mériaux 2010, 220). Economic independence also facilitated encroachment by laymen and the secularization of public churches and their property which became widespread by the late 7th century. Local noblemen were

⁷⁹ Whereas deacons had more administrative functions, priests were allowed to take over liturgical responsibilities (Bührer-Thierry and Mériaux 2010, 216, 218).

interested in financing their clients with the landed property of rural churches (Wood 2006, 75) (Section 5.2.3.3).

Throughout the Merovingian period, priests gradually acquired more rights *vis-à-vis* their bishops. By the early 4th century, priests could already celebrate the Eucharist (Barrow 2015, 36), and in 402, a synod in Rome under Pope Innocent allowed them to baptize in place of the bishop (canon 7) (Hefele 2007, 429). Baptisms were first limited to the urban cathedral, before they were also extended to public rural churches. Merovingian ‘parish’ churches therefore were baptismal churches where baptisms were celebrated at Easter and Pentecost; these churches were not very numerous – at the end of the Merovingian period there were probably no more than a few dozen in a normal-sized diocese (Aubrun 1986, 7, 18, 28-29). Iogna-Prat and Zadora-Rio (2005, 10) point out that baptismal rights in fact created a hierarchy of rural churches from the 5th/6th century, between those that had the right to baptize and to celebrate the major feasts of the liturgical calendar and those which did not have this right.

In 529, the Second Council of Vaison required rural priests to run very basic ‘parish schools’ for the instruction of readers – their future successors – in the learning of the psalter (canon 1). The same council also accorded rural priests the right to preach (canon 2) (Bührer-Thierry and Mériaux 2010, 102; Hefele 2007, 169-170), but for the faithful, attendance of mass was not yet an obligation and the day of the Lord was often seemingly ignored. It was only at the end of the 8th century that bishops such as Theodulf of Orleans insisted on the presence of the faithful during Sunday mass (Aubrun 1986, 60-61). That problems existed can be seen in a text of 828/829 (*De institutione laicali*) by Theodulf’s successor, Jonas of Orleans, in which he condemns those who have access to a church in their neighbourhood but only rarely pay a visit to it (Lauwers 2010, 7). The major Church holidays, according to the Council of Agde (506), were supposed to be celebrated at the cathedral or in the suburban sanctuaries. But since not everybody could reach a city on these occasions, celebrations of the great annual feasts came to be more and more frequently organised in the countryside (Bührer-Thierry and Mériaux 2010, 223).

6.2.2 The ecclesiastical landscape in the Yvelines by AD 1200

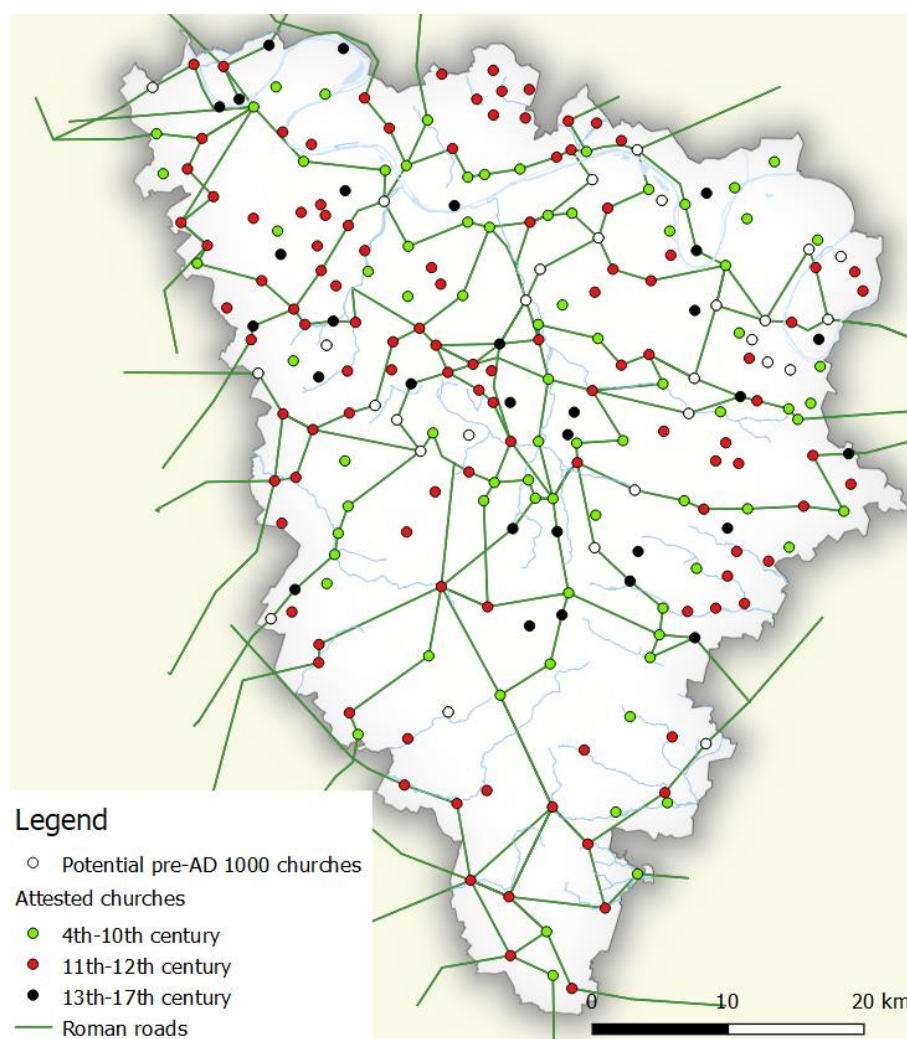


Figure 6.7: The ecclesiastical landscape in the Yvelines by AD 1200, including potential churches (Map by Author)

Between AD 1000 and 1200, the ecclesiastical landscape – and the village one – of the Yvelines filled out considerably (Figure 6.7). Whereas pre-AD 1000 churches were mostly constructed beside Roman roads, 11th-12th-century churches apparently relied less on the old road network. Church numbers in the southern half of the Yvelines also augmented. Blank spots remained, but areas with a *sparse* church coverage mostly corresponded to areas with a *dense* forest coverage (Figure 3.5). Post-AD 1200 additions were minimal, and did not change the overall distribution; however, status changes from church to chapel or vice versa were still rather common (Section 6.2.5).

6.2.3 The question of tithes

The tithe (*see* papers in Lauwers (ed.) 2012) became a *moral* obligation during the 6th century (Second Council of Mâcon, 585) (although it was not yet attached to a parish) (CRF, I, 167); two centuries later, it also became a *legal* obligation, since, in a letter to all Frankish bishops in 765, Pippin ordered that the tithe had to be paid in his realm (CRF, I, 42). The civil enforcement of tithes under Charlemagne began with the Capitulary of Héristall in March 779 (CRF, I, 48) which declared the tithe an official ecclesiastical tax. Recalcitrant payers were now not only threatened with excommunication but also with exile, confiscation, and prison (Aubert 1910, 23, 36, 44, 117f; Constable 1964, 21f, 28f; Halfond 2010, 116f; Zadora-Rio 2003, 17). With the secularization of churches under the Merovingians and the development of proprietary churches, tithes were also gathered by laymen (Lauwers 2012, 32-34) (Section 5.2.3.3). During the Carolingian period, kings, bishops, and abbots continued to bestow tithes – with or without church lands – to private individuals, and some laymen seized tithes and/or church property by force. After the restitution of churches, previous owners continued to hold onto the tithes. Since tithes were intended for the support of the parish church and its clergy, from the 9th century various synods and councils protested against this encroachment and declared that ecclesiastical tithes were the inalienable property of parish churches and could neither be transferred to other ecclesiastical institutions nor be acquired by laymen (e.g. the synods of Diedenhofen, 844; Beauvais, 845; the Autumn Synod, 1078; the Second Lateran Council, 1179) (Sägmüller 1910).

As we have seen, the tithe territory was incoherent and could sometimes be spread over a large area; tithes were meant to be part of the stable patrimony of a church but they were not meant to constitute a parish territory (Zadora-Rio 2008c, 112f). The mention of tithes, especially before the 11th century, does therefore not necessarily indicate the existence of parishes with fixed territories despite the fact that this tithing area was often called *parochia* (Section 6.2.1).



Figure 6.8: Tithe barn at Carrières-sur-Seine (Photo by Louistisserand)

Tithe barns are first attested from the 11th century: the earliest in the Yvelines seems to have existed in **Saint-Nom-la-Bretèche**, dating to the 11th/12th century; the – still standing – tithe barn of **Carrières-sur-Seine** (Figure 6.8) was built in 1124 and belonged to Saint-Denis abbey; land for the construction of a tithe barn in **Ecquevilly** was donated to the priory of Saint-Nicaise in Meulan by Robert of Poissy, lord of Fresne, in 1193. The barn in Carrières-sur-Seine was managed by a monk and a *socius*; it was also used as a place of rest, prayer, as well as protection in the case of conflict. Such barns were no doubt local landmarks. In **Poissy**, the remains of a tithe barn were recently excavated (within the enclosure of the priory of Saint-Louis).

Table 6.4 lists all mentions of tithes in the Yvelines. In numerous cases, the tithe provides us with a *terminus post quem* for local churches (Saint-Pierre (**Allainville**), by 1178; Saint-Aignan (**Arnouville**), by 974; Notre-Dame (**Autouillet**), by 1123, etc.).

In Touraine, donations of tithes are attested by 860 (Zadora-Rio 2008c, 30), in the Yvelines, we have to wait until the late 10th century: the first attested donation by, Ledgarde (Liegarde/Liégart), countess of Meulan and Mantes, in 974 of the tithes of **Arnouville-lès-Mantes** (Saint-Aignan), Henneucourt (**Gargenville**) (Saint-Martin), **Issou** (Saint-Martin), **Limay** (Saint-Aubin), and **Mantes-la-Ville** (Saint-Etienne) to Notre-Dame in **Mantes-la-Jolie** seems to be based on a medieval forgery and the

confusion between Ledgarde, countess of Chartres, and her niece Ledgarde (maybe Eldegarde), wife of Galeran I of Chartres (Millin 1791, 24-36).⁸⁰ More reliable is the donation by King Hugues Capet of half of the tithe of **Bazoches** (Saint-Martin) to the abbey of Saint-Magloire in Paris between 987 and 996. None of this necessarily followed ecclesiastical law (*see* above), but tithes continued to be donated until 1247 when the knight Hugues of Jouy-en-Josas donated the tithe of Vilers to the abbey of Notre-Dame-de-Port-Royal-des-Champs at **Magny-les-Hameaux**.

Tithes often were used as tradable commodities: in 1101, for example, Denis Payen donated the tithe and the mill of the church of Saint-Séverin at **Oinville-sur-Montcient** to the church of Saint-Pierre at **Juziers** some 3.5 km away. Both churches were dependent on the abbey of Saint-Père-en-Vallée; since Saint-Séverin was only reconstructed in 1127, it might have been in ruins in 1101. In 1201, Jean of Loges sold parts of the tithe of **Alluets-le-Roi** (Saint-Nicolas) to the abbey of Abbecourt, and in 1205, Philippe of Lévis bought the tithe of **Maurepas** (Saint-Saveur) from Guillaume of Maurepas. In 1204, the knight Roger of Ville d'Avray sold his tithes in **Triel-sur-Seine** to the Hôtel-Dieu of Paris. And in 1237, Master Pierre, priest of Plaisir, approved the sale of the whole tithe of **Plaisir** (860 *livres parisis*) (La Vierge-et-Saint-Pierre) by Gilou of Saint-Pré and numerous others to the abbey in Joyenval.

Crucial information comes from conflicts: for example, in 1207, a legal fight erupted between the priory of Saint-Thomas at Epernon and Simon of Auviler, church clerk of **Hermeray**, concerning the tithes of the village Gale dependent on the parish of Hermeray. After an intervention of various ecclesiastical dignitaries, Simon had to abandon his claim in 1209 in exchange against three bushels of wheat and one bushel of oats to be taken annually from the priory barn of Hermeray as well as two thirds of the small tithes of Gale. The same priory was involved in another conflict over tithes with Gautier, priest of **Mittainville**, in 1249. As mentioned in Section 6.2.1, such conflicts point to the ongoing territorialization of parishes (Lauwers 2012, 13f, 54-64); indeed, it seems that parish territories in the Yvelines were *still* being negotiated during the 13th century.

⁸⁰ See also E. Pattou 2004/07, 2 (<http://racineshistoire.free.fr/LGN/PDF/Meulan-Beaumont.pdf>, accessed 7 September 2019).

6.2.4 Parish cemeteries

6.2.4.1 *The development of Christian cemeteries and Christian funerary rites*

Numerous French conferences have explored the parish cemetery: one in Orléans in 1994 on the *Archéologie du cimetière chrétien* (Galinié and Zadora-Rio (eds) 1996) has questioned the received idea of parish cemeteries replacing open field necropoleis; another one in Montpellier (2009) on *Archéologie des églises et des cimetières ruraux* (published in *Archéologie du Midi médiéval*, 28: 2010) has outlined the contribution of archaeology; and, more recently, *Rencontre autour des paysages du cimetière médiéval et moderne* (Gaultier et al. (eds) 2015) has explored cemeteries as part of a wider landscape in France.

As seen in Section 2.3.2, the choice of burial place was not dictated by the Church. The first parishes did not necessarily have a funerary function; people might choose to be buried close to a church to benefit from its protection and the prayers of the faithful. It was only at the Council of Paderborn in 785 that Church members were instructed to be buried in church cemeteries and not in pagan mounds (Johnson 1997, 37-44, 50, 59). A century later, the Council of Tribur in 895 prescribed that the faithful were to be buried where they would have paid the tithe during their lifetime (canon 15) (CRF, II, 221f). Parish networks became formalized with the attachment of people to a parish (domiciliation) – since the mid-9th century – and the necessity to provide each parishioner with a clearly defined place of interment. This process could take several centuries and occasionally gave rise to aggression between neighbouring parishes (Aumard 2005, 53; Lauwers 2010, 18; Reynaud 1999, 150; Treffort 1996a, 60). However, burial away from churches was not explicitly forbidden until c. 1000: in Arras, in 1025, the ecclesiastical authorities insisted on burial of any Christian *in sinu matris ecclesiae* ('within the bosom of mother Church'), separate from 'strangers', that is, non-Christians. Although this indicates that the practice of burial within parish churchyards was still not firmly established, we can remark that the hierarchy of churches was by then determined by the right to perform burials and no longer by the right to perform baptism (Lauwers 1999, 1051; Zadora-Rio 2003, 1f, 12, 17; Zadora-Rio 2005, 18-21).

Since the 5th century, all Christian dead – including sinners and most criminals – had the canonical right to be buried *sub fossa*, i.e. below the earth (Effros 1997, 17f). However,

up to the 6th century, the clergy rarely involved itself in burial rituals and focused more on rituals *prior* to the funeral; some of them, as Gooding (2001, 405) suspects, might have been taken place in church itself. Graveside services, if practised at all, consisted of little more than a few prayers, and it was up to individual families to request the presence of clergy (Paxton 1990, 61-66; Rebillard 2009, xii). One reason for this dearth of liturgical services might in fact have been the insufficient number of parish churches and clerics in northern Gaul up to the 7th century (Effros 2002, 140f). Only during the 7th/8th centuries do we see a greater involvement of priests, but even then their presence was not required and the services given not always fulfilled family expectations.

With the development of the Christian cemetery (*atrium, caemeterium*) (Rebillard 2009, 4-7), early medieval isolated burials gradually disappear, although burial in parish cemeteries or next to Christian cult places was by no way systematic; indeed, into the 11th century, scattered burials, sometimes with grave goods, might be organized within the settlements themselves in small groups, on the border of ditches or paths, in an apparently non-religious environment but often as close as possible to the families of the deceased (Catteddu 2009, 141, 144-146; Zadora-Rio 2003, 2f, 7). It is not clear whether scattered burials were placed in still occupied parts of settlements, at their periphery, or always in deserted areas; sometimes they also seem to re-use decayed Roman buildings. The fact that archaeologists keep discovering an ever increasing number of Merovingian inhumations in grain silos in Ile-de-France, might indicate deserted areas as preferred sites, at least in this case, but we still need more data from excavation (Hurard and Cottiaux (eds) 2013, 91; Zadora-Rio 2003, 8f). In Serris (Seine-et-Marne), dispersed burials from the 7th-9th centuries were found south of the settlement, although the village did have a church cemetery (Catteddu et al. 2009, 218-222; Zadora-Rio 2005, 19). Interestingly, this seems to have been rather common since the largest number of isolated burials lie in settlements with a Christian cult place and a cemetery. However, scattered graves can be independent of a cult building, and various factors may account for their existence (Treffort 1996a, 57f; Zadora-Rio 2003, 3, 7). Changes, in general, did not take place overnight: older funerary practices can still be found until the 12th century and, overall, it took many centuries before the Church established firm control over burial practices (Burnouf and Catteddu 2015, 99). According to Effros (2003, 118), the development of Christian burial rites does not necessarily mean a more deeply Christianized population; instead she underlines the

element of personal choice: “early medieval Christians adapted the practices viewed as the most effective means of expressing membership and status in their communities”.

The idea of the cemetery as a sacred space developed in the early Carolingian period: around the mid-9th century, archbishop Hincmar of Reims opposed the removal of ancient churches if they still served as final resting place for Christian bodies (*christianorum corpora*) (Lauwers 1999, 1050). The practice of consecrating cemeteries (*consecratio cimiterii*) arose during the 10th century, and probably travelled from the Anglo-Saxon world to Lotharingia then France during the 11th/12th centuries. In Ile-de-France, the first consecrations are attested by 1040-1060 (Effros 2002, 78; Lauwers 2010, 14f; Mazel 2010, 147). From then, Christians were *obliged* to be buried in a consecrated cemetery and the parish became the main ‘point of reference’ for every Christian (Treffort 1996a, 60). Consecration rites were first documented in early 10th-century pontificals (Zadora-Rio 2003, 12); they consisted of a procession delimitating the consecrated space around the building (Mazel 2010, 147).

In contrast to Christian cemeteries, ancient necropoleis were seemingly neither sacred nor consecrated, although individual sepulchres were instead considered as *religious* spaces (*loci religiosi*) since the 2nd century: a private proprietor could thus render a place religious by burying a deceased – in this case the term ‘religious’ was used in a legal way and meant to protect the tomb. Exhumation was formally forbidden since this would have terminated the status of the tomb as *res religiosa*. Sacred places, meanwhile, were by necessity public, such as temples (Lauwers 1999, 1048f., 1055f; Rebillard 2009, 58, 62). During the Middle Ages, the ancient Roman legal categories of religious and sacred (Lauwers 1999) were re-interpreted by Christian authors. It was now the collective cemetery as a whole and not only the individual tomb that was considered as religious, and, the Christian *terra cimiteriata* was recognized as sacred – as well as religious – to distinguish it from the *terra prophana* located outside of the cemetery (for example, by the Italian canonist Huguccio around 1190).

But whereas the antique necropolis was inclusive, the Christian cemetery became exclusive (Effros 1997, 11-13; Zadora-Rio 2003, 10f): non-Christians and non-baptized infants no longer had their place among the Christian dead since their presence would have polluted the consecrated space (Lauwers 1999, 1049, 1063-1068). Domestic activities, apparently, were less detrimental to consecrated burial grounds or at least they were more easily tolerated since we may find rubbish pits or structures related to

craft activities within medieval cemeteries; some cemeteries were even used as paddocks for cattle (Bonnabel 2012, 91; Zadora-Rio 2003, 15f). The proscription to mix Christian and non-Christian tombs is of a rather late date and the first reference seems to come from a statement by Charlemagne in 782 in the *Capitulatio de Partibus Saxoniae*; however, this document needs to be seen within its special historical context of conquest and forced Christianization and should not be over-interpreted (Rebillard 2009, 29; Zadora-Rio 2003, 11f). During the 11th century, and probably in response to popular demand, special cemeteries for stillbirths or newborns developed, and infants were interred in reserved funerary spaces within the cemetery itself or around the church choir (Burnouf and Catteddu 2015, 101).

6.2.4.2 *Parish cemeteries in the Yvelines*

It is difficult to gain an idea of the extent or appearance of medieval parish cemeteries in the Yvelines – and elsewhere – since most have been moved or replaced out of hygienic considerations – as at **Tessancourt** in 1837. Excavations of medieval cemeteries are still relatively rare. Table 6.5 lists the few instances where medieval graves inside and outside parish churches have been investigated in the Yvelines.

An interesting early example comes from Saint-Martin at **Verneuil-sur-Seine**, excavated in 2012 (Soulat and Maret 2015) (Figures 6.9-6.10). Remains of a 9th/10th-century rectangular single-apsed church included three burials close to the drip-wall; this Carolingian church seems to have been built over or around a 4th/5th-century privileged burial. Two further burials of 12th/13th-century date were discovered within the medieval church, probably the last of several successive burials, plus 9 late medieval/modern graves.

Other early examples are known from Saint-Etienne at **Mantes-la-Ville** (by AD 900; Table 5.5) where Merovingian and Carolingian burials were discovered beneath the medieval ones next to the church. In **Chavenay**, Carolingian graves were found at the lost chapel/church of Saint-Martin founded in 983. In general, however, parish cemeteries seem to have developed mainly from the 11th/12th centuries, judging from the sparse archaeological data available.

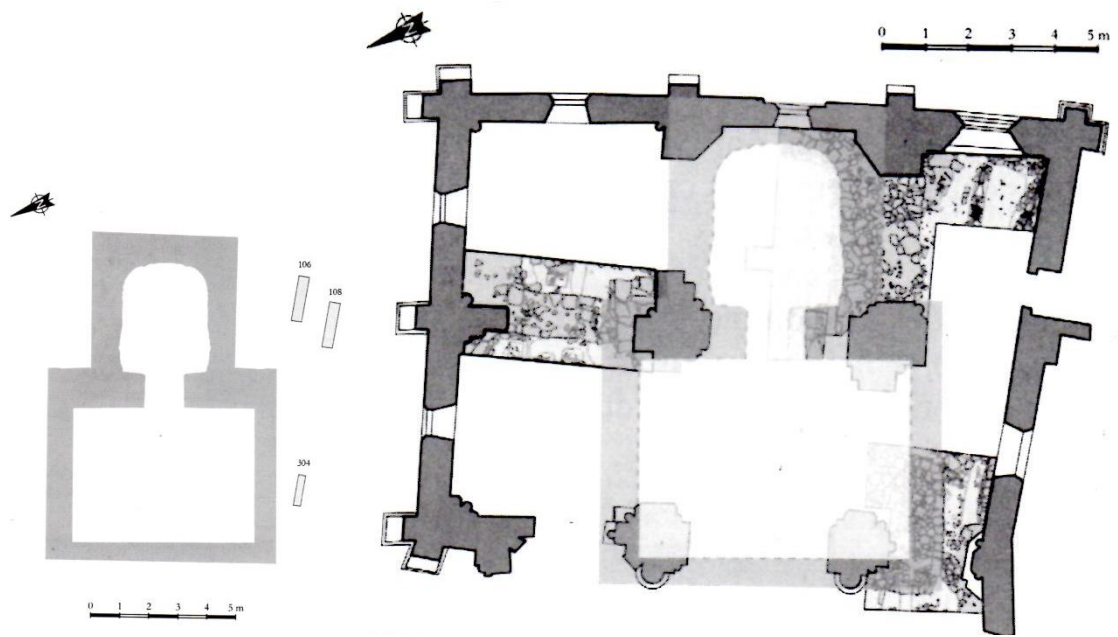


Figure 6.9: The excavations in the church of Saint-Martin at Verneuil-sur-Seine (left: Presumed plan of the Carolingian church and its cemetery; right: Plan of the archaeological discoveries within the current church) (Plans by SADY)



Figure 6.10: Saint-Martin at Verneuil-sur-Seine (Photo by Pierre Poschadel)

Although intra-church burials were supposed to have been limited to a small category of ecclesiastical dignitaries and faithful, such burials seem relatively common in the Yvelines over the centuries. A recent evaluation of the church of Saint-Rémi at **Marcq** (Figure 6.11) uncovered remains of 61 individuals on both sides of the northern drip-

wall and on the inner side of the chevet: 26 burials in situ and at least 35 one in a secondary context (backfill). While three or four burials belonged to the 12th-century cemetery which is contemporary to the foundation period of Saint-Rémi, the intra-church burials began during the 15th and continued until the 18th century. Interestingly, no distinction was made according to sex or age (Girault 2012).



Figure 6.11: Saint-Rémi at Marcq (Photo by Henry Salomé)

Although some of the excavated churches show rather early origins, adjacent burials start significantly later: Saint-Pierre at **Plaisir** might have developed as early as the 8th century and definitely before AD 1000, but the oldest burial dates only to the 12th century; at **Rennemoulin**, the oldest burial from the cemetery of the 9th-century church of Saint-Nicolas dates to 1295.

The first documentary evidence for church burials is when Helvise of Conteville, widow of Hugues of Meulan, donated the churches in **Lainville-en-Vexin** and Maigrimont as well as the church of Saint-Denis at **Montreuil** to the abbey of Coulombs in 1033; the donation expressly included the (intra-church?) tombs. Church *cemeteries* are mentioned for the first time in 1150, with the confirmation by Gosselin, bishop of Chartres, of the church and cemetery in **Hargeville** to the priory of Mantes. In 1190,

King Philip-Augustus ordered the *installation* of a cemetery in **Sonchamp** on land donated by him; a similar order was issued by Amaury V in 1248, this time for a cemetery for Saint-Denis at **Méré**.

6.2.5 Parish networks

We know of a few instances where churches in the Yvelines seem to have functioned as part of a network; many of these networks ultimately led to the creation of new parishes.

One key reason for the establishment of such networks relates to settlement growth and/or shift: In a charter of 997, Robert the Pious cites the parish church in **Achères** depending on Notre-Dame at Poissy; a charter of 1061 repeats this information and adds that the chapter of Notre-Dame also had a *villa* and two small farms in Achères. Meanwhile, the priest of Achères serviced the church/chapel of Saint-Rémy at neighbouring **La Garenne** which once had been an independent parish, but had been attached to Achères since Garennes did not have sufficient resources for the upkeep of a priest. La Garenne is older than Achères and the settlement centre probably shifted from here to Achères over time. The two seigniories of Garenne and Achères were united in 1525; it is possible that the parishes were joined at the same time.

Settlement shift might also have occurred in the following case: by 1050, Saint-Pierre at **Boissy-Mauvoisin** was a *prieuré-cure* which was part of the parish of Saint-Caprais at Ménerville (at 2 km); probably before the end of the 11th century, Boissy-Mauvoisin replaced Ménerville as a parish; Saint-Caprais was reduced to a chapel.

In the case of **Montesson** it was settlement *growth* which led to the separation from **Chatou** during the 12th/13th century; the parishes, however, remained united until c. 1360 when Saint-Cosme-et-Saint-Damien at Montesson became an independent parish; by then, a stone church had replaced the wooden oratory.

Distance and difficulty of access are a recurrent theme: complicated access to Saint-Denis at **Montreuil** through a valley and challenging roads led to the construction of the chapel of Saint-Denis at **Viroflay** by 1295; Viroflay became a parish in 1543 (Figure 6.12). The situation was similar at Nézel where a priest of Saint-Béat at **Epône** serviced the 12th/13th-century chapel of Saint-Blaise at **Nézel** until it became a parish in 1546. The parishioners had argued since 1511 that the village had 28 families and could

therefore support a church; they further claimed that the distance to Epône was long (2 km) and difficult because of the absence of a bridge over the Mauldre and due to frequent inundations. In 1598, **Nézel** then separated from the chapel of **La Falaise** which was rebuilt as parish church following a vow by Philippe of Marle, lord of La Falaise, and his wife Rachelle of Hacqueville.



Figure 6.12: Saint-Denis (Saint-Eustache) at Viroflay (Photo by 20100)

Distance also led to the detachment of **Boissy-sans-Avoir** from **Autouillet** on 27 September 1284: the bishop of Chartres declared that Boissy-sans-Avoir was too far away from the parish church of Notre-Dame (2.8 km), and erected it as an independent parish. Both churches had been restituted by different owners in 1123 to the abbey of Saint-Magloire. Similarly, distance led to the creation of the parish of Notre-Dame-de-Lorette at **Maurecourt** in 1562: in 1531, the bishop of Paris had already allowed the community at Maurecourt to construct a chapel on the border to **Andrésy**, since Saint-Germain at **Andrésy** was too far away. In **Chanteloup-les-Vignes**, dependent on Saint-Martin at **Triel-sur-Seine** (at 2 km), we get an idea what was at stake when access to the main parish church was difficult: the chapel of Saint-Roch was built in 1444 when one child died without being baptized and when two persons died without receiving the last sacraments; Saint-Roch became a parish in 1514.

As in the case of Boissy-sans-Avoir and Autouillet which both depended on the abbey of Saint-Magloire, other abbeys established hierarchies between the various churches under their control: thus, originally, **Saint-Nom-la-Bretèche**, **Bois d'Arcy**, and **Villepreux** were united in one single parish; when that was dismembered in 1084, Saint-Germain-d'Auxerre-et-Saint-Pierre-es-Liens at Villepreux first acted as mother church for Saint-Gilles at Bois d'Arcy. When Saint-Gilles then was erected as independent parish in 1203, the prior of Saint-Nicolas-des-Bordes in Villepreux had the right to name the parish priest of Bois d'Arcy 'on the other side of the wood' (*ultra nemus*); the priory and all three parishes were dependent on the abbey of Marmoutier.

From the limited examples available to us, it seems that parish networks existed by the 10th century and became increasingly common during the 11th; the ecclesiastical landscape continued to shift until the 16th century, linked to following settlement evolution and agricultural growth.

6.3 Discussion

The Yvelines had at least 61 leprosaria and 17 Hôtels-Dieu, but none have been excavated so far. Many leprosaria were located in and around the larger towns such as **Poissy**, **Mantes-la-Jolie** or **Meulan**; in towns, they were often accompanied by a Hôtel-Dieu. However, leprosaria also occurred in distinctly more rural areas, such as the south-western Yvelines. Although rather small, each leprosarium served up to 10/15 surrounding parishes. Highly visible and considered prestigious, leprosaria thus significantly contributed to the Christian transformation of the countryside. The first Hôtel-Dieu in the region dates to the 8th century, the first leprosarium might have been built during the 9th. Most of these institutions in the Yvelines, though, date to the 12th/13th centuries; this evolution was helped along by the parallel and exponential growth of social charity.

Section 6.2 has explored parish growth and parish networks. Although the term *parochia* already emerged during the 4th century, true parish territories did not emerge before the late 8th century. Many of these territories continued to be negotiated, in a process which peaked during the 11th and 12th centuries. The size of such territories also continued to evolve and the maximum distance between the home of a faithful and the corresponding church was reduced considerably between the 9th and 13th centuries. In

the Yvelines, distance and difficulty of access were recurrent themes which led to the creation of new parishes up to – at least – the 16th century. From the few data available to us it seems that a distance of sometimes less than 2 km was considered acceptable by then.

Several markers for parish identification have been discussed: tithes are first attested in the Yvelines by 974 and are mentioned in donations up to 1247. Tithe territories were not coherent for a long time, and we can find a trace of conflicts over parish territorialization until the mid-13th century. The idea of cemeteries as sacred spaces developed during the mid-9th century; consecrations of parish cemeteries are not attested in Ile-de-France before c. 1050. Very few medieval parish cemeteries have been excavated in the Yvelines, but there is evidence for 9th/10th-century Carolingian church cemeteries. Intra-church burials continued parallel to burials adjacent to the church up to at least the 18th century. In general, parish cemeteries instead developed during the 11th/12th centuries in the region.

Although we have considered cemeteries, we have neglected baptisteries and baptisms, because of very limited data available in the Yvelines. As mentioned previously, no rural baptisteries have yet been found in the department, although there is a slight chance that two Merovingian ones existed at Fourqueux and Méré: in **Fourqueux**, a quadrilobe basin⁸¹ was discovered in the cellar of the 19th-century *Villa Collin*, built 50 m from the church on the foundations of the old castle; the lower part of the basin, used for the recovery of drainage water, *could* be a Merovingian baptistery; its discovery in Fourqueux is puzzling, however: it would be the largest baptistery known in France and of a type typically seen in North Africa, most suited to a large episcopal basilica. A point in favour of this being a baptistery is the foundation of the church of Sainte-Croix by Saint Erembert during the 7th century; since Sainte-Croix was financed by queen Clotilde, the presence of a (rare) baptistery cannot be excluded. In **Méré**, the apse of the church of Saint-Denis overlies an earlier octagonal construction which a local historical tradition interprets as a ‘baptistery’. The first record of a baptism on a parish register comes from **Chambourcy**; it dates back to 1502 and is the earliest mention in Ile-de-France.

⁸¹ <http://lesmarret.marret.co/index.php/des-lieux-de-famille/fourqueux/fourqueux-la-villa-collin/>, accessed 18 August 2019.

An interesting case study is provided by parish networks: they first are attested by the late 10th century, but most come from the 11th century. As observed with tithes, parish territories continued to shift and sometimes only became fixed during the 16th century. When considering all parish data together, it seems likely that the territorialization of parishes began during the Carolingian period; during the 11th/12th centuries, most parish territories were probably sketched out in rough outlines by the authorities, but conflicts over borders went on for at least another century. Rural settlements – villages to smaller towns – continued to develop which necessitated further adjustments to the parish map – this time, however, following the demands of local inhabitants; it seems likely that most of these adjustments had been made by the late 16th century.

CHAPTER 7 – SHAKERS AND MOVERS

This chapter takes a closer look at the various players involved in shaping the Christian landscapes of the Yvelines. Firstly, Section 7.1 considers various ecclesiastical leaders; it starts with saints and their cults before turning to bishops. En route, we will review the relationships between bishops and abbots and bishops and parish priests. Next, Section 7.2 will discuss secular leaders, and looks at the leading aristocratic families of the medieval Yvelines after a general discussion of the rise of local lords. From here, effort is made in Section 7.3 to question the influence of ‘ordinary’ people within Christianization. It first considers the relationships with regular and secular clergy and then examines several areas which escaped ecclesiastical control; special attention is paid to burial practices (Section 7.3.2).

As previously, detailed references to all examples from the Yvelines are in the Gazetteer.

7.1 Saints, Bishops and Abbots

7.1.1 Saints

The vast majority of Gallic saints – notable exceptions include the 3rd-century Saint Denis⁸², first bishop of Paris – were active within a (theoretically) Christianized environment where officials offered limited resistance to the official Christian policy (Wood 2001, 3f). Although many first saints contributed to the Christianization of the countryside, arguably most saints yielded their influence from beyond the grave.

The cult of saints developed from the 4th century in Gaul (Section 5.1.4). Relics soon became a necessity: in 401, the Fifth Council of Carthage declared that altars without a relic or the body of a bishop should be destroyed (*Concilia Africae*, cxlix, 204), and (much later) the Synod of Aachen in 802 decreed that every priest should keep relics of saints within his church (CRF, *Capit.*, I, 106). Most early relics were secondary (e.g. pieces of clothing associated with a saint) or contact relics (e.g. holy water/oil, strips of linen cloths (*brandea*), fragments of earth soaked in blood), since the fragmentation of

⁸² Le Gall 2007 discusses the saint’s life and legend.

saints' bodies was not recommended before the late 4th century (Crook 2000, 20; Helvétius 2016, 123; Moreira 2000, 126). The relic trade⁸³ soon flourished, however, and, by the 6th century, saint's relics were ubiquitous in Gaul – to such a degree that the Council of Epaona (517) warned that such should not be placed in rural oratories if no nearby priest could look after them (CG, I, 25).

The 6th century, in general, proved to be a critical period in the development of saints' cults in Gaul: saints were (re)discovered and/or invented on a large scale, providing a ready supply of relics. By c. AD 600, all churches were in need of holy relics, and relic translation and veneration had become common practice (Bouchard 2014, 214-227; Hen 1995, 109). For example, in c. 635, Erembert, bishop of Toulouse, received the relics of Saint Saturnin, the city's first bishop; in the same year he ordered the construction of a chapel or priory dedicated to Saint-Saturnin at his birthplace of Feuilancourt (**Saint-Germain-en-Laye**). At some unknown moment the head of Saturnin was translated to the chapel of the royal abbey of Notre-Dame at **Grandchamp** (attested since 1214). In the early 13th century, Gauthier, bishop of Chartres (1218-34), described the translation of the relics of Saint Barthélémy – donated by the count of Montfort – to the church of the abbey of Joyenval at **Retz**.

Political leaders soon realized that the supernatural power of the saints could augment their own power as rulers (Fouracre 1999, 143). Whereas episcopal sainthood had dominated during the 6th century, this was replaced by aristocratic sainthood during the 7th – no longer episcopal excellence but instead the exercise of political functions directed the choice of new saints (Bührer-Thierry and Mériaux 2010, 247-249) (Section 5.1.4). The Pippinids could thus claim Arnoul(f) (c. 582-640), advisor to the court of Austrasia, military commander, civil administrator, and bishop of Metz (613-628), as their saintly ancestor. For Meltzer and Elsner (2011, xii), political motives became key in the institutionalization of new saints. In Gaul we see saints' cults tightly controlled by the Frankish leadership and this “reinforced the social power of an aristocratic ecclesiastical hierarchy as a way of strengthening social control” (Fouracre 1999, 145). Meanwhile saints associated with political opponents were neglected. During the 7th century, donations of all sizes to *loca sanctorum* became common, and the bulk of donations were likely offered to churches and monasteries dedicated to officially

⁸³ The discovery of relics was seen as a sign of God's mercy for most Christians, and relics were not to be reduced to their monetary value alone (Brown 2014, 92).

sanctioned saints (Fouracre 1999, 150, 154). This sometimes created problems: for example, the chapel of Notre-Dame-de-la-Désirée at Sandrancourt (**Saint-Martin-la-Garenne**) attracted many pilgrims and offerings and was also the place of a very busy fair. In 1458, the priest of Saint-Martin demanded a trial at the Châtelet in Paris claiming that the offerings should belong to the parish church of Saint-Martin and not to the chapel; but he was unsuccessful and the money was attributed to the monks of Saint-Germain-des-Prés.

Brown has called the saints “invisible aristocrats”; they offered *suffragia* (prayers to God) on behalf of their clients on earth; in turn, they demanded *reverentia*, “public tokens of respect” (2003, 109). In Merovingian Gaul, saints’ anniversaries were celebrated with feasts which could attract more crowds than other feasts on the Church calendar. Saints brought *laetitia* (joy) to the faithful, and feasts involved singing and dancing (Moreira 2000, 116f). Interestingly, Hen (1995, 88) has pointed out that the Vikings seemingly coincided their raids with saint’s days when everybody was assembled in or at a church. There are few references to such anniversaries in the Yvelines, but in 1033, Count Waleran of **Meulan** obliged the abbot of Coulombs to celebrate the anniversary of Saint Nicaise every year at Meulan in exchange for the ratification of donations made by his sister-in-law Helvise. The relics had been translated to the island of Buyau (Meulan) in 840 by the monks of the priory in Gasny.

People might seek personal contact with saints throughout the year by visiting their tombs or sleeping close to these in expectation of a dream or vision (incubation), gathering contact relics, praying or holding a vigil (Hen 1995, 112). The *matricularii* or registered poor could hope to benefit from alms (Moreira 2000, 117f); the poor could also offer their labour and vow to temporarily work at a shrine in the hope of a miraculous cure (Bailey 2016, 55). Churches had to prepare for the influx of travellers: at **Longvilliers**, located on the *Via Turonensis* (the northernmost route of the four French pilgrimage routes to Santiago de Compostela), the church of Saint-Pierre was modified several times to provide more room for pilgrims (Figure 7.1).



Figure 7.1: Saint-Pierre at Longvilliers (Photo by Lionel Allorge)

The popularity of a saint also depended on his/her ability to perform miracles; for example, Saint Apolline was known to heal teeth and is the patron saint of dentists; the lost chapel of Sainte-Apolline at **Saint-Germain-de-la-Grange** (attested by 1320) was a place of pilgrimage until the early 20th century. At **Saint-Germain-en-Laye**, the chapel of Sainte-Radegonde (c. 1215) also became a place of pilgrimage for people with eye problems; a nearby spring was named after the saint and was supposed to cure eye diseases. Miraculous healings and healing visions attracted pilgrims to further cement the importance of a shrine (Moreira 2000, 108f, 130). Whereas such deeds of a resident saint helped the local population to forge a common identity, processions and pilgrimages created what Brown (2014, 87) has called a “therapy of distance” for wider, non-local groups. At **Rosny-sur-Seine**, the head of Saint Quirin was translated to the chapel of the priory of Saint-Wandrille before 1201. As soon as the relics arrived, numerous miracles happened which prompted pilgrimages from the region. Saint Quirin was especially evoked during periods of drought. During the Revolution, his relics were taken to the house of Nicholas Lasne who defended them against the Sansculottes with an axe in his hand when they tried to destroy them. In general, saints offered a tangible, hands-down experience. ‘Ordinary’ people were thus not just the passive recipients of a

saint's intercession, but also actively participated in the creation of a sacred landscape and contributed to the long-term success of cults.

The local clergy contributed much: they organized annual saints' feasts, welcomed pilgrims and supplicants, invited donations, and – from the 6th century – recorded apparitions and healings in miracle-lists (Kahn Herrick 2007, 6f; Moreira 2000, 126-131). Bishops tried to control such local cults, but sometimes failed, especially when local devotion to some obscure saint proved to be too strong; saints' cults could therefore also be promoted from the bottom-up (Woods 1994, 73f).

7.1.2 Bishops

As observed in Section 6.2.1, during the Early Middle Ages, the term *parochia* could also designate a diocese; other terms used were *territorium* and *pagus* (Mazel 2016, 91-93). Episcopal power was initially based on the bishop's ability to control ecclesiastical actors in his diocese and to extend his authority over important places of worship – private, public, and monastic; in the absence of efficient episcopal administration, a territorial concept of power did not emerge before the 11th/12th centuries in the Yvelines (as elsewhere in France) (ibid., 105, 156f, 305f).

During the Merovingian period, there were several attempts to create additional dioceses, such as Nevers in 505/506; diocesan seats were also sometimes displaced (Bührer-Thierry 2010, 211-214). Such changes to the diocesan map undoubtedly weakened the episcopal control of the countryside (Mazel 2016, 37). But territorial fluidity was also due to the actions of individual bishops: despite a flurry of Councils insisting on episcopal territorial rights (e.g. Orange, 441; Vaison, 442; Arles, between 442 and 506 (CG, I, 80f, 121); Orléans, 511, 538 (CG, II, 120f)), bishops regularly infringed upon the territorial authority of their colleagues up to the 11th/12th centuries by founding or consecrating churches located outside of their jurisdiction. A trace of such a dispute occurs at **La Pecq**, where the bishops of Chartres and Paris disagreed about the dependency of the church or chapel of Saint-Clair; in December 1212, Maître Barthelemi and Maître Guillaume, canons of Chartres, determined that it belonged to the diocese of Paris.

Powerful lay persons preferred to call upon the bishop of their choice, often a relative. Local priests sometimes chose ease of access and proximity over episcopal dependency.

If we look at the four dioceses of the Yvelines, the explanation becomes clear: here, individual parishes were located at a distance of at least 15 km (diocese of Paris) to more than 70 km (diocese of Rouen) from their respective bishops. The distribution of the holy chrism for baptisms, the celebration of confirmation, the consecration of altars were thus a logistical nightmare – even more so in remoter parishes away from a convenient road (Mazel 2016, 98f).

Whereas the bishop's hold on his *rural parochia* remained “fragile, mouvante et incertaine”⁸⁴ (Mazel 2016, 157), within his city, he soon cemented his position. During the 4th-5th centuries, the Roman emperors had relied increasingly on bishops for the administration of public affairs since the official administration had suffered greatly under the migrations and civil wars. Some bishops became known as *defensores civitatum*, *caput civitatis/urbis*, *plebis pater* or even as *summus pater patriae* when they – according to episcopal epitaphs and hagiographic literature – took over the general administration – and sometimes even active defence – of their towns (Lejay 1913, 397; Mazel 2016, 41; Wood 1994, 75-77). It is no accident that we see the emergence of rogations in this period: since the 5th/6th centuries, apotropaic rogation processions around city boundaries to ward off natural and other disasters and promote harvests were organized by bishops; this ritual was perhaps initiated by Mamertus, bishop of Vienna, around AD 470 (Corradini et al. (eds) 2006, 292).

The new Merovingian dynasty required the support of the Church as well as of the old administrative elite to succeed in its exclusive claim to rule Franks and Gallo-Romans alike (Wallace-Hadrill 1983, 50). During the 5th century, the militarization of the old Gallo-Roman administrative elite increased whereas Roman administrative methods were adopted by the Frankish elite; this finally led to the fusion of both groups and the formation of a new class of powerful men (*potentes*) of Roman-Frankish descent (Brown 2003, 157; Dumézil 2013, 138-142). This rapprochement also led to an increasing interest by Frankish aristocrats⁸⁵ in bishoprics; episcopal sees became objects of competition (Becher 2009, 31), and some candidates resorted to questionable practices: simony, the acquisition and sale of ecclesiastical offices and roles, became common by the later 7th century (Gauvard 2019, 65; Mayeur et al. 1993, 641) (Section 2.3.1).

⁸⁴ Translation: “...fragile, shifting and uncertain”.

⁸⁵ Halfond (2019, 5-8) has cautioned not to generalize about the socio-economic status and influence of Merovingian bishops, since most of the 2,000/3,000 Gallic bishops of that period remain anonymous.

The increasing power of individual bishops often caused a lasting rivalry with counts who were installed at the heads of cities (Dumézil 2013, 157). The balance of power between mobile counts and permanently based bishops was *de facto* in disequilibrium, ever more so since the Frankish kings granted some of their bishops the right to appoint counts; bishops thus often became the actual rulers of their *civitates* (Becher 2009, 31-33). Unsurprisingly, pastoral care was sometimes neglected over more urgent administrative tasks (Halfond 2019, 13). During the 6th century, bishops tried to increase their autonomy *vis-à-vis* the *potentes* through the organization of national councils; these not only provided the basis for canon law but also allowed them to constitute a professional body. With the growing secularization of bishops under the Frankish rulers, and the unequal treatment of individual bishops by the royal court, episcopal solidarity weakened and national councils were replaced by regional ones (Gauvard 2019, 65; Halfond 2019, 16).

Bishops also used their administrative and judicial competences within their own dioceses. In the later 7th century, some bishoprics were thus more or less autonomous and bishops frequently “lived and behaved like secular lords” (Bouchard 2014, 134). An infamous example is the lay bishop of Auxerre, Suavaricus (died c. 715), who created a quasi-principality which included Auxerre, Orléans, Nevers, Avallon, Tonnerre, and Troyes. His successor Ainmarus was even more powerful, becoming the unofficial duke of Burgundy before being disposed of by Charles Martel around 735 (Beaujard and Picard 1992, 15; Fouracre 1995, 90f; Sot (ed.) 2002, 26f).

Dumézil (2013, 243-244), nevertheless, cautions against the use of the expression ‘episcopal principality’: although some bishops after AD 650 had acquired more powers than the corresponding civil authority, they still could not appoint members of the *militia* and continued to rely on royal support and patronage (Wood 1994, 79). In addition, despite their increasing power and autonomy, Merovingian bishops often fell victim to the continuous political divisions of their dioceses. The fragmentation between 511 and 613 thus weakened the authority of the metropolitan archbishop in Sens and threatened the unity of the dioceses of Sens, Melun, and Chartres which were divided up between different warring kingdoms (Beaujard and Picard 1992, 16).

After Charles Martel became *de facto* ruler of the Frankish kingdom in 737, we see an almost complete secularization of the position of the bishop with episcopal autonomy being increasingly curbed by the kings (Dumézil 2013, 268). Bishops were now

“routinely appointed, removed, or reassigned” (Bouchard 2014, 80) and church property frequently redistributed to loyal factions (ibid., 130-132). Many bishoprics – but also abbeys – lost control of large portions of their estates, and the kings dismantled the ‘episcopal principalities’; the ousted bishops were replaced by Carolingian followers (Fouracre 1995, 91f). After this call to order, the kings appointed new counts as heads of cities and installed the bishops as their collaborators. Meanwhile, the authority of archbishops was restored; they became auxiliaries of the emperors (Mazel 2016, 73, 82). All this would have implications for the countryside (*see* below).

New bishops and abbots were chosen for their quality as “reliable administrators of royal interests” (Bouchard 2014, 128) and systematically integrated into the administration; the office of the bishop became an honour (*honor*) instead of a *ministerium*, which strengthened the link to the State to whom bishops were now directly responsible – in addition to the Church (Mazel 2016, 72). Bishops were supposed to be elected *a clero et populo* (by the clergy and the people), but in reality it was the king who confirmed the election and sometimes imposed his candidate (Helvétius and Matz 2015, 92).

With the collapse of the Carolingian Empire, the counts increased their control over the bishoprics; from AD 1000, many bishops were chosen directly from the princely families or among loyal followers – such as the archbishops of Rouen, Robert and Mauger, brothers of the Norman dukes Richard II and Robert (Mazel 2010, 59f). Out of 77 bishoprics at the end of the 10th century, the king of Western Francia only controlled some 20 directly, plus the four archbishoprics of Reims, Sens, Tours and Bourges. However, bishops were far from powerless: as vassals of the prince or king they could be at the head of rich estates, where they might mint coins, collect duties, and exercise judicial powers; but they also owed military services – an obligation which cost them up to a fifth of their income (Bouchard 2014, 139; Helvétius and Matz 2015, 92f; Mazel 2016, 77, 157; Montclos 2002, 45, 54).

7.1.3 Bishops and parish priests

Under the Gregorian Reform of the 11th century, the Church was further hierarchized and centralized; bishops became the main link between the pope and the rural clergy;

several measures were introduced to fight lay investiture, reform the clergy, and enforce obedience to Rome (Helvétius and Matz 2015, 121-139).

In the past, bishops had already experimented with various possibilities to control local clergymen and curb their independence; but, in the absence of an efficient administrative apparatus, these measures had limited success. Bishops were assisted by auxiliaries such as chorbishops, archdeacons, and archpriests, but a true tightening of episcopal control over the wider *parochia* can only be observed from the 11th/12th centuries with the development of diocesan territories (Mazel 2016, 305f).

Chorbishops or auxiliary bishops had disappeared by the later 9th century since they had become too independent (Aubrun 1986, 48); they were replaced by archdeacons who became the direct deputy of the bishop: *Archdeaconries*, however, only developed later, not being securely attested before the later 11th century (Mazel 2016, 134f). Archdeacons were responsible for the management of ecclesiastical property and appointments to canonical posts (Heuclin 2014, 32); they were chosen by the bishop from within the cathedral chapter. Archdeacons recruited archpriests who came from the local clergy (originally the priests in charge of baptismal churches) and as such entertained personal relations with parish priests. Archpriests supervised the local clergy and their churches, including private oratories. The positions of archdeacon and archpriests mostly developed during the 11th century and became generalized during the 12th (Mazel 2010, 270; Mazel 2016, 135f). Deans appeared during the second half of the 9th century and gradually replaced archpriests; they had similar functions, but were less rooted in the local communities and seemingly less corruptible (Aubrun 1986, 49).

Archdeacons accompanied and sometimes replaced the bishop during pastoral visits (Barrow 2005, 334). Since the 4th/5th centuries, bishops were required to conduct such visits; annual visits were once again imposed under the Carolingians from the mid-8th century. Pastoral visits became common during the 13th century, at a time when parishes increasingly developed as administrative units. Between 1190 and 1789, 8,483 pastoral visits were recorded in France (Hayden and Greenshields 2005, 11-14); first records date to the late 13th century (e.g. Eudes Rigaud, archbishop of Rouen) (Pécout 2016, 268-270). These visits were supposed to provide spiritual guidance for priests and their flock, keep track of church property and taxes, and diffuse liturgical material; bishops also performed liturgical rites (benediction, confirmation, absolution, consecration, dedication). But an additional purpose was to demonstrate episcopal power – sometimes

through a costly entourage. Up to the 12th century, bishops therefore preferentially visited major monasteries and the most important churches and shrines, and, if possible, in the vicinity of their cities. Visits further away were often limited to places disputed with neighbouring bishops. Unsurprisingly, counts and lay owners sometimes tried to prevent bishops from visiting parishes and monasteries in an attempt to demonstrate their superior power (Mazel 2016, 100, 119-122, 125f; Pécout 2016, 273f).

In the Yvelines we mostly have information about church consecrations and even these are very sparse – which in itself is telling: in 1117, Geoffroy of Lèves, bishop of Chartres, consecrated the chapel of the priory of Sainte-Madeleine at **Davron** (at 58 km from Chartres) (Figure 7.2) in the presence of Nivard of Poissy (or Septeuil) and his wife Hubeline, who had founded the cult place in 1098. The church can seat some 1,500 – far too large for such a small village (310 inhabitants in 2016); the size of the church and the attendance of a powerful local lord might account for the presence of the bishop. But we also know of the consecration of land at **Villepreux** (at 26 km from Paris) for the burial of lepers by Eudes of Sully, bishop of Paris (1197-1208); the participation of the bishop suggests a royal foundation.



Figure 7.2: Sainte-Madeleine at Davron (Photo by Henry Salomé)

Further disciplinary control was possible through the annual synod where – theoretically – all priests were brought together by the bishop in the diocesan capital from the late 6th century; the first such synod took place at Auxerre in c. 585 (Aubrun 1986, 24, 48;

Bührer-Thierry and Mériaux 2010, 222-223). Although parish priests were required to attend, this was problematic because of access and the necessity to maintain a permanent service in the countryside. Synods not only allowed the transfer of information, but also strengthened the link between bishops and their clergy since they were an opportunity to provide guidance and exert control (Hayden and Greenshields 2005, 24; Mazel 2016, 127, 131f).

The rural clergy was required to visit the cathedral city to celebrate the major Church holidays and to collect the holy chrism. Once again, distance was an issue: in the early 9th century, it was decreed that priests residing more than five miles from the episcopal city could either send a delegate or receive the holy chrism through the archdeacon (Mazel 2016 2016, 112f).

Another measure of control were episcopal codes of conduct for priests, so-called *capitula episcoporum*; attested since the 9th century, they reminded priests that they had to convert their flock by leading an exemplary life (Bührer-Thierry and Mériaux 2010, 434-436). Most were written in north-eastern France, in the four ecclesiastical provinces of Reims, Cologne, Trier and Sens (Mazel 2016, 106f).

The rise of the cathedral chapter in the early 9th century facilitated the management of the wider diocesan *parochia*, but only became truly efficient during the 11th century (Mazel 2016, 137, 150). The chapter played a key role in church restitutions since it managed the restituted churches as well as their income and clergy; diocesan control over rural priests increased accordingly. Although the bulk of proprietary churches went to monasteries, bishops frequently acted as intermediaries in transactions and could thus impose episcopal controls such as investiture. For example, the 13th-century archbishop of Rouen, Eudes Rigaud, only owned 6% of all parish churches in his diocese, yet 2,012 priests, deacons and subdeacons were ordained during his episcopate; records show that Eudes checked their skills in person (Mazel 2016, 242-248).

7.1.4 Bishops and abbots

In the late 6th/early 7th century, Columbanus questioned the absolute authority of bishops over religious communities on several occasions: he argued that as dominance lay with the Bible and earlier Church Fathers so he should not be subject to the Frankish bishops. The latter, however, referred to the growing body of canon law and to papal

decretals. The first collection of canon laws was incidentally created during Columbanus' stay in Gaul: the *Collectio Vetus Gallica*, probably written by one of the metropolitan bishops of Lyon, Etherius or Aridius, around AD 600 (Stancliffe 2006, 205-212). In addition, Columbanus did not believe in an hierarchical organization of the Gallic Church, with the bishop or metropolitan bishop at the top; instead, he favoured "horizontal bonds of charity" (Stancliffe 2006, 213). This had consequences for the position of monks versus bishops since, in his view, monks should be subject to Christ, not to a bishop (Stancliffe 2006, 211-215). There is little evidence of Columbanus and his followers in the Yvelines, but, according to legend, the first church at **Moisson** was created by evangelizing Irish monks during the 6th century.

Some of the great monasteries of the 7th century originated from private foundations; previously, most monasteries were founded by either bishops or kings (Bouchard 2014, 195; Bühner-Thierry and Mériaux 2010, 107) (Section 2.3.1). Many lay patrons regarded the monastery and its community as their property and felt free to designate a superior or even an abbot. The situation was further complicated by the fact that descendants of the original founder could actually inherit the lay patronage. Eventually, the Gregorian Reform initiated during the 11th century restricted the influence of these private patrons; from then on laymen could no longer be *owners* of monasteries and their interference was mainly limited to a right to consultation (Lawrence 2015, 121).

By the end of the Merovingian period, bishops had recovered control over many monasteries, but under the Carolingians, the struggle between monasteries and bishops re-ignited. For the Carolingian rulers, patrimonial supervision and control especially of the greater monasteries became core to their hold on political power (Bisson 2000, 487). Lay abbots became increasingly common: whereas under the Merovingians, abbeys were only occasionally put under the control of a clerical relative, under the Carolingians, the kings themselves could become abbots: Charlemagne of the monastery in Murbach (Alsace) and Charles the Bald at Saint-Germain-d'Auxerre (Bouchard 2014, 143f).

From the 10th century, powerful lords took over from the kings and many princes became lay abbots at the head of ancient royal abbeys, such as the Robertines of Saint-Germain-des-Prés and Saint-Denis and the dukes of Burgundy of Saint-Germain d'Auxerre. Other great lords rewarded their allies with episcopal offices. Lay abbots

controlled an abbey's temporal goods and could reward their followers with monastic property; they also obtained the protection of a powerful saint (Mazel 2010, 60-62).

Relations between bishops and abbots could take various forms: in general, all religious houses were under the jurisdiction of their local bishop – even more so when a monastery was an episcopal foundation and bishops continued to be its patrons (Lawrence 2015, 123). Under direct episcopal supervision, bishops not only had to confirm the election of superiors and pay them regular visits, they also had to consecrate monastic churches and licence the appropriation of a parish church. In the mid-13th century, for example, Eudes Rigaud, archbishop of Rouen, visited the priory at **Saint-Martin-la-Garenne** and complained about the discipline of the monks. Less problematic was the construction of the church of Saint-Etienne at **Mareil-Marly** by the abbey of Coulombs which was authorized in c. 1062 by Imbert, bishop of Paris. Before the 12th century, and at the earliest in the 9th century, only a few establishments, most of them Benedictine, managed to free themselves from this supervision. Cluny, for example, was placed directly under the authority of the pope by 1024. In the centuries that followed, many houses imitated this move and became territorial abbeys or *abbeyes-nullius* (abbeyes of no diocese). Territorial abbeys had pastoral duties over a sometimes extended missionary area which could be administered together with secular priests (Baumstein 2000, 2-4; Mazel 2010, 126-129).

Conflict between bishops and abbots over the question of independence was often fierce and forgeries of papal documents were common. One key for the bishops' continuing resistance was that monasteries could hold parish churches. In the Yvelines, at **Bougival**, for example, in the early 12th century Michel, abbot of Saint-Florent-de-Saumur, and Eudes of Sully, bishop of Paris, both claimed the church of Notre-Dame; the dispute ended in 1204 with an episcopal victory. As we have seen, many rural churches were *Eigenkirchen* and could thus be restituted together with land to a monastery. The battle became more pronounced during the Gregorian Reform when lay ownership of churches was discouraged. Monasteries could also build new churches on newly acquired land which meant that much of the parish income was diverted from the parish clergy to the monasteries. To stem this, the acquisition of parish churches by monasteries became increasingly regulated during the course of the 12th century: abbots had to legally distinguish between parish endowments given to the monks and endowments given to the parish priest. Permanent tenure was thus ensured – an

important point since monks, in theory, were not supposed to perform pastoral duties (Lawrence 2015, 123-125; Melville 2016, 22f) (Section 5.2.3.3).

The bishop could also demand the so-called *cathedraticum* from monasteries which owned *prieurés-cures* or secular benefices; this was a small sum of money paid annually for the support of the bishop – usually during the episcopal visit; it had to be paid by parish churches, chapters, endowed chapels and benefices (Fanning 1908; Mazel 2016, 150).

7.2 Local Lords

7.2.1 The rise of local lords

During the 9th century, the king's power was mostly limited to his *regnum* (Figure 3.16), and even here, his control remained incomplete (Nelson 1995, 130; O'Brien 2015, 38): *regnum* cannot be equated with kingdom, but instead, it refers to “the act of ruling” (Dunbabin 2000, 372), not to a set territorial entity. This largely political *regnum* continued to shrink under the first Capetian kings; it would take until the 16th century before it actually coincided with the *entire* kingdom of France. Within his royal domain or demesne, the king had judicial, administrative, and fiscal rights; his income, however, mainly came from a more compact – and geographically incoherent – economic domain consisting of lands administered directly by (his) agents (Bouchard 2004, 120, 129).

Weak authority prompted the rise of a seigniorial society based on feudal⁸⁶ law at the beginning of the Capetian period (Mouthon 2014, 18). Much of western Francia came under the control of powerful dukes, marquises, counts, and bishops who imitated royal power (Dunbabin 2000, 376; Mazel 2010, 54). Duchies and counties had already existed as administrative units during Carolingian rule, but under the Capetians they became virtually independent principalities (Kibler et al. (eds) 1995, 264f, 307f; Mazel 2010, 29; Meuleau 2014, 2). By 1179, six secular princes (the dukes of Burgundy, Aquitaine/Guyenne, and Normandy, and the counts of Flanders, Toulouse, and Troyes/Champagne) and, in the north-east, six ecclesiastical peers (the archbishop of Rheims, and the bishops of Beauvais, Noyon, Laon, Châlons-sur-Marne, and Langres)

⁸⁶ See Kibler et al. (eds) 1995, 343f for critical discussion of the term *feudalism*.

had emerged (Bur 2004, 531)⁸⁷. They were at the head of entities with changing boundaries which should not be confused with territorial units. Over time, the secular principalities increased in importance and stability; they also became hereditary, although some changed hands when families declined or died out. Their ecclesiastical counterparts, however, never acquired full independence and remained under secular power; in the royal domain, such as in the bishoprics of Cambrai, Tournai and Verdun, this power was often exercised by the king himself (Jones 2000, 397; Mazel 2010, 40-46; Nelson 1995, 141).

During the 10th/11th centuries, a fragmentation of power occurred and the usurpation and further privatization of royal prerogatives by lesser nobles came as a response to public disorder (Bouchard 2004, 133). By AD 1100, 102 federal counties were held by 76 counts in addition to the princely counties; some 67 of these counties survived until 1500. All of them were fiefs depending either on the royal domain or on one of the principalities (Kibler et al. (eds) 1995, 759). The kings claimed some nominal control over the principalities by granting comital rights over a city or a whole county to bishops; this was the case with Paris and Auxerre by 1031. Over time, the small episcopal states around the royal domain reinforced the king's authority (Bouchard 2004, 132; Dunbabin 2000, 396).

Castellans – commanders of a castle – and barons – at the head of a set of castellanies – held part of the federal counties in fief from the count. Beneath them were village lords based on a moated residence or a fortified manor, who, in turn, held fiefs from castellans or barons (Kibler et al. (eds) 1995, 181). Fiefs were granted for a lifetime as a result of a personal relationship between two noble persons of presumed social equality, with the vassal performing homage to his lord. Fiefs produced revenue and were either landed or non-landed such as mills; they also soon became heritable. By the 13th century, fief-holding had become institutionalized. Fiefs became redundant during the 14th century as royal power grew and salaries and retainer fees replaced fiefs (Bur 2004, 533; Kibler et al. (eds) 1995, 343-346).

During the earlier 11th century, lesser nobles exercised judicial and economic authority over surrounding regions. Originally, these banal rights (*bannus*, *bannum*) had been a

⁸⁷ Toulouse and Champagne were annexed to the royal domain in 1274 and 1285, respectively; in 1294, the principalities were further reduced to six ecclesiastical and two secular ones (Kibler et al. (eds) 1995, 714f).

royal prerogative, but castellans and great landlords were eager to privatize such authority. Rights included the *taille*, various tolls, dues, and fees, obligations to use the lord's mills, ovens, and presses, and the administration of justice (Bouchard 2004, 129, 145; Bur 2004, 534; Kibler et al. (eds) 1995, 94).

Lands within the principalities were further divided into provostships, with the provost (an office created by AD 1000) being responsible for tax collection, justice, and military service. By the end of the 12th century, justice instead became the prerogative of the bailiff or *bailli*; these soon became superior to provosts (Bouchard 2004, 129; Bur 2004, 534).

By the mid-14th century, French nobles comprised between 1.5 and 2% of the population – potentially up to 250,000 individuals. Autrand (2000, 433) points out, however, that this group was not a closed one since any individual who could no longer afford to 'live nobly' had to leave the group and could be replaced by an ambitious newcomer. By this time, most nobles could no longer live off their lands but relied on additional salaries and pensions granted by the king or the princes (Autrand 2000, 434).

7.2.2 Local lords of the Yvelines

Little is known of the early medieval lords of the Yvelines. The first handful of names appears during the 7th century; half belonged to bishops. The earliest name is Bernard, bishop of Mans, who donated his *villae* at **Bonnelles** and **Bullion** to his grand-nephew Leuthramus in 616. In 677, Ansoald, bishop of Poitiers, donated the *villa* at *Lendoas sive Avenarias* (**Lanluets-Sainte-Gemme**) to the monastery at Noirmoutier. In 697, Drogon, son of the mayor of the palace Pippin of Herstal, as well as bishop of Bayeux and Paris, exchanged land at *Mairicalus* (**Marly-le-Roi**) with the abbey of Saint-Germain-des-Prés. Bernard and Ansoald were 'foreign' bishops; it is likely that they would have infringed upon the territorial authority of their local colleagues (Section 7.1.2). Most probably, each bishop will have created a church on his estate – maybe even a baptismal church.

Others were probably lay lords: in 678, Roccon donated land at *Rocioni-Curtis* (**Rocquencourt**) to the church of Saint-Germain-l'Auxerrois. And in 690, a Frankish aristocrat residing at *Arthigia Villa* (Arthies) bequeathed property in Binanville (**Arnouville-lès-Mantes**), Hanneucourt (**Gargenville**), **Guernes**, **Issou**, **Porcheville** as

well as in Arthies and Chaussy (Val-d'Oise) to the abbey of Saint-Denis with the consent of his mother Id(d)a and his wife Chramnetrude (papyrus of Arthies). Interestingly, he also asked to be buried in the church of Saint-Martin (probably built by the abbey of Saint-Denis) at *Calciatus* (Chaussy) (immediately adjoining the Yvelines). Several Merovingian stone sarcophagi were found next to that church (Le Forestier (ed.) 2014, 69; Serquigny NY, 2).

For the 8th century, we have Witral, count of Meulan, who received **Lainville** as donation from Charles Martel before AD 741. In 771/772, Chulberta donated property in *Bodasio* and **Maule** to the monastery of Saint-Vincent, Sainte-Croix and Saint-Germain. After 800, Hildegardus and his wife donated land at *Frotmiri villa* (**Garancières**) to Charlemagne.

During the 10th century, countess Adèle of **Houdan** ceded her seigniorial rights to Saint-Aubin, bishop of Angers, and Albert of Gallardon donated lands in **Bouafle** to the abbey of Jumièges. In 965, Robert, lord of Meulan, built a wall around the island of Buyau (**Meulan**) to protect the relics of Saint-Nicaise, translated there in 840. In 993, a lady called Oda received income from a farm in **Andrésy** from the bishop of Paris, Rainaud. And in c. 1000, Hugues I, count of Meulan, exempted the boats of the abbey of Wandrille from all fees in Meulan.

The counts of Meulan⁸⁸ belong to one of the main medieval seigniorial families in the Yvelines (Figure 7.3). By the 12th century, they owned **Meulan**, **Juziers**, **Aubergenville**, **Flins**, **Lainville** and Maigrimont, **Montalet-Le-Bois**, **Jambville**, and **Tessancourt**; they also had rights over **Saint-Martin-La-Garenne**. One of their provosts was located in Mantes; in 1190, Hugues of Meulan became the first bailiff. In 1204, the county returned to the royal domain under King Philip-Augustus.⁸⁹

⁸⁸ Robert of Beaumont (d. 1118), count of Meulan and companion of William the Conqueror, was made first earl of Leicester by the English King Henry I.

⁸⁹ E. Pattou, <http://racineshistoire.free.fr/LGN/PDF/Meulan-Beaumont.pdf>, accessed 7 September 2019.

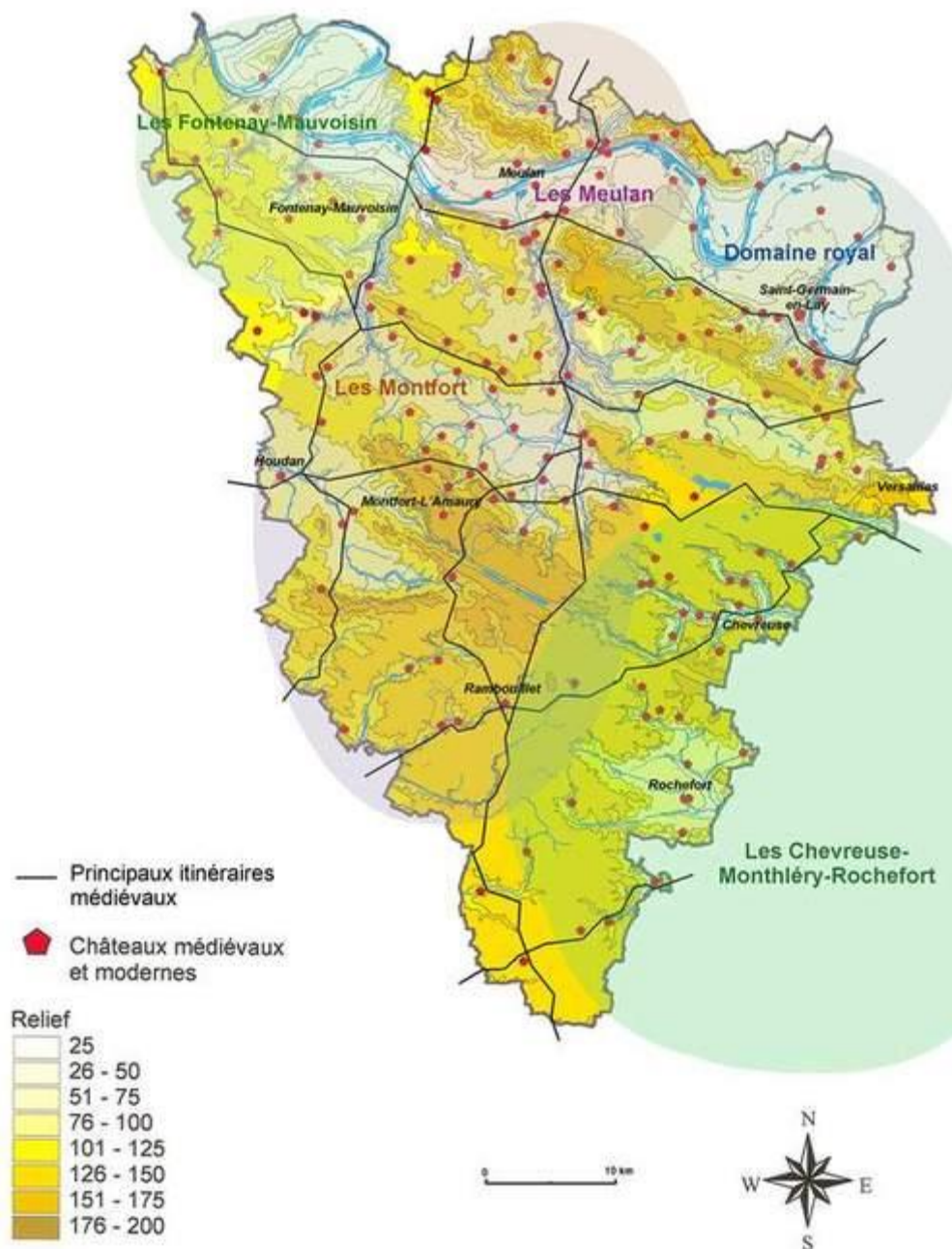


Figure 7.3: Principal seigniories and medieval roads during the 12th c.; red dots indicate the location of castles (Map by EPI 78-92/Service archéologique interdépartemental)

Hugues II Tête d'Ours (died 1035), viscount of the Vexin and brother of count Galeran I of Meulan, made the first recorded church restitution in the Yvelines in the early 11th century: Saint-Martin at **Bouafle** to the abbey of Coulombs. His wife Helvise (Héloïse) of Conteville restituted further churches at **Lainville-en-Vexin**, Maigrimont, **Montalet-le-Bois**, and **Montreuil** in 1015 or 1033. The churches at Lainville and Maigrimont were restituted together with their burials.

The Mauvoisin⁹⁰ are attested from the 11th century; in the same century, they replaced the priory of Saint-Wandrille as lords of **Rosny-sur-Seine**. They also owned **Boissy-Mauvoisin**, **Fontenay-Mauvoisin**, **Jouy-en-Josas**, **Magnanville**, **Mousseaux-sur-Seine**, **Perdreauville**, **Soindres**, and **Buchelay**. They restituted churches at Fontenay-Mauvoisin (abbey of Cluny, 1168) and at **Lommoye** (abbey of Ouche, c. 1060). Like all leading families of the Yvelines, the Mauvoisin were active with church and monastic foundations, but they also established some other ecclesiastical institutions: thus, in c. 1100, Raoul III Mauvoisin founded a leprosarium at **Rosny-sur-Seine**; in 1200, Gui II Mauvoisin established a school together with representatives of the Church; the nunnery of Saint-Antoine at Rosny-sur-Seine was created by the same lord to care for and instruct the children.

The Chevreuse⁹¹ owned **Chevreuse**, **Choisel**, **Saint-Rémy-lès-Chevreuse**, **Milon-La-Chapelle**, **Saint-Lambert-des-Bois**, **Saint-Forget**, **Maincourt-sur-Yvette**, Les Layes (Les Essarts-le-Roi), **Dampierre-en-Yvelines**, **Maurepas**, **Coignières**, **Le Tremblay-sur-Mauldre**, as well as partially **Bazoches-sur-Guyonne**, **Mareil-Le-Guyon**, **Saint-Rémy-L'Honoré**, **Jouars-Pontchartrain**, and **Elancourt**. Initially, the Chevreuse were vassals of the abbey of Saint-Denis. They were important ecclesiastical benefactors in the Yvelines: in 1064, Gui I of Monthléry (died 1095), lord of Chevreuse, donated the two churches of **Chevreuse** to the abbey of Saint-Pierre at Bourgeuil for the remission of his sins. In 1075, he also passed the church in **Montigny-le-Bretonneux** to the abbey of Bourgeuil. Milon I of Chevreuse made numerous donations to religious communities in the region; he also ordered the construction of several chapels, including the chapel of Notre-Dame at **Milon-la-Chapelle** in c. 1124/29. Between 1180 and 1284, several lords and ladies of Chevreuse donated property and rights to the Knights Templar at La Villedieu (**Elancourt**). And in 1204, Gui III of Chevreuse (died c. 1208) and his wife founded the chapel of Saint-Georges at **Maincourt-sur-Yvette** with the permission of the bishop of Paris. Active in the same region were the Rochefort: Gui I the Red of Rochefort (died c. 1107/08), lord of Châteaufort and **Saint-Martin-de-Bréthencourt**, tried to disseminate the cult of Saint Arnoult in the region around Paris. He and his wife

⁹⁰ <http://racineshistoire.free.fr/LGN/PDF/Mauvoisin.pdf>, accessed 7 September 2019.

⁹¹ <http://racineshistoire.free.fr/LGN/PDF/Chevreuse.pdf>;

<http://racineshistoire.free.fr/LGN/PDF/Monthlery.pdf>;

<http://racineshistoire.free.fr/LGN/PDF/Rochefort.pdf>, accessed 7 September 2019.

also donated land for the new priory of Saint-Martin and a church at Saint-Martin-de-Bréthencourt to the abbey of Marmoutier between c. 1080 and 1100.

However, far the most important family were the Montfort.⁹² Between 997 and 1031, Robert the Pious nominated Guillaume of Hainaut (d. by 1022), descendant of Charlemagne, as *Gruyer* or *Grand forestier* of the Yveline. With this title – equivalent to a count –, Guillaume received jurisdiction over the surrounding region. He also built the first fortress at Montfort-l’Amaury in 989. During the 11th century, his son Amaury I of Montfort (died c. 1052/62) changed the name of the village from Montpinson into Montfort. In 1312, the county of Montfort was attached to the duchy of Brittany. Figure 7.4 shows the largest extension of the county in 1249.

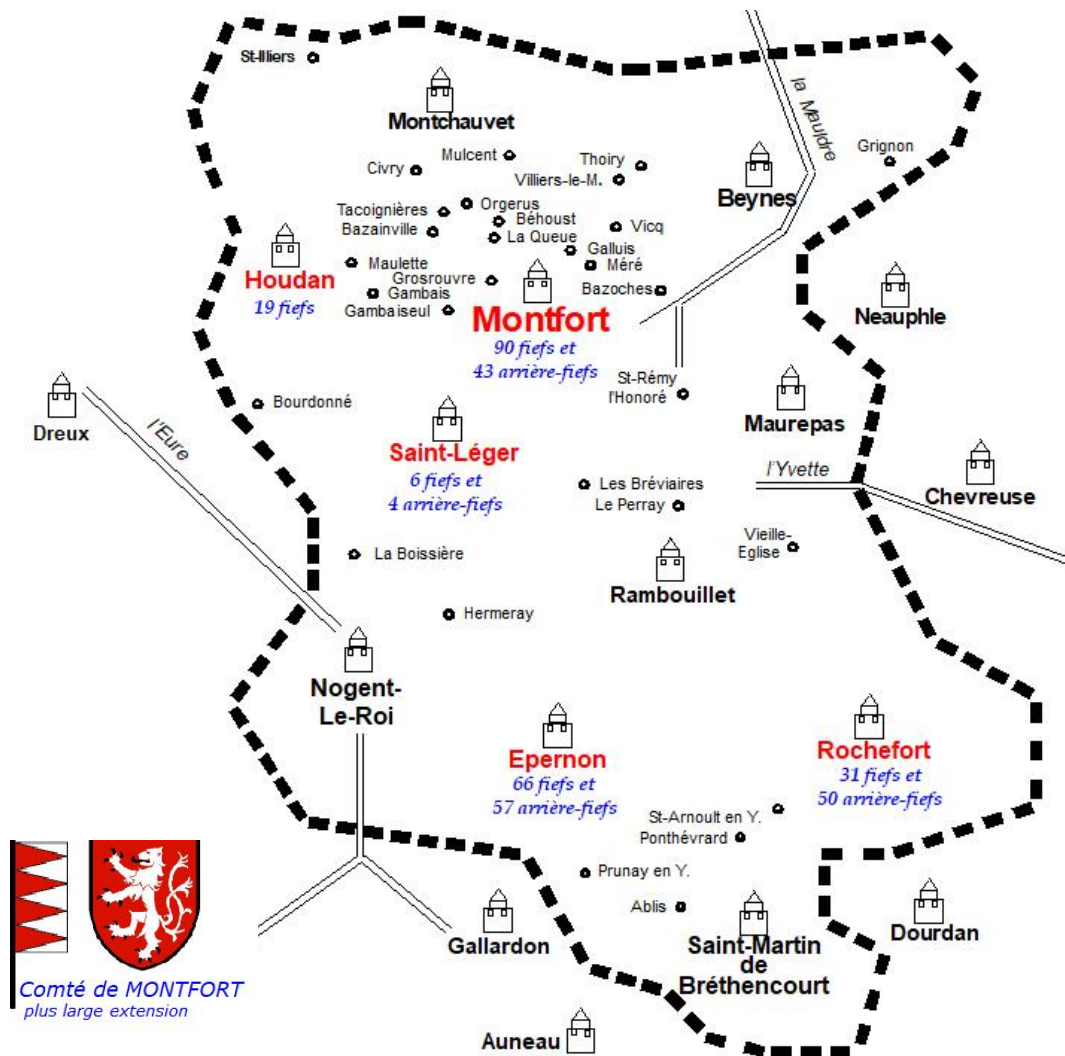


Figure 7.4: Largest extension of the territory of the Montfort family (Map by E. Pattou)

⁹² Simon IV (or V) of Montfort (d. by 1188) married Amicia of Beaumont (d. 1215), countess of Leicester and heiress of its earldom.

Amaury I founded the church of Saint-Pierre and the priory of Saint-Laurent at **Montfort-l’Amaury** in c. 1060; in 1069, both were donated to the abbey of Saint-Magloire by Simon I of Montfort. Amaury I also founded the priory of Saint-Thomas at Epernon. Simon III probably founded the priory of La Madeleine at **Rochefort-en-Yvelines** in c. 1166. In 1239, Amaury V of Montfort founded a Hôtel-Dieu in **Montfort**: he had been captured during a crusade at Gaza on 13 November 1239; he died shortly after his return, in April 1241.

The Montforts restituted numerous churches: Saint-Germain-d’Auxerre at **Gazeran**, Saint-Germain-l’Auxerrois at **Hermeray**, and Saint-Lubin at **Rambouillet** (Amaury I, 1053); Saint-Etienne at **Boissy-sans-Avoir** (Amaury III, 1123); Saint-Laurent at **Montfort-l’Amaury** (Simon V, 1196) – the church had been founded by his father Simon IV; the restitution of the churches of Saint-Jacques and Saint-Jean at **Houdan** was confirmed by Simon III in 1182.

The leading medieval families in the Yvelines were not only important ecclesiastical benefactors, but they even installed numerous ecclesiastical dignitaries (Table 7.1): Joseph of Maule, for example, became archbishop of Tours in c. 952/960. Rotrou of Beaumont was bishop of Evreux and then archbishop of Rouen (1164-1183); Samson Mauvoisin became archbishop of Reims in 1140. The earliest recorded abbot from the Yvelines was Thierry II (c. 800/870) of Saint-Quentin.⁹³

7.3 ‘Ordinary’ People

7.3.1 ‘Ordinary’ people and the clergy

As seen, during the Early Middle Ages, bishops were mostly tied up in power struggles in their cities; their hold on local clergy was, by necessity, limited and personal contacts and visits were rare. This left much leeway for rural communities to define their own interactions with sacredness and to negotiate access to sacred spaces. Bailey (2016, 82) has argued that clergy in late antique and early medieval Gaul “did not and could not control the religious environments of the laity”. This only changed with the Carolingians who emphasized hierarchy and central control.

⁹³ All data from E. Pattou, <http://racineshistoire.free.fr/LGN/LGN-frameset.html>, accessed 7 September 2019.

Bowes (2008, 126) has discussed “privately sponsored Christianity”: during the 4th/5th centuries, private estate churches dominated the – still visibly paganized – countryside; bishops had little success in persuading elite owners to use these cult sites to proselytize their estates. Great *villae* were efficient organizations run with clear socio-economic intentions: new prestige buildings such as basilicas, chapels or mausolea catered to the private religious needs of the elite family, but they also projected “seigniorial identity to a competitive aristocratic peerage” (ibid., 187). Some of these chapels were run by the *dominus* or *domina* – just as during the Gallo-Roman period (Section 4.3.1) – but others had permanent priests who remained largely outside of episcopal control (ibid., 126f, 157, 187f). Although we know next to nothing about these early Christian cult places, it is unlikely that estate workers, despite issues of dependency and patronage, were required to attend services. But private baptisteries, processions, and relics would definitely have been points of attraction and active enticement (Bailey 2016, 77f).

During the Early Middle Ages, access to sacred spaces was often mediated by regular and secular clergy. Monasteries were by definition mostly off-limits for laity. Although the Benedictine Rule emphasized the need for hospitality (RSB, LIII), access to monasteries in general depended on gender or social and religious status. In theory, only the *conversi* (lay brothers and sisters) and *famuli* (hired servants) as well as certain visitors were allowed to attend services in the monastic church or chapel (Brezillac 1765, 485) (Section 5.2.3.1). But ordinary people could also be permitted under certain conditions: monasteries with important relics attracted the faithful from near and far, and since the prestige of such relics ensured a steady flow of offerings and donations, necessary for the survival of the house, access to these relics had to be granted. Any admittance of lay people required a delicate balancing act if daily routines were not to be interrupted. Relics were thus sometimes moved from the choir – forbidden to lay visitors – to an altar within the nave. In fact some churches were designed from the outset with access for laity in mind (Crook 2000, 9; Hicks 2007, 69, 74-76). In the larger houses, the warden of the shrine was responsible for crowd management (Lawrence 2015, 110-112).

In small communities, contacts with local priories must have been frequent: monasteries were not only integrated into local networks of exchange and distribution (Racinet 1987), but as landowners and employers, they also collected tithes and rents and paid salaries (Hayden and Greenshields 2005, 10). The local poor and sick might visit for the

distribution of alms and leftovers from the table; they also could demand medical care. Some of the larger monastic communities set up hospices (*xenodochia*) and/or leprosaria. In Benedictine monasteries, alms were distributed by the almoner, in Cistercian houses by the porter (Hicks 2007, 61f). In times of crisis – war, famine, natural disasters – monasteries handed out food and clothes to those in need – if they could afford to do so (Lawrence 2015, 111).

Up to the 13th century, small priories were usually ruled by habit (Dubois 1987a, 101f, 110-113). This lack of strict guidelines together with close economic collaboration with the local population must have normalized relations and allowed communities to create their own versions of religious practice (Bailey 2016, 12): for example, when the next parish church was too far away or difficult to access, or when the local parish church was being reconstructed, people could negotiate for attending services in the monastic church/chapel on a case-to-case basis; officially, this would have been frowned upon (Hicks 2007, 76, 87). Local solutions also would have been necessary for internally divided churches with one part dedicated as monastic church and another serving as parish church. According to Eudes Rigaud, archbishop of Rouen (1248-1275), a minimal disruption of monastic daily offices could be ensured through erecting visual barriers such as a separation between bells (one used by the monks, the other one by the priest), screens in front of the choir or the installation of a special altar between nave and choir for the celebration of mass (ibid., 76).

From c. AD 800, pastoral care gradually passed into the hands of local parish priests; previously, baptism, burial or Mass had only been delivered by a small number of baptismal churches (Hamilton 2015, 33f). The move to a one-tier system meant greater ecclesiastical control over communities. Since parish churches were supposed to be financially autonomous, parish priests took a vested interest in collecting the tithe: a capitulary of 819 stipulated that each parish church had to be endowed with 12 *bonniers* (c. 15 ha) of land and four labourers to cultivate it – the ecclesiastical *mansus* (Aubrun 1986, 44) (Section 4.1.2); the incumbent also was entitled to one third of the tithe (Barrow 2015, 321). The amount of control priests wielded over their congregations depended to some degree on their immediate patrons: parish priests first owed loyalty to these patrons; if he was a bishop, this was rather uncomplicated (ibid., 324), but in the case of a lay person, this could impact on pastoral care, since priests who were appointed by lay patrons sometimes came from the lord's own household and received

their office as a reward; instead of serving their communities, they were often absent and left their flock in the hands of vicars (Hamilton 2015, 98f). Some parish priests also abused their office by demanding payment for a number of non-liturgical services or by lending money against interest (Bührer-Thierry and Mériaux 2010, 436).

The use of sacred space remained a matter of contention: ecclesiastical dignitaries frequently complained about *inappropriate* use of such space by lay people during the Early Middle Ages – singing, eating, chatting, straying away from the areas reserved for the congregation, failing to genuflect, quarrelling, etc. Ordinary people thus extended secular behaviour into a sacred environment, often against the express wishes of the clergy; at the same time, they sought the protection of churches by even sleeping in or residing next to them or by seeking refuge. Boundaries between the two spaces remained subject to ongoing negotiations (Aubrun 1986, 27f; Bailey 2016, 71-75).

7.3.2 Burial practices

Another area which escaped ecclesiastical control for a long time was burial. As seen in Section 6.2.4.1, the Church apparently did not develop any liturgical rituals for the cult of the dead until the 5th century; graveside services indeed remained limited over the following centuries. From the 8th century, Roman liturgy spread across the Carolingian Empire and this included prayers before, during, and after death (Geary 1994, 87). The so-called votive mass (*missa specialis*) developed also, in response to increasingly vivid descriptions of the purgatory since the later 6th century; it was an evolution of the former practice of offering mass in the name of the dead. Votive masses took the form of a contract which implied that God would reciprocate (Effros 2003, 116; Paxton 1990, 68). Finally, from the mid-9th century, priests acquired the exclusive responsibility for funerals (Treffort 1996a, 62). The Church clearly benefited from its greater involvement in funerary and commemoration rites since it could then ‘restrict’ access to salvation and at the same time increase the distance between the clergy and laity, and so bolster its own authority (Effros 1997, 8-11).

But until at least the 8th century, private funerary rites remained based on old, perhaps pagan, traditions. Not all traditional rites were tolerated by the Church: acceptable were funerary meals and libations (*dadsisas*), although Ambrose of Milan argued that the poor were more in need of free food than were the dead. Not acceptable, instead, was

the practice of kissing a dying person to catch his or her departing breath (Godding 2001, 405; Lennon 2014, 140). Archaeological evidence for ‘traditional’ ritual activity, such as broken ceramics on the surface of a grave, occurs at least up to the 6th century. Funerary meals and libations were finally prohibited in 744 by the *Indiculus superstitionum et paganiarum*⁹⁴ together with sacrifices, phylacteries (amulets and charms), and certain fires (*nodfyr* or need-fire) (Dierkens 1984, 18-22; Effros 2002, 144; 184-186).

Amulets and charms, however, proved difficult to eradicate. At first, even Christianized versions seemed unacceptable: Caesarius of Arles (died 542) complained that clerics distributed phylacteries with ‘holy things and holy verses’ (cited in French by Lecouteux 2005, 53). In 692, the Council of Constantinople threatened everybody who wore phylacteries with six years of excommunication (ibid., 53). For Boniface (c. 675-754), such sacrilegious practices were incompatible with being a Christian (Bouchard 2014, 133f). But not everybody agreed: Gregory of Tours (538-594) wore a reliquary gold cross around his neck, whereas Thomas Aquinas (1225-1274) welcomed the use of reliquary pendants yet warned against superstitions attached to the *form* of the container itself (Bartlett 2013, 275). The popularity of Christian amulets, however, whether reliquaries, pilgrim badges or cross pendants, made it impossible for ecclesiastical authorities to wholly eradicate them.

The cited research project on Merovingian necropoleis in Ile-de-France (Le Forestier (ed.) 2012-16) has collected information on amulets and charms recovered from late antique and early medieval graves. 65 objects (of these 46 dating to the Merovingian period) from 52 graves distributed across 31 burial grounds were identified and discussed in detail by Fouvez (2015). From the 7th century, the presence of such objects diminishes sharply, presumably linked to the phasing out of gravegoods during the Carolingian period (ibid., 141). Some objects were associated with clothing and/or adornment; they were worn suspended (pendants, belt hangings) or directly sewn onto clothing (pearls) or attached (fibulae, belt buckles); there also were objects which would have been carried in a small container. Fouvez assumes that most such objects would have been very visible. The majority of carriers seem to have been adults, perhaps mainly female. Whereas clothing and adornment were predominant in female graves, male graves might hold ancient coins; there also were one arrowhead and one polished

⁹⁴ 30 articles annexed to the acts of the Council of Estinnes (743/744).

axe; and one grave in **Guitrancourt** contained a pair of pierced wild boar tusks. Two clearly Christian objects were reported from **Rosny-sur-Seine** – a reliquary box and cross – and one cross suspended from a belt from **Villette**. Objects were not linked to any specific type of burial container or burial method, but most graves were rather modest, although there were exceptions. Some of the materials were supposed to have a healing function (amber, crystal, flint, garnet, etc.). Fouvez also highlights that some objects were clearly intended for the dead (to facilitate the journey to the afterlife), whereas others probably meant to protect the living from a return of the dead (ibid., 126f; see also Fowler 2013 on identity transformation in death).

Other private expressions of belief were possible through decorated sarcophagi and stelae; both ran out of use in the late 7th/8th century. As described in Section 4.2.2.1, some decorated sarcophagi might have been chosen for their ornamental quality and their apotropaic character; Christian decorations were not imposed, but families could add personal graffiti – Christian, pagan or other – at some point during the burial ritual. However, sarcophagi were Christianized when they were buried in an *ad sanctos* location. An even greater element of personal choice could come on funerary stelae where decoration seems often added outside of a professional workshop. Steale with cavities might have allowed additional rituals, but of uncertain nature. But what is very striking is that most of these rituals and choices seemingly come to an end with the installation of local parish priests.

Whereas burials were gradually appropriated by the clergy, spring and water cults (Section 4.3.3) formed alternative places of worship which largely escaped ecclesiastical control. In some cases, as in **Boissets**, a spring and maybe also an ancient cult determined the placement of a parish church, but most were unrelated to the official Christian landscape. The construction of wash-houses next to a miraculous spring, for example, was certainly not dictated by the Church. After the Merovingian period such cult places were no longer pagan remnants – or at least had received a Christian makeover –, but they allowed ‘ordinary’ people to leave their own imprint on the rural Christian landscape.

7.4 Discussion

The official Christian landscape of monasteries, churches, leprosaria, and Hôtels-Dieu traced in a region like the Yvelines was created through the concerted efforts of kings, aristocrats, and ecclesiastical dignitaries. Local communities and local clergy acted within this landscape and sometimes could leave their own imprint.

In this Chapter we have identified the main players of early and continued Christianization, but it is far more complicated to cite direct examples from the Yvelines especially with regard to secular and regular clergy. This would require, once again, in-depth archival study. For the time being, however, it seems that the actions of the main players and the relations between the various actors in our region were fairly typical.

An efficient episcopal administration only developed from the 11th/12th century together with diocesan territories. It was also at that time that parish territories were starting to take shape as seen in Chapter 6. By the 13th century, ecclesiastical control had tightened considerably with the introduction of a more stringent hierarchical organization which reached out across the countryside. Distance and difficulty of access in the Yvelines significantly slowed down the implementation of efficient episcopal control. It would be interesting to see whether additional archival research would allow the creation of spatial and chronological patterns for this.

For a long time, bishops, abbots, and powerful lords had been locked in an intense power struggle which diverted much of their attention away from rural territories. Episcopal sees became objects of competition from the 7th century which led to the growing secularization of bishoprics and the development of aristocratic sainthood; numerous bishops found themselves caught up in political offices. Under the Carolingians, episcopal autonomy was curbed once again and bishops were more chosen for their loyalty towards the State and their administrative qualities; lay control increased considerably.

The Gregorian Reform of the 11th century with its fight against lay investiture and its emphasis on clerical reform tipped the balance once again to the favour of the bishops who enhanced their authority through the introduction of a more hierarchized and centralized system, and their attention began to turn towards the countryside. Episcopal auxiliaries enhanced the outreach of individual bishops and increased the control over

local clergy. Unfortunately, we know very little about the organization of such a system in the Yvelines; indeed, its study in one of the four local dioceses would make a very interesting historical case study. Was the implementation of a more stringent ecclesiastical hierarchy linked to the road network? Were there significant differences between the four dioceses of the region? Were archpriests more efficient than archdeacons?

Abbots, in the meantime, shook off excessive lay control in the wake of the Gregorian Reform; under the Carolingians, they had been subjected to royal supervision whereas lay abbots had become increasingly common with the rise of local lords during the 10th century: three members of the **Maule** family in the Yvelines, for example, became (lay?) abbots at Jumièges and Saint-Maur-des-Fossés. Monasteries also had to defend their independence against the bishops. When lay ownership of churches was discouraged during the reform, monasteries acquired a wide panoply of rural churches which increased their hold on the countryside. As seen, most restitutions in the Yvelines date to the 11th century which is rather standard. At the same time, abbeys continued to establish local priories to manage their large estates.

As a result, contacts with the rural inhabitants became more frequent which brought a normalization of relations but also the necessity to negotiate new rules of access without disrupting daily monastic offices. Initially off-limits for most lay visitors, ‘ordinary’ people found ways to penetrate into the sacred space of monasteries. In the Yvelines, unfortunately, we have little information on the internal organization of such priories and their socio-economic role – largely due to a lack of excavation. In the future, for example, specific attention should be paid to identify eventual architectural traces of modified access.

Saints were one of the most efficient vehicles of creating local versions of Christianity which were only partially controlled by the ecclesiastical authorities. Once again, a local case study could trace material and archival evidence.

When pastoral care increasingly passed into the hands of local parish priests from around AD 800, local communities at first had numerous possibilities to engage with sacredness. They extended secular behaviour into the sacred environment of church buildings, and they continued to pursue private funerary rites which still contained pagan elements during the Merovingian period. Ecclesiastical control over such rites

was very limited and decorated sarcophagi – for those who could afford them –, stelae, but also inexpensive amulets and charms allowed diverse routes of religious expression, some perhaps of un-Christian flavour.

Local communities were also able to leave their own imprint on the official Christian landscape by visibly marking private graves and by establishing – or continuing – spring and water cults which occasionally functioned as alternative places of worship. The gradual creation of local parishes would have tightened ecclesiastical control and streamlined such expressions of Christianity to a few ‘acceptable’ options. Saints’ cults probably provided an outlet for more individual devotion, which was, however, under Church supervision; nevertheless, such cults allowed the experience of a more tangible version of Christianity that required the active participation of all layers of society.

PART V – DISCUSSION AND CONCLUSION

CHAPTER 8 - CONCLUSION

This thesis has sought to investigate a distinctive but only partially documented and explored territory in France to question the form, rate and depth of Christianization of the landscape. My timeframe was deliberately extended, so as to identify the often sluggish evolution of most expressions. Below, I first discuss the forms, strengths, and visibility of the material record, before looking at patterns and sequences in Section 8.2 and presenting a three-phase model of the slow Christianization in the Yvelines. Finally, Section 8.3 questions the reliability of indicators of Christianization.

8.1 Forms, Strengths, and Visibility of the Material Record

With the rise of rescue archaeology, our understanding of settlement patterns and chronology has improved considerably in Ile-de-France, with more than 4,000 ha of land explored between 2011 and 2017. And yet, despite this influx of new data, we still know very little about the chronology and nature of many post-classical sites, especially since numerous areas were only investigated through fieldwalking and aerial photography.

The material record is accordingly patchy which is reflected in settlement data. For many sites we lack precise dates (even in centuries): we can identify a site as ‘antique’ or as ‘Merovingian’ but we cannot say from when to when it was occupied; this precision only improves during the Carolingian period. We also often do not have *continuous* settlement information: it is therefore very difficult to establish whether a settlement was (temporarily) abandoned or saw major shrinkage.

The same holds true for churches and monasteries: not only is it extremely difficult to establish foundation dates, it is also impossible to say whether cult buildings lay redundant for periods. Information about founders is also mostly absent; in the case of restituted proprietary churches the *last* owner might be known, but rarely the first one. Much of the data on church foundations presented in the Gazetteer will inevitably improve with new excavations or archival research. As seen, problematic also is the

confusion between churches and priory churches: some recorded churches might only have served the local priory, yet are mentioned separately in the sources; some might have evolved into parish churches, but this is not documented. Again, extended archival study might shed extra light.

Meanwhile, a complete void exists with regard to *villa*-churches: none have been identified so far in the Yvelines, although, given the number of large *villae* and monastic estates known, these must have existed. Even less is known of private monasteries, and almost no reliable traces of rural baptisteries survive – but they must surely have been present in numerous locations, probably mostly in larger and central places. Likewise, more information is needed on the internal organization of churches to accommodate pilgrims and on the organization of shared churches; special attention should be paid to plans and architectural traces.

In general, much of our information about the earliest churches in the region is very unreliable and only sometimes grounded in archaeology (e.g. **Le Tremblay-sur-Mauldre** and **Rosny-sur-Seine**). The reliability of data improves – once again – during the Carolingian period, but gaps exist across the Middle Ages.

The organization of rural priories remains a mystery in the absence of archaeological data. We know nothing about residences for monks and/or administrators. What range of buildings was present in a standard priory? How many people worked for the small number of monks seconded there? Were there separate burial grounds?

There is minimal information and zero archaeology with regard to local leprosaria; most leprosaria are only known through documentation. Since I now have generated a list of such institutions for this region, future excavation might be able to attribute some material remains to them.

Our data are more reliable when it comes to burials in general: the corpus is growing and has been reviewed recently, although numerous sites still have incomplete documentation and insecure dating. Early funerary monuments and shrines are poorly studied, likewise the organization of necropoleis above ground, since most grave markers have disappeared as well as enclosures or buildings within cemeteries. Studies on this subject are of considerable importance since above-ground marking influenced the visual landscape and reflected personal choices by ‘ordinary’ people.

Spring and water cults also deserve more attention – how were these cults connected with the more official ecclesiastical landscape, which rites were condoned by the Church and which not? What archaeological proof do we have of private veneration and larger ceremonies?

This disappointing, or rather, insufficient material record for the Yvelines (sometimes true elsewhere within France) makes it even more essential to take a long perspective when studying rural Christianization in its late antique and early medieval stages; admittedly, the material record is much stronger towards the Later Middle Ages but still not ‘complete’.

8.2 Patterns and Sequences

Several patterns and sequences emerge if we combine information on settlement and ecclesiastical development across the Yvelines:

First, I would argue that the Roman road network played an important role. Whereas the earliest churches in the Yvelines – mostly public foundations by bishops, saints or kings – were practically all constructed besides an ancient road, churches moved away from these main communication lines from the 7th century. This move coincided with the development of private churches in *villa* estates; by the late 7th century, lay ownership of rural churches had become predominant. With monasteries and abbeys this scenario was reversed: some of the first monasteries were likely created by hermits in remote locations or by monks on newly cleared land; but with the development of great monastic estates from c. AD 700, the vicinity of a functioning road system again became a necessity.

The 7th to 9th centuries were a period of profound change in the Yvelines. Grouped settlement gradually replaced dispersed habitats; this settlement shift coincided with the likely move from a two-tier to a one-tier ecclesiastical system, as suggested by Hamilton (2015, 33f), with pastoral care slowly passing from a network of baptismal mother churches into the hands of local parish priests, and the development of a territorial parish concept. In some places we also see the – precocious – organization of settlements around one or two poles (e.g. church, cemetery, privileged habitat). The first church cemeteries appeared during the 9th/10th century in the Yvelines, as burial in row-grave cemeteries ceased. This reflects the fact that parish priests acquired the exclusive

responsibility for funerals by the mid-9th century. Towards the end of the study period, consecration rituals for churches also became more elaborate which strengthened ecclesiastical oversight.

Interestingly, all this happened against a background of shifting internal borders and Viking incursions which – in theory – disrupted the landscape. It is possible, however, that populations abandoned dispersed in favour of grouped settlement and moved closer to churches or privileged (and defended) habitats to seek protection.

During the 11th century, settlement levels increased sharply and castles and other poles of attraction led to settlement shifts. Ecclesiastical control tightened with the restriction of lay ownership of rural churches and the development of parish and diocesan territories. Parish cemeteries were consecrated from the mid-11th century, and many restituted churches were restored by the new owners, mostly abbots. Private castle chapels replaced private churches, but access to a nearby parish church was required since religious services were strictly limited. This period also saw a significant growth of monastic foundations and land clearances. The exponential growth of charity led to a flurry of donations to churches and monasteries, and to the foundation of numerous leprosaria.

By the later 13th century, parish territories were mostly fixed; additional parishes were sometimes created at the express wish of local inhabitants citing access problems. This reflects the reduction of the maximal distance between the home of a faithful and the corresponding church during the 13th century. Pastoral visits became common with the introduction of a more stringent hierarchical organization which reached out across the countryside.

I would argue that different actors dominated in each of these phases of change, with the initiative shifting from one group to another. In total, we can distinguish three distinct phases in the rural Christianization of the Yvelines:

1. **Individually sponsored Christianity (c. 4th-6th centuries AD):** This phase saw the transition from a pagan to Christian landscape and the (official) desecration of pagan cult buildings and shrines. Individual, powerful actors dominated – kings, high-ranking aristocrats, bishops, abbots, and saints; they established public and private (*villa*-) churches and monasteries, developed saints' cults, and created a first, visual framework of rural Christianity. Priests were delegated on a temporary basis to baptismal churches

in the *vici* until the 6th century. A two-tier system developed between baptismal churches that had the right to baptize and to celebrate the major feasts of the liturgical calendar and minor churches/chapels which did not have this right. Meanwhile, ‘ordinary’ people were mostly left to their own devices; ecclesiastical control of private beliefs was probably rather limited.

2. Negotiated Christianity (c. 7th-9th centuries): Bishops, abbots and powerful lords were subsequently locked in an intense power struggle which turned their attention away from the countryside. From the late 7th century, the secularization of public churches increased and lay ownership of rural churches became predominant. Ecclesiastical control appears inefficient, limited and intermittent, but this improved when pastoral care shifted into the hands of local parish priests from c. AD 800; the two-tier system – slowly – began to be replaced by a one-tier system. Throughout this second period, rural communities defined their own interactions with sacredness and negotiated access to sacred space; Christian-inspired understandings were integrated into existing belief systems and saints’ cults became very important.

3. Institutionalized Christianity (c. 10th-13th centuries): Ecclesiastical control increased with the introduction of a more hierarchized and centralized system, the development of an efficient episcopal administration, and the creation of parish and diocesan territories. Private churches were restituted and burials became the responsibility of parish priests. Monasteries accumulated new territory with a significant number of new foundations and land clearances. Opportunities for private – divergent – expressions of Christianity decreased considerably, but remnants probably were preserved in some saints’ and spring and water cults. The period also saw the beginning of the Inquisition and the fight against heresy (Cassard 2011, 176-180).

I have taken a very long perspective in this thesis: originally, in fact, I intended to look at developments up to the 1550s, and to include discussion on the Black Death and the Hundred Years’ War, but, as seen, institutionalized Christianity was mostly in place by the late 13th century – the multiple insecurities caused by subsequent events which led to the temporary abandonment of rural churches and monasteries might have caused setbacks and required adjustments, but did little to shake up the hold of the Church on society and landscape.

8.3 The Reliability of Indicators of Christianization

It is worthwhile finally to reflect on a key question, namely the value or reliability of the discussed documentary and archaeological signatures of religious change.

I would argue that the most reliable information about church and monastery foundation periods comes from archaeology, although currently such evidence is only available for a handful of sites. Documents provide additional dates, but these cannot always be taken at face value. Church dedications are also useful as chronological markers, but some are more reliable than others; a chronology of dedications needs to be developed for each study zone.

Villa churches, in the absence of literary sources, can only be identified through archaeology, and much more information is required about the general appearance and the internal division of such churches. A corpus of pre-7th-century private and public rural churches would be very welcome to allow comparisons (*see*, for example, the small corpus established by Ben Kaddour 2017, 149, fig. 5, of early medieval post-built rural churches in Europe).

Of primary importance are donation charters and cartularies (collections of charters) since they allow the identification of, for example, proprietary churches (*see* Bouchard 2014, 16f on the reliability of cartularies). Archival documents, in general, are often the only possibility to acquire information about consecration ceremonies, territorial conflicts or parish networks, to name just a few examples.

It is relatively straightforward to trace the official Christianization of the rural Yvelines through the combined documentary and archaeological study of *villa* estates, churches, monasteries, leprosaria and Hôtels-Dieu; settlement shifts towards one or more poles can also be observed archaeologically. More problematic though is the study of popular Christianization. ‘Ordinary’ people rarely left an elaborate paper trail; they also did not add impressive monuments to the Christian landscape; their spaces, beliefs and rituals thus need to be traced through other means.

Gravegoods, in general, are unreliable markers since they could have expressed a multitude of different meanings, not necessarily religious. Of potential interest are amulets and charms since they display private expressions of belief. Decorated sarcophagi and stelae are unreliable since decoration might have been chosen for its ornamental quality. Of more interest are graffiti and dedications seemingly added by

family members at one point during the burial ceremony or stelae with cavities. But how is popular Christianity expressed after the 7th/8th century? Did such expressions move from the burial ground into the private home as indicated by Blaising (2017) in his study of apotropaic symbols recalling sarcophagi decoration on window – and door – frames of houses between the 17th and 20th centuries? Studies of popular expressions of Christianity in a domestic context could be indeed extremely interesting.

Location and above-ground organization of row-grave necropoleis and parish cemeteries seem to be more important than the actual burial container. Sarcophagi both in an *ad sanctos* context and sarcophagi located elsewhere should be interrogated more about their owners and how they relate to the built structure. Can we learn more about local societies and status and religious expression in this way? More needs to be known, in general, about cemetery layout and the evolution of grave markers.



In summary, I would recommend – besides additional research tracing rural Christianization in other regions and more archaeology – what Gilchrist (2014, 244) has called an ‘archaeology of medieval belief’. Innovative studies such as Kim Bowes’ book (2008) on private worship in the late antique *villa*, Lisa Kaaren Bailey’s research (2016) on the religious worlds of the laity in late antique/early medieval Gaul, and Isabel Moreira’s (2000) take on the intersection of dreams and visions in Merovingian Gaul with religious authority, have all shed much needed light on the actions of ‘silent’ actors who, despite their discreteness in documentary sources, were not passive.

The late antique to medieval Yvelines, I hope, is now better studied, but perhaps remains still to be fully understood. The evidence from the Yvelines has shown that it is not possible to just take a snapshot of Christianization in Late Antiquity; the most intriguing developments, in fact, occur *after* the initial conversion – during the key negotiated period of the 7th to 9th centuries. But even then we are missing part of the picture since both parish and diocesan development continued much into the Early and High Middle Ages. This thesis has looked at Christianity’s slow revolution in the Yvelines; it has revealed how the initial conversion of a relatively limited number of key actors triggered an in-depth transformation of the social milieu which stretched across centuries.

Christianity's Slow Revolution
in Northern France:
The Religious Transformation of the Medieval
Countryside in the Yvelines (AD 350-1300)

Volume 2

Thesis submitted for the degree of
Doctor of Philosophy
at the University of Leicester

By

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**ANNEX 1 – GAZETTEER
A-P**

- A -

Ablis¹



Topographical information

Modern name: Ablis
Alternative form(s): -
Medieval name(s): Abluis, Abluys, Abluyez, Abluyz, Abluae
Placename history: Avallocium, 6th c., Ableiae, 11th c., Abluis, ca. 1158, Ablusis, 14th c.; Gall. *avallo* (apple) + Gall. *-ocium* = apple tree
Coordinates: 48° 30' 57" N, 1° 50' 08" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Grand Archidiaconé
Deanery: Rochefort
Patron saint: Saint Pierre and Saint Paul
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1168	Joscelin d'Auneau donates the fiefdom of Provelu to the abbey of Vaux de Cernay	The Auneau were one of the two major families in Ablis together with the Gallardon; Provelu is a hamlet of Ablis
Pouillés	Ca. 1250	Parish church	
Pouillés	1320	Priory	
Pouillés	End of 15 th c.	Domus leprosaria	

Notes: Numerous monasteries owned fiefdoms on the territory of Ablis, especially Poigny and Notre-Dame-de-Cléry. In 1131, Ablis had 800 parishioners.

The leprosarium was transformed into a hospital for the poor in 1696.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre-Saint-Paul		4 th quarter of the 11 th c., 13 th c., 14 th c., 16 th c., 1694	Abbey of Josaphat	Extant

¹ All maps at the beginning of each entry are administrative maps taken from Wikipedia (Eric Gaba, Wikimedia Commons user Sting, licenced under Creative Commons Attribution 3.0)

2	Leprosarium Sainte-Marie (with chapel Sainte-Madeleine)	Domus leprosaria d'Abluys	12 th c. (Thibaut III, count of Chartres)		Lost, although the building still exists as a retirement home; the chapel disappeared around 1900
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Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint Epain (or Saint-Epaigne), Priory Saint Epain and Saint Gervais	Prioratus Sancti Yspani (Hispani) [Saint-Épain] de Abluys	1115 (founded close to a church donated by Geoffroy de Praelles); reconstructed 2 nd quarter of 16 th c.	Abbey of Thiron, then abbey of Notre-Dame of Josaphat (by the 12 th c.)	Extant

Settlement history

Ablis has always been an important crossroads and a gateway to the great cereal plains of the North. The site was occupied during the Gallic period, but it grew in importance during Antiquity and was known as *Avollocium*. However, we know very little of this settlement due to a lack of archaeological excavation data. For the time being, archaeologists have mainly discovered structures dating back to the Gallic settlement, including a Gallic sanctuary dating back to the 3rd c. BC. The antique town mostly lay to the north of the roads connecting Paris and Tours. There are numerous sites situated throughout the actual town which indicate the presence of GR buildings. The most active period was probably during the 2nd c. In 574, the *vicus* of *Avallocium* or *Avalocium*, cited by Gregory of Tours, was almost destroyed during the conflict between Chilperic and Sigebert. Later, Ablis suffered during the invasion of the Vikings during the 9th c. and the Hundred Years' War. In 1562, the town was fortified.

Monastic foundation: Unlikely

Archaeological information

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, 5 th -11 th c.	37 graves, tombs oriented WE (head-feet); plain earth burials, some plaster or stone sarcophagi; 6 th c. belt rivet (scutiforme) (grave nr. 6); 6 th c. shoe buckle (grave nr. 6); decorated sarcophagus
2	Sanctuary and fanum	IA, 3 rd c. BC; GR	IA sanctuary with a quadrangular enclosure formed by two ditches (2 m wide and 1,8 m deep); this compound contains a very high concentration of several hundred iron weapons (mainly sheaths and sword blades but also some pole weapons and spearheads) (70% of swords are decorated) which were voluntarily broken and desacralized; animal bones; it is possible that there is a second enclosure of the same type; a GR <i>fanum</i> with a square central <i>cella</i> (5,8 x 5,8 m), surrounded by a <i>peribolos</i> wall (a wall surrounding a sacred area) (12,4 x 12,4 m) succeeds the Gallic sanctuary
3	Small finds and structures	GR	<i>Tegulae</i> and GR potsherds, a pit which might date to the GR period or earlier
4	Settlement	IA, GR, 1st c. BC-1st c. AD	Gallic Carnut habitat with large quadrangular ditches with two dwellings in the centre; one large residential structure with 40 postholes, divided into two parts; the

			second one is a quadrangular barn (16 m ²), probably with a raised floor; the site is located a few hundred meters away from the GR settlement of Ablis, established during the 1 st AD; the Gallic habitat was located on a hill overlooking the GR site
5	Buildings	GR, 1 st c. BC-1 st c. AD	Two post-built building (12 x 6.5 m, the other one with similar dimensions, some 50 m further north), trench, some potsherds and slag; either habitat or metallurgical activity
6	Buildings	GR, 1 st -3 rd c.	Three GR buildings, two lime kilns, part of the antique road leading to Blois, numerous post holes, pits and trenches; the site is located at the western limit of the GR agglomeration
7	Bronzier's workshop, buildings	GR, 1 st c. BC-3 rd /4 th c. AD, MED	Evaluation within the northern periphery of the antique agglomeration: early GR habitat with potsherds, metallurgical waste (bubble slag, furnace walls, fragments of moulds, etc.) indicates a forging activity and a small bronzier's workshop; sunken-feature buildings might be associated with this site; numerous installations and buildings (stone and post-built) from the 1 st c. AD; lime kilns, some mining activity; small finds show a dense occupation on the periphery of the residential quarter; one MED pillar-based building
8	Dump site, vast building	GR	Evaluation within the western limit of the antique agglomeration: trench which marks the western limit of the agglomeration, proximity of a sanctuary, vast dump site (84 x 12 m), building with preserved ground level and large masonry enclosure (50 x 50 m) located at the exit of the city along the road leading to Blois

1. *Eglise Saint-Pierre et Saint-Paul* – **Ablis** - sarcophagus found in 1937, excavation from 1989-1993.
2. *Jeu de Paume* – **Ablis** – evaluation and excavation, evaluation in 2013, since 2017.
3. *Les Genêts* – **Ablis** – evaluation in 2015, excavation in 2016.
4. *Le Beau Luisant* – **Ablis** – evaluation in 2003, excavation in 2006.
5. *ZAC de la Porte de L'Ile-de-France* – **Ablis** – evaluation in 1994.
6. *Chemin de la Chapelle* – **Ablis** – evaluation in 2017.
7. *Les Pierres Noires* – **Ablis** - evaluation in 2012.

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Achères

Topographical information

Modern name: Achères

Alternative form(s): Ascheres, Acherres, Acher(s)

Medieval name(s): Acherie, Aschere

Placename history: *Villam Apiaris*, 990; Lat. *apiarium* (apiary)

Coordinates: 48°57'44" N, 2°04'07" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	997	King Philip mentions the parish church at Achères depending on the church of Poissy	Wrong king, Robert II the Pious
Charte	1061	Mentions that the chapter of the church of Poissy has a church at <i>Acheriis</i> as well as a <i>villa</i> and two small farms	
Ordonnance	1212	King Philip-Augustus authorizes the inhabitants of Achères to collect dead wood in the forest of Saint-Germain-de-Laye and to let their cattle graze there	
Pouillés	Ca. 1250	Parish church	
Procuration	1310	Mentions the prior of Achères	
Pouillés	1320	Prior de Acheriis	
Pouillés	1351	Prioratus de Acheriis	
Hommage	1553	Morlet of Museau, lord of Achères and marquis of Garenne, is vassal of King Charles IX and declares that he owns Garenne and three quarters of Achères	

Notes: The chapel of Saint-Rémy in Garennes was built at an unknown time; Garennes was once an independent parish, but it seems that the place did not have sufficient resources to allow the upkeep of a priest. Garennes was therefore attached to the parish of Achères, once again at an unknown time, and serviced by the priest of Achères. Maybe this happened in 1525 when the two seigniories of Achères and Garennes were united. In 1784, the chapel was made redundant. The chapel was once located in the middle of a small MER cemetery (6th – 7th c.); however, since the walls seem to cut through some of the graves, it is likely that the chapel is not contemporary and was added at a later date. It is highly likely that the settlement center was once located at Garennes before shifting to Achères.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		By 997, 1187 (reconstruction), 1212, 1904	Abbey of Saint Jean-en-Vallée	Extant
2	Chapel Saint-Rémy (then Saint-Michel) (Garenes)		6 th /7 th c.?.; by 1525		Lost, made redundant in 1784, and then fell into ruin

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Brice	Prior de Acheris	1183	Abbey of Saint Jean-en-Vallée	Lost?

Settlement history

Achères was destroyed by the Vikings during the 9th c. and reconstructed before the year 1000. The Black Death of 1351 decimated the inhabitants of the village. During the Hundred Years' War, Achères was once again looted and burnt down by English troops who occupied the village between 1420 and 1440. In 1567, during the Religious Wars, Protestant troops under the command of Montgomery take Poissy and Achères. The inhabitants sought refuge in the church, but their houses were nevertheless looted and burnt down.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, 6 th -7 th c.	Some 20 graves, oriented WE (head-feet); 14 plain earth burials, at least 12 plaster or stone sarcophagi, some of them with cruciform decoration
2	Building	GR, 2 nd -3 rd c.	Foundation walls or pillars, small finds
3	Post-built building, burial	IA-GR, ca. 1 st c. BC	IA post-built building and burial (adult and infant); pit with early GR small finds

1. *La Porte de Garene* - **Achères** - chapel discovered in 1988, trial excavation in 1974; sarcophagi excavated in 1888-89 and in 1974.
2. *Station d'épuration, La Petite Ferme* - **Achères** - evaluation in 2003.
3. *Les Basses-Plaines, Les Seize-Arpents* - **Achères** - evaluation in 1998.

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Adainville

Topographical information

Modern name: Adainville

Alternative form(s): Addainville, Adeinville

Medieval name(s): Adeinvilla, Adainvilla

Placename history: *Adtanevilla*, 768, *Adainvilla*, 1124, *Adeinvilla*, v. 1250, *Adainville*, 1382; Germ. *Adenna* + *villa*

Coordinates: 48° 43' 22" N, 1° 39' 10" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Denis

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	768	Pippin the Short bequeaths a part of the forest of Yveline to the abbey of Saint-Denis, including a part of <i>Adtanevilla</i>	
Confirmation	771	Donation confirmed by Charlemagne	
Document	Early 12th c.	The abbey of Notre-Dame in Grandchamp has the right to hunt in Adainville and owns some pasture in the village	
Pouillés	Ca. 1250	Parish church	
Document	1258	The abbey of Notre-Dame in Grandchamp owns property in Adainville	
Pouillés	1351	Parish church	

Notes: It could be that the church of Saint-Denis was already dependent on the abbey of Saint-Denis during the 7th c., but the first document attesting their relation dates to 768.

From the 12th c. up to the Revolution, Adainville belonged to the Regular Canons of the abbey in Grandchamp. The abbey was located some two km away from Adainville.

During the Hundred Years' War, the church was partially burnt down.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Denis		7 th /8 th c., 12 th c., 13 th c., 15 th c. (reconstruction), 16 th c.	Abbey of Saint-Denis (since the 7 th /8 th c.)	Extant (15 th c. church)

Settlement history

During the GR period, the Romans exploited a clay quarry in Adainville.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s): Some GR potsherds in the clay quarry

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Aigremont

Topographical information

Modern name: Aigremont

Alternative form(s): Aygremont, Egremont

Medieval name(s): Acermons, Acremont, Acerbus Mons

Placename history: Actricus Mons, 767, Acermons, 10th c., Acer Mons, 13th c., Acrimons, 1254; lat. adj. *acrem* “sharp” + *montem* “mountain”

Coordinates: 48° 54' 13" N, 2° 01' 12" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Eloi (Eloy)

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	767	A document from the reign of Pippin the Short mentions Aigremont as property of the abbey of Saint-Denis for the first time	
Cartulaire de Saint-Jean-en-Vallée de Chartres	1207	Request by Simon of Poissy to erect Aigremont into a parish	
Cartulaire de Saint-Jean-en-Vallée de Chartres	1208	The monks of St Jean agree to construct a chapel in Aigremont and to erect it into a parish	

Hommage	1223, February	Simon of Poissy, vassal of King Philip-Augustus, declares the fortress of Aigremont as his property	
Pouillés	Ca. 1250	Parish church	
Donation	1254	Agnès, daughter of Simon of Poissy, donates income from the land in <i>Acrimonte</i> to the abbey of Notre-Dame of Abbecourt in Orgeval	
Bail à cens	1508, 22 March	Jean Violle, prior of Aigremont, leases 60 acres of land in Ventés Brisseu (on the territory of Aigremont) to the inhabitants of Aigremont	

Notes: In 1207, a chapel was built in Aigremont which was serviced by the priory-priest of Chambourcy; it was annexed to the church at Fourqueux. In 1223, the parish of Aigremont became independent.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Eloi (<i>prieuré-cure</i>)		1208	Abbey of Saint-Jean-en-Vallée	Lost, destroyed in 1948

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Notre-Dame (next to the church) (later on dedicated to Saint-Eloi)	Prioratus de Aeremont, Sancti Johannis; Acer, vel Acerbus mons	Ca. 1207	Abbey of St Jean-en-Vallée	Lost

Settlement history

The region was devastated during the Hundred Years' War by the English.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

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Allainville

Topographical information

Modern name: Allainville-aux-Bois

Alternative form(s): Alainville

Medieval name(s): Aleinvilla, Alainvilla

Placename history: Villa Alleni, 9th c., Alenvilla, Aleinvilla, 13th c.;

Germ. *Allinus* + *villa*

Coordinates: 48° 27' 27" N, 1° 53' 51" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Rochefort

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Confirmation	1178	Jean, bishop of Chartres, confirms the donation of tithes in Allainville by Eudes and Thomas of Minières to the abbey of Clairefontaine	
Pouillés	End 15 th c.	Parish church	

Notes: Allainville was divided into two parishes: Hattonville and Allainville. The hamlet Obville and the farm of Groslieu were part of the parish of Hattonville. The parish of Hattonville is attested since the 14th c., but its church dates back to the 13th c. The two parishes were united during the Revolution.

The lord of Erainville was allowed to use his chapel for mass when he could no longer travel to Allainville.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre (Allainville)		By 1178, 14 th c., 18 th c., 19 th c., 20 th c.	Grand Beaulieu	Extant
2	Castle chapel (Groslieu)		MED	Private	Lost, demolished before 1807
3	Church known as chapel (Groslieu)		13 th c.		Lost, became part of a tilery during the 18 th c., today used as a barn
3	Saint-Germain l'Auxerrois (Hattonville)		13 th c., 14 th c., 17 th c., 18 th c.	Great archdeacon	Lost, no longer used for the cult since 1793 and transformed into a barn
4	Castle chapel (Erainville)		MED	Private	Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory (Groslieu)		?		Lost

Settlement history

Several important hamlets are grouped around Allainville: Erainville, Groslieu, Hattonville, Obville, and Souplainville. Most of them developed into large agricultural estates, often with their own castles. All cult places were constructed adjacent to these castles.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	GR, ca. 4 th c.	Numerous graves with stones arranged along the sides of the skeleton and flat stones used as a cover; one Germanic furnished burial with gravegoods
2	Building	GR, 1 st -3 rd c.	Tegulae and other construction material indicate a GR building; some potsherds including Samian ware
3	Small building	GR	Potsherds including Samian ware indicate a small GR building
4	Building	GR?	Aerial photography shows a rectangular building, probably antique

1. *Au Buisson des Trois Muids* – **between Hattonville and Bouville** – discovery in 1899.
2. *La Pièce de l'Hôtel-Dieu* – **Allainville** – discovery since the 19th c., fieldwalking in 1980.
3. *La Pointe de Groslieu* – **Allainville** – fieldwalking in 1978.
4. *Les Plançons* – **Allainville** – aerial photography in 2003.

Bibliography

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Andelu

Topographical information

Modern name: Andelu

Alternative form(s): Ardelu

Medieval name(s): Ardelatum, Ardelu, Ardelucum, Ardelutum

Placename history: Maybe *andel “bifurcation” + Late Latin *lucus* “wood”

Coordinates: 48° 52' 52" N, 1° 49' 33" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Notre Seigneur de la Nativité
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	1220	Barthélemy of Maule, knight and lord of Andelu, becomes a monk of the abbey of Joyenval and also becomes responsible for the chapel of Saint-Léonard in Coudray (Maule)	
Donation	1236	Guillaume and Emmeline of Andelu donate and sell their property in Andelu with their seigniorial rights to the abbey of Joyenval	
Vente	1243/44, March	Geoffroy of Petitmont, squire, and Béatrix his wife sell three acres of land close to the barn of Andelu to the abbey of Joyenval for 34 livres paris	
Pouillés	Ca. 1250	Parish church	
Vente	1277, October	Amaury of Andelu and his wife Agnès sell the fiefdom of Andelu together with the manor house to the abbey of Joyenval for 33 livres paris	
Pouillés	1320	Priory	
Pouillés	1351	Priory	
Pouillés	End 15 th c.	Parish church	
Coutume de Montfort-l'Amaury	1556	Mentions Pierre of Faucille, abbot of Joyenval, as lord of Andelu	

Notes: The abbots of Joyenval became lords of Andelu during the 13th c.; in 1560, the seigniority was annexed to the royal domain. In 1560, the king erected the seigniority of Auteuil as castellany and joined the seigniories of Garancières, Villarceaux and Andelu.

A parish church is attested in the *Pouillés* of the late 15th c. This must have disappeared at some time before 1692 since Andelu was by that time attached to the parish of Saint-Nicolas in Maule, some 4 km away to the NE. In 1692, Andelu acquired a small private chapel built by Michel-Nicolas Vassal within the castle of Andelu. Following a dispute with the parish of Saint-Nicolas, the village of Andelu was erected as independent community in 1792. In 1802, it was attached to the parish of Jumeauville and then to the parish of Thoiry in 1806.

The priory Saint-Léonard was built in 1119 on the elevated plane between Maule and Andelu in the hamlet Le Coudray.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Church		By 1250	Abbey of Saint-Evrout?	Lost, well before 1692
2	Chapel of the Nativity (within Andelu castle)		1692, 1885	Private	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint Jean	Prioratus de Ardeluco, Sancti Johannis	By 1320		Lost
2	Priory Saint-Léonard (Le Coudray, between Maule and Andelu)		1119 (Robert of Maule, after his imprisonment by the Turks) (chapel consecrated in 1154), 1885 (chapel)	Bishop of Chartres Abbey of Joyenval (in 1233) Abbey of Clairefontaine (in 1254) Abbey of Abbecourt (since 1482)	Lost, sold during the Revolution; only the chapel remains (saved by the mayor of Maule during the Revolution)

Settlement history

During Antiquity, Andelu had a small GR settlement on the road from Orléans and Chartres to Beauvais.

For a long time, Andelu was probably only inhabited by a few labourers or winemakers working on the plane between Maule and Thoiry. In 1236, Simon of Poissy acquired the manor house of Andelu. Between 1328 and 1332, Andelu was part of the castellany of Poissy.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 2 nd -4 th c.	Numerous potsherds including dolia and Samian ware as well as several coins indicate a GR building or buildings
2	Buildings	GR, 2 nd -4 th c.	Numerous GR medals and other GR smallfinds indicate the presence of several buildings
3	Roman road and well	GR, 2 nd c. and maybe later	Segment of the road from Orléans to Beauvais, 5 m large; a few meters away from the road a GR well (19,75 m deep) with coins, potsherds including Samian ware, small spoon made out of bone, tiles, millstone, a large quantity of iron objects, a 2 nd c. GR medal

1. *L'Alizier, l'Orme et la Brunelle* – **Andelu** - fieldwalking around 1991.
2. *Marcq* – **Andelu** – excavation in 1930.
3. *Grange de Carcassonne, Mairie d'Andelu* – **Andelu** – excavation in 1900.

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Andrésy

Topographical information

Modern name: Andrésy

Alternative form(s): Andresy, Andrézy, Andrésy et Maurecourt, Andresis, And(r)ezy

Medieval name(s): Andresiacum, Andriziacum, Undresiacum, Andresi

Placename history: *Onresiacus villa*, 851, *Andresiacum*, 1190; Lat.

Honoratu or Germ. *Unricus* +-*acum*; alternatively: Gall. *ande* + Gall. *ritum* (ford, passage)

Coordinates: 48° 58' 47" N, 2° 3' 33" E / 48.979722°, 2.059167°

Ecclesiastical information

Diocese: Paris

Archdeaconry: Parisis

Deanery: Montmorency

Patron saint: Saint Germain of Paris

Parish in 1789: Yes

Christianization

Legendary: Saint Nicaise, accompanied by the priest Quirin and the deacon Scubiculus, together with Denis (future bishop of Lutetia), the priest Rustique, and the deacon Éleuthère, were sent by pope Clement I to Gaul around AD 250 to evangelize the region. Nicaise, Quirin and Scubiculus went along the lower Seine valley and across the Vexin to the river Epite in the direction of Normandy whereas Denis and his colleagues stayed in Lutetia. Nicaise and his colleagues were decapitated some years later in Écos. During the mid-9th c., the relics of Saint Nicaise were translated from Écos to Gasny.

Documentary evidence:

Document	Date	Evidence	Notes
Charte	500	Clovis I donates Andrésy to the Church in Paris	
Charte	580	Childebert II confirms and augments the donation of Andrésy	
Charte	615	Donation confirmed and augmented with additional territories within the Oise valley by Clotaire II	
Charte	780, 13 May	Charlemagne confirms Andrésy as property of the church of Notre-Dame in Paris	
Capitulaire de Louis le Debonnaire	821, 5 November	Re-establishment of the rights of the Church in Paris to the land of Andrésy after the destruction of the archives of the Church in Paris by a fire in 821	
Charte	829	Charter by Inchad, bishop of Paris; division of the property of the Church in Paris into episcopal and chapter property; the land of Andrésy is handed over to the chapter of the Church in Paris	<i>Andresiacum</i> ; approved by a papal bull from pope Benedict VII in 982
Lettres	960, 986	Two letters by the Kings Lothaire and Louis V free Andrésy for ever from the obligation to pay taxes	

Document	993	The canons of Paris ask Rainaud, bishop of Paris, to give a <i>cens</i> right or half of the income of a farm located in the bishop's possessions in Andrésy to a lady called Oda	
Court proceedings	12th c.	Gilbert, mayor of Andrésy, and his two sons Colin and Amaury are declared guilty of murder and arson; they are condemned to go on a crusade and the seigniorship of Andrésy is transferred to the canons of the chapter of Paris (they kept it until the 16 th c.)	Amaury, one of the sons, was excommunicated, when he hurt a monk from the chapter while trying to recover the seigniorship
Confirmation	1190	King Philip-Augustus confirms the privileges and rights of the church of Notre-Dame of Paris at Andrésy	
Pouillés	1205	Ecclesia de Andresi	Beate Marie Parisiensis
Confirmation	1309	The canons of the chapter of Paris ask King Philip the Fair to confirm their rights to the land of Andrésy	
Pouillés	1352	Curatus de Andresiaco	
Lettres patentes	1467, 24 February	King Louis XI confirms the rights of the chapter of Paris to the land of Andrésy	
Lettres patentes	1437, 4 November	King Charles VII guarantees the land of Andrésy to the chapter of Paris	
Lettres patentes	1498	King Louis XII guarantees the land of Andrésy to the chapter of Paris	
Pouillés	Copied around 1525	Ecclesia parrochialis de Andrisiaco prope Pontisaram	<i>Capitulum confert pleno jure, et curatus ecclesie ejus est subjectus capitulo, et exemptus a jurisdictione episcopali</i>
Registre épiscopal de Paris	1531, 7 August	The parishioners of Andrésy obtain permission from the bishop of Paris to construct a chapel on the border of Andrésy to deserve the hamlet Maurecourt	

Notes: The chapter of Paris owned the fiefdom of Andrésy until ca. 1600. By that time, Claude de l'Isle is cited as lord of Andrésy. The family de l'Isle already had a castle in Andrésy by 1477.

The church is attested since the 12th c., but dates to at least the 10th c. since the chapter of Paris had the right to nominate the priest since that time.

In 1546, Philippe Tissart of Andrésy, a protestant, was sentenced to be burned alive; the sentence was not executed, but Tissart was obliged to 'recognize his errors' on a Sunday in the church at Andrésy before all inhabitants of the village. In 1593, King Henry IV stayed in Andrésy in the castle of the de l'Isle family for several days. During that time several conferences presided by a high dignitary of the Catholic Church concerning the conversion of King Henry IV took place. In the following year the king renounced his protestant religion.

In 1791, Maurecourt was erected as an independent parish and detached from Andrésy.

According to the author of the *Monographie communale de l'instituteur*, Andrésy once also had an abbey called Mortemer located one km northeast of the hamlet Fay. However, the only known abbey of Mortemer is located in Lisors (close to Lyons-la-Forêt, Eure); it was founded as a Cistercian abbey in 1134. Nevertheless, there is indeed a link between the abbey and Andrésy since the abbey of Mortemer owned the *Hôtel de Mortemer*, called Le Marlet, in the parish of Andrésy. The Yvelines archives conserve a document (copied during the 18th c.) in which Gui Le Loup, knight, concedes the right to the monks of Notre-Dame of Mortemer to send to the pasture in Autil all the herds of their house called Le Marlet, in exchange for a loaf of bread to be given to Gui Le Loup and his heirs each Christmas. We also know of an incident which took place in January 1483 in which an archer of Louis, count of Roussillon, sent his young valet and his horse to Yves Delisle who owned a house called Mortemer in Andrésy; the young man was then implicated in a hunting dispute. It is therefore likely that Le Marlet was a farm which belonged to the abbey. Andrésy still has a placename 'Mortemer' which can be found east of the hamlet Fay.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Status
1	Saint-Germain		By 10 th c.; 3rd quarter of the 12 th c.; 4 th quarter of the 12 th c.; 1 st quarter of the 13 th c.; 14 th c.; 1 st quarter of the 16 th c.; 2 nd quarter of the 16 th c.	Chapter of Notre-Dame of Paris	Extant
2	Chapel Notre-Dame de Lorette (Maurecourt) (in 1562, the chapel is blessed by Philippe, bishop of Philadelphie, and dedicated to Notre-Dame de Lorette)		1531, 17 th c., 19 th c.		Extant, today the church of Notre-Dame-de-Lorette

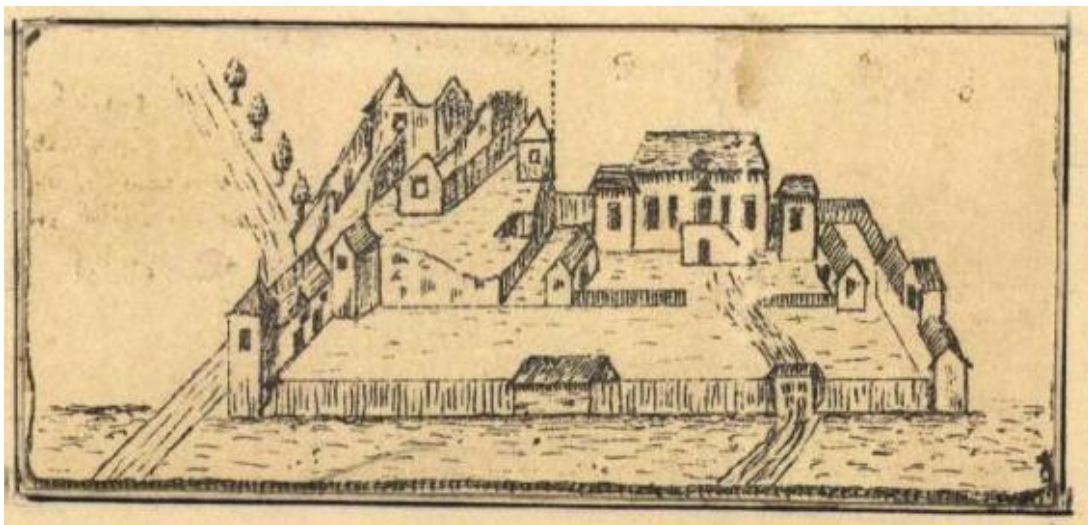


Figure G.1: Plan of the abbey of Mortemer at Andrésy (1493)

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Abbey of Mortemer (1 km NE of the hamlet of Fay)? Maybe the <i>Hôtel de Mortemer</i> called Le Marlet		Before 1493	Abbey of Saint-Louis of Poissy	Lost, already in ruins by 1493

Settlement history

The site was occupied at least since the 6th c. The necropolis is probably contemporary to the MER settlement since most MER necropoleis are located at 100-200 m from the corresponding settlement. During the 9th c., the inhabitants of Andrésy asked the lords of Conflans for additional protection; in exchange, they had to deliver a certain quantity of wine every year. During the 12th c., Andrésy became one of the official royal stopovers. The village was fortified at an unknown date. During the Hundred Years' War, Andrésy was occupied by the English between 1346 and 1423.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, 6 th -8 th c.	At least 492 graves (31 limestone sarcophagi – local limestone from Andrésy –, 402 plaster sarcophagi, 59 plain earth burials); the cemetery is divided in two zones: in the NE the tombs are oriented WE (head-feet) with a depth of 50 cm, whereas in the SW the tombs are oriented NS (probably later burials according to the associated finds, 7 th – 8 th c.) – which is unusual – with a depth of 1.50 m; the first zone contains graves which date to the 6 th c.; altogether a dozen furnished burials; frequent violations; frequent reuse of older material; some multiple burials; altogether ca. 600 individuals; rich gravegoods, but limited to a small number of graves; decorated sarcophagi and stelae with cruciform decoration The site is located 200 m from the church and from the centre of the village

1. *Les Barils, les Courtayes* – **Andrésy** - excavation in 1891; discovery in 1975 (two plaster sarcophagi in a garden close by).

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Arnouville-lès-Mantes

Topographical information

Modern name: Arnouville-lès-Mantes

Alternative form(s): Arnouville, Arnonville

Medieval name(s): Ernouvilla, Emonvilla, Ernovilla, Arnouvilla

Placename history: *Arnoni villa*, ca. 820; Germ. *Arno(n) + villa*

Coordinates: 48° 54' 39" N, 1° 43' 51" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Saint Aignan

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions several mansi in <i>Arnoni villa</i>	
Donation	974	The countess Ledgarde donates the tithe of the church at Arnouville to the church of Notre-Dame at Mantes	Probably a medieval forgery; NOT Ledgarde (Luitgarde) of Vermandois (d. 978)
Donation	1257, March	Guillaume Rufin, lord of Binanville, knight, donates to the priory and convent of Notre-Dame of Sauceuse in the diocese of Rouen the house which the monks owned in Mantes against the payment of 5 <i>sous</i> 7 <i>deniers</i> per year	Binanville is a hamlet of Arnouville
Obituaire de l'église de Mantes	14th c.	The priest Jacques l'Estimeur donates to the church at Mantes 10 <i>sous paris</i> of rent from his house at Arnouville	
Prise à bail	1496, 13 May	Guillaume Pergault, priest, residing in Viroflay, leases the <i>cure</i> (the spiritual responsibility of a parish, <i>cura animarum</i>) of Arnouville for three years (for 60 <i>francs</i> per year) to the priest Jean Halloy	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint-Quentin (hamlet of Souville)		Unknown		Lost, ruined by 1760

2	Saint-Aignan		By 974, 12 th c., 16 th c., 1690, 19 th c.	Abbey of Saint-Germain-des-Prés	Extant
3	Castle chapel Saint-Léonard (hamlet of Mihéroux)		13 th c.?		Lost

Other:

	Name	Description
1	Croix blanche	Cross-menhir (h: ca. 2 m), limestone, situated in the middle of a field; cross without a base and with a very short crossbar; Christianized menhir

Settlement history

Arnouville-lès-Mantes has undoubtedly been a GR agglomeration due to the large number of GR finds distributed over a large surface. During the Claudian and Flavian period, the surface of the settlement doubled whereas the town shrunk again in Late Antiquity. A large quantity of MER objects has also been found; they perhaps indicate the mansi mentioned by Irminon.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Fana	GR, MER	Two <i>fana</i> ; large quantity of MER fibulae and buckles
2	Villa	GR, MER	A large square structure with a tower-porch separating <i>pars urbana</i> and <i>pars rustica</i> ; very numerous small finds; potsherds, Samian ware, coin treasury; the main period of occupation seems to have been Late Antiquity; some MER fibulae (7 th c.), one in silver

1. *Le Bois Rouvray - Arnouville-lès-Mantes* - aerial photography; fieldwalking since the 1980s.
2. *La Mare Robin, les Arbres aux Breuillois, le Clos Tonnerre - Arnouville-lès-Mantes* - aerial photography and fieldwalking.

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Aubergenville

Topographical information

Modern name: Aubergenville

Alternative form(s): -

Medieval name(s): Obergenvilla, Aubergeinvilla

Placename history: Adalberga, Adalberghavilla, Bourgenvilla, Albergenvilla, Hulbergenvilla, Aubergenvilla, 942, Burgenvilla, 1106,

*Aubergenvilla, Obergenvillam, 1164, Obergenvilla, 13th c.,
Aubergenville, 1351; Germ. Adalberga + villa
Coordinates: 48° 57' 33" N, 1° 51' 21" E*

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Ouen (English: Audoin or Owen; died 686, bishop of Rouen in 641)

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Confirmation	1197	Roger of Meulan, viscount of Evreux, husband of Elisabeth, lady of Aubergenville, approves the donations made by the predecessors of Thomas of Aubergenville to the abbey of Saint-Maur-des-Fossés	
Premier concile de Lyon	1245, 26 June – 17 July	Jehan of Meulan also known as Jean de la Cour, lord of Aubergenville, becomes bishop of Evreux in 1244 and participates in the first council of Lyon summoned by Pope Innocent IV	
Charte	1339, 18 July	Guillaume of Aubergenville accords to the inhabitants of Aubergenville a 'charter of affranchissement' with the exception of certain seigniorial rights	
Charte	1339	Guillaume of Meulan sells warren rights to the inhabitants of Nézel, Aubergenville, Aulnay, Bazemont and Maule	
Pouillés	1351	Parish church	
Auction	1366, 25 April	After the death of Jean of Meulan, bishop of Noyon, then of Paris, the seignory is sold in an auction to the chapter of the church of Notre-Dame in Paris	
Pouillés	End 15 th c.	Parish church	

Notes: In 1366, the seignory was awarded to the chapter of Notre-Dame of Paris; the chapter kept Aubergenville until 1789.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Ouen		1150, 14 th c., 17 th c., 1766, 19 th c.	Abbey of Bec-Hellouin, priory Saint-Nicaise of Meulan	Extant

Settlement history

The village was abandoned during the Viking invasions. The seigniorship can be traced back to Pierre of Aubergenville in 1065; before, Aubergenville had belonged to the counts of Meulan. Around the year 1364, Aubergenville was occupied by troops from England and from Navarre.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

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<http://garaud.jeanyves.free.fr/coup%20de%20coeur/file/Aubergenville%20a%20travers%20bois%20et%20chemins.pdf>, accessed on 6 November 2018; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78029-Aubergenville/172168-EgliseSaint-Ouen, accessed on 6 November 2018



Auffargis

Topographical information

Modern name: Auffargis

Alternative form(s): Le Fargis, Aufargis

Medieval name(s): Offergiz, Aufargis, Offergis, Auffargis

Placename history: Ulfrasiagas, 768, Offergis, 1124, Oferges, 1197, Ulfarciagae, Aufergiae, 1268, Auffergis, 1382; maybe germ. *Auffredus* or *Audfrid* or *Ulfrid* + *-i-acum* (farm)

Coordinates: 48° 42' 03" N, 1° 53' 17" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint André

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	768	Pippin the Short donates the forest of Yveline to the abbey of Saint-Denis, including 2 mansi at Ulfrasiagas	
Confirmation	774	Confirmation of the donation by Charlemagne	

Confirmation	1143-1157	Confirmation of property of the abbey of Vaux-de-Cernay in Auffargis under Thibaud, bishop of Paris (1143-1157)	
Document	1250	Mentions Henri of Rouvray, lord of Auffargis	
Pouillés	Ca. 1250	Parish church	
Donation	1339, 6 November	Jean le Seiclier of Auffargis, Simon le Seiclier and Perrier le Seiclier, his children, make a donation to the abbey of Vaux-de-Cernay	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: During the Middle Ages, three quarters of the territory of Auffargis depended on the abbey of Vaux-de-Cernay.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-André (<i>prieuré-cure</i>)		By 1250, 1854 (reconstruction)	Priory of Longpont	Extant, sold during the Revolution and destroyed in 1793, reconstruction in 1854

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Abbey of Vaux-de-Cernay (in the communities of Auffargis and Cernay-la-Ville)		1118 (Simon, lord of Neauphle-le-Château); 1174: dedication of a chapel to St Jacques and St Philippe within the monastery; 1235 (reconstruction), 16 th c., 1674-77, 19 th c.	Attached in 1147 to the Cistercian order, affiliation of Clairvaux abbey	Lost, mostly ruined, today transformed into a hotel
2	Convent of Rouches (on the territorial border between Vieille-Eglise and Auffargis)		Before the 16th c.	Abbey of Vaux-de-Cernay	Lost, destroyed during the Wars of Religion

Notes: Before 1793, the church was serviced by a prior from the abbey of Vaux de Cernay, some 3 km away.

Settlement history

During the Roman period, a Roman road passed through Artoire, close to Auffargis. The small MER necropolis indicates that the region was already inhabited during the 6th and 7th c. In the 8th c., we know of two mansi belonging to the abbey of Saint-Denis in *Ulfrasiagas*. The first lords appear during the 13th c., but it is likely that the village developed a little bit earlier. By 1385,

and following several episodes of hunger, war and epidemics, the population was rather decimated.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, 6 th -7 th c.	Cemetery with some 20 graves oriented EW and organised in 7 or 8 parallel rows, depth: 30-60 cm; 6 graves with gravegoods: jewellery from one female grave (round brooch decorated with a gilded silver leaf; 2 buckles, 5? daggers, 1 battle axe, 1 fibula, 1 bronze ring

1. *Les Marnes, La Fontaine des Prés* – **Auffargis** - excavation in 1846.

Bibliography

Auffargis. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 1/10); Auffargis. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/3/9); Barat 2007, 97; Bardy 1989, 164; Cocheris 1874; Dupâquier et al. 1974, 641; Flohic (ed.) 2000, 701-703; Le Forestier (ed.) 2016, 176; Longnon 1904, IV, 121, 156, 211; Nègre 1991, 760; <http://www.mairie-auffargis.com/wp-content/uploads/2016/12/suite-histoire-auffargis.pdf>, accessed on 8 March 2016



Aulnay-sur-Mauldre

Topographical information

Modern name: Aulnay-sur-Mauldre
Alternative form(s): Aunay, Aulnez, Aulnée, Aunées, Aunés, Aulnés
Medieval name(s): Aulnez
Placename history: Alnetum, 1120; Lat. *Alnetum* "Alder wood"
Coordinates: 48° 55' 46" N, 1° 50' 28" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerai
Deanery: Mantes
Patron saint: St Etienne
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	1106	Robert IV, count of Meulan, receives Aulnay as fiefdom; first mention of the site	
Donation	1235	Donation of a rent of 17 <i>so/s</i> by Simon of Aulnay to the abbey of Abbecourt	
Charte	1339	Guillaume of Meulan sells warren rights to the inhabitants of Nézel, Aubergenville, Aulnay, Bazemont and Maule	

Pouillés	End 15 th c. (copy)	Capella des Aulnez	
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Notes: Aulnay never had a separate medieval parish church; its chapel first was dependent on the parish of Epône until 1521; it was then serviced by a priest from the parish of Bazemont. In 1856, it was erected into a parish and received a parish church which was built on the ruins of the medieval chapel.

In 1789, the hamlets of Culfroid and of Menuet belonged to the parish Saint-Vincent of Maule.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel		1258	Priory of Saint-Martin-des-Champs	Lost, ruined by 1621; replaced by the parish church of Saint-Etienne in 1856
2	Leprosarium		1226		Lost

Settlement history

Although several GR roads pass through Aulnay-sur-Mauldre, the site seems to have developed not before the Middle Ages: by the year 1600, Aulnay consisted merely of one mill and a couple of houses surrounded by alders.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Aulnay-sur-Mauldre. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 1/12); Aulnay-sur-Mauldre. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/3/11); Bardy 1989, 19; Dupâquier et al. 1974, 643; Flohic (ed.) 2000, 56f; Longnon 1904, IV, 211; Nègre 1991, 333; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78033-Aulnay-sur-Mauldre/172173-EgliseSaint-Etienne, accessed on 7 November 2018



Auteuil

Topographical information

Modern name: Auteuil-le-Roi

Alternative form(s): Autheuil

Medieval name(s): Autolium

Placename history: *Altogilum*, 9th c., *Autolium*, 1235; Lat. *Altus* “high”, *ó-ialo* “clearing”

Coordinates: 48° 51' 08" N, 2° 15' 10" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Poissy
Patron saint: St Eparche
Parish in 1789: Yes

Christianization

Legendary: According to local legend, Saint Sanctin (sometimes also Saintin) (died 356), bishop of Verdun and of Meaux, evangelized Auteuil during the 4th c. The inhabitants erected a cross on the place where he had preached; later on, at an unknown date, a chapel replaced the cross.

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions the serf Berulfe, his wife Ermovilde and his two daughters Bertline and Givare in Altoglio	
Cartulaire de Paris	12 th c.	Mentions <i>Autoleum</i>	
Document	Ca. 1230	Mentions Héloys or Eloi Lesage of Auteuil, vassal of the count of Montfort	
Cartulaire des Vaux de Cernay	1255, 30 December	Pierre of Auteuil, donates to the abbey of Vaux-de-Cernay an annual measure of <i>meslin</i> [mixed cereals]	
Vente	1259, September	Simon of Auteuil and his wife Isabelle sell to the abbey of Joyenval a house with garden adjacent to the priory in Maule for 16 <i>livres paris</i>	
Cartulaire	13 th c.	The priory Saint-Laurent of Montfort owns six acres of vineyards in Auteuil	
Pouillés	1351	Parish church	
Testament	1393, 21 June	Guillaume of Mézelan makes a bequest to the church at Auteuil	
Vente	1564, 19 September	The abbey of Saint-Denis sells Auteuil and Boissy-sans-Avoir to Jean Arnoul, burgher of Paris	

Notes: In the second half of the 13th c., Auteuil had 60 parishioners. In 1556, the abbots of Saint-Denis became lords of Auteuil.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint Sanctin or Saint-Santin (hamlet of La Maréchalerie) (next to an ancient oak tree)		After the 4 th c. (legendary); 12 th c., 16 th c. (reconstruction), 1930		Extant (16 th c. chapel)

2	Sainte-Eparche		Ca. 1180; 18 th c. (reconstruction), 1876, 20 th c.	Abbey of Neauphle-le-Vieux	Extant
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Settlement history

The MER necropolis of Vicq is located some 4 km further to the south. Auteuil was erected as castellany in 1560; the king joined Garancières, Villarceaux and Andelu to the new castellany.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Settlement	GR, 1 st -3 rd c.	Part of a GR settlement. 4 km from Vicq with a great quantity of potsherds (many amphorae and dolia), coins, diverse small finds (nails, key, fibula, etc.), and building material
2	Sarcophagi	MER	Stone sarcophagi, MER axe, urne

1. *Les Poteau, les Gravieres, la Plante à Bourdon* – **Auteuil** – known since the end of the 19th century; excavations in 1929; watching briefs in 1961, 1963-64; evaluation in 1996.
2. Unclear, but maybe along the creek *Cerisaie* – **Auteuil** – discovery during the 19th c.

Bibliography

Auteuil. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 1/13); Auteuil-Le-Roi. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/3/12); Barat 2007, 97-99, 98, fig. 38; Bardy 1989, 165; Cocheris 1874; Dupâquier et al. 1974, 644; Flohic (ed.) 2000, 561; Longnon 1904, IV, 156; Nègre 1991, 182; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78034-Auteuil, accessed on 7 November 2018



Autouillet

Topographical information

Modern name: Autouillet

Alternative form(s): Anthouillet

Medieval name(s): Autoletum

Placename history: *Altus Ocellies*, 1123, Autoletum, ca. 1272; *alt-ó-ialo*; Lat. *Altus* “high”, *ó-ialo* “clearing”

Coordinates: 48° 50' 59" N, 1° 48' 16" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pinceris

Deanery: Poissy

Patron saint: Saint Vierge de l'Assomption

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Confirmation	1123	Nivard of Septeuil confirms the donation by his father Eudes of the church at Autouillet and half of the tithe of Autouillet to the priory Saint-Laurent of Montfort	Vassal of Montfort
Acte	1182	Pierre, bishop of Chartres recognizes the abbot of Saint-Magloire of Paris as patron of the church of Notre-Dame at <i>Autoilletum</i>	
Scriptum feodorum Montefortis	Ca. 1230	Mentions Simon of Groussay as lord of Autouillet and Ronchamp	
Testament	1291, July	Robert-sans-Avoir bequeaths to the church at Autouillet 4 <i>sous</i> , to the priest 4 <i>sous</i> , and to the cleric 1 <i>denier</i>	
Cartulaire de l'abbaye Saint-Magloire	13th c.	Mentions <i>Autoilletum</i> and <i>Autolium</i>	
Pouillés	1351	Parish church	
Testament	1554, 13 August	Guy de Vitry, lord of Goupillières and priest of Autouillet, bequeaths a rent of 100 <i>sol/s</i> to the church at Autouillet	
Arrêt du Parlement	1556, 28 March	The parliament, correcting a sentence by the provost of Paris, awards to the priest of Autouillet cereals which had been claimed by the prior of Montfort	

Notes: Up to the 13th c., Boissy-sans-Avoir was part of the parish of Autouillet; Boissy had 100 parishioners. On 27 September 1284, the bishop of Chartres and the pope's legate, detached Boissy from Autouillet since the village was too far away from the parish church and erected it into an independent parish. Boissy received the chapel of Prés which had been donated by the knight Robert-sans-Avoir.

In 1254, Thomas, priest of Autouillet, was involved in a trial with the abbey of Saint-Magloire since he found it excessive that the prior of Saint-Laurent of Montfort, who was dependent on the abbey, received half of the tithe and half of the bread offered at Christmas and at Easter and half of the candles offered at Candlemas and at Assumption from Autouillet. An agreement was found with the help of the archdeacon of Poissy.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame (today: Notre-Dame de l'Assomption)		By 1123, 13 th c., 14 th c., 16 th c., 18 th c.	Abbey of Saint-Magloire of Paris	Extant

Settlement history

The site was already occupied during the GR period.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Square building (25 x 25m); close by a trench (0.3 m x 45 m) full with antique smallfinds (potsherds including Samian ware, tiles, nails, building material)

1. *La Remise* – **Autouillet** – aerial photography in 2000 and watching brief in 1963 and 1964.

Bibliography

Autouillet. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 1/14); Autouillet. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/3/13); Barat 2007, 100; Bardy 1989, 166; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 645; Flohic (ed.) 2000, 563f; Longnon 1904, IV, 156; Nègre 1991, 182

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Bailly



Topographical information

Modern name: Bailly

Alternative form(s):

Medieval name(s): Balliacum

Placename history: Balliacum, 13th c., Baalle, 1307; Lat. *baculum* (stick), early French *baille* (palisade, closed place) + *-acum* (farm)

Coordinates: 48° 50' 32" N, 2° 04' 42" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Sulpice

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions two demi-mansi occupied by 8 persons at <i>Molinellis</i>	Moulineau, on the territory of Bailly
Cartulaire de l'abbaye de Notre-Dame des Vaux de Cernay	1162-1173	Godefroy of Bailly (Baali) appears as witness in a donation by Hugues of Plaisir to the abbey of Vaux-de-Cernay	
Donation	1171	The abbey of Saint-Cyr and of Maubuisson donate a quarter of a bundle of straw to the church at Bailly every Christmas	
Donation	1181, 20 October	Emmeline, wife of Gaston of Maubuisson, with the consent of their son Pierre, donates the tithe of Bailly to the abbey of Vaux-de-Cernay	
Charte	12th c.	Godefridus de Baalli (Godefroy of Bailly) is mentioned as witness in a charter by Simon of Neauphle	
Confirmation	1203	Regnault, bishop of Chartres, confirms the donation of the tithe	
Donation	1204	Roger of Baaly and his wife Melisende donate 40 acres of land at Villacoublay to the abbey of Valprofond close to Bièvres; the abbey also had a chapel called Jérusalem at Villacoublay	
Donation	1248, June	King Louis IX donates the tithe of Bailly, bought by him in July 1239 from the lord of Marly, to the abbey of Maubuisson	

Donation	1253, February	Guillaume of Bailly and his mother Adeluys donate the tithes of all their property in Bailly and in Noisy to the nunnery of Maubuisson	
Pouillés	1351	Parish church	
Document	1366	Jean of la Villeneuve, squire, lord of Noisy and of Bailly, is counselor in the parliament of Paris	

Notes: The abbeyes of Saint-Germain and of Saint-Denis cultivated the valley of Gally between the 10th and 12th c.

During the mid-13th c., half of the tithes of Bailly and of Noisy belonged to the monastery Notre-Dame of Maubuisson, the other half to the abbey of Notre-Dame des Anges in Saint-Cyr.

An archaeological evaluation along the church walls in 2017 has only discovered medieval material; there is not enough data to propose a foundation period for this church.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Sulpice		By 1171, 15 th c., 1610, 1774-1777 (partial reconstruction)	Archdeacon of Chartres	Extant
2	Leprosarium		1248		Lost

Settlement history

Archaeological finds indicate a presence during the IA and also during the early GR period. During the 9th c., the Vikings crossed the region on their way to Paris. Before the 12th c., we know of some abbey property in Bailly, but the village itself only started to develop around the 12th c. We don't know whether there was any kind of settlement between the 9th and the early 12th c. in Bailly; however, we know that the abbeyes of Saint-Germain and of Saint-Denis continued to develop the valley of Gally between the 10th and the 12th c. The medieval village was divided into an Upper and a Lower Bailly. The medieval castle was located in Upper Bailly – both have disappeared since –, the church at Lower Bailly. The Black Death of 1348 and the Hundred Years' War depopulated the village, and village life only resumed after 1470.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Structures	IA, GR	A few early IA and early GR structures; the IA remains indicate an open and dispersed rural habitat of relative wealth with 44 silos, one post-built building and 58 pits; the GR remains show an enclosure with shallow trenches and two small post-built buildings
2	Building	CAR, early 9 th c.	Rectangular building with several subdivisions and the remains of a road towards the north; no small finds discovered so far; undoubtedly the remains of the <i>mansus</i> mentioned in the <i>Polyptych of Irminon</i>

1. *Le Merisier ouest, le Crapaud* – **Bailly** – evaluation in 1997-1998, excavation in 2012.
2. *Moulineaux* – **Bailly** – aerial photography in 1976 and 1998-2001, fieldwalking in the 1990s (?).

Bibliography

Bailly. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/1);
 Bailly. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/3/14); Barat
 2007, 100; Bardy 1989, 282f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 646; Flohic
 (ed.) 2000, 883; Longnon 1904, IV, 118; Mulon 1987, 186



Bazainville

Topographical information

Modern name: Bazainville

Alternative form(s): Bazinville, Bassainville

Medieval name(s): Baseinvilla, Baseinville, Basinvilla, Bassainvilla

Placename history: *Basoni villam*, 990, *Baseinvilla*, 1208; Germ. *Baso*
 + *villa*

Coordinates: 48° 48' 16" N, 1° 40' 07" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Saint Nicolas

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1064	The lord Geoffroy of Gometz, nephew of Amaury of Montfort, donates the church at Bazainville with all its property and the justice, pasture, the wood and half of a mill to the abbey of Marmoutier	
Donation	1175	The Benedictinian monks of Bazainville receive the rights of Simon of Neauphle over the church at Bazainville in reparation for his murder of Simon, castellan of Maurepas	
Pouillés	Ca. 1250	Parish church	
Décision	1269-1270	The parliament of Candelmas decides that the prior of Bazainville obtains all justice over the village	
Décision	1296	The parliament of All Saints decides that the priory in Bazainville becomes conventual	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Priory	

Notes: The priory Saint-Georges became conventual in 1296. By 1626, ten friars including the prior still lived there. The priory was finally dissolved in the early 18th c., but a commendatory

prior, François Borros de Gauranson, bachelor of canon law of the University of Toulouse and general vicar of Orléans, continued to look after its affairs until 1789.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nicolas or the Translation of Saint-Nicolas (before 1064; later on dedicated to Saint-Georges) (from 1064 a <i>prieuré-cure</i>)		Before the 10 th c. (bell tower), 11 th c., 13 th c., 19 th c.	Abbey of Marmoutier (since 1064)	Extant
2	Leprosarium		13 th c.	Knights Templar	Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Nicolas	Prioratus de Baseinvilla/ Bassainvilla	1064	Abbey of Marmoutier (until 1296)	Lost, sold in 1791 and transformed into a private building, almost entirely destroyed in 1944 (a portal remains)

Settlement history

Archaeological finds indicate that the site was already occupied during the Gallic period (enclosure). In the mid-13th c., Bazainville had 232 parishioners, indicating a population of some 1160 inhabitants.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Enclosure	IA?	Rectangular enclosure, probably Gallic

1. *Les Bornes* – **Bazainville** – aerial photography in 2001.

Bibliography

Barat 2007, 100f; Bazainville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/2); Bazainville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/3/15); Beaunier 1905, 258; Cocheris 1874; Cottineau 1935, 288; Dupâquier et al. 1974, 647; Flohic (ed.) 2000, 294f; Longnon IV, 105, 118, 156, 182, 210-216, Nègre 1991, 926; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78048-Bazainville/172183-EgliseSaint-Nicolas, accessed on 12 March 2017



Bazemont

Topographical information

Modern name: Bazemont

Alternative form(s): Basemont

Medieval name(s): Basemont

Placename history: *Bazemont*, 1180, *Basi Mons*, 12th c., *Basemont*, 1351; Germ. *Baso* or *Boso* + lat. *mons* (mountain)

Coordinates: 48° 55' 44" N, 1° 51' 57" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Hilaire

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions a mansus in <i>Ostrulfi Curtis</i> held by Escanrard, his wife Gislinde and their two sons Richard and Gislevert; also mentions three mansi in <i>Bola</i>	Probably in Le Trou Fricourt on the territory of Bazemont; Beule is also on the territory of Bazemont
Historia ecclesiastica, Orderic Vital	Early 12 th c.	Tesza, wife of Bernard the Blind, donates half of her land in Sainte-Colombe to the priory of Saint-Evroult of Maule to build a house	Hamlet of Bazemont Shortly thereafter, a lord seizes their house and their goods and the monks have to leave
Pouillés	Mid-12 th c.	Mentions the church of Saint-Hilaire in Bazemont	
Donation	Late 12 th c.	Pierre of Chavenel donates 9 <i>arpents</i> of land to the church of Sainte-Colombe and to the monks who reside there	
Acte	1180	Gauthorus of Basemont is witness to the foundation of the abbey of Abbecourt at Orgeval by Gasce of Poissy	
Donation	1221	Pierre the Younger of Maule, with the consent of his wife, donates to the chapel of Sainte-Colombe 6 rations of wine for each canon	
Donation	1229	Pierre de Chavenel makes a donation to the church of Sainte-Colombe and the monks who live there	
Pouillés	Ca. 1250	Parish church	
Charte	1269	Confirms a donation by Pierre of Chavenel of 9 acres of land and of the fourth part of the income of his <i>hôtes</i> at Sainte-Colombe in	

		fodder to the church of Sainte-Colombe and to the monks who live there	
Donation	1310	Donation by Robert of Bazemont to the abbey of Neauphle-le-Vieux	
Charte	1339	Guillaume of Meulan sells warren rights to the inhabitants of Nézel, Aubergenville, Aulnay, Bazemont and Maule	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: According to Longon, the placename *Ostrulfi Curtis* in the Polyptych of Irminon (fisc of Béconcelle, XXIV) might refer to *Le Trou-Fricourt*, today on the territory of Bazemont, close to the farm of Sainte-Colombe.

During the 10th c., the monks of the priory of Maule cleared part of the forest and installed themselves at Sainte-Colombe (today a hamlet of Bazemont). A church of Saint-Hilaire is mentioned in the *Pouillés* of Chartres in the mid-12th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel or church Sainte-Colombe (<i>prieuré-cure?</i>)		Around 1200	Priory of Maule	Lost
2	Saint Hilaire (today Saint-Illiers)		Mid-12 th c., 13 th c., 17 th c. (reconstruction), 18 th c., 19 th c.	Abbey of Neauphle-le-Vieux	Extant
3	Leprosarium (Beule)		By 12 th c.	Priory of Maule (by 12 th c.); priory depending on Saint-Maur (17 th c.)	Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Sainte-Colombe (hamlet of Sainte-Colombe)		10 th c.	Abbey of Ouche (Saint-Evroul): Priory of Maule	Lost

Settlement history

Monastic foundation: Likely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 101; Bardy 1989, 21; Base Mérimée; Bazemont. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/3); Bazemont. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/3/16); Bories 1906, 675-700; Cocheris 1874; Dupâquier et al. 1974, 648; Longnon 1895, 442f; Longnon 1904, IV, 118, 156, 212; <http://www.bazemont.fr/page/74/se-divertir-decouvrir/histoire-et-patrimoine/histoire>, accessed on 12 March 2017



Bazoches-sur-Guyonne

Topographical information

Modern name: Bazoches-sur-Guyonne

Alternative form(s): Bazoches, Bazoche, Basoches

Medieval name(s): Basochie

Placename history: *Basechie*, 12th c., *Basochie*, 13th c.; Lat. *basilica* (church) + *parochial* (parish)

Coordinates: 48° 46' 44" N, 1° 51' 38" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	987-996	King Hugues Capet donates half of the tithe of Bazoches to the abbey of Saint-Magloire of Paris	
Donation	Early 12th c.	Nicard de Septeuil donates half of the tithe of the parish of Bazoches to the priory Saint-Laurent of Montfort depending on the abbey Saint-Magloire of Paris	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c. (copy)	Parish church	

Notes: The church was erected on the foundations of a previous church. Evidence of a previous church (foundation walls) dating to before the 11th c. was found in 2000 beneath the nave during construction work.

Saint-Eloi of Les Mesnuls was dependent on the parish of Bazoches.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		By the late 10 th c., 11 th c. (reconstruction), 12 th c., 13 th c., 17 th c., 1868	Abbey of Saint-Magloire	Extant

Settlement history

The site was occupied during the GR period (2nd-3rd c.) as numerous archaeological sites attest. During the Middle Ages, parts of Bazoches belonged to the Chevreuse family.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Fanum?	GR?	A small rectangular building immediately next to a fountain (spring?) dedicated to Saint Martin
2	Settlement	GR, 2 nd -3 rd c., CAR	20 antique structures, two with cellars; imbrices and tegulae, potsherds, building material
3	Pit with human body	GR, CAR	GR archaeological level (50 m long; ashes, potsherds, Samian ware); 50 m further away a CAR pit, with burnt animal bones and a human body, CAR potsherds, fragment of iron (relegated burial or summary burial at the bottom of a dump pit)
4	Potsherds	MER?, CAR	Potsherds
5	Buildings	GR-MED, 2 nd -16 th c. (continuous?)	Linked to 2 (see above): remains from the second half of the 2 nd – 16 th c. were found, but so far it is not possible to say whether the occupation was continuous; 28 structures; 4 occupation phases, but the exact nature of the first occupation remains uncertain

1. *NE of the Fontaine Saint-Martin* – **Bazoches-sur-Guyonne** - aerial photography in 1978.
2. *Cimetière communal, north of the church, in the village* – **Bazoches-sur-Guyonne** – watching brief and evaluation in 2002.
3. *S of the Pont du Petit Gué* – **Bazoches-sur-Guyonne** – discovery during construction work in 1992.
4. *Au sud du Pont du Petit Gué, R.D. 191 et Chemin Ferré* – **Bazoches-sur-Guyonne** – fieldwalking.
5. *Extension du cimetière communal* - **Bazoches-sur-Guyonne** – excavation in 2008.

Bibliography

Barat 2007, 101-103; Bardy 1989, 167; Base Mérimée; Bazoches-sur-Guyonne. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/4); Bazoches-sur-Guyonne. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/3/17); Cocheris 1874; Dupâquier et al. 1974, 649; Flohic (ed.) 2000, 565; Longnon 1904, IV, 118, 156; Mulon 1997, 99; Nègre 1991, 404



Béhoust

Topographical information

Modern name: Béhoust

Alternative form(s): Behoux

Medieval name(s): Bohout, Behodium, Behost

Placename history: *Bohout*, 13th c., *Behodium*, 1351; maybe from Germ. personal name, but more likely from French *houx* (holly)

Coordinates: 48° 49' 49" N, 1° 43' 17" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Hilaire

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Béhoust ist mentioned among the property of the abbey of Saint-Germain-des-Prés	
Document	1230	Mentions Huet of Orgeris as vassal of the Count of Montfort for Béhoust	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Hilaire		12 th c., 16 th c., 1740	Alternatively: abbey of Coulombs and priory Saint-Martin-des-Champs dependent on the abbey of Coulombs	Extant
2	Chapel (hamlet of Saint-Hilaire)		?	Abbey of Saint-Martin-des-Champs	Lost, sold during the Revolution

Settlement history

Around the year 1230, Béhoust was divided up among Huet of Orgerus, Guillaume sans Avoir and Jean of Basainville. In the early 14th c., a fortress was built on the place of today's castle. The great seigniorial exploitations also appear during the 14th c. together with veritable fortified houses such as the farm of Coudreuse and the farm of Saint-Hilaire.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 103; Bardy 1989; Behoust. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/5); Behoust. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/3/18); Cocheris 1874; Cottineau 1935, 321; Dupâquier et al. 1974, 650; Flohic (ed.) 2000, 567; Longnon IV, 118, 155, 156, 212; <http://www.behoust.fr/rubrique.php?catId=62>, accessed on 12 March 2017; <http://www.behoust.fr/vivre-a-behoust/histoire-geographie/>, accessed on 14 April 2019



Bennecourt

Topographical information

Modern name: Bennecourt
Alternative form(s): Bennecour, Benncourt
Medieval name(s): Bernencuria, Bannecuria
Placename history: *Beranecurtis*, ca. 820, *Bernencuria*, 1337; Germ. *Bernus* + late Lat. *cortem* (farm)
Coordinates: 49° 02' 27" N, 1° 33' 47" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin Français
Deanery: Magny
Patron saint: St Ouen
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions <i>Beranecurtis</i>	Probably incorrect
Pouillés	1337	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Esprit et Saint-Sébastien (today Saint-Ouen)		By 1337, 1532 (reconstruction), 17 th c., 1910	Abbey of Coulombs	Extant

Settlement history

Bennecourt has been inhabited since the late IA as attests a small sanctuary. During the GR period, the site was located between two GR roads. A zone of several sanctuaries replaced the Celtic sanctuary; situated on a hill, it overlooked the important *villa* of Limetz-Villez (*la Bosse-Marnière*). During the late 9th and 10th c., the region was devastated by the Vikings. Several

documents indicate that the Vikings actually had a winter camp on *Île de la Flotte (Jeufosse)* which they occupied between 852 and 962. Bennecourt was part of the domain of Hugues Capet in 987; the vassal of the king, the count of Mantes, was lord of Bennecourt until 1079. As part of the French Vexin, Bennecourt was either ruled by an English or a French lord until the 15th c. The last English lord was replaced by a member of the French family of Roche Guyon in 1449.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

1	Type	Date range	Description
	Sanctuary	IA, 3 rd c. – 1 st c. BC and GR, 1 st c.-5 th c.	Celtic sanctuary with a pit and situated in an enclosure (16,6 x 14,8 m) close to the <i>oppida</i> of Port-Villez and Vernonnet (Eure), at the frontier between the Véliocasses and the Aulerques Ebuoviques; around 120-100 BC, replaced by a small wooden temple; numerous offerings (coins, fibulae, weapons) and animal sacrifices; abandoned several years before the Roman conquest, then rebuilt around 20-10 BC with two wooden <i>fana</i> which are later on replaced by 3 stone <i>fana</i> ; very numerous offerings; half-abandoned mid-4 th c., some cult activity continued until the first years of the 5 th c. (coin finds, jewellery)

1. *La Butte du Moulin à Vent* – **Bennecourt** - 7 excavation campaigns from 1982-1987.

Bibliography

Barat 2007, 103-109; Bardy 1989, 22; Bennecourt. Monographie communale de l'instituteur, 1899 (archives départementales des Yvelines, 1T mono 2/6); Bennecourt. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/3/19); Cocheris 1874; Dupâquier et al. 1974, 651; Flohic (ed.) 2000, 91; Longnon 1903, II, 64; Nègre 1991, 884; <http://archeologie.yvelines.fr/spip.php?article136>, accessed on 13 March 2017



Beynes

Topographical information

Modern name: Beynes

Alternative form(s): Beyne, Beisme

Medieval name(s): Bena

Placename history: Nirbanium, 9th c., *Baina*, 1124; *Beines*, 1176, *Beyna*, 1224; Germ. *Badinus* + *-a* or Gall. *bago* (beech), *bagina* (beech forest)

Coordinates: 48° 52' N, 1° 52' E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: St Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Acte	1123	Eudes of Beynes is witness to a donation by Nivard of Septeuil to the priory Saint-Laurent of Montfort of half of the tithes of Galluis, Boissy and Autouillet	
Confirmation	1124	Amaury III of Montfort confirms the donations by his predecessors to the priory Saint-Laurent of Montfort and mentions the church of Saint-Martin at Beynes	
Donation	Early 12 th c.	Amaury III, lord of Montfort, donates the domain of <i>La Couperie</i> to the monastery of Saint-Martin-des-Champs close to Paris to atone for the murder of Milon of Bray, lord of Monthléry, by his brother-in-law Hugue of Crécy in 1118	<i>La Couperie</i> is a hamlet of Beynes
Bulle pontificale	1159	The English pope Adrien IV attests that King Robert the Pious concedes the patronage of the church and the main tithe of Beynes to the abbey of Saint-Magloire of Paris	
Inventory	12th c.	The territory of Beynes is cited among the property of the abbey of Saint-Germain-des-Prés	
Donation	Second half of the 12th c.	A donation by Hugo of Plesiz (Plaisir) to the abbey of Vaux-de-Cernay cites Galerus, son of Guinemer of Bania as a witness	
Acte	1267	A document by Philippe of Montfort mentions the leprosarium	
Pouillés	Ca. 1250	Parish church	
Petit cartulaire de l'abbaye de Saint-Magloire	Late 13th c.	Mentions measures of wheat and oats to be taken from the oven of Beynes	
Obituaire du prieuré de Davron	13th c.	Mentions a Amaury of Beynes	
Pouillés	1351	Parish church	
Document	1377	Jean, knight, lord of Beynes, is great master of the order of Saint-Lazare	
Pouillés	End 15 th c.	Parish church	

Notes: Since the 8th c., Beynes belonged to the abbey of Saint-Germain-des-Prés. The monks of Saint-Germain cleared and cultivated the land and also built a first – probably wooden - church.

By 1072, Beynes was dependent on the priory Saint-Laurent of Montfort-l'Amaury. The parish was created in 1183.

During the Hundred Years' War, the castle of Beynes was briefly in the possession of the abbot of Fécamp, Estout of Estouteville, in 1417. His brother was the actual lord of Beynes, Colart of Estouteville. Since the war made it impossible for Estout to stay in Fécamp, Colart and his son

Guillaume – who resided in their principal castle in Thorcy – handed over the castle of Beynes to Estout.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		Ca. 8 th c., mid-12th c. (reconstruction), 14 th c., 15 th c., 16 th c., 1773 (partial reconstruction), 1830-1880	Abbey of Saint-Magloire	Extant
2	Leprosarium (in the hamlet of La Maladrerie) (united with the Hôtel-Dieu at Poissy in 1696)		1264		Lost, since ca. 1688, transformed into a farm

Settlement history

Beynes was already occupied during the IA as indicated by a Gallic enclosure and an aristocratic building. For the Roman period, at least two *villae* are attested. Settlement continued during the MER period as indicated by the necropolis. By 1098, Beynes already had a fortress which was part of the line of defence within the valley of the Mauldre against the Viking invasions. In the early 11th c., King Robert the Pious (972-1031) gave the fiefdom of Beynes to Guillaume of Hainaut, first lord of the family of Montfort.

The fortress was razed and rebuilt by Robert of Estouteville, chamberlain of Charles VII and chief of his army, around 1450. It was during that time that Beynes was invaded by English troops. Remains of the fortress dating to the 13th and 14th c. were found during an archaeological evaluation in 2011. Another evaluation in 2017 on the territory of Beynes has delivered remains (12th-15th c.) which are probably linked with the castle of Vignoles, today in ruins in the middle of the forest. On 1 January 1474, King Louis XI passed through Beynes and wrote several letters to his chancellor and other officials from there.

In 1556, Henri II offered Beynes to Diane of Poitiers.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Settlement or aristocratic building/villa	IA, 1 st c. BC, GR, 1 st c.-5 th c.	Important settlement site, with first permanent buildings dating back to the 1 st c. BC; some Celtic pits for votive offerings; Italian vine amphorae during the IR indicate the good integration of the site into the international trade (aristocratic building?), also some craft activity (weaving); during the GR period, the site was either a small <i>villa</i> or a small isolated hamlet which existed until the early 5 th c. (first signs of abandonment during the 4 th c.); numerous amphorae, potsherds, <i>dolia</i> , Samian ware, some antique glass
2	Villa	GR, 4 th -5 th c.?	<i>Pars urbana</i> of a vast <i>villa</i> (80 m x 25 m); the <i>pars rustica</i> has not been seen; great number of potsherds, Samian ware from the 4 th and 5 th c., tegulae, some coins, fragment of a fibula, small figurine representing a dog

3	Necropolis	MER, 6 th -7 th c., 9 th c.	Part of a necropolis, probably violated during the 15 th c.; 7 stone sarcophagi; some plaster sarcophagi; some tombs in plain earth; all tombs oriented head at the W; 800 - 1000 m ² ; some nails in burials without sarcophagus which could indicate presence of coffins; great number of gravegoods, some conserved at the <i>Musée d'archéologie nationale</i> at Saint-Germain-en-Laye: weapons, 2 ovale 6 th c. bronze buckles; 1 pin decorated with a polyhedron (6 th -7 th c.); 1 rectangular iron belt buckle (7 th c.); 1 bronze belt buckle, type aquitaine (end 7 th c.); 7 stone sarcophagi and plaster sarcophagi without gravegoods
4	Building, sunken-feature building	IA, GR, 1 st c. BC, 3 rd c.?, MER, 6 th c.	IA incineration necropolis; GR building with stone foundation – the potsherds do not allow an exact dating of the structure; later post-holes and a MER sunken-feature building

1. *Val des Quatre Pignons* – **Beynes** – discovery during construction work in 1972-1973.
2. *Les Longues Rayes, Carcassonne, la Terre des Granges* – **Beynes** – fieldwalking, results published in 2000.
3. *Le Pont-Barat* – **Beynes** – partially excavated in 1898.
4. *Les Plantins* – **Beynes** – evaluation in 2009.

Bibliography

Barat 2007, 109-113; Barat 2007, 110, fig. 69; Barat 2007, 112, fig. 73-75; Bardy 1989, 169; Beynes. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/7); Beynes. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/4/1); Cocheris 1874; Dupâquier et al. 1974, 652; Flohic (ed.) 2000, 568f; Le Forestier (ed.) 2016, 177; Longnon 1904, IV, 118, 156, 212; Mulon 1997, 48; Nègre 1991, 870; <http://beyneshistoirepatrimoine.fr/>, accessed on 9 November 2018; <http://racineshistoire.free.fr/LGN/PDF/Beynes.pdf>, accessed on 9 November 2018



Blaru

Topographical information

Modern name: Blaru
Alternative form(s): Blaru P., Blaon P.
Medieval name(s): Villa Blarit, Bla(s)rutum, Blarru, Blarutu
Placename history: *Villa Blarit*, 9th c., *Blarru*, 1138, *Blaru*, ca. 1193, *Blarutum*, 1268; Germ. *Blaric*
Coordinates: 49° 02' 59" N, 1° 28' 46" E

Ecclesiastical information

Diocese: Evreux
Archdeaconry: Evreux
Deanery: Vernon
Patron saint: St Hilaire
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1092	Donation by Pierre, son of Edouard of Vernon, of the church of Saint-Hilaire at Blaru with all its income to the abbey of Coulombs	8 monks lived in the priory
Donation	1143	Philippe of Blaru, monk at the abbey of Vaux-de-Cernay, donates the forest of Chevie to this abbey	
Pouillés	Ca. 1370	Parish church, priory	
Donation	1478	Donation by Jean de Tilly, lord of Blaru, of an income of 20 <i>sous</i> to the priory and parish of Blaru (to be taken out of the income generated by the great wind-mill at Blaru) in order to celebrate an office in the parish church of Blaru the day after Notre-Dame	
Accord	1541, 29 November	Ambroise Taillebois, prior of Blaru, reaches an agreement with Mathurin Clérisseau, priest of Blaru, concerning their respective rights	

Notes: The abbey Saint-Hilaire was founded by the abbey of Fécamp in the early 11th c. It had a lay abbot, called Létard or Létaud, in the years leading up to 1092. In 1092, it became a priory and in the mid-15th c., it was given *in commendam*.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Hilaire (built adjacent to the fortress and connected to it by a door so that the church could also serve as a chapel for the lords of Blaru) (<i>prieuré-cure</i>)		By 1092, 12 th c.	Abbey of Coulombs	Lost, demolished in 1906; only a chapel in the parish church remains

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Abbey Saint-Hilaire (becomes a priory in 1092)		Early 11 th c., 12 th c.	Abbey of Fécamp Abbey of Conches	Lost, demolished in 1906

Other:

	Name	Description
1	Wash-house dedicated to Saint Adjutor	Blaru has a miraculous spring, dedicated to Saint Adjutor (born 1070); apparently, Rosamunde of Blaru, mother of Adjutor, used its water to wash her son's swaths; during the 12 th c., a wash-house was constructed above it; the spring soon became a place of pilgrimage and attracted the sick and invalid because of its alleged healing powers

Settlement history

The site has been inhabited since at least the GR period as attest numerous archaeological finds. The Norman lords of Blaru are attested first in 1044; in 1066, they accompanied William the Conqueror to England. During the 11th and 12th c., they built a fortress, a church, and a priory. In 1188, Blaru was burnt and sacked by the English. When Edward III of England marched towards Paris in 1346, the region was devastated once again. Apparently, at one moment during the Middle Ages, the monks were forced to leave because of the wars.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, 6 th -7 th c.	Close to the chapel: 6 plain earth tombs, 1 limestone sarcophagus, all oriented WE; tombs 5 and 6 to the left and right of the sarcophagus; gravegoods: 1 great iron circle, 1 zoomorphic fibula with an S-shape, probably silver
2	Necropolis	MER, 6 th -7 th c.	2 destroyed sarcophagi, pits (depth: 60 cm) coated with plaster; gravegoods: 1 iron belt buckle with bronze rivets next to a scramasaxe; some bronze axes; 1 Frankish axe; some 5000 m ² – probably contemporary to the site at Chenet less than 2 km to the north
3	Building	GR, 2 nd c.	A GR rectangular building next to the source Saint-Martin, 2 nd c. small vase
4	Villa	GR	Two antique buildings located some 250 m from each other; maybe presence of a small pottery kiln; fragments of white mosaic, potsherds, including Samian ware, tegulae and some small iron remains

1. *La Chapelle du Chenet* – **Blaru** - excavations in 1894.
2. *Les Mifaucons, le Chêne Gaudon* – **Blaru** - "examination" in 1935; site probably also recognized at the end of the 19th c.
3. *Les Petits Prés* – **Blaru** - aerial photography in 1996; no material found during fieldwalking.
4. *La Mare Boinville* – **Blaru** – aerial photography in 1996 and 1998, fieldwalking in 1899.

Bibliography

Barat 2007, 114-116; Barat 2007, 115, fig. 85; Blaru. Monographie communale de l'instituteur, 1899 (archives départemental des Yvelines, 1T mono 2/8); Blaru. Monographie de Paul Aubert (J 3211/4/2); Charles 1960; Cocheris 1874; Cottineau 1935, 391; Dupâquier et al. 1974, 653; Flohic (ed.) 2000, 93; Le Forestier (ed.) 2016, 178; Longnon 1903, II, 194; Mulon 1997, 80; Nègre 1991, 831; <http://mantes.histoire.free.fr/items/fichiers/1196.pdf>, accessed on 9 November 2018



Boinville-en-Mantais

Topographical information

Modern name: Boinville-en-Mantais

Alternative form(s): Boinville, Boinville-en-Pincerais

Medieval name(s): Boinvilla

Placename history: *Bovani villa*, early 9th c., *Bovais villa*, 9th c., *Bovenvilla*, 1077, *Boinvilla*, 13th c.; Germ. *Bova(n)* [female name] + *-villa*

Coordinates: 48° 55' 53" N, 1° 45' 28" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions <i>mansi</i> at Bovani Villa	
Donation	981	Donation by the monk Vivien of all his property at Boinville to the abbey of Saint-Père of Chartres	
Pouillés	Ca. 1250	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: At the end of the 12th c., Boinville belonged to the abbey of Marmoutier. Later on, the prior-lord of Bazainville owned most of the tithes of Boinville; the Celestines of Limay (founded in 1376) and the chaplain of the second chapel of the Trinity of Mantes owned the rest.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		By 11 th c., 14 th c. (reconstruction)	Abbey of Marmoutier?, priory of Bazainville	Extant

Settlement history

Boinville has probably been continuously inhabited since the IA.

Monastic foundation: Unlikely, although the monks probably revived the settlement.

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa	IA, GR to CAR, 3 rd c. BC up to 11 th c.	IA site (3 rd c. BC): enclosure with incineration; GR: 2 square buildings (1 oriented NE/SW), several small buildings, parts of a road, numerous potsherds, including Samian ware, amphorae, glass, coins, metal small finds, marble fragments; MER and CAR occupation on edge of the <i>villa</i> (N, W, E): farms (<i>mansi?</i>), very numerous MER and CAR potsherds
2	Building	GR	Apparently a building, tiles, potsherds, including Samian ware, coins (up to 4 th c.)
3	Small building	GR, 2 nd c.-3 rd c.	Small building, potsherds, coins
4	Building	GR, MER, 1 st – 8 th c.	Large site with numerous small finds especially Late Antiquity and MER: potsherds, metal finds, nails, bronze ring, silver bangle, bronze fibula, important coin finds
5	Necropolis	MER	MER graves, probably in the centre of the village, gravegoods (weapons and vases)
6	Artisanal and agricultural zone, funeral complex with pile	GR, 1 st -3 rd c.	Artisanal and agricultural zone: numerous structures which indicate the periphery of a rural settlement (quarry, cistern, storage cellar, discharge pits, post holes, linear alignments, recovery walls, tranches, a late furnace), numerous potsherds, <i>tegulae</i> , <i>imbrices</i> , and animal bones, metal small finds (nails, agricultural equipment, etc.), daub; funeral complex: square-plan monument with an enclosure (low wall) extending over an area of 350 m ² with a square stone-building in the centre identified as a 'pile'; four graves within the enclosure (two burials of one 6-year old child and one foetus; two cremations of one adult plus one adult together with a small child with secondary offering pit, additional grave outside of the enclosure; gravegoods include a gold ring, a gold amulet case and a metal folding seat; this is the northern-most funeral complex of this type (with pile) to be identified so far ²

1. *La Butte d'Arnouville* – **Boinville-en-Mantois** – numerous fieldwalking campaigns and aerial photography (1974, 1996) since 1971.
2. *Les Aulnaies* – **Boinville-en-Mantois** – fieldwalking around 1990.
3. *Le Bois de la Plante, le Bois des Molières* – **Boinville-en-Mantois** – fieldwalking in 1990.
4. *Le Bon Puits, le Champ au Chartier* – **Boinville-en-Mantois** – fieldwalking since 1984.
5. *Unknown location, but probably in the centre of the village* – **Boinville-en-Mantois** – discovery before 1891.
6. *Rue du Bois de la Plante* – **Boinville-en-Mantois** – evaluation in 2015 and excavation in 2016.

Bibliography

Barat 2007, 116-118; Bardy 1989, 24; Base Mérimée; Boinville-en-Mantois. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/9); Boinville-en-Mantois. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/4/3); Dupâquier et al. 1974, 654; Flohic (ed.) 2000, 239; Longnon 1904, IV, 118, 211; Nègre 1991, 928; <http://www.paleotime.fr/rue-du-bois-de-la-plante-boinville-en-mantois-yvelines/>, accessed on 9 March 2019

² See also Sillières and Soukassian 1993 for a study of funerary piles in south-west France.



Boinville-le-Gaillard

Topographical information

Modern name: Boinville-le-Gaillard

Alternative form(s): Boinville la Gaillard

Medieval name(s): Boenvilla, Boeinvilla, Boinvilla Gaillardi

Placename history: Bouenvilla, 11th c., Boenvilla, 1232; Germ. *Bodinus* + *-villa*

Coordinates: 48° 29' 38" N, 1° 52' 21" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Rochefort

Patron saint: Notre-Dame de l'Assomption

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: The first church was destroyed during the Norman invasions. The parish is serviced since 1168.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame de l'Assomption		By the 9 th c. (destroyed by the Normans), 11 th c. (reconstruction), early 12 th c., late 15 th c., early 16 th c., 1891	Abbey of Bonneval	Extant, the cemetery was destroyed at the end of the 18 th c.

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Convent		16 th c.		Extant

Settlement history

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 2 nd – 4 th c.	Walls, postholes and a road indicate a GR building, some coins, potsherds, one Samian ware, glass, tegulae, tubuli, bronze and iron objects

1. *Les Terres noires, le Moulin du Bréau – Boinville-le-Gaillard* – evaluation.

Bibliography

Bardy 1989, 170; Base Mérimée; Boinville-le-Gaillard. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/10); Cocheris 1874; Dupâquier et al. 1974, 655; Flohic (ed.) 2000, 766f; Fritsch & Garapin-Boiret, 1992, 21; Longnon 1904, IV, 148, 196; Nègre 1991, 928; www.boinville-le-gaillard.fr/presentation/notre-commune/, accessed on 9 November 2018; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78071-Boinville-le-Gaillard/172202-EgliseNotre-Dame-de-lAssomption, accessed on 9 November 2018



Boinvilliers

Topographical information

Modern name: Boinvilliers
Alternative form(s): Boinville, Boinvillier
Medieval name(s): Boinvillare, Bonvillare
Placename history: *Boinvillare*, ca. 1250, *Bonvillare*, 1351; Germ. *Bodinus* + late Lat. *villare* (farm)
Coordinates: 48° 55' 07" N, 1° 39' 40" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Mantes
Patron saint: Saint Clément
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	Ca. 1250	Parish church	
Donation	1312	Mathieu Brisart of Wisme, a bourgeois of Mantes, donates a manor house at Boinvilliers to the Queen dowager Marie of Brabant	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: During the 14th and 15th c., almost the entire seigniory of Boinvilliers belonged to the church at Mantes.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Clément-et-Saint-Jean-Baptiste		Ca. 1200, 15 th c., 17 th c.	King	Extant, the cemetery was destroyed after 1899

Settlement history

During the IA, the land of Boinvilliers probably belonged to the Carnutes. From the 11th c., Boinvilliers became the appanage - land inherited by the younger sons - of the lords of Boinvilliers.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sanctuary?	IA, GR	Numerous Gallic coins and GR fibulae suggest the presence of a sanctuary or at least an aristocratic building

1. *L'Épine* – **Boinvilliers** – discovery by metal detectors.

Bibliography

Barat 2007, 119; Barat 2007, 119, fig. 94; Base Mérimée; Boinvilliers. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/11); Cocheris 1874; Dupâquier et al. 1974, 656; Flohic (ed.) 2000, 241; Longnon 1904, IV, 118, 156, 216; Nègre 1991, 981



Bois d'Arcy

Topographical information

Modern name: Bois-d'Arcy

Alternative form: Boisdarcy

Medieval name(s): Boscus Arsecii, Boscus Arsicii, Nemus Arsitii

Placename history: *Sylva de Arsitio*, 1169, *de Arcio*, 1276, *Nemus Arsitii*, 13th c., *Bois darsis*, 1335, *Boscus Arsicii*, 1458; Germ. *bosk* (bush) + *-arseis*: grove of burnt wood

Coordinates: 48° 48' 7.99" N, 2° 1' 57" E / 48.80222°, 2.0325°

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Gilles and Saint Leu

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1169	Ernaud, lord of Villepreux, donates the territory of Bois d'Arcy (<i>Sylvam de Arsitio</i> ; <i>in Sylva Arsitio</i>) to the monks of Marmoutier who had a priory in Villepreux	The priory of Villepreux was founded before 1064; Villepreux is some 2-3 km to the north of Bois d'Arcy

Histoire manuscrite des Prieurés dépendant de Marmoutier	1203	Parish church	Bishop Odon recognizes the right of the prior of Villepreux to name the parish priest of Saint Gilles on the other side of the wood (<i>Ecclesia Sancti Egidii ultra nemus</i>)
Pouillés	1205	Ecclesia de Nemore Arsitii	
Donation	1231	Donation by Constance of Courtenay in <i>Nemore de Arsitio</i>	
Pouillés	1352	Curatus de Bosco Arcisii	
Pouillés	1525 (copy)	Parish church	

Notes: During the 11th and 12th c., the monks of Marmoutier cleared the land by setting fire to the forest of Arcy (*see* placename history). Bois d'Arcy first belonged to the parish of Villepreux, but when the village grew towards the end of the 12th c., it was erected as an independent parish in 1203 and received a church. It is possible that the village first had a chapel which was then transformed into a church.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Gilles (in 1541 dedicated to Saint-Gilles and Saint-Leu)		By 1200, 1541 (reconstruction), 1968	Priory of Villepreux (by 1203); abbey of Marmoutier	Extant

Settlement history

The Black Death and the Hundred Years' War diminished the population of Bois d'Arcy. By 1458, only one family remained in the village; village life returned during the 16th c.

Monastic foundation: Likely

Archaeological information

Archaeological site(s): None

Bibliography

Barat 2007, 119; Bardy 1989, 381f; Cocheris 1874; Cottineau 1935, 405; Dupâquier et al. 1974, 657; Flohic (ed.) 2000, 819; Lebeuf 1883-1893, 190ff; Longnon 1904, 350, 390, 441; Mulon 1997, 153f, Nègre 1991, 1204



Boissets

Topographical information

Modern name: Boissets

Alternative form(s): Boisset

Medieval name(s): Boissellum, Buscellum, Sanctus Andocnus

Placename history: *Boissellum*, 15th c.; Lat. *buxea* (land with boxwood)

Coordinates: 48° 51' 44" N, 1° 35' 04" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerails
Deanery: Mantes
Patron saint: Saint Hilaire
Parish in 1789: Yes
Paris in medieval Pouillés: No

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	Ca. 1090	Raoul, lord of Civry, donates the church of Saint-Hilaire to the abbey of Coulombs	The abbey of Coulombs shared the tithes of Boissets with the abbey of Haute-Bruyère until the French Revolution
Document	12 th -13 th c.	Consultation of a lawyer concerning a donation to the priory of Boissets dependent on the abbey of Coulombs	
Pouillés	End 15 th c.	Parish church	

Notes: In 1090, the lord of Civry controlled the parish of Boissets. In 1807, the parish was abolished and first united with Civry-la-Forêt and then with Tilly; the church of Saint-Hilaire was erected as vicarial chapel in 1825.

It is likely that the priory was united with the parish church some time after the 13th c. In 1510, Etienne of Fougerts was prior of Boissets.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Hilaire (<i>prieuré-cure?</i>)		By 1090, 15 th c. (reconstruction), 18 th c., 1999	Abbey of Coulombs	Extant, but no longer a parish church (since 1825)

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-André		1090?, 1216	Abbey of Coulombs	Lost, it still existed in 1510, but probably disappeared around the year 1625

Other:

	Name	Foundation date	Description
1	Oratory Saint-Odon	MED	Fountain Saint-Odon (second abbot of Cluny in 926), located next to one of the springs of the Vaucouleurs; around it developed a healing cult (skin, eyes); in case of droughts, all surrounding villages organised a pilgrimage to the fountain until at least 1905; it is possible that the fountain originated in an ancient cult around a sacred spring since the statue of a naked man (antique sculpture?) was stolen from the site during the 1960s; the parish church is built adjacent to the springs; during the 15 th c., it received a so-called <i>porte de l'eau</i> which allows access to the oratory Saint-Odon; the small monument above the spring houses the statue of Saint Odon who was once dressed with clothes which were renewed on a regular basis; today, the statue is painted; according to a local archaeologist, the statue was originally a representation of Sainte Clotilde since it resembles Sainte Clotilde of Courgent; it was changed in Saint Odon by adding a painted beard and a moustache

Settlement history

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): Some GR potsherds indicate that a GR site is close by; there also is a talweg with a GR fill.

Bibliography

Barat 2007, 119-120; Barat 2007, 120, fig. 96; Bardy 1989, 26; Base Mérimée; Beaunier 1905, 259; Charles 1960; Cocheris 1874; Dupâquier et al. 1974, 658; Flohic (ed.) 2000, 295-297; Longnon 104, IV, 212; Nègre 1991, 334; <http://mantes.histoire.free.fr/items/fichiers/1196.pdf>, accessed on 9 November 2018; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78076-Boissets/172256-OratoireSaint-Odon, accessed on 18 March 2017; <http://racineshistoire.free.fr/DOC/PDF/1996-Montfort-Fondations-Religieuses.pdf>, accessed on 7 January 2019



Boissy-Mauvoisin

Topographical information

Modern name: Boissy-Mauvoisin

Alternative form(s): Boissy

Medieval name(s): Buisseium Mauvoisin, Busceium Mali Vicini, Buisseium Mauvoisinum

Placename history: *Buxeus*, 7th c., *Buxidus*, 847, *Buxeium*, 12th c., *Buisseium Mauvoisin*, 13th c.; Lat. *buxetum* (boxwood)

Coordinates: 48° 57' 49" N, 1° 34' 43" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerails
Deanery: Mantes
Patron saint: Saint Pierre
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1205	The family Mauvoisin relinquishes its rights to the village and donates it to the abbey of Fécamp	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: In 1050, Boissy was part of the parish of Ménerville (at a distance of some 2.5 km) and was serviced by monks. A bit later – probably still during the 11th c. -, Boissy replaced Ménerville as parish. During the mid-13th c., Boissy had 100 parishioners.

The convent was probably located in a field called “La Cousinerie”.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre (<i>prieuré-cure</i>)		11 th c., 12 th c., 15 th c. (reconstruction), 16 th c.	Priory Saint-Georges of Mantes (dependent on the abbey of Fécamp)	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Convent		?	Abbey of Fécamp	Lost (still existed in 1758)

Settlement history

Boissy is cited several times in different 10th c. documents. At the beginning of the 11th c., one half of the land of Boissy belonged to the Benedictine abbey of Fécamp. In 1188, Boissy was devastated and burnt down by the army of the English King Henry II. In the same year, before or after this event, the abbey of Fécamp placed the village of Boissy under the protection of the king. According to one local historian, this was done to protect the village from local lords, especially Gui II of Mauvoisin (d. by 1201), lord of Rosny-sur-Seine, and was therefore not necessarily directed against the English.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 132; Bardy 1989, 27; Boissy-Mauvoisin. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/4/9); Cocheris 1874; Dupâquier et al. 1974, 659; Flohic (ed.) 2000, 94; Longnon 1904, IV, 118, 156, 214; Mulon 1997, 71; Nègre 1991, 334



Boissy-sans-Avoir

Topographical information

Modern name: Boissy-sans-Avoir

Alternative form(s): Boissy

Medieval name(s): Boissiacum Sine Censu

Placename history: *Busciaco*, ca. 1230, *Boissiacum*, 15th c.; Lat.

Buxetum “boxwood” + *-acum* (farm)

Coordinates: 48° 49' 13" N, 1° 47' 40" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Sebastian

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1123	Donation by Amaury III of Montfort, count of Evreux, of half of the tithe of Boissy and of the church at Boissy to the abbey of Saint-Magloire; one of the witnesses is Hugo Sans-Avoir	
Testament	1292	Robert of Boissy indicates that he owns Boissy and Le Breuil	
Testament	1294	Robert of Boissy makes bequests to the churches at Boissy, Garancières, Egleville (Elleville), Autouillet, and to the abbey of Abbecourt, to several abbeys and to the poor of the seigniories of Boissy, Breuil, Egreville and Jandresse	
Donation	1380, 13 June	King Charles V acquires the land and seigniorie of Les Prés of Boissy from Raoul of Crannes in order to donate it to the canons and the royal chapel in Vincennes	
Pouillés	End 15 th c.	Parish church	
Donation	Ca. 1614	Pierre of Bailly, doctor of the Sorbonne and priest of Boissy between 1528 and 1614, donates half an acre of land to the parish church at Boissy after his retirement against one mass held every year	

Notes: In 1284, the knight Robert Sans-Avoir built a chapel in his house – likely a fortress or fortified mansion - at Les Prés. The chapel was united with the parish of Boissy which was created in the same year by detaching it from the parish of Autouillet.

Up to the 13th c., Boissy-sans-Avoir was part of the parish of Autouillet; Boissy had 100 parishioners. On 27 September 1284, the bishop of Chartres and the pope's legate, detached Boissy from Autouillet since the village was too far away from the parish church and erected it as an independent parish. Boissy received the Chapel of Prés which had been donated by Robert-sans-Avoir.

During the Religious Wars, the church was temporarily abandoned.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel then church Saint-Etienne (since 1284) (dedicated to Saint-Sébastien on 22 September 1545)		By 1123, second half of the 13 th c., 1630, 18 th c., 1925	Church Notre-Dame of of Autouillet (chapel), abbey of Saint-Magloire (since 1182)	Extant
2	Chapel (within the castle of Les Prés)		1284	Private, united in the same year with the parish of Boissy	Lost

Settlement history

Boissy was built in the middle of marshland close to Vicq. At the end of the 11th c., the lord of Boissy, Gautier Sans-Avoir, went on the First Crusade together with Peter the Hermit, a priest of Amiens. In 1230, Guillaume Sans-Avoir, lord of Septeuil, and Hugues Sans-Avoir shared Boissy. The family Sans-Avoir ceased to exist at the end of the 14th c.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Buildings	GR	Several buildings, a road or a ford, tiles and potsherds
2	Coin treasure	GR, 3 rd c.	Important coin treasure with some 2,600 GR bronze coins

1. *Petits Prés* – **Boissy-sans-Avoir** – discovery in 1966, evaluation early 1970s, and aerial photography in 1976.
2. *Unknown location* – **Boissy-sans-Avoir** – discovery during construction work in 1849.

Bibliography

Barat 2007, 132; Bardy 1989, 172; Boissy-sans-Avoir. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/15); Boissy-sans-Avoir. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/4/10); Dupâquier et al. 1974, 660; Flohic (ed.) 2000, 571f; Longnon 1904, IV, 212; Nègre 1990, 334; <http://boissy-sans-avoir.fr/le-village/historique/>, accessed on 18 March 2017



Bonnelles

Topographical information

Modern name: Bonnelles

Alternative form(s): Bonnelle

Medieval name(s): Bonella, Bonnella

Placename history: Bonalfa, 616, Bonella, 13th c., Bonnella or Boonel, 1223; Gall. *botina*, from late Latin *bodina* (boundary stone)

Coordinates: 48° 37' 10" N, 2° 01' 43" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Rochefort

Patron saint: Saint Gervais and Saint Protais

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	616, 17 March	Bernard, bishop of Mans, donates his <i>villae</i> at Bonalfa and Bullion to his grandnephew Leuthramus	
Confirmation	1143	Pope Innocent II confirms to the prior of Saint-Martin-des-Champs the property of his abbey, including Bonnelles	
Charte	Ca. 1160	Béatrice of Pierrefonds transfers all her property and rights to Bonnelles; mentions that the parish church was included in the priory	
Document	1184	Mentions the priory Saint-Symphorien	
Pouillés	Ca. 1250	Church, parish church	
Pouillés	Ca. 1320	Priory	
Pouillés	1351	Parish church, priory	
Pouillés	End 15 th c.	Priory	

Notes: During the 12th c., Bonnelles was located on the frontier between the dioceses of Paris and Chartres. The first church, dating to the 9th c., was constructed by the Benedictine monks of Saint-Martin-des-Champs. In 1119, Bonnelles was erected as a parish by Pope Calixte II. By 1160, the entire land of Bonnelles belonged to the abbey of Saint-Martin-des-Champs. During the 13th c., lay patrons appeared. By the 16th c., the parish was independent of the priory.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Gervais-Saint-Protais (at the beginning the chapel of the priory Saint-Symphorien)		9 th c., 13 th c. (reconstruction), 19 th c., 20 th c.	Abbey of Saint-Martin-des-Champs	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Symphorien	Prioratus de Bonnella	11 th c., 13 th c. (reconstruction), 16 th c. (reconstruction)	Abbey of St-Martin-des-Champs; English Benedictines of Paris (mid-18 th c.)	Lost, the priory was sold to secular owners in 1791

Settlement history

Bonnelles was located on the frontier between the territories of the Gallic Parisii and Carnutes. The Roman road between Paris and Chartres passed through Bonnelles. The first lord of Bonnelles, Gui le Rouge, count of Rochefort, lived during the 11th c.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s): Some GR tiles and potsherds

Bibliography

Barat 2007, 132; Bardy 1989, 173f; Base Mérimée; Beaunier 1905, 260; Bonnelles. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/16); Cocheris 1874; Cottineau 1935, 425; Dupâquier et al. 1974, 661; Flohic (ed.) 2000, 768; Fritsch & Garapin-Boiret, 1992, 22-26; Longnon 1904, IV, 104, 109, 135, 148, 196; <http://racineshistoire.free.fr/DOC/PDF/1996-Montfort-Fondations-Religieuses.pdf>, accessed on 7 January 2019



Bonnières-sur-Seine (Lé Ménil-Renard)

Topographical information

Modern name: Bonnières-sur-Seine

Alternative form(s): Le Mesnil-Renard et Bonnières, Bonnières, Bonniere

Medieval name(s): Mansio Rennardi, *Mansio Regis*, *Mansio Renardi*, *Mesnil(i)um Renardi*

Placename history: *Mesnilium*, *Mansio Rennardi*, 1125; *Mesnil-Regnard* = medieval family name, lords of Bonnières; early French *mesnil* = house; French *renard* = fox; *Bonnière* = Agrarian measure

Coordinates: 49° 02' 10" N, 1° 34' 50" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerai

Deanery: Mantes

Patron saint: Notre-Dame de la Nativité

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Historia ecclesiastica by Orderic Vital	1125	Mentions <i>Mansio Rennardi</i>	
Acte	Second half of the 12 th c.	Robert de Mesnille Rainardi is cited as a witness	
Pouillés	Ca. 1250	Parish church (<i>Mansio Renardi</i>)	
Pouillés	1351	Parish church (<i>Mesnillum Renardi</i>)	
Pouillés	End of 15 th c.	Parish church (<i>Mesnillum Renardi</i>)	

Notes: Up to the French Revolution, Bonnières depended on the parish of Mesnil-Regnard (today the hamlet Ménil-Renard).

The priory was founded in 1234 for five canons.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint-Leufroy (with a small cemetery) (Bonières)		By 1239	Priory of Gassicourt	Extant, in use until 1740; today replaced by the new parish church of Notre-Dame-de-la-Nativité at Bonnières which was built in a different place
2	Notre-Dame of Mesnil (in the hamlet Ménil-Renard)		9 th c.?	Archdeacon of Pincerais	Lost, destroyed in 1796

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Notre-Dame of Val Guyon		1234 (Guy of Mauvoisin, lord of Rosny)	Abbey of Bellozanne	Lost, abandoned around 1780

Settlement history

Up to the 18th c., Bonnières was a hamlet of Mesnil-Renard (2 km away and situated on a hill); the seigniories were separated in 1709. After that date, Mesnil-Renard depended on Rosny, and Bonnières on Roche-Guyon.

Under the MER, Bonnières formed a rather important settlement. During the 9th c., local lords were required to build fortresses in defence against the Vikings. Some of the fortifications of Mesnil-Renard date back to that time. The lords of Bonnières, the Mesnil-Regnard, are attested between the early 12th c. and 1458. According to a local historian, the medieval hamlet of Bonnières might have been founded by the fishermen of Gloton on the opposite bank of the Seine River at the end of the 11th c. Since Bonnières and Mesnil-Renard are located on the

border between Ile-de-France and Normandy, the inhabitants, together with surrounding villages, suffered during the French-English wars.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Fanum	IA, GR, 1 st BC – 5 th c.	A <i>fanum</i> with <i>peribolos</i> and an annex (building); the <i>fanum</i> is surrounded by a trench, probably from a Gallic sanctuary; its location opposite of the border sanctuary of Bennecourt could indicate that this was a border sanctuary of the Carnutes; glass workshops; construction material (<i>tegulae</i> , <i>imbrices</i> , hypocaust elements, etc.); numerous potsherds, including Samian ware and amphorae, Gallic and GR coins; terracotta figurine of a reclining woman
2	Necropolis	GR?, MER, 6 th -8 th c.	A GR? building (7 x 8 m); GR kiln; numerous sarcophagi from different places around town: E of today's parish church of Notre-Dame-de-la-Nativité (1740) and close to the chapel Saint-Leufroy some 150-200 m to the W - more than 100 graves altogether; numerous metallic and ceramic gravegoods; opposite of today's train station: MER weapons; 1 children's sarcophagus close to the church; plaster and stone sarcophagi; close to the wall of the old cemetery: 4 plaster sarcophagi (some decorated), 4 graves covered with roughly shaped slabs; more sarcophagi; vases and metallic gravegoods (belt buckles, etc.) (6 th – early 8 th c.); scramasaxe, 2 swords and 4 spearheads
3	Buildings and pottery kiln	GR-MED	Some anecdotal GR occupation; at the end of the MER period, a small domestic occupation with small pits and post holes; at the turn of the 11 th c., the site specialized in pottery; reuse of two sunken-feature buildings, one of them developed into a base for a potter's kiln, the second is used as clay storage pit; the site was abandoned during the late MED period and reoccupied during the 16 th c.

1. *Les Guinets, la Haute Butte, les Garcillières, la Camboire* – **Bonnières-sur-Seine** - aerial photography in 2000; fieldwalking in 1992.
2. *Close to the train station* – **Bonnières-sur-Seine** - discoveries in 1894, 1897, 1923; evaluation in 1977; road works in ca. 1959.
3. *Rue Eugène Couturier* – **Bonnières-sur-Seine** – evaluation in 2013, excavation in 2014.

Bibliography

Barat 2007, 132-135; Barat 2007, 133, fig. 132-137; Barat 2007, 133, fig. 130-131; Bardy 1989, 28f; Bonnières-sur-Seine. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/17); Bonnières-sur-Seine. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/4/11); Dupâquier et al. 1974, 662; Flohic (ed.) 2000, 95-97; Le Forestier (ed.) 2016, 179; Longnon 1904, IV, 120, 158, 315;
<http://www.eveha.fr/fouille/bonnieres-sur-seine-78-rue-eugene-couturier/>, accessed on 10 March 2019



Bouafle

Topographical information

Modern name: Bouafle

Alternative form(s): Bouafles, Boafle, Bouafles, Bouafle-en-France

Medieval name(s): Boafra, Boalpha, Boalfa

Placename history: Boalfa, 918, Boafra, 13th c.; germ. *Baldulfus*, *Baudulfus* + a

Coordinates: 48° 57' 56" N, 1° 53' 50" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	918, 14 May	Donation by King Charles the Simple of the land of Bouafle to the abbey of Saint-Germain-des-Prés	
Donation	10 th c.	Donation by Albert of Gallardon of part of his land in Bouafle to the abbey of Jumièges	
Donation	1012	Aubert, monk at Jumièges, donates land in Bouafle to the abbey of Jumièges	
Diplôme	11 th c.	Hugues I, called <i>Tête d'Ours</i> , hands over Saint-Martin of Bouafle to the abbey of Jumièges	
Aveu	1165-1223	King Philip-Augustus defines the rights of the inhabitants of Bouafle-en-France	
Confirmation	1168	King Louis VII confirms the donation by Pierre of Herbeville, knight, of the tithe of Saint-Martin of Bouafle to the abbey of Jumièges	
Donation	1249	Jean, called the Monk, lord of Bouafle, with the consent of his wife, ratifies a donation to the abbey of Abbecourt by Guyard Ruget	
Pouillés	Ca. 1250	Parish church	
Pouillés	Ca. 1250	Church Sanctus Martinus	
Pouillés	Ca. 1320	Sanctus Martinus Priory	
Pouillés	1351	Sanctus Martinus Priory	
Pouillés	End 15 th c.	Parish church	
Pouillés	End 15 th c.	Priory	Dependent on the "Abbas de Gemeticis"

Notes: After the donation by Charles III, a community of monks from the abbey of Saint-Germain-des-Prés built a chapel dedicated to Saint-Rémy in 970.

Towards the end of the 10th c., the abbey of Jumièges built a priory on land donated by Albert of Gallardon. The priory soon attracted further settlement. The monks of Jumièges called the village Bouafle-en-France to distinguish it from their property in Normandy. By 1037, Galeran, count of Meulan, took the property of this priory Saint-Martin under his protection. At some time during the 11th c., Hugues I, called *Tête d'Ours* restituted a private chapel/church dedicated to Saint Martin to the abbey of Jumièges.

By the 11th c., Bouafle had two parishes, the parish of Saint-Martin and the parish of Saint-Rémi. In 1649, the abbey of Saint-Germain-des-Prés transferred all its rights in Bouafle to the prior of Saint-Martin against the payment of an annual rent of 36 *livres tournois*. The church of Saint-Rémi was no longer serviced and fell into ruin; the church apparently had been destroyed during the 16th c. – this would mean that it had been reconstructed some time during the 16th c./17th c. After 1676, the parishioners of Saint-Rémi went to the church of Saint-Martin.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel then church Saint-Rémi		970, 16 th c. (reconstruction?)	Abbey of Saint-Germain-des-Prés	Lost, abandoned after 1676; the placename "La Chapelle" still exists, and the 10 th c. manor house close by is still known as farm Saint-Rémi
2	Chapel then church Saint-Martin		Late 10 th c. (chapel), 12 th c. (reconstruction), 1704 (reconstruction), 20 th c.	Abbey of Jumièges, alternatively abbey of Jumièges and abbey of Saint-Magloire of Paris (by the 13 th c.)	Extant
3	Leprosarium			Maillard 342	

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Martin	Prioratus Sancti Martini de Boalfa/Boalpha	Late 10 th c.	Abbey of Jumièges, seminary of Chartres (in ca. 1729)	Lost, sold during the Revolution

Settlement history

During the 9th c., woodcutters set up in the lower part of Bouafle. Following the Viking invasions, the first inhabitants left Bouafle. When the monks of Saint-Germain-des-Prés arrived in Bouafle after 918, they found a deserted village covered in blackberries. With the help of some returning inhabitants, they reconstructed the village and built the chapel Saint-Rémi as well as a manor house in 970. During the 11th c., the monks of Jumièges called the village Bouafle-en-France to distinguish it from their other property in Normandy.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, 5 th -6 th c.	2 stone sarcophagi close to the church of Saint-Martin
2	Building	GR	2 GR buildings indicated by potsherds including Samian ware and tiles

1. Close to the church Saint-Martin – **Bouafle** – discovery in 1940.
2. Champ aux Rosiers and Côte de Sureau – **Bouafle** – fieldwalking in 1979.

Bibliography

Barat 2007, 135; Bardy 1989, 30; Beaunier 1905, 260; Bories 1906, 427-440; Bouafle. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/18); Bouafle. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/4/12); Cocheris 1874; Cottineau 1935, 447; Dupâquier et al. 1974, 663; Flohic (ed.) 2000, 63; Le Forestier (ed.) 2016, 180; Longnon 1904, IV, 105, 118, 136, 156, 163, 209, 212; Nègre 1991, 870



Bougival

Topographical information

Modern name: Bougival

Alternative form: Bougyval, Bougival(e)

Medieval name(s): Bogival, Bachivallis

Placename history: *Beudechisilovalle*, 697, *Buchivallis*, 1240, *Bogival*, ca. 1305, *Bachivallis*, ca. 1208, *Bogival*, 1223; Germ. *Baudegisylus* + Lat. *vallem* (valley)

Coordinates: 48° 51' 56" N, 2° 08' 25" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Sainte Vierge de l'Assomption and Saint Avertin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	697, 25 April	Exchange of land at <i>Beudechisilovalle</i> between Adalricus and the abbey of Saint-Germain of Paris	
Miraculi Germani episc. Parisiensis	845	Charles the Bauld reunites his <i>ost</i> (field army) at Charlevanne (<i>Karoli venna</i>) on the river Seine to fight against the Vikings approaching Paris	Small fishing harbour in the hamlet Charlevanne; built by Charles Martel during the 8 th c.

Vie de Robert le Pieux by Helgaud de Fleury	1022	Mentions the fishing harbour at Charlevanne : "portum Sequane, qui dicitur Karoli Venna, hoc est piscatoria"; Robert II the Pious donates the tithe of the vineyards of Charlevanne to the priory of Saint-Germain-en-Laye and donates the fishery to the abbey of Saint-Denis	
Donation	1070	Donation of the church at Bougival to the abbot Guillaume of Saint-Florent-de-Saumur by the bishop of Paris, Geoffroy of Boulogne	
Bulle du Pape Urbain III	1186	Mentions the church of <i>Santa Maria de Bougivalle</i>	
Document	1204	The abbot of the abbey of Saint-Florent cedes all his rights to the church at Bougival to the bishop of Paris	
Pouillés	1205	Parish church	
Pouillés	1205	Chapel within the (parish) church	
Donation	1226	Adam of Bougival donates tithes of Baillel to the abbey of Notre-Dame du Val	
Donation	Ca. 1240	Jean de Bougival receives the mill of Malport	
Preuves de l'Histoire de Montmorency	1224	Mentions the leprosarium at Charlevanne	
Petit livre blanc du Châtelet	1258	The king receives the high justice in the hamlet Huxeio	
Document	1273	King Philippe III called the Bold accords to the abbey of Saint-Denis the higher and lower justice over Charlevanne	
Registre des Visites des Léproseries	1351	Mentions the chapel of Huxeio; explains that the leprosarium at Charlevanne serviced 15 parishes	The leprosarium probably was one of the richest leprosarua within the diocese
Pouillés	1352	Curatus de Bachivalle	
Nominations faites par l'Evêque de Paris	1531, 1538	Mentions the chapel Sainte-Madeleine of the leprosarium	
Pouillés	1552	Parish church	

Notes: The chapel Saint-Michel was built in the hamlet Huxeio in the late 9th c. in memory of the invasion of the Vikings. The hamlet then became known as Saint-Michel of Houssaye.

In the early 12th c., Louis VI the Fat, wanted to build a fortress in Charlevanne to defend the region against the invading Normans. The prior of Saint-Germain explained to the king that the fortress would have to be built in the vineyards and that the monks would lose some of their excellent wine. Louis VI abandoned his project and donated to the monks the churches together with their tithes in this region.

The leprosarium Sainte-Madeleine was founded for the lepers of Bougival and Charlevanne and an additional 15 villages nearby. It is likely that this made it one of the richest and largest leprosarua in the region surrounding Paris. When Charlevanne was looted by the English in 1346, the leprosarium was spared.

During the 12th c., the abbey of Saint-Florent of Saumur claimed the church of Notre-Dame at Bougival. A conflict between Michel, abbot of Saint-Florent, and Eudes of Sully, bishop of Paris, broke out which ended in 1204. From then on, the bishop of Paris became the only patron of the church.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint-Michel-Archange (in the hamlet Huxeio)	Capella de Huxeio	Late 9 th c. , 15 th c. (reconstruction)		Lost, ceased to exist at the end of the 18 th c.
2	Notre-Dame (later on also dedicated to Saint-Avertin to distinguish the church from other Notre-Dames)		By 1070, first half of the 12 th c. (reconstruction in stone?), 13 th c., 19 th c.	Abbey of Saint-Florent de Saumur; bishop of Paris (since 1204)	Extant
3	Chapel at Charlevanne		13 th c.		Lost
4	Leprosarium Sainte-Madeleine (between Bougival and Charlevanne) (built for the surrounding villages) (with chapel since the 12 th c.)	Capella leprosorum de Karoli Vena	By 12 th c.		Lost, still existed in 1778; sold on 15 December 1793 for 11.550 <i>francs</i>

Settlement history

Bougival was originally divided into two parts. The village of Bougival was first attested in 697. But on the banks of the Seine River, in a place called “La Chaussée”, a second part developed at the same time. Charles Martel (668-741), the Mayor of the Palace, ordered the construction of a dam and a floodgate (*vanne*) to build a fishery. The floodgate soon became known as *Caroli Venna* and the hamlet took the name Chaussée-Charlevanne or Charlevanne. The site also acquired a harbour which attracted Norman ships in 846. They were pushed back by the army of Charles the Bald. The harbour continued to exist until the 18th c. and became known as Malport or Mauport in memory of the Norman landing. Charles Martel also constructed at Charlevanne a castle which was taken by the Normans. They fortified it and used to as base for excursions into the surrounding region. It seems that the chief of the Norman troops, Roll or Rollon, made a treaty with Charles the Simple in this castle in which he obtained the daughter of the king, Gisèle, as wife and all of Neustria as dowry.

After a dispute between the priory of Saint-Germain-en-Laye and the abbey of Saint-Denis, Charlevanne became once again royal property in 1336. Ten years later, it was looted and burnt down by the English; the leprosarium was spared. Charlevanne was only reconstructed a couple of centuries later.

Between 1676 and 1683, King Louis XIV built the so-called *Machine de Marly* in Bougival, a giant water-pumpt for his new castle in Versailles.

Monastic foundation: Unlikely

Archaeological information

Archaeological site(s): None

Bibliography

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Bourdonné

Topographical information

Modern name: Bourdonné

Alternative form(s): Bordené, Bourdonnay

Medieval name(s): Bourdonnetum, Burdenitum, Bourdenetum

Placename history: *Burdoniacum*, 768, *Burdineium*, 1004, *Burdeneium*, 1124, *Burdeniacum*, *Bourdoniacum*, *Burdinetum*, ca. 1250,

Bordenatum, 1269, *Bourdenetum*, 1351, *Bourdonnetum*, late 15th c.;

Lat. *Burdonus/Burdonius* or Germ. *Burco* + *-acum* (farm)

Coordinates: 48° 45' 21" N, 1° 39' 52" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Legendary: Some 1500 m to the west of the village is a hill called the *butte de la Ferrière* or *de la Féerrière*. According to local legend it was once the location of a 'druidic' cult. The female druid apparently dispersed thunderstorms thanks to her magical powers. Several GR coin finds at this place might indicate a small hill sanctuary.

Documentary evidence:

Document	Date	Evidence	Notes
Document	567	Bourdonné becomes the property of Chilperic (525/534-584), son of Clotaire Ist	Unreliable
Charte	768	King Pippin the Short donates Bourdonné to the priory Notre-Dame of Argenteuil (dependent on the abbey of Saint-Germain-des-Prés)	First mention of the name Bourdonné
Confirmation	1025	Adelaide, wife of Robert, confirms the property of Argenteuil, including the church at Bourdonné	
Document	1179	Mentions Raoul Galopin, lord of Bourdonné	
Donation	1204	King Philip-Augustus donates a part of his estate at Bourdonné to the English lady Amicie Leycester, widow of Simon III of Montfort in exchange against the castellany of Breteuil and some other land	

Donation	1229	Guillaume Galopin of Bourdonné and his wife Emmeline donate to the abbey of Grandchamp all their property in Epernon including a <i>hostie</i> (house)	
Cartulaire de l'abbaye de Saint-Magloire	1239	Jean Galopin, brother of Guillaume, lord of Bourdonné, sells a vineyard in Vilette, close to Paris to the abbey of Saint-Magloire	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: When King Pippin the Short divided up the forest of Yveline on his deathbed among several abbeys, the priory Notre-Dame of Argenteuil only received the church at Bourdonné; most of the forest went to the abbey of Saint-Denis. But whereas the abbey of Saint-Denis lost most of its property in the forest some two centuries later, Notre-Dame of Argenteuil was able to hold on to the church at Bourdonné and even to augment its property in the same region.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		Late 6 th c. (?), by 768, late 11 th c. (reconstruction), 13 th c. (reconstruction), 15 th c., first half of the 17 th c.	Priory Notre-Dame of Argenteuil	Extant
2	Leprosarium		Maillard 277		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Jean of Houel		By 1556	Abbey of Grandchamp	Lost

Settlement history

The first lord of Bourdonné was Pippin the Short (751-768). It is likely that Bourdonné suffered under the Viking invasions between 857 and 912. After the treaty of Saint-Clair-sur-Epte of 912 which ended the wars, the southern part of the county of Madrie which included Bourdonné was given to the county of Epernon.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Fanum	GR, 1 st -3 rd c.	3 square structures, the largest measures 20x20 m: probably 3 <i>fana</i> grouped together; GR potsherds
2	Hill sanctuary	GR	GR coin finds on a mound, maybe a small hill sanctuary

1. *Bois de la Pointe de l'Épars* – **Bourdonné** - aerial photography in 1997; fieldwalking in 1998?
2. *La Butte de la Féerie, la Butte de la Ferrière, la Grande Ferrière* – **Bourdonné** – discovery at an unknown date.

Bibliography

Barat 2007, 135; Bardy 1989, 31; Bourdonné. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 10 November 2018); Bourdonné. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/4/13); Cocheris 1874; Dupâquier et al. 1974, 665; Flohic (ed.) 2000, 297; Longnon 1904, IV, 118, 156, 214; Mulon 1997, 61



Breuil-Bois-Robert

Topographical information

Modern name: Breuil-Bois-Robert

Alternative form(s): Breuil, Le Breuil

Medieval name(s): -

Placename history: *Brogilum, Braolet*, early 9th c.; med. Lat. *Brogilus* (small enclosed wood)

Coordinates: 48° 56' 47" N, 1° 43' 03" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Gilles

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1074	Mentions a wood in Breuil (<i>boscum etiam de Broile</i>) as property of the abbey of Cluny	
Donation	1596, 30 September	Louis Belleavoynne and his wife Anne Junel donate to their son Pierre Belleavoynne a house and garden as well as vineyards at Breuil	
Adjudication	1654-1684	Gabriel Dabos, lord of Breuil, sells his seigniorial mansion for 2,500 <i>livres</i> to the inhabitants of Breuil for the creation of a presbytery	

Notes: For a long time, the territory of Breuil was a vicariate of Mantes-la-Ville. By 1652, the village had a chapel serviced by the 'priest of Breuil'. In 1834, Breuil and Bois-Robert shared one church and one cemetery.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint-Gilles (Breuil)		By 1652, 1780 (reconstruction), ca. 1890 (reconstruction as church)		Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Gilles (Breuil)		?	Priest of Epône	Lost

Settlement history

The village was created through the fusion of three hamlets: Breuil, La Brosse and Bois-Robert. Bois-Robert and La Brosse were united in 1738, and La Brosse and Breuil in 1868.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 1 st -3 rd c.	Potsherds, including Samian ware and amphorae, as well as antique coins and tiles indicate a GR building

1. *Les Brisseroles, le Reposoir* – **Breuil-Bois-Robert** - fieldwalking in ca. 1990.

Bibliography

Barat 2007, 136f; Bardy 1989, 32; Breuil-Bois-Robert. Monographie communale de l'instituteur du Breuil, 1899 (archives des Yvelines, 1T mono 2/21); Breuil-Bois-Robert. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/4/15); Dupâquier et al. 1974, 666; Flohic (ed.) 2000, 243f; <http://mantes.histoire.free.fr/items/fichiers/1186.pdf>, accessed on 7 January 2019; http://www.patriimoine-religieux.fr/eglises_edifices/78-Yvelines/78104-Breuil-Bois-Robert/172273-EgliseSaint-Gilles, accessed on 7 January 2019

Bréval



Topographical information

Modern name: Bréval

Alternative form(s): Breval; Le Hamel

Medieval name(s): Brevis Vallis, Breval, Hamellus

Placename history: *Breheri vallem*, 9th c., *Brehevallis*, 1192,

Brehervallis, 1215, *Brevis Vallis*, 13th c.; Germ. *Berharius* + Lat. *vallem* (valley)

Coordinates: 48° 56' 42" N, 1° 32' 04" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerai

Deanery: Mantes

Patron saint: Saint Laurent

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Cartulaire de l'abbaye de Saint-Germain-des-Prés	9th c.	Mentions <i>Breheri valles</i> as property of the abbey of Saint-Germain-des-Prés	

Biographie de Saint Adjuator de Blaru, Hugues d'Amiens	1096	Mentions a Jehan of Breval who accompanied the Saint on the first crusade	
Histoire écclesiastique, Ordéric Vital	Second half of the 11 th c.	Mentions a donation by Onfroy called Harenc and his wife Havise and their sons of the church at Villegast, its tithe and some land to the abbey of Saint-Evrout; the donation is made in Ivry in presence of the Robert of Ivry, lord of Bréval, and his sons Ascelin Goël and Guillaume	
Confirmation	12 th c.	Guillaume called Louvel, lord of Bréval, confirms the donations by his predecessors and his vassals to the abbey of Saint-Evrout; he also makes donations to the abbey of Ivry, and he donates to the nuns of Hautes-Bruyères, at Saint-Rémy-l'Honoré, wheat from his mills at Ivry and the income from a farm	
Confirmation	Ca. 1200	Philip-Augustus confirms the donation of the church and the tithes of <i>Breherval</i> to the monks of Bec-Hellouin by Simon d'Anet and his wife Adalburge	
Donation	Ca. 1211, October	Aubrée, lady of Ivry, who was receiving a rent of 12 <i>livres</i> from King Philip-Augustus for ceding the land of Bréval, donates to the church of Saint-Corentin, close to Septeuil, a rent of 100 <i>sous</i> to be taken from the rent of 12 <i>livres</i>	
Confirmation	1214	King Philip-Augustus confirms several donations by Simon of Anet, lord of Bréval, to the abbey of Bec-Hellouin	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: During the 9th c., Bréval was dependent on the abbey of Saint-Germain-des-Prés, and during the 12th c., the abbey of Coulombs.

The chapel of Bonne Nouvelle was built by the wife of King Louis IX, called Saint Louis, on the place where she received the good news (*bonne nouvelle*) that her husband was on the way back from the seventh crusade in 1254.

The priory of Sainte-Madeleine was created around the year 1130; it was abandoned some time before 1635, only a prior still oversaw the administration of the priory from a distance.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame-de-la-Trinité (earlier dedicated to Saint Laurent?) (<i>prieuré-cure</i> ?)		12 th c., 15 th c., 16 th c., 19 th c.	Abbey of Bec-Hellouin	Extant

2	Chapel Bonne Nouvelle (dedicated to the Virgin Mary)		1254	Abbey of Tiron	Lost, in ruins since the Revolution
3	Leprosarium		Maillard 368		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Sainte-Madeleine called Le Petit-Tiron		Ca. 1130 (by Guillaume of Saint-Chéron)	Abbey of Tiron	Lost, seized by the Marquis of Bréval in 1635, destroyed in 1790; the chapel has been transformed into a private home
2	Priory Sainte-Trinité (Hamel)		Ca. 12 th c.	Abbey of Bec-Hellouin	Lost, destroyed in 1790, the rests were transformed into a private home

Settlement history

During the 11th c., the village developed around the fortress built by Ascelin Goël between 1060 and 1080. The castle was reputed as unassailable with its walls which were four to five m thick. Between 1070 and 1090, Goël imprisoned his patron Guillaume of Bréteuil under horrendous conditions within his newly constructed castle. Guillaume finally had to hand over his daughter, Isabeau of Crepon, together with 1,000 *livres dronaises*, his horses, his weapons, and his fortress at Ivry to regain his freedom. In 1087, Ascelin Goël, who had assembled a gang of brigands in his castle, participated in the looting of the county of Mante together with Guillaume of Normandy. In 1090, the fortress of Goël was besieged by the troops of King Philip I and of Robert, duke of Normandy, for two months. They were accompanied by priests and abbots. Goël asked for peace and handed over the castle in Bréval to Guillaume of Bréteuil. After the death of Guillaume, the castle returned to Asceline and in the following years, Ascelin and his seven sons continued to ravage and loot the surrounding countryside. Ascelin Goël finally died in 1119.

In 1188, Bréval was plundered and burnt down by the English. The French kings from Philip-Augustus (1179-1223) to Charles VII (1422-1461) were lords of Bréval. In 1364, Bertrand du Guesclin (ca. 1320-1380), called the Eagle of Brittany or the Black Dog of Brocéliande, a Breton knight and French military commander during the Hundred Years' War, took Mantes and the towns of Meulan, Vitreuil, and Bréval. The village was burnt down during the war, and in 1379, King Charles V (1338-1380) the Wise retook Bréval from the Navarre captain Périnnet Tranchant and demolished the walls of the castle; the towers were razed shortly after.

In 1531, Diane de Poitiers became the owner of Bréval, and in 1690, François de Harlay, archbishop of Paris inherited Bréval from his father, the marquis of Bréval.

On 1 November 1870, Bréval was once again burnt down by Prussian soldiers.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa?	GR, until end 3 rd c.	1 building of a certain size: small <i>villa?</i> , tiles, potsherds including Samian ware, bronze fibulae
2	Building	GR	Numerous potsherds including Samian ware, tegulae, tiles, building material, half of a millstone
3	Coin treasure	GR, 1 st – 2 nd c.	Important 1 st /2 nd c. coin treasure of more than 200 deniers (including 132 in silver), 3 silver spoons; numerous building material, tiles, a molded threshold

2. *Les Gros Murgers* – **Bréval** – fieldwalking.
3. *Les Jardins* – **Bréval** – discovery in 1976 and fieldwalking in 1986.
4. *Les Trésors* – **Bréval** – discovery at the end of the 19th c.

Bibliography

Barat 2007, 136f; Barat 2007, 137, fig. 141; Beaunier 1905, 261; Bréval. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/22); Bréval. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/4/17); Cocheris 1874; Cottineau 1935, 497; Dupâquier et al. 1974, 668; Flohic (ed.) 2000, 98; Longnon 1904, IV, 118, 156, 214; Nègre 1991, 920; <http://www.mairie-breval.fr/histoire.aspx>, accessed on 19 March 2017



Brueil-en-Vexin

Topographical information

Modern name: Brueil-en-Vexin
Alternative form(s): Breuil, Bueil, Breüil, Brueil
Medieval name(s): Bruellum, Brogilum
Placename history: *Bruolio*, 1131, *Burgilum*, 13th c.; Gall. *brogi*, Late Latin *brogilus* (small enclosed wood)
Coordinates: 49° 01' 56" N, 1° 49' 14" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin Français
Deanery: Magny
Patron saint: Saint Denis
Parish in 1789: Yes

Christianization

Legendary: Brueil an underground cavern which is known as 'druidic cave' or the 'cave of the fairies'.

Documentary evidence:

Document	Date	Evidence	Notes
Acte	832	An act of the abbey of Saint-Denis mentions Brueil	
Bulle papale	1141	Pope Eugène III confirms the donations to the abbey of Josaphat and mentions the priory of Saint-Laurent at Brueil	

Donation	1145	Donation of the church and the tithe of Brueil to the priory Saint-Laurent by Hugues, archbishop of Rouen	
Accord	1165	Agreement between the prior of Saint-Laurent-de-Conservin and Hélinand, priest of Saint-Hilaire at Nonciennes (Thun) with regard to the tithe of the parish of Locellius (Meulan)	
Document	1252	Mentions the convent of Saint-Laurent-la-Garenne or Saint-Laurent-de-Conservin	
Pouillés	1337	Parish church	

Notes: After 1140, on every Ascension Day, processions were organized at the miraculous spring of Saint-Gaucher (*see* chapel of Saint-Gaucher).

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Denis		By 1145, 19 th c.	Priory Saint-Laurent (Brueil-en-Vexin) (by 1145); Abbey of La Croix-Saint-Leufroy?	Extant
2	Chapel Saint-Gaucher (at La Chartre, built on the fontaine Saint-Gaucher)		Ca. 1140	Canon of Aureil	Extant (miraculous spring)

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Convent Saint-Laurent-la-Garenne or Saint-Laurent-de-Conservin, also known as Saint-Laurent at Lesseville		11 th c., 12 th c.	Royal abbey of Saint-Lucien of Beauvais Abbey of the Croix Saint-Leufroy Abbey of Notre-Dame of Josaphat	Extant, the property was sold in 1791 and the church has disappeared during the 19 th c.; the remaining buildings were transformed into a farm in the early 20 th c.

Settlement history

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Buildings	IA, GR	A IA and a GR building on a hillside close to a waterhole; IA and GR potsherds including Samian ware

2	Quarry of sandy material	CAR-MED	A quarry in a periurban sector which was used during the CAR and the MED period until the 13 th or 14 th c.
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1. *Les Franches Terres – Brueil-en-Vexin* - fieldwalking in 1974 and 1977.
2. *Le Village - Brueil-en-Vexin* – evaluation in 2003.

Bibliography

Barat 2007, 138; Bardy 1989, 34; Besse 1914, 79; Brueil-en-Vexin. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/23); Brueil-en-Vexin. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/4/20); Cottineau 1935, 517; Dupâquier et al. 1974, 669; Flohic (ed.) 2000, 363f; Longnon 1903, II, 64; Nègre 1990, 257; <http://p8.storage.canalblog.com/84/30/620535/50619596.pdf>, accessed on 13 November 2018



Buc

Topographical information

Modern name: Buc
Alternative form(s): Bucq
Medieval name(s): Buc, Buccum
Placename history: *Buscum*, 1159, *Buccum*, 1223, *Bucum*, 1458; Germ. *busku* (thicket)
Coordinates: 48° 46' 25" N, 2° 07' 39" E

Ecclesiastical information

Diocese: Paris
Archdeaconry: Josas
Deanery: Châteaufort
Patron saint: Saint Jean Baptiste
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	1205	Parish church	
Pouillés	1352	Curatus de Bucco	
Pouillés	1525 (copy)	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Jean-Baptiste		By 12 th c., 16 th c., 17 th c., 18 th c., 20 th c.	Archbishop of Paris	Extant

Settlement history

During the 13th c., Buc was part of the royal domain. In 1692, King Louis XIV attached the seigniority together with its fiefdoms to his land in Versailles.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 138; Bardy 1989, 383; Base Mérimée; Buc. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/24); Cocheris 1874; 1974, 670; Dupâquier et al. 1974, 670; Flohic (ed.) 2000, 947; Longnon 1904, IV, 349, 389, 439, 441; Nègre 1991, 731; <http://p9.storage.canalblog.com/99/13/620535/42570286.pdf>, accessed on 13 November 2018



Buchelay

Topographical information

Modern name: Buchelay

Alternative form(s): Buschelay

Medieval name(s): -

Placename history: *Buscalide* or *Buschalide*, 9th c., *Buschelidum*, 1080; Germ. *bosk* (bush), old French *bouchet* (grove)

Coordinates: 48° 58' 50" N, 1° 40' 25" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pinceris

Deanery: Mantes

Patron saint: Saint Sébastien

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	11th c.	Mentions an Adam of Buchelay, vassal of Mauvoisin	
Document	13th c.	Eude Ragola donates a barrel of his wine from his vineyard in <i>Buscheleio</i> to the church of Mantes	
Document	1475	The inhabitants are authorized to have their own parish and to build a church	

Notes: For a long time, Buchelay was a hamlet of Rosny-sur-Seine although it had more inhabitants than Rosny itself by the 15th c. In 1487, the inhabitants asked the abbot of Saint-Wandrille for his permission to build a chapel and to erect Buchelay into an independent parish. The permission was granted under the condition that Buchelay continued to contribute to the upkeep of the church and the presbytery at Rosny. A five-month long debate between December 1630 and May 1631 involving the inhabitants of both villages finally concluded that Buchelay would no longer have to pay for the upkeep of the parish of Rosny; however, they still had to pay a down payment of 200 *livres tournois* and an additional yearly rent of three *livres tournois* to Rosny. This rent was still paid by the mid-18th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Sébastien		1487, 1846, 20 th c.	Abbey of Saint-Wandrille?	Extant

Settlement history

Buchelay was one of the fiefdoms of the Mauvoisin family, lords of Rosny-sur-Seine. In 1103, Guillaume of Buchelay accompanied Louis VI to England as his councillor.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

	Type	Date range	Description
1	Building	Late IA, MED	Late IA post-built building, some pits within an enclosure, numerous small finds; some MED finds

1. ZAC *Innovaparc* – **Buchelay** – evaluation in 2012.

Bibliography

Bardy 1989, 35; Buchelay. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/25); Buchelay. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/4/21); Cocheris 1874; Dupâquier et al. 1974, 671; Flohic (ed.) 2000, 419; Mulon 1997, 154; Thomas 1889, 336-341



Bullion

Topographical information

Modern name: Bullion

Alternative form(s): Bouillon, Bulion

Medieval name(s): Boeleium, Boulon, Bolonnium

Placename history: *Villa Bualone*, 615, *Bualone*, 7th c., *Bualo*, *Budalo* or *Buedelone*, 1085, *Boolon*, *Boolum*, *Boolon*, *Boelon*, 12th c., *Boolon*, *Boulon*, *Boeleium* or *Bollon*, 13th c., *Boolin*, 1347, *Boolon* or *Boulon*, 14th c., *Boulonnio*, *Boullon*, 15th c.; Germ. *Bualone* or *Budalo* or Gall. *Bullius* + *-villa*

Coordinates: 48° 37' 19" N, 1° 59' 48" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Rochefort

Patron saint: Saint Vincent

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	616, 17 March	Bernard, bishop of Mans, donates his <i>villae</i> at Bonnelles and Bullion (<i>Bualo</i>) to his grandnephew Leuthramus	
Donation	1085	Fulcherius of Buedelone and his wife donate property to the monks of Saint-Martin-des-Champs	
Bulle	1136	Pope Innocent II confirms the property of the Benedictine abbey of Saint-Maur-des-Fossés in the Yveline and mentions the priory in Moutiers	
Cartulaire de Longpont	12 th c.	Cites the names : Bencia de Boolun, Hugo de Boolum, Henena de Boolun, Guido de Boolum, Fulcherius de Boolun, Gulterius de Boolum, Guido de Boolun	
Cartulaire des Vaux de Cernay	1142	Gui of Boolon donates land from his fiefdom to the abbey of Vaux-de-Cernay	
Donation	1204	Robert of Mostiers, Nicolas of Boolon and Gui of Boolon approve of a donation by Alexandre of Longchêneau to the abbey of Vaux-de-Cernay	Moutiers, hamlet of Bullion
Pouillés	Ca. 1250	Parish church	
Donation	1262	Donation by Hervé of Chevreuse to the priory in Moutiers	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: The parish already existed in 1061. At the beginning, the priory consisted of a priory and a chapel. When the priory and a part of the chapel were destroyed by lightning around the year 1500, the Benedictine monks left Moutiers. The chapel was reconstructed between 1555 and 1585 by the lords of Bullion and the inhabitants.

The first church of Saint-Vincent-et-Saint-Sébastien apparently was a single-nave church. During the Hundred Years' War, part of the church was severely damaged.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Vincent-et-Saint-Sébastien		By 1061, 14 th c., 15 th c., 16 th c., early 18 th c.	Great archdeacon	Extant
2	Chapel Saint Claude (hamlet Longchêne)		?		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Sainte-Scariberge (dedication until the 18 th c., then Sainte-Anne) (hamlet Moutiers)		1060, 1555 (reconstruction), 1585, 19 th c.	Abbey of Saint-Maur-des-Fossés	Extant, only the chapel Sainte-Anne remains

Other:

	Name	Foundation date	Description Lost/extant
1	Fountain Sainte-Scariberge-et-Sainte-Anne	MED	Saint Scariberge was the wife of Arnoult and niece of Clovis; she retired to the forest of Iveline and founded the abbey of Saint-Remy-des-Landes at Clairefontaine during the 6 th c.; the source which is located close to the priory Sainte-Scariberge became a popular place of pilgrimage during the Middle Ages; its waters were reputed to heal sterility and to protect harvests

Settlement history

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Grave	Late GR or MER or Neolithic	Grave with glass vases, potsherds, an axe, an iron lance, a ring (not yet localised); observation of a 'great quantity of human bones' in 1972 and reinterpretation – without certitude – as possible Neolithic grave
2	Artisanal zone	MED, mid-11 th -early 12 th c.	Postholes and potsherds, pits, silos, zone dedicated to iron metallurgy; probably an artisanal zone located immediately next to an habitat (not yet discovered)

1. *La Carrière, Forêt d'Haumont* – **Bullion** – discovery around 1903, observation in 1972.
2. *Rue de Noncienne* – **Bullion** – excavation ca. 2008.

Bibliography

Barat 2007, 138; Bardy 1989, 176; Base Mérimée; Bullion. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 2/26); Cocheris 1874; Dupâquier et al. 1974, 672; Flohic (ed.) 2000, 771-774; Fritsch & Garapin-Boiret, 1992, 27f; Lefèvre 2009; Longnon 1904, IV, 109, 148, 196; <http://www.hist-bullion.fr/#Sites>, accessed on 19 March 2017

Carrières-sous-Poissy



Topographical information

Modern name: Carrières-sous-Poissy
Alternative form(s): Carriers, Triel-Carrière(s), Triel-Carrière(s), Trielcarrières, Triel-Carrières-sous-Poissy
Medieval name(s): -
Placename history: Carreriis, 1337; carrières (quarry)
Coordinates: 48° 56' 55" N, 2° 02' 22" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin-Français
Deanery: Meulan
Patron saint: Saint Joseph
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Inventaire	12 th c.	Mentions property of the Cistercian abbey of Notre-Dame of Val at Grésillons	Today a quarter of Carrières-sous-Poissy
Pouillés	1337	Priory	

Notes: Up to 1663, the inhabitants were dependent on the parish of Triel some 5 km away. In 1659 they received the right to erect a chapel, and in 1801 the parish of Carrières became independent from Triel.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Joseph		1663, 1911	Abbey of Fécamp?	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Blaise	Prior de Carreriis	1162 (Thibaut of Marly)	Abbey of Saint-Nicolas of Marcheroux	Lost, made redundant in 1717

Settlement history

The modern settlement was built on a stone quarry during the 17th c; however, some buildings such as the *Maison du Guet* date back to the early 16th c. Before that time, Carrières was a hamlet of Triel.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Bridge	GR	Four series of some 200 piles arranged in staggered form and blackened by fire discovered in the lock flume of Carrières – a bridge?; numerous archaeological material from the Neolithic period to the modern time, 1 amphora, GR tiles and bricks, a GR key, 6 axes and 1 Iron hammer

1. *Bief de l'écluse* – **Carrières-sous-Poissy** – discovery before 1884.

Bibliography

Barat 2007, 138; Bardy 1989, 288; Base Mérimée; Carrières-sous-Poissy. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/1); Dupâquier et al. 1974, 673; Flohic (ed.) 2000, 661f; Longnon 1903, II, 61; Nègre 1991, 1343; Triel-sur-Seine. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/7)



Carrières-sur-Seine

Topographical information

Modern name: Carrières-sur-Seine

Alternative form(s): Carrière(s) Saint Denis, La-Carrière-Saint-Denis/Denys

Medieval name(s): -

Placename history: *Quadrarias*, 12th c.; *carrières* (quarry)

Coordinates: 48° 54' 32" N, 2° 10' 44" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Parisis

Deanery: Montmorency

Patron saint: Saint Denis

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Livre de l'administration de Suger	Before 1137	Suger, abbot of Saint-Denis, orders the construction of a new village called <i>Quadraria</i> for his abbey; one part of the land of <i>Quadraria</i> was attached to the church of Bernival at Caux which did not have enough money for repairs	
Judicial document	1381	The inhabitants of Carrière protest against the obligation (existing since the time of Suger) to provide the watch for the palace in Saint-Germain-en-Laye	
Lettres patentes	1491	The monks of Saint Denis obtain the right to install a ferry at the harbour of Carrière with the aim to further the population of this area	

Pouillés de l'Abbaye de Saint Denis	1648	Mentions that the treasurer of Saint Denis is still the lord of Carrières	
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Notes: Carrières was called Carrières Saint Denis up to 1792/1804. Saint Denis, however, was not the patron saint of the church; instead, the name indicates that the village was founded by Suger, abbot of Saint-Denis, as *village d'hôtes* (hamlet with some inhabitants who worked the land) in 1137. The abbot of Saint-Denis was the lord of Carrières.

Carrières does not figure in the medieval *Pouillés* since it was considered as an annex of the mother church at Houilles.

The parish church probably dates back to at least 1137 since the abbey of Saint-Denis had a tithe barn in Carrières-sur-Seine (the building is still standing) from 1137. The barn served for the storage of tithes and as a place of rest and prayer; it was managed by a monk from the abbey of Saint-Denis who was assisted by a socius. The barn offered protection for the inhabitants and served as centralising and stabilising element for the area.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Jean-Baptiste with chapel dedicated to Saint Nicolas		By 1137, 1618, 1812, end 19 th c.	Abbey of Saint-Denis	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Convent		?	?	Lost

Settlement history

Some fishermen already lived in Carrières during the GR period and up to 1137 which is the official foundation date of Carrières. After its foundation by Suger, Carrières remained a small hamlet whose inhabitants exploited the land for the abbey, but it gained in importance over the next 200 years. The Huns, the Vandals, and later the Vikings between 830 and 880 plundered and burnt down the village. The village recovered and became once again prosperous, but during the 14th c. famine, droughts, bad harvests, wars, and food shortages reduced the population. After the Black Death of 1453, only 30 inhabitants remained.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s): Some GR potsherds

Bibliography

Barat 1989, 138; Bardy 1989, 289; Base Mérimée; Carrières-sur-Seine. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T miono 3/2); Dupâquier et al. 1974, 674; Flohic (ed.) 2000, I, 349f; Lebeuf 1883, II, 35f; Nègre 1991, 1343; http://www.carrieres-sur-seine.fr/jsp/site/Portal.jsp?page_id=443, accessed on 5 February 2017



Cernay-la-Ville

Topographical information

Modern name: Cernay-la-Ville

Alternative form(s): Cerney la Ville

Medieval name(s): Sarnaium, Sarnayum, Sarneyum

Placename history: *Sarnetum*, 768, *Sarnaium*, 1185, *de Sarnaco*, 1186, *Serneium*, 1218; maybe adj. Lat. *acernus* (of maple) + suff. Lat. coll. *-etum*

Coordinates: 48° 40' 27" N, 1° 58' 32" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Brice

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	768	Pippin the Short describes the lands which he donates to the abbey of Saint-Denis and mentions <i>Sarnetum</i>	Sarnetum
Confirmation	774	Charlemagne confirms this donation to the abbey of Saint-Denis	
Donation	978	Mentions <i>Sarnetum</i> in a donation of the forest of Yveline to the abbey of Saint-Denis	
Donation	1118	Donation of land by Simon of Neauffle and his wife Eve to the monks of Savigny abbey to have a monastery built in honour of the Mother of God and Saint John the Baptist	
Lettres royales	1142	King Louis VII confirms the donations by Simon of Neauffle and his wife to the monks of Savigny; he also mentions the tithe of Saint-Robert donated by Mile of Forges and his wife Tremburge	
Lettres de sauvegarde	1189	Henry II, King of England and duke of Normandy, grants letters of protection to the abbey of Vaux-de-Cernay	
Pouillés	1205	Parish church	
Novalés de la Paroisse de Senlices	1218	The knight Odon of Serneio creates new land (<i>novalés</i>) in <i>Campus Christopheri</i>	
Pouillés	1352	Curatus de Sarnayo	
Pouillés	1525 (copy)	Parish church	

Notes: The village allegedly developed around different farms dependent on the abbey of Saint-Denis. According to a recent evaluation, there might have been a place of worship as early as the 6th c.

The abbey of Vaux-de-Cernay was founded by the monks of the abbey of Savigny (diocese of Mortain). It was located in the communities of Auffargis and Cernay-la-Ville on the limit of the dioceses of Chartres and Paris – the border of the dioceses ran right through the courtyard). In 1147, the abbey was attached to the Benedictine order of Citeaux. The abbey was deserted between 1193 and 1195 following the English-French war and the great insecurity of the region around Paris. When the monks came back from Paris, they found a partially ruined building. By 1235, the abbey prospered and was enlarged. In the mid-13th c., Pope Innocent IV ordered the abbot of Saint-Denis, Guillaume of Massouris, to protect the monks of Vaux-de-Cernay and to punish anybody who infringed their rights with ecclesiastical censorship. Despite the protection offered by the king and the pope, the abbey suffered considerably during the Hundred Years' War. The building was looted and the monks were chased away. In 1462, only one elderly monk remained in the – once again - ruined abbey. The monk survived on bread and green peas sent to him by the lady of Chevreuse whenever the roads were accessible. Once, soldiers had stolen his bread and he had to survive for eight days by eating roots.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Robert? (Saint-Brice since 1556)		6 th c.?, by 1142, described as in bad shape in 1467, 16 th c. (reconstruction?)	Archbishop of Paris	Extant
2	Leprosarium		1262		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Abbey of Vaux-de-Cernay	Abbatia Vallium Beate Marie de Serneio	1118 (Simon, lord of Neauphle-le-Château); 1235 (reconstruction), 16 th c., 1674-77, 19 th c.	Attached in 1147 to the Cistercian order, affiliation of Clairvaux Abbey	Lost, in ruins, some buildings have been transformed into a hotel

Settlement history

Several GR potsherds and tiles indicate an occupation of the site during Antiquity. A large part of Cernay belonged to Simon II of Neauphle.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	?	Double structure with a square plan
2	Potsherds	GR	Potsherds and tiles
3	Potsherds	GR	Potsherds and tiles
4	Potsherds	GR	Potsherds and tiles

5	Place of worship and boundary	MER, 6 th c., MED, 11 th - 12 th c.	Excavation immediately next to Saint-Brice (enclosure of the former cemetery, garden of the former presbytery): MER occupation – terracotta tiles could indicate the existence of a place of worship as early as the 6 th c.; an 11 th -12 th c. moat, maybe an old boundary surrounding a religious building and/or cemetery from the late MED
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1. *Saint-Robert* – **Cernay-la-Ville** – aerial photography in 1996.
2. *Les Fourneaux* – **Cernay-la-Ville** – fieldwalking in ca. 1986.
3. *Ouest de la ferme de la Douairière* **Cernay-la-Ville** – fieldwalking in 1986.
4. *La Plaine Coulon* – **Cernay-la-Ville** – fieldwalking in 1986.
5. *Jardin du Presbytère, Le Village* – **Cernay-la-Ville** – evaluation in 2018.

Bibliography

Barat 2007, 140; Base Mérimée; Cernay-la-Ville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/2); Cocheris 1874; Dupâquier et al. 1974, 675; Flohic (ed.) 2000, I, 167; Lebeuf 1757, IX, 163-169; Longnon 1904, IV, 349, 391, 439; Nègre 1990, 332



Chambourcy

Topographical information

Modern name: Chambourcy

Alternative form(s): Champ-Bourcy

Medieval name(s): Chamborci, Chamborciacum, Chambortiacum, Chambourciacum

Placename history: *Camborciacum*, 9th c., *Camburciacum*, 1150, *Chamborci*, 13th c.; Gall. *cambo* (curve, in this case curve of the Seine river) + Lat. *-ritum* (ford) or Lat. *-acum* (place) (indicating a place, probably an island, to cross the river)

Coordinates: 48° 54' 24" N, 2° 02' 28" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Saturnin

Parish in 1789: Yes

Christianization

Legendary: Apparently Saint Clotilde had an oratory in Chambourcy. Clotilde was the wife of King Clovis; after the death of her husband she retired to the abbey of Saint-Martin of Tours and died there in 545. She was buried in the church of Saint-Pierre-et-Saint-Paul in Paris next to her husband. The abbey of Joyenval was founded next to a spring where Clovis apparently had seen three lilies of astonishing whiteness in the middle of winter. The spring is still known as *fontaine des lys*.

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions the church of <i>Cambourciacum</i>	

Pouillés de Saint-Jean-en-Vallée	9 th c.	Mentions the parish of Saint-Saturnin in <i>Cambourciaco</i> as property of the abbey of Saint-Jean-en-Vallée	
Document	Early 12 th c.	First mention of the priory of Saint-Saturnin	
Document	1180	Mentions the chapel of Saint-Thomas in Montaigu	
Acte	1196	Galeren of Chamburci is witness to the donation of wheat and apples from Hennemont by Bouchard of Hennemont (Bucardus de Hanemunde) to the Hôtel-Dieu in Paris	
Donation	Before 1221	Robert, lord of Hacqueville (died in 1221), donates to the future abbey of Joyenval some land close to Montaigu (<i>prope Montem Acutum</i>)	
Charte	1221	Philip-Augustus authorises the creation of the Premonstratensian abbey of Joyenval by Barthélémy of Roye	Roye (Retz, today part of Chambourcy)
Pouillés	Ca. 1250	Parish church	
Pouillés	Ca. 1320	Priory	
Nécrologe de l'abbaye de St Jean-en-Vallée	1336	Guillaume of Chambourcy and his wife Mathilde donate to the abbey of Saint-Jean-en-Vallée the church at Chambourcy and the tithe of the wine in the parish	
Pouillés	1351	Priory	
Pouillés	End 15 th c.	Priory	

Notes: During the 9th c., the church at Chambourcy replaced a church built by Saint Erembert, bishop of Toulouse, at Fillancourt. The church at Fillancourt (Feuillancourt) had been dedicated to Saint-Saturnin by Saint Erembert in ca. 635. The relics of Saint Saturnin were translated to the new church which was equally dedicated to Saint Saturnin. It seems that the church was attached to the priory.

In 1207, a chapel was built at Aigremont which was serviced by the priory-priest of Chambourcy. In 1223, the parish of Aigremont became independent.

In Chambourcy we find the first mention of a baptism on a parish register, in 1502, the earliest in Ile-de-France.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Oratory (Queen Clotilde) (legendary?)		First half of the 6 th c.	Private	Lost
2	Saint-Saturnin (now Sainte-Clotilde; the name changed when the relics of Sainte-Clotilde were translated to the church from the ruined abbey of Joyenval in 1791) (<i>prieuré-cure</i>)		By 820 (probably made out of wood), 12 th c. (replacement), 17 th c., 18 th c., 19 th c.	Abbey of Saint-Germain-des-Prés; abbey of Saint-Jean-en-Vallée of Chartres	Extant

3	Chapel Saint-Thomas (at Montaignu)		By 1180		
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Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Saturnin	Prioratus de Chamborti[ac]o /Charaborciaco	12 th c. (lords of Chambourcy and of Poissy)	Abbey of Saint-Jean-en-Vallée	Lost
2	Abbey of Joyenval (with a church dedicated to Saint Laurent and from 1261, after the translation of his relics, also to Saint Barthélémy) (transformed into a priory in 1696) (at Retz)		1221 (Barthélémy de Roye, chamberlain of France), 14 th c.		Lost (destroyed during the Revolution; some ruins remain)
3	Priory Sainte-Radegonde		By 17 th c.	Abbey of Abbecourt	Lost

Settlement history

The castle of Retz was built by the kings of France during the 13th c. to defend the line between the hills of Chambourcy and the forest of Marly. In 1346, during the Hundred Years' War, the castle in Retz, the church at Chambourcy, and the abbey of Joyenval were plundered and burnt down by the Black Prince. In 1422, the English took and destroyed the castle in Montjoie.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Bardy 1989, 293f; Base Mérimée; Beaunier 1905, 296; Chambourcy. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/3); Cocheris 1874; Cottineau 1935, 681; Dupâquier et al. 1974, 676; Flohic (ed.) 2000, 838f; Longnon IV, 118, 137, 164, 212; Mulon 1997, 71f; Nègre 1990, 546



Chanteloup-les-Vignes

Topographical information

Modern name: Chanteloup-les-Vignes

Alternative form(s): Triel-Chanteloup, Trielle-Chanteloup, Chanteloup, Chantelou?

Medieval name(s): Cantus Lupi

Placename history: *Cantus Lupi*, 1162, *Cantalupum*; French *chanter* (to sing) + French *loup* (wolf) + French *vignes* (vine)

Coordinates: 48° 58' 45" N, 2° 01' 55" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin Français
Deanery: Meulan
Patron saint: Saint Sauveur
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1162	<i>Cantus Lupi</i> is mentioned for the first time in a donation of land	

Notes: Chanteloup was dependent on the parish of Triel until the 15th c. The church was built by the inhabitants of Chanteloup when one child died without being baptised and when two persons died without receiving the last sacraments.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel then church Saint-Roch		1444 (chapel), 1514 (church), 19 th c., 20 th c.	Abbey of Fécamp?	Extant

Settlement history

During the 12th c., the hamlet counted a dozen houses. Chanteloup remained a hamlet of Triel until 1789. The village is famous for its wine. In 1870, the village archives which were hidden away in a quarry were destroyed by Prussian soldiers.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Bardy 1989, 295; Base Mérimée; Chanteloup-les-Vignes. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/4); Dupâquier et al. 1974, 678; Flohic (ed.) 2000, 48f; Mulon 1997, 173; Nègre 1991, 1274; Triel-sur-Seine. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/7); <https://www.chanteloup-les-vignes.fr/article/quand-chanteloup-etait-encore-un-village>, accessed on 20 March 2017



Chapet

Topographical information

Modern name: Chapet
Alternative form(s): Chappet, Chappede
Medieval name(s): -
Placename history: *Chapetum*, 1164, *Chappede*, *Chappet*, *Chapet*, 1255;

French *chape* (upper part, head) = village on top of a hill
Coordinates: 48° 58' 02" N, 1° 56' 04" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerails
Deanery: Poissy
Patron saint: Saint Denis
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1058	Donation by Hugues II, count of Meulan, to the monastery of Jumièges; mentions Chapet	
Donation	1190	Donation by Pobelle, daughter of Hugues le Roux, baron of Fresnes, of the church of Chapet, the mill and some other property to the priory of Saint-Nicaise at Meulan	
Charte	1251	Robert of Poissy allows the abbey of Abbecourt to own up to 20 <i>sols</i> of annual rent in the seigniorship of Chapet	
Arrêt	1267	The parliament renders a judgment against the prior of Saint-Nicaise at Meulan and exempts the inhabitants of Chapet from all rights on merchandise bought for their personal use on the market in Meulan	
Inventory	1511	The abbey of Vaux-de-Cernay owns property in Chapet	

Notes: In 1228, the monks of the priory of Saint-Nicaise at Meulan established an agricultural exploitation at Chapet next to the church and built a road. The monks not only enlarged the existing church but also built a chapel of Notre-Dame des Neiges about 1 km further away; thanks to the discovery of a kiln in 1845, it is assumed that the monks produced ceramic wares. The monks were forced to abandon the priory and the rest of their property in Chapet during the Hundred Years' War.

In 1607, the small church at Chapet which was almost in ruin was restored thanks to the generosity of Jacques Ollier, lord of Chapet. The parish priest of Fresnes kept a vicar at Chapet and following a transaction in 1622 on the tithes of Fresnes and Chapet, he took a third of the tithes from this parish whereas the other two thirds were given to the prior of Saint-Nicaise.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame (dedicated to Saint-Denis since 1619) (<i>prieuré-cure?</i>)		By 1190, 13 th c., 1607 (restoration), second half of the 19 th c.	Priory Saint-Nicaise of Meulan	Extant

2	Chapel Notre-Dame des Neiges		1228	Priory Saint-Nicaise of Meulan	Lost, demolished in 1793
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Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory, apparently built adjacent to the chapel Notre-Dame des Neiges		1228	Priory Saint-Nicaise of Meulan	Lost, abandoned and destroyed at the beginning of the 14 th c.

Settlement history

Chapet is first mentioned during the 9th c. Around AD 1106, the count of Meulan erected Chapet as castellany. Between 1328 and 1450, the population of many villages, including Chapet, diminished by 30 to 50% because of the Black Death, a series of harsh winters, floods, rising cereal prices; many farmers also moved to the towns.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, 6 th -7 th c.	Necropolis with stone and plaster sarcophagi, 'several objects'

1. *La Butte* – **Chapet** - discovery ca. 1884 under the contemporary cemetery.

Bibliography

Barat 2007, 140; Bardy 1989, 36; Chapet. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 3/6); Chapet. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/5); Cocheris 1874; Dupâquier et al. 1974, 679; Flohic (ed.) 2000, 495; Le Forestier (ed.) 2016, 180; Nègre 1998, 1697; <http://www.chapet.fr/sports-loisirs-patrimoine/histoire-de-chapet/>, accessed on 24 March 2017; <http://racineshistoire.free.fr/DOC/PDF/1996-Montfort-Fondations-Religieuses.pdf>, accessed on 7 January 2019



Châteaufort

Topographical information

Modern name: Châteaufort

Alternative form(s): Châteaufort; Chateaufort; Château-Fort

Medieval name(s): Castrum Forte

Placename history: *Castello forti*, 1069, *Castrum forte*, 1270; Lat.

Castellum (castle) + Lat. *fortis* (strong)

Coordinates: 48° 44' 14" N, 2° 05' 32" E

Ecclesiastical information

Diocese: Paris
Archdeaconry: Josas
Deanery: Châteaufort
Patron saint: Trinité; Saint-Christophe
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Confirmation	1068	The bishop of Paris, Geoffroy, confirms the foundation of the priory of Saint-Christophe by the knight Aimery	
Pouillés	Ca. 1205	Capella leprosorum Castri Fortis	
Pouillés	Ca. 1205	Church	
Pouillés	Ca. 1205	Priory	
Pouillés	1281-1342	Priory	
Pouillés	1352	Priory	
Pouillés	1384	Priory	
Pouillés	1525	Priory	
Pouillés	1525	Parish church of Saint-Christophe; parish church of Sainte-Trinité	

Notes: Châteaufort was the seat of the main deanery of the diocese of Paris which had 98 parishes attached to it. Châteaufort had two parishes; one was the *prieuré-cure* for the inhabitants within Châteaufort itself, the other one was the church at the hamlet La Trinité for the inhabitants living outside of the town walls. Both churches were located relatively close together and were in rather poor shape when the two parishes of Châteaufort, Saint-Christophe and Trinity, were united in 1786.

In 1692/93, King Louis XIV donated Châteaufort to the nuns of Saint-Cyr who remained the owners until the Revolution.

The first known lord of Châteaufort was Thibault called the Cheater. During the 11th c., his granddaughter Emma, duchess of Aquitaine, founded the abbey of Saint-Pierre of Bourgueil on which the priory in Châteaufort was dependent. The priory was once one of the richest priories of the diocese of Paris, however, by the 17th c., revenues had almost disappeared and the church had to be shored up since it threatened to crumble down.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Christophe (<i>prieuré-cure</i>)		1068, 1787/88, 1840 (partial reconstruction)	Abbey of Bourgueil	Extant
2	Leprosarium	Capella leprosorum	By 1205	Archbishop of Paris	Lost
3	Sainte-Trinité-sous-Châteaufort (La Trinité)		By the 12 th c.		Lost, sold in 1797 and demolished before 1809

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Christophe		1068 (by the knight Aimery)	Abbey of Bourgueil	Lost, but the buildings still exist

Settlement history

The placename derives from the three medieval castles – castle of La Motte, of Marly, and the Donjon - on the hillside which might have replaced an earlier MER building in 1060. When one of the lords of Châteaufort, Gui I the Red of Rochefort, assassinated one of the other two lords, Châteaufort and Montilhéry were dismantled and attached to the royal domain. The Hundred Years' War ruined the town and the inhabitants were forced to sell the bells of the church Saint-Christophe. In 1482, only six houses remained.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building, sunken feature buildings	GR, MER, 1 st c. BC – AD 10 th c.	An early GR trench (1 st c. BC-1 st c. AD), potsherds, including Samian ware, indicate the presence of a GR building (2 nd -6 th c.); four MER sunken feature buildings and 10 th and 11 th c. pits
2	Ditch, buildings	GR, MED, 11 th -17 th c.	Evaluation some 20 m south of a medieval tower: GR ditch with a discharge from an oven/furnace; numerous MED structures including a late 11 th /12 th c. circular building
3	Settlement(s), graves, place of worship	GR, 1 st -4 th c., MER, second half of the 6 th c. until?; MED, 11 th -12 th c.	GR enclosure (some 125 m wide, open to the south) with animal quarters and ceramic vases placed in the ditches (second half of the 1 st c.), secondary ditches which divide the internal space (mid-2 nd c.); in the centre of the area, long reclaimed foundation walls indicate a rural settlement dating to the 2 nd -4 th c.; a rectangular building in the southeast corner of the enclosure probably was a private place of worship associated with the establishment; from the second half of the 6 th c., occupation on the southern and eastern margins of the previous occupation: settlement structures such as post holes, pits and sunken-feature buildings, traces of artisanal activity linked to ironwork; development of an early medieval funerary center with some 120 to 150 graves arranged within and around the previous GR building; the site was deserted and then reoccupied during the 11 th and 12 th c.: post holes and sunken-feature buildings (domestic occupation), some iron purification activity further south-east; 1 km to the west, the development of a grouped and structured habitat on either side of a SE/NW oriented road, artisanal centre linked to an iron purification activity

1. *Les Jeunes Bois, les Marnières* – **Châteaufort** – fieldwalking and evaluation in 1995.
2. *Angle de la Place de la Mairie et de la rue de Trappes* – **Châteaufort** – evaluation in 2015.
3. *Villiers-le-Bâcle (Châteaufort)* – **Châteaufort** – evaluation in 2017.

Bibliography

Barat 2007, 141; Bardy 1989, 386; Beaunier 1905, 148; Cocheris 1874; Dupâquier et al. 1974, 129; Flohic (ed.) 2000, 951f; Longnon 1904, IV, 349-350, 362, 369, 385, 402, 412, 431, 440; Peytremann 2001c, 184; <http://lafrancedesclochers.clicforum.com/t612-Chatoufort-78117.htm>, accessed on 14 November 2018; <http://www.mairie-chateaufort78.fr/histoire.html>, accessed on 14 November 2018



Chatou

Topographical information

Modern name: Chatou

Alternative form(s): Chattou, Chatou(x), Chattou, Chatou-sur-Seine

Medieval name(s): (Ecclesia de) Chato

Placename history: *Catonacp* (on a Merovingian coin), *Captunacum* or *Cattusvilla*, 691, *Castelliolum*, *Chato*, 13th c., *Chatou*, 1234; maybe Gall. *Cattus* + Celt. suff. *-avo*

Coordinates: 48° 53' 46" N, 2° 09' 06" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Parisis

Deanery: Montmorency

Patron saint: Sainte Vierge de l'Assomption

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Various documents	531, 538, 691	Various documents which mention the names: <i>Opatinaco</i> , <i>Captunaco</i> and <i>Captunnacum</i> for Chatou	
Royal acts	7 th c.	<i>A palatium publicum</i> is mentioned in several royal acts	
Donation	1182	Odeline, widow of Parmen, donates the seignory and tithes of Chatou to the abbey of Malenoüe when three of her daughters, Aveline, Alix and Heloize join the abbey	
Pouillés	1205	Parish church	
Cartulaire de Saint-Denis	1234	Pierre, lord of Marly, declares that half of the high slope located just before Chatou does not belong to the abbey of Saint-Denis but instead to himself	
Charte	1249	Gervais, abbot of Tiron exchanges the property of the priory of Jardies at Chatou against land located closer to Jardies with the abbey of Saint-Denis	

Histoire de Saint Denis	1295, February	Decision concerning the rights of the monastery of Saint-Denis at Chatou and the rights of the knight Guillaume Escuancol, lord of Chatou; whereas the monastery retains "toute Justice & saisines à eux appartenantes en la Ville de Chatou", the knight was entitled to the rest, including the roads	
Pouillés	1352	Curatus de Chatoue	
Achat	1374	Gilles Malet, valet of the court of Charles V, and his councillor buy the seigniorship of Chatou from the nuns of Saint-Denis in Chatou	The nuns were dependent on the nunnery of Malnoüe
Pouillés	Ca. 1450	Parish church	
Table de la Chambre des Comptes	1560	The king donates the income from the ferry across the Seine River at Chatou to the nuns of Malnoüe	
Achat	1577, 22 July	Thomas le Pileur, secretary of the king and controller of the chancellery of Paris, acquires the rights to the seigniorship of Chatou from the nuns of Malnoüe	The seigniorship must have returned to the abbey of Malnoüe after 1374

Notes: When the Vikings left the region of Chatou during the 9th c., both Chatou and Croissy became property of the abbeys of Saint-Denis and of Malnoüe.

The first stone church was commissioned by Odeline Buffé around 1160, owner of the seigniorship of Chatou. She wanted to found a priory and donate it to the nunnery of Malnoüe. It seems that the priory of Jardies, dependent on the abbey of Tiron, had property in Chatou even before the abbey of Malnoüe; the monks were obliged to pay a considerable fee to the abbot of Saint-Denis.

In 1577, the lord Thomas Le Pileur bought the property of the abbey of Malnoüe at Chatou.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Denis (after the reconstruction in 1380 dedicated to Notre-Dame)	Ecclesia de Chato	11 th c., ca. 1160 (reconstruction on the same place or close by), 13 th c., first quarter of the 17 th c., first half of the 18 th c., second half of the 19 th c.	Abbey of Coulombs?	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Women's convent Saint-Denis		Ca. 1160	Abbey of Malnoüe	Lost, but possible that the Roman arcade within Notre-Dame was once the entrance door to the priory

Settlement history

The first seigniorship dates to the 9th c. It was during the same century that Chatou as well as neighbouring Croissy were destroyed and the inhabitants killed by invading Vikings. The village was reconstructed after their departure, and by 1050 a ferry allowed the crossing of the Seine River. According to documents from the same year, Chatou as well as neighbouring Montesson were qualified as ‘towns’ by then. Chatou was located on a main passage way which was also used by the English. During the Hundred Years’ War (1337-1453), Chatou together with its church were burnt down and largely destroyed by English troops around 1346. In 1360, the parish of Montesson separated from Chatou. In 1374, Gilles Malet, councillor of Charles V, bought the seigniorship of Chatou from the abbey of Saint-Denis. Only some 30 inhabitants remained in Chatou by 1470 – and two in Croissy and four in Montesson. During the 17th c., Chatou had some 100 inhabitants.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER	Several plaster sarcophagi; one of them with a woman and a child (reburial); no gravegoods; probably a MER necropolis
2	Palatium publicum?	MER, 7 th c.	Several structures in a depth of 4 m: MER villa or maybe a <i>palatium publicum</i> (royal residence); the placename <i>Les Cures</i> could derive from the Latin word <i>curia</i>

1. *Les Cures* – **Chatou** - discovery by the owner of the grounds in 1949.
2. *Les Cures, la Châtelet, route de Maisons, boulevard Jean Jaurès* – **Chatou** - excavations around 1950.

Bibliography

Barat 2007, 142; Bardy 1989, 296-299; Base Mérimée; Chatou. Monographie communale de l’instituteur, 1899 (archives des Yvelines, 1T mono 3/8); Cocheris 1874; Dupâquier et al. 1974, 680; Flohic (ed.) 2000, 147; Lebeuf 1883, II, 22-25; Le Forestier (ed.) 2016, 180; Longnon 1904, IV, 354, 386, 435; Mulon 1997, 54;
www.chatou.fr/chatou/auto_down.asp?file=Chatou_Mag_10.pdf, accessed on 24 March 2017



Chaufour-lès-Bonnières

Topographical information

Modern name: Chaufour-lès-Bonnières
Alternative form(s): Chaufours, Chauffours, Chauffourt, Chaufour, Chauffour-Lés-Etré
Medieval name(s): Chaufor, Chautfour, Calidus Furnus
Placename history: *Chantfour*, 1281, *Calidus Furnus*, 1290; Lat. *cauforium* (lime kiln)
Coordinates: 49° 01' 01" N, 1° 29' 03" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Mantes

Patron saint: Saint Sauveur
 Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Acte	704	Donation by King Childebert of Chaufour and its chapel to the abbey of Saint-Wandrille	
Confirmation	1177	Louis VII confirms the donation made by King Childebert in 704 of Chaufour and its church to the abbey of Saint-Wandrille	
Mandement	1198, 6 January	The bishop of Chartres, Reginald, threatens excommunication to anybody who denies the right of the abbey of Saint-Wandrille to nominate priests for the churches at Rosny, Rolleboise, Chauffour and Vilette	
Pouillés	Ca. 1250	Parish church	Ecclesia Elemosine Beate Marie Carnotensis
Donation	1257	Donation by Simon du Val-Comtat of the agricultural exploitation (métairie de Champart) he owned at Chaufour to the abbey of Saint-Wandrille	
Pouillés	Ca. 1320	Priory	
Pouillés	1351	Parish church, priory	
Pouillés	End 15 th c.	Priory	Dependent on the abbey of Saint-Wandrille
Pouillés	End 15 th c.	Parish church	

Notes: The ancient chapel dating back to 704 was burnt down by the army of Henry II of England and was rebuilt around 1177. In the same year, the parish of Chaufour counted some 50 families or 300 persons.

The prior was once the lord of Chaufour. The church received its first parish priest in 1555.

The Ursuline ladies of Mantes owned a fiefdom in Chaufour which was sold in 1789.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Sauveur (prieuré-cure?)		704 (chapel), ca. 1177 (reconstruction close to the chapel), 16 th c., 20 th c.	Abbey of Saint-Wandrille (since 704); Hôtel-Dieu of Chartres (by 1250)	Extant (the chapel is also still extant in the old cemetery)

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory	Prioratus de Calido Furni / Chautfour	Before 1320	Abbey of Fontenelle/abbey of Saint-Wandrille, later on united with the abbey of Saint-Germain-des-Prés of Paris	Lost, only one building remains which has been transformed into a barn

Settlement history

Chautfour was looted and burnt down by the troops of King Henry II of England (1154-1189) in the late 12th c.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Small buildings	GR	Several small buildings, one with a square layout

1. *La Vieille Rue* – **Chautfour-lès-Bonnières** – aerial photography in 1999.

Bibliography

Barat 2007, 142; Bardy 1989, 37; Beaunier 1905, 266; Chautfour-lès-Bonnières. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 3/9); Chautfour-lès-Bonnières. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/6); Cocheris 1874; Cottineau 1935, 743; Dupâquier et al. 1974, 681; Flohic (ed.) 2000, 99f; Longnon IV, 118, 136, 156, 163, 210, 214; Mulon 1997, 150; Nègre 1991, 134; Thomas 1889, 342



Chavenay

Topographical information

Modern name: Chavenay

Alternative form(s):

Medieval name(s): Chavinolium, Chainnolium, Chavenolium

Placename history: *Cavenoilus*, 1007, *Chainnolium*, 13th c.,

Chavenolium, 1351, *Chavenoil*, *Chaveneil*, 1383, *Chavenel*, 1450; Gall.

Cavanus or *Cavannos* + Gall. *-ialon* (clearing)

Coordinates: 48° 51' 16" N, 1° 59' 14" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pinceris

Deanery: Poissy

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Cartulaire de Notre-Dame-de-Paris	983	Donation in 983 by Adélaïde, wife of Hugues Capet, of one "ecclesia in honore Sancti Martini" to the abbey of Notre-Dame at Argenteuil	Constructed in Montiliacus (the lost hamlet Montilly of Chavenay)
Acte royal	1003	King Robert II confirms several donations to the abbey of Notre-Dame d'Argenteuil including the church of Chavenay: "Cavenolius ecclesia in honore sancti Petri"	
Document	1200	The prior of Argenteuil becomes lord of Chavenay	Until 1655, when a conflict between the abbot and the monks leads to the dissolution of the priory
Obituaire	1244	The obituary of the abbey of Joyenval mentions the hamlet of Mort Moulin	The mill was razed in 1900
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: A MER crypt has been discovered beneath the choir of the church of Saint-Pierre together with MER gravegoods. The chapel or church of Saint-Martin was constructed in 983 at the hamlet Montilly. After 1596 it was dedicated to Saint-Fiacre. The chapel has disappeared today, but its memory lingers in the placename *Le Bois Saint-Fiacre*.

A dozen medieval burials were found inside the church of Saint-Pierre; the graves contained incense vases.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre		10 th c., 12 th /13 th c. (reconstruction), 14 th c.	Abbey of Notre-Dame of Argenteuil (until the 17 th c.)	Extant
2	Chapel/church Saint-Martin du Val (dedicated to Saint-Martin until 1596, then to Saint-Fiacre) (<i>prieuré-cure?</i>)		983	Abbey of Notre-Dame of Argenteuil	Lost, still attested in 1593, but ruined by 1644
3	Leprosarium		1249/1276		Lost

Other:

	Name	Description
1	Croix de Saint-Non	Late 6 th c. cross; maybe a cross from the cemetery which existed around the lost chapel or church of Saint-Martin du Val

Settlement history

It is likely that Chavenay has been continuously occupied since the GR period.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa	GR, 1 st -3 rd c.	Potsherds, some regional amphora and some fragments of black marble (Ardennes?) indicate the presence of a GR building: small <i>villa</i> ?
2	Building	GR, 2 nd , 3 rd c., maybe MER	Small rectangular building with front gallery, another small building some 50 m away to the W; tiles, building material, potsherds, including Samian ware and amphorae; 1 MER potsherd
3	Building	GR	Numerous imbrices and tegulae, important quantity of potsherds, fragments of amphorae and slag; indicate presence of a GR building
4	Building	GR	Tiles and potsherds indicate presence of a small GR building
5	Building?	GR	Potsherds; might indicate a GR building
6	Sunken-feature building	CAR, 7 th -9 th c.	CAR sunken-feature building (ca. 12 m ²); potsherds
7	Cemetery	CAR up to AD 1000	Some graves; some CAR potsherds, some tegulae; bronze bangle

1. *Le Fond des Boisseaux, la Côte Lardée* – **Chavenay** – fieldwalking in 1993.
2. *Le Chaisneau* – **Chavenay** – aerial photography and fieldwalking in 1993.
3. *La Remise du Poteau* – **Chavenay** – fieldwalking in 1993.
4. *Bois Saint-Fiacre, le Marais* – **Chavenay** – fieldwalking in 1993.
5. *Saule Gérard* – **Chavenay** – fieldwalking in 1992.
6. *Le Petit Aulnay* – **Chavenay** – excavation in 1993.
7. *Chapelle Saint-Fiacre* – **Chavenay** – watching brief around 2000.

Bibliography

Barat 2007, 142-144; Bardy 1989, 300; Base Mérimée; Chaufour-lès-Bonnières. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/8); Cocheris 1874; Dupâquier et al. 1974, 682; Flohic (ed.) 2000, 886f; Longnon 1904, IV, 118, 156, 212; Nègre 1990, 2840; Peytreman 2001c, 184; <http://archeologie.yvelines.fr/spip.php?article25>, accessed on 19 August 2019



Chevreuse

Topographical information

Modern name: Chevreuse

Alternative form(s):

Medieval name(s): Caprosia, Cabrosia, Turris Caprosie

Placename history: *Capriosa*, 975, *Cavrosa*, 980, *Caprosia*, 13th c., *Cabrosia*, 1208; Lat. *capra* (goat) = land with poor soil only sufficient to raise goats

Coordinates: 48° 42' 30" N, 2° 02' 21" E

Ecclesiastical information

Diocese: Paris
Archdeaconry: Josas
Deanery: Châteaufort
Patron saint: Saint Martin
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Bulle papale	975	Pope Benoît VII attests the existence of the priory of Saint-Saturnin at <i>Capriosa</i>	
Donation	1060	Donation of the priory of Chevreuse to the abbey of Bourgueil by Guy of Monthléry	
Donation	1064	Gui the Red of Monthléry, lord of Chevreuse, donates the two churches of Chevreuse to the abbey of Saint-Pierre at Bourgueil for the remission of his sins	
Confirmation	Late 12th c.	Robert, provost of Chevreuse, confirms the donation by Milon, lord of Monthléry, and his brothers of the abbey of Saint-Saturnin to the abbey of Bourgueil	
Pouillés	1205	Capella leprosorum Cabrosie	
Pouillés	1205	Parish church	
Pouillés	1205	Due capelle de Turre Caprosie	
Donation	1226	The family of Lévis donates the hamlet Doinvilliers to the abbey of Notre-Dame-de-la-Roche	
Charte	1207	The lord of Chevreuse denies the ladies of the newly founded abbey of Port-Royal the right to let their goats enter the woods of Chevreuse	
Pouillés	Ca. 1260	Prioratus de Caprosia	
Donation	1262, May	Donation of 15 <i>sous</i> (10 for the lepers and 5 for their priest) to the leprosarium at Chevreuse by Hervé de Chevreuse	
Donation	1276	Donation by Gui of Lévis to the leprosarium at Chevreuse and to several other leprosaria	
Pouillés	Ca. 1300	Priory	
Pouillés	1352	Priory	
Pouillés	1352	Curatus de Caprosia, Curatus de Turre Caprosie, Alter curatus de Turre Caprosie	
Pouillés	Ca. 1450	Priory, parish church, capellania de Turre Caprosie	

Notes: The first lords of Chevreuse were vassals of the abbey of Saint-Denis.

The bell tower of the church was destroyed in a terrible thunderstorm on 25 May 1308 which caused considerable damages in Chevreuse.

The priory of Saint-Saturnin started out life as an abbey in the late 10th c. (or earlier). Two centuries later it became a priory. The priory as well as the fortress of La Madeleine suffered some serious damage during the Hundred Years' War. They were reconstructed in the years 1440-50. During the 15th c., the priory was given *in commendam*. Once again damaged during the Wars of Religion, the church was reduced around the year 1597. In 1698, the priory was united with the abbey of Saint-Cyr.

The leprosarium was first administered by the Knights Templar, then by several religious orders, before it became administered by the inhabitants of Chevreuse. After a royal decision of 1672, they handed over the building and its property to the Order of Saint-Lazare. The property included: "une petite maison, cour grange et jardin attenant à la chapelle de la maladrerie, sise au faubourg de la ville près la porte et le chemin de Paris"³ as well as 15 acres of land and of pasture. In 1693, following a royal edict, they were united with the Hôtel-Dieu of Paris. The institution continued to exist until at least the late 18th c., although only one room with three beds remained, which by then served as a small rural hospital for the sick; it also handed out milk and flour to new local parents, and allowances for children during their apprenticeship.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin (close to the priory Saint-Saturnin) (<i>prieuré-cure?</i>)	Ecclesia de Caprosia	By 1064, 13 th c., 14 th c., 15 th c., 1609, 1614, mid-19 th c.	Abbey of Bourgueil; Archbishop of Paris (by 1205)	Extant
2	Leprosarium and Hôtel-Dieu Saint-Lubin (with chapel Saint-Lubin)	Capella leprosum Cabrosie	12 th c., 1845 (reconstruction of the chapel)	Knights Templar, the Order of Friars Minor (Franciscans), then the nunnery of Saint-Cyr	Extant, today the chapel Saint-Lubin has replaced the old chapel of the farm of Saint-Lubin which once housed the leprosarium
3	Chapel Sainte-Marie-Madeleine (within the mid-11 th c. fortress de la Madeleine); Lebeuf indicates two chapels – maybe the two chapels indicated in the Pouillés of 1205 (<i>prieuré-cure?</i>)	Due capelle de Turre Caprosie	By 1064		Lost
4	Church (separate church or same as 3?) (<i>prieuré-cure?</i>)		By 1064	Abbey of Bourgueil	Lost

³ http://archives.yvelines.fr/Inventaires/SerieH/FRAD078_000-002_000-000-190.pdf, accessed on 10 November 2018, p 141f.

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Abbey then priory Saint-Saturnin (and Saint-Eloy) (close to the church Saint-Martin)	Prioratus de Capriosa	Founded before 975, 11 th c., second half of the 12 th c. (priory), first half of the 17 th c., 18 th c., 19 th c.	Abbey of Bourgueil (the church since 1060, the abbey/priory itself since 1064), united with the abbey of Saint-Cyr (1695 or 98)	Lost, entirely restored in 2012, houses the Museum of Modern Art today

Settlement history

Chevreuse is located at the crossroads of the roads leading to Paris, Orleans and Chartres. The first fortress, a wooden donjon, was built during the 7th c.; it was replaced by the fortress of the Madeleine during the mid-11th c. to monitor the frontier between the French kingdom and English Normandy (its donjon is one of the most well-preserved donjons of Ile-de-France region). The town also received complete fortifications during the Middle Ages which are still partially visible today.

By the mid-12th c., the lords of Chevreuse had joined forces with the monarchy and accompanied the French king during the crusades. During the Hundred Years' War, the army of the English King Edward III passed through Chevreuse in 1359 and probably also on other occasions. The town and the castle were taken and retaken several times and looted; Chevreuse remained in the hands of the English until 1438. In 1458, the number of parishioners had been reduced from 300 to 28. By 1484, the castle and the town itself were in very bad shape and almost no land was cultivated anymore. During the Wars of Religion, Chevreuse was attacked by the royal troops in 1589. The town was saved by the death of King Henry III. King Henry IV demanded that the town and the castle of Chevreuse were not punished.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building?	GR	Possible antique building
2	Necropolis?	MER	Necropolis or building; MER potsherds

1. *La Roche Couloir - Chevreuse* - fieldwalking in 1936.
2. *Le Breuil - Chevreuse* - fieldwalking around 1986.

Bibliography

Barat 2007, 144; Base Mérimée; Beaunier 1905, 149; Chevreuse. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 3/10); Cocheris 1874; Cottineau 1935, 765; Dupâquier et al. 1974, 683; Flohic (ed.) 2000, 169-171; Longnon 1904, IV, 349, 350, 351, 362, 369, 384, 390, 391, 412, 431, 439, 441; Mulon 1997, 175; <http://www.chevreuse.fr/fr/decouvrir-chevreuse/patrimoine>, accessed on 15 November 2018; <http://lesitedelhistoire.blogspot.fr/2014/07/le-chateau-de-la-madeleine-chevreuse.html>, accessed on 26 March 2017; <http://www.memoiredechevreuse.fr/index.php/10-activites/publications/42-bulletin-7-bis>, accessed on 26 March 2017



Choisel

Topographical information

Modern name: Choisel

Alternative form(s): Saint Jean de Choisel, Saint Jean-de-Choise(u)l, Choisel

Medieval name(s): Soiseum, Soisellum, Soissellum

Placename history: Soisey 13th c., Soyscium, 13th c., Soisay, 1225, Soisellum, 1352; Lat. *Sosius* + Lat. *-acum* (farm)

Coordinates: 48° 41' 14" N, 2° 01' 08" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint-Jean-Baptiste

Parish in 1789: Yes No

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1142	King Louis VII donates the fortress of Breteuil (at the hamlet of Herbouvilliers) and its land to the abbey of Vaux-de-Cernay	
Registre épiscopal de Paris	1204	The knight Jean of Soisey sells the tithes of Soisey to the bishop of Paris, Odon de Sully	
Pouillés	1205	Church	
Testament	1322, 23 August	Pierre Maubert, owner of most of the hamlet of Herbouvilliers, donates to the church and the priest of Choisel some land against a weekly mass to be sung after his death and for the souls of his family and friends	
Pouillés	1352	Curatus de Soisello alias Burgolio	
Pouillés	Ca. 1450	Parish church	

Notes: Choisel was a fiefdom of Chevreuse. It seems that the parish was created around the year 1200 when it was separated from Chevreuse.

In 1228, the lord of Choisel replaced Guy IV, châtelain of Chevreuse, to carry the bishop of Paris during his enthronement ceremony.

The chapel Saint-Jacques was sold to the parish of Maincourt.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Jean-Baptiste	Ecclesia de Soiseio	Ca. 1204, 14 th , 17 th c., 1867	Abbey of Bourgueil	Extant

2	Chapel Saint-Jacques (in the hamlet La Ferté)		1204		Lost, disappeared before 1819
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Settlement history

Choisel was subordinated to the seigniorship of Chevreuse from 1204 until the 14th c. In 1373, Choisel was ceded to Pierre, lord of Chevreuse.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa?	GR	Traces of a GR building; several concentrations of potsherds and tiles; likely a <i>villa</i> of a certain importance

1. *En dessous du Bois de La Culotte* – **Choisel** - fieldwalking.

Bibliography

Barat 2007, 144; Bardy 1989, 182f; Base Mérimée; Choisel. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 3/11); Cocheris 1874; Dupâquier et al. 1974, 684; Flohic (ed.) 2000, 175; Lebeuf 1757, IX, 154-157; Longnon 1904, IV, 350, 391, 438; Nègre 1990, 501



Civry-la-Forêt

Topographical information

Modern name: Civry-la-Forêt

Alternative form(s): Civry, La Forest de Civry/Cyvry, La forêt de Civry

Medieval name(s): Sivreium, Sivreum, Siveriacum, Sivreyum

Placename history: *Villa Sibriaci*, 753, *Severicurtis*, 1030, *Sivreum*, 13th c.; Lat. *Severius* + Lat. *-acum* (farm)

Coordinates: 48° 52' 03" N, 1° 37' 01" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pinceris

Deanery: Mantes

Patron saint: Saint Barthélemy

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1030	A charter by King Robert the Pious mentions the seigniorship of <i>Sivericurtis</i>	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: Around the year 1100, the lord Raoul of Civry owned the parishes of Civry and of Boissets.

The church was destroyed during the Hundred Years' War and reconstructed during the 16th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Barthélémy (1 km from Civry; originally the chapel of the monastery)		Ca. 1000, 14 th c., 16 th c. (reconstruction), 17 th c., 20 th c.	Abbey of Hautes-Bruyères	Extant, a 12 th c. door is all that remains from the first chapel

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Women's convent		Ca. 1000 (by Bertrade of Montfort)	Abbey of Hautes-Bruyères	Mostly lost, only the chapel remains, today the church Saint-Barthélémy

Settlement history

Civry is first mentioned during the 8th c.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa	GR, 1 st -4 th c., MER, 5 th c.	GR <i>villa</i> with a great number of small finds (potsherds, coins, metal objects); MER occupation, concentrated to east of the <i>villa</i> (potsherds and metal objects); the parish church of Saint-Barthélémy is located next to this site (today away from all settlement); one Germanic fibula (late Roman crossbow type) on the <i>villa</i> site (end of the 4th c.); one eagle fibula (aviforme), belt buckle (<i>contre-plaque</i>)

1. *La Pièce du Buisson* – **Civry-la-Forêt** - fieldwalking in 1985, 1995, and 2002.

Bibliography

Barat 2007, 145; Barat 2007, 145, fig. 151; Bardy 1989, 38; Civry-la-Forêt. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/9); Cocheris 1874; Dupâquier et al. 1974, 685; Flohic (ed.) 2000, 298f; Longnon 1904, IV, 121, 159, 216; Mulon 1997, 63; Nègre 1990, 550; <http://www.gphoudan.fr/la-paroisse/les-13-villages-du-groupement/>, accessed on 15 November 2018; <https://www.perche-gouet.net/histoire/index.php?commune=28101-00>, accessed on 15 November 2018



Clairefontaine-en-Yvelines

Topographical information

Modern name: Clairefontaine-en-Yvelines

Alternative form(s): Clairfontaine

Medieval name(s): (Abbatia) Clari Fontis, Clarus Fons

Placename history: *Clarofonte*, 1203, *Clarumfontem*, 1243; late Lat. *clair* (clear, lucid) + late Lat. *fontana* (source, fountain)

Coordinates: 48° 36' 48" N, 1° 54' 33" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Rochefort

Patron saint: Saint Nicolas

Parish in 1789: Yes

Christianization

Legendary: Saint Lubin evangelised the region around AD 490. It seems that 16 churches founded after his visit were dedicated to Saint Lubin; among them the church of Rambouillet only a few kilometres away from Clairefontaine.

Documentary evidence:

Document	Date	Evidence	Notes
Confirmation	768	Pippin the Short confirms the property of the abbey of Saint-Denis; he also mentions an estate in <i>Brogarias</i>	<i>Brogarias</i> could be the lost hamlet of Bruyères which disappeared after Napoléon
Donation	1100	Simon II of Montfort establishes the abbey Notre-Dame of Clairefontaine and donates a large part of the Yveline forest as well as additional land to it	
Donation	1207	King Philip-Augustus endows the abbey Notre-Dame of Clairefontaine with a large number of rights (the tithes of the parish of Sonchamp and of la Celle etc.)	
Donation	1242	The bishop of Chartres, Aubry le Cornu, donates one part of the tithes of the parish of Perré to the abbey of Saint-Rémy-des-Landes	
Pouillés	Ca. 1250	Abbatia Clari Fontis	
Pouillés	Ca. 1250	Parish church	
Pouillés	Ca. 1320	Abbatia Clarifontis	
Pouillés	1351	Abbatia de Claro Fonte	
Pouillés	End 15 th c.	Abbas de Clarofonte	
Pouillés	End 15 th c.	Parish church	

Notes: The abbey church served as parish church until 1902 when it was replaced by the church of Saint-Nicolas (built in 1902). During the 13th c., the parish of Clairefontaine counted some 110 parishioners.

The abbey was first led by the Canons Regular of Saint-Augustin. In 1627, they were replaced by the *Augustins Déchaussés*, but already in 1640, it returned to the Canons Regular of the Congregation of France. In 1527, the abbey was given *in commendam*.

The priory-church of Thoiry was dependent on the abbey of Clairefontaine.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame (the abbey church)		1100	Abbey of Clairefontaine	Lost; replaced by the new parish church Saint-Nicolas in 1902

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Nunnery of Saint-Rémy-des-Landes (one of the first MER abbeys) (some 2 km to the west of Clairefontaine)		512 (founded as hermitage by Scariberge, wife of Saint-Arnoult); 1164 (founded as Benedictine abbey by Robert III, bishop of Chartres), second quarter of the 19 th c.	Benedictine (from 1164) Order of Discalced Augustinians (17 th c.)	Lost, transferred in 1770 into the buildings of the priory of Louye (Les Granges-le-Roi, Essonne) which had ceased to exist in 1731; the abbey was closed during the Revolution, some remains are still visible
2	Abbey of Notre-Dame of Clairefontaine (between 1958-1996: Convent Notre-Dame du Rosaire et Saint-Thomas)	Abbatia Clari Fontis / Clarus Fons	1100 (by Simon II de Montfort and Saint-Yves of Chartres)	Canons Regular of Saint-Augustin	Lost, the buildings were sold in 1792, only one portal remains; re-established by Dominican nuns in 1958 and run until 1996; today a contemporary art centre
3	Priory Saint-Germain-des-Agiots at Voisine		14 th c.	Abbey Notre-Dame of Clairefontaine	Lost, still visible during the 18 th c., then replaced by a castle
4	Priory Saint-Nicolas-de-Montcouronne		By 1529	Abbey Notre-Dame of Clairefontaine	?

Settlement history

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Burial	MER, 680-880	A burial and an ossuary were found in the sector of the priory Saint-Germain-des-Agiots; this indicates an earlier frequentation of the sector, probably linked to the presence of a consecrated building

1. *Domaine de La Voisine* – **Clairefontaine-en-Yvelines** – evaluation in 2015.

Bibliography

Barat 2007, 145f; Bardy 1989, 184f; Base Mérimée; Clairefontaine-en-Yvelines. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 3/12); Clairefontaine-en-Yvelines. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/10); Cocheris 1874; Cottineau 1935, 795; Dupâquier et al. 1974, 686; Flohic (ed.) 2000, 776-779; Longnon, IV, 104, 110, 134, 150, 195, 197, 210, 212, 214; Mulon 1997, 128; Nègre 1991, 1343; http://data.bnf.fr/14412967/abbaye_de_saint-remy-des-landes_clairefontaine_yvelines/, accessed on 27 March 2017; <http://lafrancedesclochers.clicforum.com/t805-Clairefontaine-en-Yvelines-78120.htm>, accessed on 27 March 2017; <http://racineshistoire.free.fr/DOC/PDF/1996-Montfort-Fondations-Religieuses.pdf>, accessed on 7 January 2019



Coignières

Topographical information

Modern name: Coignières

Alternative form(s): Cognières, Coignière

Medieval name(s): Coignerie, Cognerie

Placename history: *Cotonarias*, 768, *Coigneriae*, 13th c.; Lat. *cydonius* (quince) = quince orchards

Coordinates: 48° 44' 53" N, 1° 55' 16" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Germain

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte royale	768	Donation by Pippin the Short of a large part of the Yveline forest including <i>Cotonariae</i> or <i>Cogneriae</i> to the abbey of Saint-Denis	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: By the 13th c., Coignières had 72 parishioners.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Germain l'Auxerrois		By 1250, 16 th c., 19 th c.	Abbey of Coulombs	Extant

Settlement history

The Roman road between Le Tremblay-sur-Mauldre (*Diodurum*) and Limours passed through the territory of Coignières. Parts of Coignières belonged to the Chevreuse family. Between the 11th and the 19th c., Coignières was one of the stops on the road between Paris and Chartres. Until the end of the 11th c., however, Coignières was hardly frequented because of the humidity of its ground. With deforestation starting in the 12th c., this changed. During the 13th c., Coignières was divided into Coignières-les-Vieils grouped around the parish church and Coignières-les-Neuves along the road.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 146; Bardy 1989, 186f; Cocheris 1874; Coignières. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/13); Dupâquier et al. 1974, 687; Flohic (ed.) 2000, 481; Longnon 1904, IV, 118, 157, 212; Mulon 1997, 167; Nègre 1990, 350; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78168-Coignieres/172661-EgliseSaint-GermaindAuxerre, accessed on 16 November 2018



Condé-sur-Vesgre

Topographical information

Modern name: Condé-sur-Vesgre

Alternative form(s): Condé-sur-Vesgre, Condé, Condé-La-Poterie

Medieval name(s): Condeium, Condetum

Placename history: *Condatum*, 768, *Condeium*, 1272; Lat. *condate* (confluence) = today no longer a confluence, but maybe in the early medieval period

Coordinates: 48° 44' 31" N, 1° 39' 39" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Germain

Parish in 1789: Yes

Christianization

Legendary: Around the mid-6th c., the village was evangelized by Saint Germain, bishop of Paris.

Documentary evidence:

Document	Date	Evidence	Notes
Charte royale	768	Donation of <i>Condato</i> to the abbey of Saint-Denis by Pippin the Short	
Donation	1168	Louis VII donates to the monks of Saint-Léger property situated at the hamlets of Poulampont and of Planet to encourage the foundation of a new monastery	
Pouillés	Ca. 1250	Parish church	
Cartulaire de l'abbaye de Saint-Magloire	End of the 13th c.	Mentions Condé-sur-Vesgre among the income of the priory Saint-Laurent of Montfort	
Pouillés	1351	Parish church	

Notes: It seems that the village developed around the church. The church originally had two naves, only one is still extant.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Germain		Ca. 557?, 11 th c. (reconstruction), 12 th c., 1542, 18 th c., 1890, 1895	Archdeacon?	Extant
2	Chapel Saint-Jean (Houel)		MED		Lost
3	Chapel Saint-Thibault (Lower Breuil)		MED		Lost
4	Chapel Sainte-Catherine (Upper Breuil)		MED		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory La Christinière (hamlet of Poulampont)		1168 (Louis VII)	Abbey of Saint-Léger	Lost

Settlement history

Condé had some 800 inhabitants during the 13th c. During the Hundred Years' War, the region was devastated and many villages were plundered and partly destroyed.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Some GR walls, 1 millstone, potsherds and tiles
2	Theatre	GR	GR theatre, potsherds

1. *Le Moulin de la Chesnaie* – **Condé-sur-Vesgre** – discovery in 1870-1872 and in 1968-1969.
2. *Le Buisson* – **Condé-sur-Vesgre** – aerial photography in 1997, fieldwalking in 1998.

Bibliography

Barat 2007, 146f; Bardy 1989, 39f; Cocheris 1874; Condé-sur-Vesgre. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 3/14); Condé-sur-Vesgre. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/14); Dupâquier et al. 1974, 688; Flohic (ed.) 2000, 300; Longnon 1904, IV, 118, 157; Mulon 1997, 53; Nègre 1990, 111; http://www.mairie-condesurvesgre.fr/pop_it.php?page90-50&ti=1401646607, accessed on 16 November 2018



Conflans-Sainte-Honorine

Topographical information

Modern name: Conflans-Sainte-Honorine

Alternative form(s): Conflans-Sainte-Hon(n)orine, Confland-Sainte-Honorine

Medieval name(s): Coflans, Coflent, Confluentium Sancte Honorine, Confluentium (Sancte Honorine), Confluentium

Placename history: *Cofflenth*, 1060, *Confluentio*, 1080, *Confluentium*, 1225, *Conflans*, 1256; late Lat. *confluens*, *confluentis* (confluence); Sainte Honorine was added after 1200

Coordinates: 48° 59' 57" N, 2° 05' 54" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Parisis

Deanery: Montmorency

Patron saint: Saint Maclou

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Acte	721	Thierry IV, King of Neustria, signs an act at <i>Confelentis Castro</i> , the camp of Conflans	
Acte	1080 or 1081	Ives Le Clerc, lord of Beaumont, orders several monks from the abbey of Bec (Normandy) to occupy a monastery founded and financed by himself, the priory of Sainte-Honorine at Conflans	

Chronique du Bec	1082	Translation of the relics of Saint Honorine from the chapel of Notre-Dame to the new church within the priory	
Charte	1095-1102	Charter written by Guillaume de Montfort, bishop of Paris; the church is called <i>nova Ecclesia S. Honorinae</i> and it is said that the previous one had burnt down during the 11 th c.	
Pouillés	1205	Parish church	
Pouillés	1205	Priory	
Donation	1207	Count Simon of Montfort acquires from Alberic of Conflans land in the forest of Montmorency and donates it to the priory	
Charte	First half of the 13 th c.	Establishment of the <i>travers de Conflans</i> , i.e. the right to receive a tax on everything that passed through the Seine at Conflans; the <i>travers</i> was shared between Gui of Andely and Hughues of Marolles, but both had to hand over a certain percentage to the bishop of Paris	
Cartulaire	First half of the 13 th c.	Describes two fortresses or castles (<i>vieux Château</i> or <i>Baronnie</i> and <i>Château neuf</i>) at Conflans which first belonged to the counts of Beaumont-sur-Oise	
Histoire de Montmorency	1268	Matthieu of Montmorency becomes the new lord of Conflans and Etienne, bishop of Paris, hands him a golden ring	Since Conflans was the first fief of the bishop of Paris, Matthieu was the first among the four barons who had the right to carry the bishop on the day of his enthronement
Manuscrit de Saint Germain des Prés	1311	Mentions numerous miracles around the relics of Sainte Honorine	Saint Honorine intervened apparently especially on behalf of prisoners; in the church Saint-Maclou are still several medieval chains which were donated to her as ex-voto by former prisoners
Pouillés	1352	Priory	
Pouillés	1352	Curatus de Confluencio Sancte Honorine	
Histoire de Montmorency	1404	Dispute between Pierre d'Orgemont, bishop of Paris, and Jacques, lord of Montmorency and of Conflans over land rights	
Pouillés	1525	Parish church	

Notes: In 876 (more likely in 898), monks from Gravelle-Sainte-Honorine brought the relics of Saint Honorine to Conflans for safekeeping during the Norman invasions. By that time Conflans was already protected by a wooden fortress. The relics were placed in the chapel of Notre-

Dame. When the danger passed, the relics remained in Conflans and the village added Sainte-Honorine to its name. In 1080, this chapel apparently burnt down – the relics were saved - and the lords of Conflans replaced Notre-Dame with a larger church, which became the church of a new priory dependent on the abbey of Bec. The priory-church soon became a place of pilgrimage as had been the chapel of Notre-Dame before, and the priory prospered which in turn attracted new settlement.

By the 13th c., the number of monks declined, and in 1516, the priory was given *in commendam*. In 1752, Abbé Lebeuf inspected the burnt and blackened relics of Saint Honorine and concluded that they were saved from the fire which burnt down the first church. When the priory was sold in 1791, the relics of Saint Honorine were saved once again. On 27 February 1801, they were translated to the parish church of Saint-Maclou. Saint-Maclou itself dates back to the 11th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Notre-Dame		Before 898		Lost, burnt down during the 11 th c.
2	Saint-Maclou (houses today the relics of Sainte Honorine in the chapel of Sainte-Honorine) (<i>prieuré-cure?</i>)		By 1082, second quarter of the 12 th c., 13 th c., 15 th c., first quarter of the 16 th c., third quarter of the 19 th c.	Bishop of Paris	Extant
3	Chapel Saint Thibaud (located close to the <i>Château neuf</i>)		First half of the 13 th c. (probably ordered by Thibaud, count of Beaumont)		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Sainte-Honorine (first dedication following the translation of the relics of Saint Honorine from the burnt down chapel of Notre-Dame in 1080)		1080/81, 12 th c., 13 th c.	Abbey of Bec-Hellouin (since 1082)	Lost, apart from a 13 th c. crypt; the chapel of the priory was demolished in 1750; the priory was sold during the Revolution and transformed into a private residence, the <i>Château du Prieuré</i>

Settlement history

Conflans was dependent on Beaumont. During the 9th c., the village acquired its first fortress, the old castle (*La Baronnerie*); by the 13th c., a second one, the new castle (*La Tour*) was erected close by by Mathieu IV of Montmorency. Mathieu was the lay lord of Conflans and *homme-lige* (liegeman, a vassal with very close ties) of the bishops of Paris.

In 1470, Conflans only had 40 inhabitants.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Grave	GR?	Grave, maybe GR; human skeleton and deer bones
2	Sunken-feature building?	MER	Likely sunken-feature building, very eroded

1. *Chemen de fer* – **Conflans-Sainte-Honorine** – discovery during construction work at the end of the 19th c.
2. *68bis boulevard Troussel : rue des Bovettes* – **Conflans-Sainte-Honorine** – evaluation in 2010.

Bibliography

Barat 2007, 147; Bardy 1989, 301-304; Base Mérimée; Beaunier 1905, 150; Cocheris 1874; Conflans-Sainte-Honorine. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 3/15); Conflans-Sainte-Honorine. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/15); Cottineau 1935, 857; Dupâquier et al. 1974, 689; Flohic (ed.) 2000, I, 203-208, 223; Lebeuf 1883, IX, 87-97; Longnon 1904, IV, 355, 361, 383, 386, 409, 436; Nègre 1990, 297; <https://www.conflans-sainte-honorine.fr/decouvrir-et-sortir/decouvrir-la-ville/histoire/>, accessed on 16 November 2018



Courgent

Topographical information

Modern name: Courgent

Alternative form(s): Courgens, Curgent, Corgent, Courgens

Medieval name(s): Curgent, Courgent, Courgentum

Placename history: *Vinceni curtis*, 9th c.?, *Curgent*, 13th c.; late Lat. *cohors*, early French *cort*, *court* (open land surrounded by walls or buildings) + germ. *Gento*

Coordinates: 48° 53' 36" N, 1° 39' 37" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pinceris

Deanery: Mantes

Patron saint: Saint Cloud

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1195	Nivard of Courgent is cited as witness in a donation to the church of Chartres	
Pouillés	Ca. 1250	Parish church	
Arrêt du Parlement	Ca. 1279	The king receives the right to justice in Courgent	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: The wife of Clovis, Clotilde (c. 493-511), also known as Saint Clotilde, is said to have been baptized in a spring at Courgent. A pilgrimage in honour of Saint Clotilde to the miraculous spring took place until the 1950s.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Cloud (then dedicated to Sainte-Clotilde)		By 1250, 14 th c., 2009	Archdeacon?	Extant

Settlement history

The settlement was divided into a Lower and an Upper Courgent.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	GR building is indicated by a large number of tiles and some building material; 5 coins, part of 1 fibula, potsherds
2	Small finds	GR, 1 st , 2 nd c.	Tiles, potsherds including Samian ware

1. *Les Glaises* – **Courgent** – fieldwalking in the 1980s.
2. *Les Roussières* – **Courgent** – fieldwalking in ca. 1986.

Bibliography

Barat 2007, 147; Bardy 1989, 41; Cocheris 1874; Courgent. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/16); Dupâquier et al. 1974, 690; Flohic (ed.) 2000, 301; Longnon 1904, IV, 118, 156, 214; Mulon 1997, 86-88; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78185-Courgent/172670-EgliseSainte-Clotilde, accessed on 16 November 2018



Craches (see Prunay-en-Yvelines)

Topographical information

Modern name: Prunay-en-Yvelines (attached to Prunau-en-Yvelines in 1979)

Alternative form(s): Crache, Crache et l'Abbay, Craches-L'Abbé, Craiches

Medieval name(s): Creiches, Crachie, Creches

Placename history: *Creches*, 13th c.; Gall. *Crassius* + Lat. *-as (terras)* (land)

Coordinates: 48° 31' 44" N, 1° 47' 46" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Rochefort

Patron saint: Notre Dame de la Nativité
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	970	Donation of the land of the hamlet Gourville to the monks of Saint-Père in Chartres by the countess Letgarde	Ledgarde (Luitgarde) of Vermandois (d. 978), widow of William Longsword, duke of Normandy (d. 942)
Pouillés	Ca. 1250	Parish church	
Cartulaire de Beaulieu	1255	Confirms the donation of property to the leprosarium of the grand Beaulieu by Gérard of Prunay	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame-de-la-Crèche-et-Saint-Gorgon (Craches)		13 th c., ca. 1600, first quarter of the 20 th c.	?	Extant, but transformed into a museum
2	Saint-Pierre-Saint-Paul (Prunay)		11 th c., 15 th c., 1780	Great archdeacon	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Laurent (Gourville)		12 th c.	?	Lost, probably during the Revolution
2	Convent (built in the middle of the territory of the priory of Gourville)		1546	Celestine convent of Esclimont	Lost

Notes: The baptismal font of the church of Notre-Dame-de-la-Crèche-et-Saint-Gorgon is a Christianized GR tub.

Settlement history

Today's Prunay-en-Yvelines is rather extensive and includes Craches as well as several other hamlets such as Guerville. Craches itself is mentioned since the 11th c., Prunetum is attested since 1162. The tower Sarrazine of Lower Prunay once was a part of an 11th c. defence system which marked the territorial limits between the land of Gourville dependent of the monks of Chartres and the land dependent on the lords of Montfort.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): all sites recorded for Prunay-en-Yvelines, including Craches

	Type	Date range	Description
1	Villa	GR, 1 st – 3 rd c.	Building material and GR small finds suggest the presence of a <i>villa</i> : animal bones, oyster shells, bronze fibula, bronze gilded ring, Samian ware, Hispanic wine amphorae, potsherds, coins
2	Villa	GR, 1 st – 5 th c.	<i>Villa</i> with several buildings, building material, tiles, potsherds including Samian ware, amphorae
3	Building	GR, 1 st – 5 th c.	Small antique building, <i>tegulae</i> and <i>imbrices</i> , potsherds including Samian ware, amphorae
4	Building	GR, MER, 1 st – 6 th c.	Building suggested by potsherds including Samian ware and amphorae, <i>tegulae</i> , and slag
5	Building?	GR, 1 st – 4 th c.	Potsherds
6	Building?	GR	Potsherds and tiles
7	Fanum?	GR	Small square structure (10 x 10 m), maybe a <i>fanum</i>
8	Rural structures	MED, 12 th c.	Barn, silo, extraction and pits on the periphery of an attested building as indicated by the presence of domestic small finds

1. *La Croix de Villiers*, east to the hamlet of Villiers-Landoue – **Prunay-en-Yvelines** – fieldwalking in 1991.
2. *Le Champ Pailleaume*, east to the hamlet of La Chapelle – **Prunay-en-Yvelines** – aerial photography in 1998 and fieldwalking.
3. *Les Bruyères* – **Prunay-en-Yvelines** – aerial photography and fieldwalking in 1997.
4. *Les Fourneaux* – **Prunay-en-Yvelines** – fieldwalking in 1991.
5. *La Remise du Milieu* – **Prunay-en-Yvelines** – fieldwalking in 1991.
6. *Le Chemin de Gourville, la Fosse Morillon* – **Prunay-en-Yvelines** – fieldwalking in 1991.
7. *Moulin d'André* – **Prunay-en-Yvelines** – aerial photography in 1996.
8. *Hameau de Craches, rue de l'Eglise* – **Prunay-en-Yvelines** – evaluation in 2006.

Bibliography

Barat 2007, 287f; Bardy 1989, 232; Cocheris 1874; Craches. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 3/17); Dupâquier et al. 1974, 691; Flohic (ed.) 2000, 786-788; Longnon 1904, IV, 110, 149, 197; Nègre 1990, 231; Prunay-sous-Ablis. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 10/17)



Cravent

Topographical information

Modern name: Cravent
Alternative form(s): Crauent, Cravant
Medieval name(s): Cravente, Cravento
Placename history: Celt. *cr- (stone, place with rocks)
Coordinates: 48° 59' 30" N, 1° 29' 20" E

Ecclesiastical information

Diocese: Evreux
Archdeaconry: Evreux
Deanery: Pacy-sur-Eure
Patron saint: Notre Dame de la Nativité
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Cartulaire normand	1070	Donation by the father of Albert, lord of Cravent, to the monks of Ouche	
Pouillés	1370	Leprosaria de Cravento	
Pouillés	1370	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Sainte Trinité (since 1682 Trinité-de-la-Vierge-et-de-la-Nativité)	Ecclesia de Cravente	10 th c., 16 th c., 1680-1700	Abbey of Coulombs	Extant
2	Leprosarium		By 1370		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Nicolas (at Val Comtat)		Before 1607	Abbey of Coulombs	Lost, ceased to exist during the Revolution

Settlement history

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sanctuary?	GR	Vast GR construction: not an ordinary rural building because of its spread, the quality of its construction material, the number of coins discovered, and the quality of the small finds; one well; part of the site is located in Lommoye (La Grouette); hypothesis of a sanctuary based on toponymy: on the map of Cassini (18 th c.) the site is named "Saint-Hermès" which was transformed into "La Chapelle" during the 19 th c.; potsherds including Samian ware, tegulae, coin treasure with 4,399 coins hidden in four different vases (from Antoninus Pius to Postumus, 2 nd -3 rd c.)
2	Settlement	GR, 1 st -4 th c., MER	A vast enclosure with buildings and associated GR finds (potsherds, Samian ware, amphora); small finds indicate presence of craft workers (tools, quartz fragments, glass pearls; continued occupation during the MER period, but very low-scale; one MER bronze (ear?) ring
3	Grave	MER?	One grave discovered in a depth of 1 m beneath the current cemetery: probably MER; one vase and one iron axe
4	Circular structure	GR	Several enclosures and 1 circular structure, GR potsherds and tegulae
5	Sarcophagus	MER	One plaster sarcophagus with gravegoods: scramasaxe, vase, axe

1. *Le Gros Cul, la Grande-Pièce, la Chapelle, La Paquetterie* – **Cravent** – known since the 19th c.; fieldwalking in 1983.
2. *Heurteloup, le Murger* – **Cravent** – evaluation in 1989, aerial photography in 1990.
3. **Cravent** - discovery around 1899 under the contemporary cemetery.
4. *Les Croix* – **Cravent** – aerial photography in the 1990s.
5. *Le Gros Cul* – **Cravent** – discovery in 1899.

Bibliography

Barat 2007, 147-148; Barat 2007, 148, fig. 154; Bardy 1989, 42; Charles 1960; Cottineau 1935, 909; Cravent. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 3/18); Dupâquier et al. 1974, 692; Flohic (ed.) 2000, 101; Le Forestier (ed.) 2016, 181; Longnon 1903, II, 196f; Mulon 1997, 34; <http://mantes.histoire.free.fr/items/fichiers/1196.pdf>, accessed on 9 November 2018



Crapières

Topographical information

Modern name: Crapières

Alternative form(s): Crapiers, Crapièrres, Crapièrre(s)

Medieval name(s): Cresperie

Placename history: *Crisparias*, 918, *Cresperiae*, 1180, *Cresperie*, 135; Maybe Late Lat. *crispa* (fold, succession of folds of land) + Gallo-Rom. *arias* (place) = place with rolling fields

Coordinates: 48° 53' 01" N, 1° 55' 22" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	918, 14 May	King Charles the Simple donates two <i>mansi</i> at <i>Crisparias</i> to the abbey of Saint-Germain-des-Prés	
Bulle papale	1143	Confirmation by pope Innocent II of the donation of Crapières and its church to the abbey of Saint-Martin-des-Champs	
Acte	1215, November	King Philip-Augustus orders Robert, lord of Crapières, to render to the chapter of Saint-Martin of Tours the land which had once belonged to men who went off to England to fight against the king	
Obituaire de l'abbaye de Joyenval	1233, 1263	The abbey of Joyenval mentions Gérard of Crapières, knight, and Guillaume of Crapières as donators of the abbey	

Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	1351	Capella de Cresperiiis	
Pouillés	End 15 th c.	Parish church	

Notes: According to the internet site of the village, recent archaeological excavations for the new kindergarten have uncovered remains of the first church constructed around AD 950.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		9 th c. (already made out of stone) (probably 950), early 12 th c., 17 th c., 18 th c.	Alternatively: abbey of Coulombs and abbey of Saint-Martin-des-Champs of Paris	Extant (one CAR wall as well as parts of CAR columns are still visible)
2	Chapel	Capella de Cresperiiis	Before 1351		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Nunnery Saint-Benoît		11 th c., 12 th c.	Abbey of Saint-Martin-des-Champs	Lost, disappeared already during the 12 th c.; during the 16 th c., the remaining buildings were transformed into farm buildings

Settlement history

It is possible that Crespières was continuously inhabited since the GR period. The castle is attested since at least the 13th c. In 1348, Crespières lost almost all of its inhabitants due to the Black Death.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa	GR, MER, 1 st -4 th c., late 6 th -7 th c.	Rather well preserved GR <i>villa</i> , occupied during the late 1 st -4 th c.; U-shaped plan within a rectangle measuring 28 x 16 m and with 2 levels (1 st -4 th c.): underground gallery (width: 3.60 m) which follows the U-shape (conserved up to a height of 2 m) of the surface level building (very much eroded); frescos in the underground gallery, part of a Tuscan column and 2 capitals; additional monumental building (100 x 100 m; <i>cryptoporticus</i> ?) and a 10 m wide gallery adjacent to its W side; MER occupation in northern part of the site after a rupture of two centuries in form of a sunken-feature building, pits and postholes
2	Site	GR, MER, ca. 4 th -6 th c.	Trenches, fireplaces, large quantity of late GR and MER potsherds; the limits of the site are still unknown
3	Graves	MER	Some graves in the centre of the village, probably MER

4	Buildings	MED, 11 th -15 th c.	An ensemble of buildings of the medieval village, some pits and postholes; it seems that buildings assembled around the two governing poles from the 13 th until the mid-14 th c.
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1. *Les Grands Près* – **Crespières** – construction work followed by excavations in 1982 and 1990.I
2. *Les Dragées* – **Crespières** – watching brief in 1999.
3. *Village centre* – **Crespières** – discovery before 1899.
4. *La Parc du Grand Château* – **Crespières** – evaluation in 2006 and excavation in 2013.

Bibliography

Barat 2007, 148-149; Barat 2007, 148-149, fig. 155-160; Bardy 1989, 305; Cocheris 1874; Cottineau 1935, 917; Crespières. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 3/19); Crespières. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/18); Dupâquier et al. 1974, 693; Flohic (ed.) 2000, 664f; Longnon 1904, IV, 118, 156, 161, 212; Peytremann 2001c, 185; <http://crespieres.fr/presentation-de-crespieres/>, accessed on 9 June 2019



Croissy-sur-Seine

Topographical information

Modern name: Croissy-sur-Seine
Alternative form(s): Croissy, Croci, Croissy-Chatou, Croicy, Croicy-La-Garenne
Medieval name(s): Cruciacum, Crociacum, Malus Portus
Placename history: *Croci*, 1205, *Croceium*, 1207, *Crociacum*, 1244;
 Lat. *Crocus* + Lat. *-acum* (farm, property)
Coordinates: 48° 52' 59" N, 2° 08' 33" E

Ecclesiastical information

Diocese: Paris
Archdeaconry: Parisis
Deanery: Montmorency
Patron saint: Saint Martin and Saint Léonard
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Cartulaire de l'abbaye des Vaux-de-Cernay	Ca. 1162	Mentions Adam of Croci	
Pouillés	1205	Parish church	
Donation	1206	Robert of Croicy donates to the abbey of Saint-Denis all the land he owns between la Celle and Ruel	Ruel = Rueil-Malmaison

Donation	1211	Pierre of Nemours, bishop of Paris, donates the church at Croissy to Boson, prior of Saint-Leonard-de-Noblat in Limousin; the act stipulates that there have to be two religious canons in the church – by this it is transformed into a priory	Ecclesiam de Crociaco
Cartulaire de Saint-Denis	1224	Mentions the priory and its property	
Recueil des Miracles de Saint Louis (Guillaume Cordelier)	1280	Mentions the great pilgrimage Croissy to venerate the relics of Saint Leonard; the church/priory is now known as Saint Leonard and no longer as Saint Martin	The cult of Saint Leonard had been imported together with the relics of Saint Leonard from Limousin
Pouillés	1352	Priory	
Acte de présentation	1459	Mentions the parish church of Saint-Leonard	Ecclesiam parochialem Sancti Leonardi propè Catou
Pouillés	1525 (copy)	Priory	

Notes: Apparently, the church of Saint-Martin replaced an older cult building, probably a chapel. From 1211, the church housed the relics of Saint Leonard of Noblat and became known as church of Saint-Leonard. The church rapidly became a place of pilgrimage.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin, then Saint-Leonard (from 1211), later Saint-Martin and Saint-Leonard (priory-church since 1211)	Ecclesia de Crossiaco	By 1205, 17 th c., second half of the 18 th c.	Bishop of Paris, then abbey of Saint-Léonard-de-Noblat	Lost, closed to worship since 1882 and today transformed into a cultural site

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Martin (then Saint-Léonard)		1211 (by the bishop Pierre of Nemours)	Abbey of Saint-Léonard-de-Noblat	Lost

Settlement history

In March 845, the Normans arrived by Drakkar on the Seine river; they destroyed the village and killed the inhabitants. According to the monk Aimoin of the abbey of Saint-Germain-des-Prés who witnessed the arrival of Ragnar Lodbrok and his men, 111 men were strung up on the island next to Croissy. For a long time, the place remained deserted and only a cross recalled the massacre – this could be the origin of the placename Croissy which was first called *Cruci* or *Croci*. Since the 11th c., Croissy was a lay seigniorship depending on the lords of Marly. The settlement had two mills and the inhabitants mainly lived from fishing. During the Hundred Years' War, Croissy was once again entirely destroyed: the English Chevauchée of August 1346 ravaged all the villages between Saint-Germain-en-Laye and Rueil-Malmaison. By 1475,

only two families of fishers remained in Croissy. During the 16th c., additional land was reclaimed in Croissy which soon attracted winegrowers and farmers.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Bardy 1989, 306f; Base Mérimée; Beaunier 1905, 166; Cocheris 1874; Cottineau 1935, 921; Croissy-sur-Seine. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 3/20); Dupâquier et al. 1974, 694; Flohic (ed.) 2000, 151f; Lebeuf, 1883, II, 25-28; Longnon 1904, IV, 354, 383, 431; Mulon 1997, 63; <http://archives.croissy.com/p/histoire.html>, accessed on 16 November 2018

Dammartin-en-Serve



Topographical information

Modern name: Dammartin-en-Serve

Alternative form(s): Dampmartin, Dammartin, Damp-Martin, Dammartin-en-Pincerai (until 1881)

Medieval name(s): Dampnus Martinus, Domnus Martinus, Donnus Martinus

Placename history: *Domus Martinus*, 11th c., *Domnus Martinus*, 1224; late Lat. *domnus* (lord, saint) + *Martinus* = Saint Martin + Lat. *silva* (forest) (previously *Diana sylva*, forest of Diane, or *Desserve*, *Désoeuvre*)

Coordinates: 48° 54' 14" N, 1° 37' 12" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerai

Deanery: Mantes

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1082, 6 January	King Philip I confirms that the knight Hugues Estevel or Stavel, following a judgment of the royal court, abandons his rights as <i>advocatus ecclesiae</i> which he had claimed to have on the land of the abbey of Saint-Germain-des-Prés at Dammartin	
Document	Between 1162 and 1182	Guillaume Louvel of Ivry renounces, in favour of abbot Hugues and the monks of the abbey of Saint-Germain-des-Prés, the customs that he perceived unjustified on the land of the abbey in Dammartin	
Bulle papale	12th c.	Pope Alexander III confirms the seigniorship of the abbey of Saint-Germain-des-Prés at Dammartin	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: Dammartin and Longnes together were part of one seigniorship which belonged to the abbey of Saint-Germain-des-Prés. The inhabitants of Dammartin had to drive up to Mantes and to personally deliver cereals owed to the abbey. In 1219, they rebelled and demanded some cereals and some wine for this service; the abbot Gauthier agreed to these terms. In 1512, the Benedictine monks established an important market at Dammartin which served to sell their agricultural products. Some of the market halls remained visible until the 19th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin (during the Revolution, the old chapel of the priory becomes the parish church)		11 th c., 14 th c. (reconstruction), 16 th c., 20 th c.	Abbey of Saint-Germain-des-Prés	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory (Saint-Martin?)		11 th c., 12 th c.	Abbey of Saint-Germain-des-Prés of Paris	Lost, only some walls remain

Settlement history

It seems likely that the medieval village developed when the lord of Montchauvet donated land to the abbey of Saint-Germain-des-Prés. Settlement was attracted by the construction of the priory during the 11th c.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa	GR, 1 st -4 th c.	Walls and occupation levels of a possible <i>villa</i> ; construction material (tegulae and imbrices), fragments of paint, nails; slag, glass pearl, potsherds including Samian ware and amphorae, fragment of a mortar, 20 4 th c. coins
2	Site	GR, 1 st c. BC – 3 rd c. AD	Numerous tiles and potsherds including Samian ware and amphorae
3	Settlement site	GR-CAR, 1 st c., 5 th -10 th c.	Potsherds and slag indicate a settlement site

1. *Les Tremblayes* – **Dammartin-en-Serve** - evaluation in 1965, 1995, 1996 and construction or farm work in 1996.
2. *L'Eolienne de la Ferme de La Grassaye* – **Dammartin-en-Serve** – fieldwalking in 1992.
3. *Ferme de Garel* – **Dammartin-en-Serve** – evaluation in 1993.

Bibliography

Barat 2007, 150f; Bardy 1989, 43; Cocheris 1874; Cottineau 1935, 943; Dammartin-en-Serve. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/20); Dupâquier et al. 1974, 695; Flohic (ed.) 2000, 303f; Longnon 1904, IV, 119, 157, 182, 214; Mulon 1997, 104, 153; Nègre 1990, 413; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78192-Dammartin-en-Serve/172677-EgliseSaint-Martin, accessed on 16 November 2018



Dampierre-en-Yvelines

Topographical information

Modern name: Dampierre-en-Yvelines (since being united with Maincourt-sur-Yvette in 1974)

Alternative form(s): Dompierre, Dampierre(s), Dampiere

Medieval name(s): Donna Petra, Dampna Petra

Placename history: *Donna petra*, 13th c., *Dampna petra*, 1458; late Lat.

Domnus (Lord, saint) + *Petrus* = Saint Pierre (Saint Peter)

Coordinates: 48° 42' 24" N, 1° 59' 15" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	1205	Parish church	
Charte	1229	Mentions the name Dampierre for the first time	
Donation	1262	Hervé de Chevreuse, lord of Maincourt, donates 5 <i>sois</i> to the <i>curé</i> of Dampierre for the reading of 30 masses	
Pouillés	1352	Curatus de Dampnapetra	
Pouillés	1525 (copy)	Parish church	

Notes: The village was erected as a parish during the 10th c. During the 12th c., a large part of the territory belonged to the abbey of Saint-Denis. According to Lebeuf, Dampierre was detached from one of the neighbouring parishes, most probably from Senlisse.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre		10 th c. (chapel?), 12 th c., third quarter of the 19 th c.	Abbey of Saint-Père-en-Vallée in Chartres; Archbishop of Paris (by 1205)	Extant

Settlement history

Between 1180 and 1381, Dampierre belonged to the lords of Chevreuse.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 151; Bardy 1989, 188f; Base Mérimée; Cocheris 1874; Dampierre-en-Yvelines. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 4/2); Dupâquier et al. 1974, 696; Flohic (ed.) 2000, 178; Longnon 1904, IV, 349, 390, 439; Nègre 1990, 413



Dannemarie

Topographical information

Modern name: Dannemarie

Alternative form(s): Dannemarie, Dammarie

Medieval name(s): Donna Maria, Dominica Maria

Placename history: *Domina Maria*, ca. 1230, *Dampnemie*, 1382; late Lat. *domna* (lady, saint) + *Maria* = *Sainte Marie* (Saint Mary)

Coordinates: 48° 45' 45" N, 1° 36' 28" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Sainte Anne

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Scriptum feodorum de Monteforti	Ca. 1230	The list of vassals of the count of Montfort mentions Pierre of <i>Domina Maria</i>	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Sainte-Anne		1079, 16 th c.	Archdeacon?	Extant, but in bad shape and only serves for funerals

Settlement history

During the 13th c., the village had 25 parishioners.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Potsherds and building material

1. *L'Allée Cheval* – **Dannemarie** – fieldwalking during the 1960s.

Bibliography

Barat 2007, 152; Bardy 1989, 44; Cocheris 1874; Dannemarie. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/21); Dupâquier et al. 1974, 697; Flohic (ed.) 2000, 304f; Longnon 1904, IV, 119, 157, 214; Mulon 1997, 111; Nègre 1990, 413; <https://www.cc-payshoudanais.fr/fr/decouvrir-la-ccph/le-territoire/les-communes.html?op=detail&ref=14&refModule=121>, accessed on 17 November 2018; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78194-Dannemarie/172732-EgliseSainte-Anne, accessed on 17 November 2018



Davron

Topographical information

Modern name: Davron

Alternative form(s): Dav(e)ron, Dravon

Medieval name(s): Daveron, Davro

Placename history: *Davero*, 11th c., *Daviron*, 1130, *Daveron*, 1226, *E. de Daverone*, 1249; Gall. *Davius*

Coordinates: 48° 51' 58" N, 1° 56' 46" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Sainte Madeleine

Parish in 1789: Yes No

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Cartulaire de l'abbaye de Josaphat	1095-1149	Mentions Nivard of Poissy (sometimes Septeuil) as lord of Davron	
Donation	Ca. 1098	Nivard of Poissy, lord of Davron, donates the tithes of Davron, Wideville and half of the tithes of Feucherolles to the new church at Davron	
Donation	1181	Donation by Symon, count of Evreux of 10 <i>sous</i> to the monks of Davron for their meals	
Donation	Before 1240	Donation by Symon of Wideville to the monks of Davron of 12 <i>sofs</i> from his <i>cens</i> in Wideville for candles for the Virgin	

Pouillés	Ca. 1250	Parish church	
Donation	14th c.	Geoffroy of Wideville donates the mill at Widevill to the monks of Davron	
Pouillés	Ca. 1320	Priory	
Pouillés	1351	Priory	
Pouillés	End 15 th c.	Priory	

Notes: The church of Sainte-Madeleine was consecrated in 1117 by Geoffroy of Lèves, bishop of Chartres, in the presence of Nivard of Poissy (Septeuil) and his wife Hubeline. The church can seat some 1,500 persons which makes it far too large for a small village.

The construction of the priory began in 1115 or 1117 and took until 1130. During the 14th or 15th c., the monks constructed a tithe barn in the courtyard of the priory. This barn was apparently very large (25 x 10 m) and could contain more than 30,000 haystacks. The barn burnt down in 1932.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Sainte-Madeleine (previously the chapel of the priory, consecrated in 1115) (<i>prieuré-cure?</i>)		1098 (founded by Nivard of Poissy/Septeuil and his wife Hubeline), 17 th c.	Abbey of Notre-Dame of Josaphat; united with the <i>Missions étrangères de Paris</i> in 1698	Extant, a tithe barn adjacent to the church is still visible

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Sainte-Madeleine	Prioratus de Daverone	1117 (by Nivard of Poissy/Septeuil)	Abbey of Notre-Dame of Josaphat; united with the <i>Missions étrangères de Paris</i> in 1698	Lost, monks still lived there in 1789, but the monastery was sold during the Revolution demolished in 1820

Settlement history

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa	GR, 1 st -3 rd c., MER	GR and MER construction; great quantity of GR tiles and tegulae on the surface; <i>villa</i> visible through micro-reliefs; important quantity of 1 st -3 rd c. potsherds including Samian ware; nails and building material

2	Villa	GR, 1 st – 2 th c., MER	Vast <i>villa</i> : bigger <i>pars urbana</i> in the north, smaller <i>pars rustica</i> in the south; great number of small finds in <i>pars urbana</i> ; possibly MER occupation in the west; the MED village is located further to the west; piles of hypocaust bricks, numerous tiles, and paint rests; potsherds including Samian ware, GR glass; bronze statuette of pygmy (acquired by the MAN in 1994); probably also an important coin treasure (422 sesterces)
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1. *Le Murger Dormois, le Murget Dormois, les Ormetaux* – **Davron** - fieldwalking between 1982 and 1994.
2. *La Bicterie* – **Davron** - aerial photography in 1976?; fieldwalking in ?; evaluation in 1994.

Bibliography

Baltus 1938; Barat 2007, 152; Bardy 1989, 308; Base Mérimée; Beaunier 1905, 268; Cocheris 1874; Cottineau 1935, 951; Davron. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 4/3); Davron. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/22); Dupâquier et al. 1974, 698; Flohic (ed.) 2000, 666; Longnon 1904, IV, 105, 137, 163, 210; https://www.archivesportaleurope.net/ead-display/-/ead/pl/aicode/FR-FRAD078/type/fa/id/FRAD078_000-002_000-000-190/dbid/C105893089/search/0/Davron, accessed on 31 March 2017; <http://www.davron.fr/le-village/histoire-et-patrimoine/histoire-complete>, accessed on 17 November 2018



Drocourt

Topographical information

Modern name: Drocourt

Alternative form(s): Drocour

Medieval name(s): Droncourt

Placename history: *Droun Curtis*, ca. 1034, *Droconis curte*, ca. 1036, *Drocort*, 1249; Germ. *Drogo(n)* + late Lat. *cortem* (courtyard, property)

Coordinates: 49° 03' 28" N, 1° 46' 00" E

Ecclesiastical information

Diocese: Rouen

Archdeaconry: Vexin Français

Deanery: Magny

Patron saint: Saint-Denis

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	1034	The count of Dreux orders Hugues II, viscount of the Vexin, to give up his rights to the parish of Drocourt in favour of the abbey of Saint-Père-en-Vallée	
Pouillés	1337	Parish church	Abbas Fiscannensis (Fécamp)

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Denis (<i>prieuré-cure?</i>)		By 1034, 13 th c., 16 th c. (reconstruction), late 19 th c. (reconstruction)	Abbey of Saint-Père of Chartres and priory Saint- Georges of Mantes Abbey of Fécamp (by 1337)	Extant

Settlement history

Drocourt had no separate castle.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa	GR, 1 st -4 th c.	Vast GR <i>villa</i> ; one rectangular building (27,50 x 7,50 m) with preserved walls; 100 m away, a wall of sandstone blocks with tiles and a ditch; great quantity of potsherds including Samian ware, bronze 'spoon', bone needle, decorated bronze handle of 1 st c. BC jug; bronze handle of a pitcher decorated with a bust of Jupiter (1 st c. BC) (aristocratic gravegood?)
2	Necropolis	MER	'A great number' of graves oriented EW (depth: 75 cm) with stone sarcophagi (monoliths or in two parts); some box graves using a dry stone construction method; one skeleton with arms crossed over the abdomen; the necropolis is situated 380 m to the north of the medieval church
3	Building	GR, 2 nd c.	Building material, tiles and potsherds

1. *Les Petites Ravenelles* - **Drocourt**, fieldwalking in 1971 and 1979; evaluation in 1999.
2. *Le Bas des Gréauts, la Bonne Eau* - **Drocourt** - discovery during works in 1886.
3. *Le Bois des Etaux, Berny* - **Drocourt** - discovery in 1976.

Bibliography

Barat 2007, 153-154; Bardy 1989, 45; Cocheris 1874; Drocourt. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 4/4); Drocourt. Monographie communale de Paul Aubert (J 3211/6/2); Dupâquier et al. 1974, 699; Flohic (ed.) 2000, 366; Le Forestier (ed.) 2016, 181; Longnon 1903, II, 65; Mulon 1997, 87; Nègre 1991, 889; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78202-Drocourt/172735-EgliseSaint-Denis, accessed on 18 November 2018

Ecquevilly



Topographical information

Modern name: Ecquevilly (since 1724)

Alternative form(s): Fresnes, Fresne, Frene, Frenne, Fresnes-Hors-Chapet, Fresnes-Chapet

Medieval name(s): Fresnes, Fraxine

Placename history: *Frauxini parrochia*, *Fresnes*, 13th c.; Lat. *fraxina* (ashtree)

Coordinates: 48°57'00" N, 1°55'17" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1058	Donation by Hugues II, count of Meulan, of land to the monastery of Jumièges (Seine-Maritime); Robert, lord of Fresnes, Aubergenville and Chapet co-signs the charter	
Donation	1193	Robert of Poissy, lord of Fresne, donates the tithe of the novales of his possessions at Fresne to the monks of Saint-Nicaise at Meulan; he also donates land for the construction of a tithe barn	
Confirmation	1194	Renault, bishop of Chartres, confirms the church at Fresne with its parvis and its property to the abbey of Bec-Hellouin	
Donation	1234	Robert II of Poissy, lord of Fresne, donates the stream of Goncin to the canons of Poissy, the monks of Saint-Nicaise and the lepers of Comtesse [farm on the road from Ecquevilly to Les Mureaux]	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	1351	Capella de Fraxinis	
Pouillés	End 15 th c.	Parish church	

Notes: Fresne (today's Ecquevilly) was one of the most important parishes of the county of Meulan. During the 15th c., Fresne had 170 parishioners (ca. 750 inhabitants).

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel	Capella de Fraxinis	?		Lost
2	Saint-Martin		By 1193, 13 th c., late 16 th c., 17 th c., first half of the 19 th c.	Priory Saint-Nicaise of Meulan (itself depending of the abbey of Bec-Hellouin)	Extant
3	Leprosarium (Comtesse, on the road to Les Mureaux)		By 1234		Lost

Settlement history

Fresnes/Ecquevilly was already occupied during the GR and MER periods as archaeological finds attest. The village of Fresnes developed around the 11th c. stone castle. During the 12th c., Valeran (died in 1163), count of Meulan and count of Winchester in England, was lord of Fresnes.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Site	GR, 1 st -3 rd c.	Samian ware, potsherds and tiles
2	Sarcophagus, burials	MER/CAR	A recent investigation of the church of Saint-Martin has revealed some early medieval burials next to the church walls; these burials attest the presence of an earlier church
3	Structures	GR, MER-CAR, 6 th -second half of the 12 th c.	Structures distributed across 6500 m ² - strong concentration of silos, combustion structures, pits, post holes; potsherds indicate a long and stable occupation which is probably linked to the medieval road connecting Ecquevilly with Meulan; a second zone 80 m to the east has structures distributed across 2500 m ² - occupation is limited to the 12 th c.; some few GR indications to the south - probably an antique building outside of the excavation zone; the abandonment of the medieval zone could be linked to the implementation of a feudal model and the rapprochement of populations to the seat of power around the castle, the church and the seigneurial farm

1. *Le Petit Parc – Ecquevilly* – fieldwalking in 1982.
2. *Eglise Saint-Martin, Place Henri Deutsche de la Meurthe – Ecquevilly* – evaluation in 2019.
3. *Rue Saint-Antoine, Le Parc – Ecquevilly* – evaluation in 2018.

Bibliography

Bardy 1989, 46f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 700; Ecquevilly. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 4/5); Ecquevilly. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/6/3); Flohic (ed.) 2000, 65f; Longnon 1904, 119, 157, 162, 212; Mulon 1997, 114, 157; <http://www.rad.fr/famille.htm>, accessed on 21 June 2019



Elancourt

Topographical information

Modern name: Elancourt

Alternative form(s): Ellencour, Eslancourt

Medieval name(s): Elencuria, Ellencuria

Placename history: *Aglini curtis / Aglinicurtis*, ca. 820, *Herencurtem*, 1144, *Erancourt*, 1206, *Elsencourt*, 1249, *Elencuria*, ca. 1250, *Elaencourt*, 1256, *Ellencourt*, 1472; Germ. *Agilenus* or *Aglin* + *-cortem* (farm)

Coordinates: 48°47'02" N, 1°57'29" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Médard

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	768	Confirmation of the donation of the seigniorship of Elancourt to the priory of Argenteuil by Pippin the Short (714-768)	
Polyptyque d'Irminon	Ca. 820	Mentions property of the abbey of Saint-Germain-des-Prés at <i>Aglini curtis</i>	
Donation	1177	Dreux of Villette donates a rent of one bushel of wheat from Bardelle to the Knights Templar at Villedieu-lez-Maurepas	
Confirmation	1176-1180	Amaud de la Ferté, lord of Villepreux, confirms the donation of his vassal Dreux of Villette to the Knights Templar	
Foundation	1180	Foundation of the Commandery of the Templars at La Villedieu; Gui II, lord of Chevreuse donates a house at La Villedieu to the Templars; the house is situated on the road to Saint-Jacques-de-Compostelle	
Donation	1182	Gui II, knight of Chevreuse, bequeaths his rights over the land of La Brosse (close to Lévis-Saint-Nom) to the Commandery	
Donation	1189	Before his departure for the third crusade (1189-1192), Simon of Chevreuse donates the village of Boullay-les-Troux, the wood of Layes at Auffargis and the harras on the estate to the Commandery	

Acte	1206, September	Mentions the Commandery of Villedieu of Maurepas for the first time in an agreement between the Templars and the abbey of Saint-Denis	
Donation	1212, January	Pierre of Richebourg donates to the Knights Templar a title of Maurepas	
Donation	1244, November	Milon, esquire, lord of Etang, donates six acres of vineyards from his <i>censive</i> close to Etang to the church of Notre-Dame-de-la-Roche	Hamlet of Elancourt; the mill of Etang belonged to the abbey of Saint-Denis during the 15 th c.
Donation	1250	Jean Daniel, lord of Dénisy, donates to the Knights Templar at Villedieu-lez-Maurepas 89 acres of land at Boullay-les-Trous and at Montabé	
Pouillés	Ca. 1250	Parish church	
Nécrologue de l'abbaye de Joyenval	1264	Mathieu, lord of Elancourt, knight, bequeaths two and a half acres of land to the abbey of Joyenval	
Charte	1281 and 1284	Sédile, lady of Chevreuse, gives up several rights to the Knights Templar on her territory, but reserves the right to hunt	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: When the abbey of Saint-Denis inherited the rights of the priory of Argenteuil, it also received part of the territory of Elancourt; the other part became the property of the castellany of Maurepas and of the castellany of La Boissière at Trappes.

The commandery of Villedieu owned some 100 ha of land and about 40 ha of wood, which made it a medium-sized commandery. After the dissolution of the Knights Templar, the commandery of Villedieu was placed in 1312 under the obedience of the Hospitaller commandery of Louviers-Vaumion in Omerville (Val-d'Oise) which belonged to the Hospitallers order of Saint-Jean of Jerusalem. The commandery and the chapel suffered from attacks by local bandits. After substantial damage following the English Occupation during the Hundred Years' War – only the chapel escaped destruction -, the estate could no longer provide for the needs of the Hospitallers and was attached in 1474 to the hospital of Saint-Jean-de-Latran at Paris (dependent on the Great Priory). During the Wars of Religion, the estate was ransomed by Huguenot troops in 1567 and 1568. Since then, the chapel was only serviced every Thursday by a monk of the Hospitallers Order or by the priest of Elancourt. From the 16th c., the commandery was rented out to farmers before it was sold during the French Revolution. During the 19th c., it became one of the most important farms of the region; it remained a farm until 1963 and was then abandoned.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Médard		10 th c., 12 th c. (with the help of the Templars), 16 th c.	Priory of Argenteuil	Extant

2	Commandery with chapel (Villedieu-les-Maurepas)		By 1177, early 13 th c. (chapel), 1971-1978, 21 st c.	Knights Templar (until 1312), Hospitallers order of Saint-Jean of Jerusalem (until 1474) Hospital Saint-Jean de Latran of Paris	Lost; today, a cultural center
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Settlement history

Elancourt is located on the Roman road leading from Dreux to Paris. By 1472, Elancourt had about 100 inhabitants.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Enclosure	Late IA-early GR	Square enclosure (2 ha) with several pits and post holes and a number of buildings (habitat) close to the enclosure and internal ditches; a few structures outside of the enclosure; no evidence of craftsmanship, with the exception of a spindle whorl

1. *Les Reseaux Nord – Elancourt* – evaluation in 2008.

Bibliography

Barat 2007, 154; Bardy 1989, 190f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 701; Elancourt. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 4/6); Elancourt. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/6/4); Flohic (ed.) 2000, 483-485; Mulon 1997, 87; Longnon 1904, 119, 157, 162, 212; Nègre 1991, 889; <https://www.templedeparis.fr/2014/01/10/la-commanderie-des-templiers-de-la-villedieu/>, accessed on 10 November 2018; <http://www.ville-elancourt.fr/?Ville-d-histoire-ville-d-avenir>, accessed on 5 March 2017



Emancé

Topographical information

Modern name: Emancé

Alternative form(s): Esmancé, Emancée

Medieval name(s): Amanci, Amanceium, Amanceyum

Placename history: Amancé, 1133, Amanciacum, 1219, Amancei,

Amanci, 13th c.; Lat. ? Amantius + -acum

Coordinates: 48°35'25" N, 1°43'48" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Epernon

Patron saint: Saint Rémy

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	911	Rollon, duke of Normandy, donates his castle in La Malmaison to the chapter of the church of Notre-Dame in Chartres	
Document	13 th c.	First mention of the "prêtrière"	The leprosarium, located in "La Malmaison"
Pouillés	Ca. 1250	Church	
Pouillés	1351	Church	
Pouillés	End 15 th c.	Church	

Notes: The leprosarium was allegedly founded by Charlemagne; later on, it became the centre of the village.

The seignory of Emancé belonged to the chapter of Chartres.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame (first a chapel; later on a church dedicated to Saint-Remi-et-Sainte-Radegonde)		Ca. 12 th c., 14 th c., 16 th c. (reconstruction), fourth quarter of the 19 th c., 2001	Chapter of the cathedral of Chartres	Extant
2	Leprosarium (La Malmaison)		Ca. 800?, allegedly founded under Charlemagne	Chapter of the cathedral of Chartres	Lost

Settlement history

The site was already occupied during the GR and MER periods.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Site	GR, 1 st -3 rd c.	Some Samian ware, potsherds and some tiles indicate an antique site
2	Necropolis	MER	A MER funerary site has been claimed by the local inhabitants, but its location has not been determined yet

2. *La Porte au Dry* – **Emancé** – sampling during the second half of the 20th c.

3. *La Mare de Bourdignon* – **Emancé** – information received in 1995.

Bibliography

Barat 2007, 154; Bardy 1989, 192; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 702; Flohic (ed.) 2000, 713; Longnon 1904, 129, 176, 191; Mulon 1997, 63;
<http://www.paroissedegazeran-catholique-yvelines.cef.fr/eglises/eglise%20emance.histoire.htm>,
 accessed on 5 March 2017



Epône

Topographical information

Modern name: Epône

Alternative form(s): Epone, Epones, Espone , Esponne, Espont

Medieval name(s): Espone, Spedona

Placename history: *Spedonna*, 841, *Spedona*, 980, *Speonna villa*, *Esponne*, 13th c.; perhaps from pre-Lat. *spedona* of unclear meaning but probably not from the Gallic goddess name *Epona* + Lat. *villa*

Coordinates: 48°57'21" N, 1°48'55" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Saint B at

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Vita Sancti Germani (Venantius Fortunatus)	555-576	Saint Germain, bishop of Paris, performs a miracle in Ep�ne by healing a man from locked jaw	
Histoire des fils de Louis le Pieux by Nithard	841	Mentions <i>Spedonna</i>	
Cartulaire de Notre-Dame de Paris	982	Mentions the seigniority of Ep�ne among the seigniorities of Notre-Dame of Paris and mentions the church Saint-B�at	
Donation	984	The bishop of Paris, Elisiard, transfers to the chapter of Notre-Dame the seigniority of Ep�ne as well as the church of Saint-B�at	
Donation	1030	Robert III, count of Meulan, accords two bread ovens and the use of the mill of Saint-Christophe in Ep�ne to the archdeacon Etienne	
Acte	1055	The bishop of Chartres, Agobert, confers to the chapter of Notre-Dame of Paris the exclusive right to nominate the priest of the church at Ep�ne	

Charte	Ca. 1075	King Philip I notes that Hugues, count of Meulan, renounces a tax called <i>pulveraticum</i> which he had raised on land owned by Notre-Dame of Paris at Epône	
Confirmation	1133	King Philip I confirms the donation by Gautier, viscount of Meulan, of all his property at Epône apart from his fiefdom Les Chevaliers to the priory of Saint-Nicaise at Meulan	
Confirmation	1190	King Philip-Augustus confirms the privileges of Notre-Dame of Paris and its possessions in Epône and its rights with regard to the market at Epône	
Pouillés	Ca. 1250	Parish church	
Confirmation	1309	King Philip the Fair confirms and renews the exclusive right of the chapter of Notre-Dame of Paris to nominate the priest of the church at Epône	
Pouillés	1351	Parish church	
Pouillés	Ca. 1450	Parish church	
Pouillés	End 15 th c.	Parish church	
Déclaration	1554, 21 January	Barthélemy Doynot, administrator, notes that the leprosarium owns some 23 acres of land	

Notes: Saint Germain (496-576), bishop of Paris, had a house at *Spedoteno villa*. He – apparently – evangelized the region.

The church of Saint-Béat was first serviced by a priest and two vicars, then only by one vicar until 1793.

The Hôtel-Dieu is mentioned in documents from the mid-16th c. By 1570, it seems that the Hôtel-Dieu was already in ruins. In December 1672, the leprosarium was handed over to the Order of Saint-Lazare of Jérusalem and the Mount-Carmel by edict of Louis XIV. On 16 December 1695, it was united with the hospital of Houdan together with the leproseria at Oulins, Montchauvet and Saint-Léger-en-Yvelines, under the condition that the hospital would receive the sick of these places at a rate according to their income. Officially, only the leprosarium of Epône was united with the hospital but it seems that the hospital also took the property of the Hôtel-Dieu. The town tried to protest but to no avail. The poor of Epône had the right to one bed and one third at the hospital of Houdan, but because of the difficulties to reach Houdan, they not very often had the chance to go there.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Leprosarium and chapel Saint-Thomas of Cantorbury		12 th c.		Lost, united with the hospital of Houdan in 1695
2	Saint-Béat (built next to a sacred spring)		By 982, second half of 11 th c., ca. 1140 (reconstruction), 13 th c., 16 th c., 1866, 2003/2004	Chapter of Notre-Dame of Paris	Extant

3	Chapel Saint-Martin		Before 1425	Collegiate church of Poissy; Abbey of Coulombs	Lost, destroyed by the English in 1425, today replaced by a wash-house
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Other:

1	Name	Description
	Croix Saint-Aubin	Christianized megalith (?) on a crossroads at the limit of the parish, close to a dolmen and an ancient wash-house (sculpture restored in 1810)

Settlement history

The site was already occupied during the Gallic period when it was a harbour and a ford; it became a small town during the GR period. In 841, King Charles the Bald met Adélar, son of Charles Martel and prime minister of Pippin, King of Italy, in Epône. Epône had been chosen because of its importance. Shortly afterwards, in 845, it was burnt down by the Vikings under their leader Bioern, who set up their headquarters on the island of Jeufosse. Epône was then divided up into several seigniories; the most important one belonged to Notre-Dame of Paris.

Since Epône was located on the corridor of Norman and English invasions, it was fortified at an early date, probably soon after the first Viking attack. In 1346, the English King Edward III destroyed numerous villages in the Seine valley, including Epône. The fortifications were destroyed during the siege but were later on rebuilt and reinforced on the order of King Henry IV. In 1348, the region was hit by the Black Death which in turn gave rise to upheavals, including gangs of brigands who plundered the villages.

Because of its location close to Paris and its position on the great road from Paris to Rouen, numerous Kings and Queens of France visited the town.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	GR, 4 th c., and MER, 6 th -7 th c.	More than 300 tombs, 100 of them destroyed during construction work, but 184 tombs excavated; roughly oriented N-NW/S-SE; rare intercutting; 50% of tombs with plaster sarcophagi, 40% with stone sarcophagi; some box graves with stones; gravegoods in 55-60% of the tombs; very few graves recutting others; two burial phases: Late Roman (late 4 th c.), MER (6 th -7 th c.); iron belt buckle (AD 350-400); two silver pins with polyhedric head; 2 damascened iron belt buckles; 4 stelae, 2 of them decorated with rosaces; several fibulas; decorated bronze belt buckle
2	Sanctuary?	GR, 4 th c.?	Small construction with bricks or tiles discovered during the 19 th century and confirmed as important GR building in the 1970s; associated with marble fragments, some 4 th c. coins (Constantine I and II, Crispus), one bronze ocular ex-voto (?) = small sanctuary?
3	Secondary agglomeration	GR, MER	Secondary agglomeration on the Paris-Rouen road; point of departure for road to Dreux; MER surface larger, but less dense; MER necropolis towards the E; no urbanistic plan, baths with hypocaust, some constructions, ceramic production

4	Villa?	GR, MER, up to 7 th c.	Great number of potsherds and small finds covering both periods, among them some architectural elements: limestone facing, parts of a hypocaust (?), some marble; site probably abandoned during the 5 th c., but two possible 7 th c. sherds recorded
5	Villa?	GR, MER?	Important GR construction with abundant small finds continuing probably into the MER period, among them a hypocaust (?)
6	Villa?	IA, GR, 1 st -3 rd c.	Huge number of potsherds (Samian ware and others) and small finds, among them glass and metal; metalwork attested on site (clinker); architectural elements: tiles and marble fragments; IA dolia and bowls; bronze penknife decorated with an erotic group
7	Sunken-feature buildings	GR-MER/CAR	Some GR tiles; early medieval sunken-feature buildings, pits and post-holes
8	Buildings and structures	MER-MED	Sector 1: close to the <i>Ferme du Mesnil</i> and close to an ancient road, very numerous medieval structures from the MER to the MED periods; main occupation between the 11 th and 13 th c. (at least one stone building, post-built buildings, sunken-feature buildings, silos, ditches, pits, wells, a pond, and a likely road) Sector 2: sunken-feature buildings and pits (same dating as above) Sector 3: in the eastern half, numerous medieval structures (9 th -12 th c.): sunken-feature buildings, post holes, silos, pits, maybe ditches
9	Road	GR	Part of a GR road which becomes more important during the late GR period; leads from the main road connecting Paris with Rouen down to the Seine river
10	Structures	MED, 12 th -13 th c.	On the slopes of the Seine valley next to a dry thalweg which runs perpendicular to the river valley: sunken-feature buildings, pits and post holes

1. *Les Culs Chevets, la Roseraie* – **Epône** - discovery around 1830, then during the creation of the current cemetery in 1868 and the following decades; construction work in 1973 has delivered the largest number of tombs.
2. *Le Chemin de Houdan, les Antes aux Millones, le Paître* – **Epône** - discovery before 1854, evaluation in the 1970s.
3. *La Petite Plâtrière* – **Epône** - discovery during the 19th c.; fieldwalking and excavation in 1973 (necropolis) and 1975.
4. *Les Etumières* – **Epône** - fieldwalking in the 1970s.
5. *Les Entes à Bichot, Les Quarante Arpents* – **Epône** - fieldwalking in the 1970s.
6. *L'Etibot* – **Epône** - fieldwalking in the 1970s.
7. *Chemin de la Plâtrière* – **Epône** – evaluation in 2011.
8. *Rue du Pavé, Allée de Pinceloup, Chemin de l'Ormeteau, Route de Velannes et Chemin aux Vaches* – **Epône** – evaluations in 2019.
9. *53-57 rue des Deux Frères Laporte* – **Epône** – evaluation in 2019.
10. *9-11 rue Edouard Jumentier* – **Epône** – evaluation in 2015.

Bibliography

Barat 2007, 155-157, 163-166; Bardy 1989, 48f; Cocheris 1874; Dupâquier et al. 1974, 703; Epône. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 4/7); Epône. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/6/7); Flohic (ed.) 2000, 245-247; Le Forestier (ed.) 2016, 182f; Longnon 1904, 119, 157, 216, 419



Evécquemont

Topographical information

Modern name: Evécquemont

Alternative form(s): Evesquemont, Vesquemont, Evêquemont, Evequemont

Medieval name(s): Episcopimons

Placename history: *Vesquemontem*, 1164, *Episcopus mons*, 12th c., *Episcopi mons*, 1337; old French *evesque* (bishop) + *mont* (mound)

Coordinates: 49° 00' 53" N, 1° 56' 43" E

Ecclesiastical information

Diocese: Rouen

Archdeaconry: Vexin Français

Deanery: Meulan

Patron saint: Notre Dame de l'Assomption

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1066	The site is mentioned in a charter of Adèle, countess of Meulan	
Bulle papale	1196	Pope Célestin III confirms the church of Evécquemont to the abbey of Fécamp	
Pouillés	1337	Prior de Episcopimonte	
Bail	1546, April	François of Lestrangle, abbot <i>in commendam</i> of Notre-Dame at Eu and prior of Evécquemont, leases his priory for six years to Guillaume Pelleyrain and Martin Gacheler, merchants and labourers at Evécquemont, for 485 <i>livres tournois</i> per year of which 35 <i>livres</i> of pension have to be directly payed to the priest of Evécquemont; the abbot reserves himself the right to buy four measures of wine from the vineyards of the priory every year for six <i>livres tournois</i> per measure	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame de l'Assomption		11 th c., 13 th c. (reconstruction), 16 th c., 19 th c., 1978	Abbey of Fécamp	Extant, only the foundation walls of the 11 th c. church remain visible

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Notre-Dame		Probably early 11 th c.	Abbey of Fécamp	Extant, however sold during the Revolution and converted into a bourgeois manor house

Settlement history

It seems that the village developed around the 11th c. priory, but it probably already represented an important strategic point during Roman times. At the end of the 11th c., the priory was already very important, and during the 13th c., the priors ordered the clearance of land and the planting of vines. The inhabitants of Evécquemont and of most of the surrounding villages specialised in winemaking.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s): None

Bibliography

Bardy 1989, 50; Base Mérimée; Cocheris 1874; Besse 1914, 81; Dupâquier et al. 1974, 704; Evécquemont. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/6/9); Flohic (ed.) 2000, 496f; Longnon 1903, 61, 71; Mulon 1997, 141; Nègre 1991, 1160

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Favrieux



Topographical information

Modern name: Favrieux
Alternative form(s): Faverieux, Favrieulx
Medieval name(s): Faveriz, Faverieux
Placename history: *Faverilli villa*, 12th c., *Faveriz*, 13th c.; French *favières* (bean fields)
Coordinates: 48°56'39" N, 1°38'32" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Mantes
Patron saint: Notre Dame de la Nativité
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1100	Cited in a donation to the priory of Saint-Wandrille at Rosny	The priory depended on the abbey of Fontanelle
Contrat	1221	Mentions Eremburge of <i>Faveriz</i> and her son Thomas	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame-de-la-Trinité		1070, 13 th c. (reconstruction), 17 th c., 19 th c.	Archdeacon?	

Settlement history

The site was occupied during the GR period as attested by archaeological finds. In 1188, the village was occupied and burnt down by the army of Henry II of England.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Small rectangular building
2	Small finds	IA, GR, 3 rd -4 th c.	Gallic and GR coins, fibula

1. *Le Clos au Comte – Favrieux* – aerial photography in 1997.

Bibliography

Barat 2007, 169f; Bardy 1989, 52; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 705; Favrieux. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/2); Flohic (ed.) 2000, 102f; Longnon 1904, 119, 157, 214; Mulon 1997, 167



Feucherolles

Topographical information

Modern name: Feucherolles

Alternative form(s): Foucherolle, Feucherolle

Medieval name(s): Foucheroles, Feugerolles, Fencerolles

Placename history: *Felcherolis villa*, 949, *Foucherolles*, 13th c.; Lat. *filix* (fern) + Lat. *villa*

Coordinates: 48°52'23" N, 1°58'23" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Sainte Geneviève

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Ansoald	677	Donation by Ansoald, bishop of Poitiers, of the <i>villa de Lendoas sive Avenarias</i> to the monastery at Noirmoutier	Probably the hamlets of Lanluets and Avinières
Charter	1061	A charter by Philip I mentions that Feucherolles belongs to the chapter of Poissy	
Document	1096	Mentions Holduines of Folceroles as vassal of Septeuil	
Donation	12 th c.	Raoul of Clermont, viscount of Chateaudun, chamberlain of France, and Yolande, his wife, donate to the nuns of the abbey of Saint-Cyr 27 measures of wheat to be taken every year from the barn of Sainte-Gemme	
Nécrologe de l'abbaye de Joyenval	1204	Mentions Guillaume Malse, who had donated to the abbey a house and 15 acres of land in Sainte-Gemme	
Arrêt du parlement	1260, 13 May	Declares that the high justice at Monemer belongs to the king and dismisses the Knights Templar who wanted to judge in their court in Feucherolles one of their men of Monemer	
Pouillés	Ca. 1250	Parish church	

Letter	1344, Feb.	Letter by Jean II le Bon (at that time still crown prince)	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: Feucherolles became a parish during the 12th c. The parish of Lanluets-Sainte-Gemme was united with the parish of Feucherolles in 1806 and the two communities were united in 1816.

From 1033, King Robert I the Pious built a chapel dedicated to Saint-Gemme between Feucherolles and Lanluets. This royal chapel became very famous: Blanche of Castille often came here to pray and she brought numerous relics with her; Henry IV and Louis XIV also brought presents to the chapel.

The church of Saint-Martin at Lanluets-Sainte-Gemme was erected in a completely isolated spot in the middle of a marsh. It was hit by lightning on 21 June 1723 and demolished in 1813 after the two parishes of Feucherolles and Lanluets had been united in 1806.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Sainte-Geneviève (Feucherolles)		1155, first half of the 13 th c., 16 th c., 18 th c.	Abbey of Josaphat	Extant
2	Royal chapel Sainte-Gemme, later Saint James (Lanluets-Sainte-Gemme)		Ca. 1033 (Robert I Pieux)	Collegiate church of Poissy; Abbey of Coulombs	Lost, destroyed at the end of the Revolution
3	Chapel (in Lanluets-Sainte-Gemme, within the royal castle)		1344		Lost, destroyed during the Hundred Years' War before 1438
4	Saint-Martin (Lanluets-Sainte-Gemme)		?	Abbey of Josaphat	Lost, demolished in 1813

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Sainte-Gemme (founded close to the chapel Sainte-Gemme)		After 1033 (by Garnier Biseuil)	Abbey of Saint-Avit-les-Guespières of Châteaudun (after 1045)	Lost

Settlement history

Feucherolles was located on the Roman road between Poissy and Chartres. During the 11th c., the king owned a castle in Lanluets, called "l'hostel". The castle still existed in November 1330 since King Philip VI wrote letters from this place. It was probably destroyed during the Hundred Years' War when the English occupied the region until 1438. In December 1348, the Black Death claimed a large number of victims in Feucherolles.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sarcophagus	GR, 4 th c.	Discovered in a quarry
2	Graves	MER	Graves with urns and pearls
3	Villa?	GR, 4 th c.	Foundation walls blackened by fire

1. *Grasse Village* – **Feucherolles** - discovery in 1946
2. *Parc des Sports* – **Feucherolles** – discovery at an unknown date

Bibliography

Barat 2007, 170; Bardy 1989, 311; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 706; Feucherolles. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 4/8); Feucherolles. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/3); Flohic (ed.) 2000, 893f; Longnon 1904, 119, 157, 212; Mulon 1997, 159, <http://www.feucherolles.fr/culture/gemme.php>, accessed on 26 February 2017



Flacourt

Topographical information

Modern name: Flacourt

Alternative form(s): -

Medieval name(s): Flacurcia, Flacuria, Flaicuria, Flaxicuria

Placename history: *Flaicuria*, 13th c.; Ger. *Flada* + Lat. *cortem* (farm)

Coordinates: 48°55'45" N, 1°38'51" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pinceris

Deanery: Mantes

Patron saint: Saint Clément

Parish in 1789: Yes

Christianization

Legendary: Saint Clair, son of an aristocratic English family from Rochester, came down to France to escape an unwanted marriage; he was ordained as priest in 870 by the bishop of Coutance. After long years spent in Normandy and in Ile-de-France, he settled down for a short while in Flacourt. He was martyred in 884 in Bourg de Vulcain (since the early 10th c. known as Saint-Clair-sur-Epte).

Documentary evidence:

Document	Date	Evidence	Notes
Acte de concession	1149	Mentions Jean of Flacourt	
Accord	1241, 21 August	Agreement between the Hôtel-Dieu of Paris and Pierre of Flacourt, knight, and Jeanne, his wife, concerning a half-measure of rye donated by Alin of Montchevreuil from the barn of Gyroncort	
Arrêt du parlement	1257, 11 November	The parliament declares that the inhabitants of Breuil close to Mantes are not obliged to use the press of Mesonart	

		which belongs to Mme Jean of Flacourt, widow of Pierre of Flacourt	
Pouillés	Ca. 1250	Parish church	
Pouillés	Ca. 1320	Priory	
Pouillés	1351	Parish church	
Pouillés	1351	Priory	
Donation	1377	Jean Bout-du-Monde donates his land in Flacourt to the Celestines at Limay	
Pouillés	End 15 th c.	Priory	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Clément (today Saint-Clair, has the relics of Saint Clair)		12 th c., 14 th c. (reconstruction), ca. 1875 (destroyed by fire and reconstructed)	Abbey of Neauphle-le-Vieux	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Clair		10 th c. (?)	Abbey of Neauphle-le-Vieux	Lost

Settlement history

Flacourt had a motte-and-bailey castle; the first lords are attested by 1149.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 1 st -3 rd c.	A number of small finds (tiles, potsherds, including Samian ware, amphorae, fragment of blue glass, coins) indicate a GR building
2	Agro-pastoral structures	IA-GR, 2 nd c. BC-3 rd c. AD	Two major occupation phases: 1) second half of the 2 nd c. BC-early 1 st c. AD: trapezoidal enclosure 2) last quarter of the 1 st c.-3 rd c.: two enclosures surrounded by cellars, masonry and dumpsites; potsherds indicate that most of the occupation is limited to the 2 nd -3 rd c.; domestic and agro-pastoral units which indicate a structured agrarian landscape close to the secondary agglomeration of Septeuil

1. *Les Sables – Flacourt* – fieldwalking in 1993.
2. *Les Bois de Flacourt – Flacourt* – evaluation in 2016.

Bibliography

Barat 2007, 170f; Bardy 1989, 53; Beaunier 1905, 272; Cocheris 1874; Dupâquier et al. 1974, 708; Flacourt. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/4); Flohic (ed.) 2000, 250-252; Longnon 1904, IV, 119, 137, 157, 163, 210, 215; Mulon 1997, 87; <http://www.flacourt.fr/assets/flacourt.pdf>, accessed on 27 June 2019; <http://forteresses2009.canalblog.com/archives/2010/01/27/16695516.html>, accessed on 27 June 2019; <http://saints-en-calvados.eklablog.com/clair-a118996380>, accessed on 27 June 2019



Flexanville

Topographical information

Modern name: Flexanville

Alternative form(s): -

Medieval name(s): Flexainvilla, Flexanvilla, Flessainvilla

Placename history: *Flarsane Villa* ca. 820, *Flexanivilla*, 1230, *Flesseinvilla*, 13th c.; Germ. *Flariza* + Lat. *villa* (farm)

Coordinates: 48°51'17" N, 1°44'19" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Germain

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions <i>Flarsane villa</i> (Flexanville) and <i>Faronisvilla</i> (the hamlet Féranville)	
Document	1230	Nivelon of Tessé borrows 25 <i>livres</i> from the prior of Saint-Laurent at Montfort and gives him half of the tithe of Tessé and Osmoy as security	The hamlet Tessé
Scriptum feodorum de Monteforti	First half of the 13 th c.	Mentions Pierre and Guyard Malenuit of Flexanville	
Pouillés	Ca. 1250	Parish church	
Petit cartulaire de l'abbaye de Saint-Magloire	End of the 13 th c.	Mentions <i>censives</i> and <i>hôtes</i> in Flexanville as property of the priory of Saint-Laurent at Montfort	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Germain-de-Paris		By 1230, 1747 (reconstruction)	Archdeacon?	Extant

Settlement history

The Roman road connecting Pontoise and Chartres runs through Flexanville.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

1	Type	Date range	Description
1	Building	GR	A few tiles and potsherds as well as some brown glass beads and a sestertius indicate a GR building
2	Building	GR	Some tiles and potsherds, including Samian ware, indicate a GR building

1. *La Fontenelle* – **Flexanville** – fieldwalking.
2. *Le Haut Pinet* – **Flexanville** – fieldwalking.

Bibliography

Barat 2007, 171f; Bardy 1989, 194; Cocheris 1874; Dupâquier et al. 1974, 709; Flexanville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/5); Flohic (ed.) 2000, 573f; Longnon 1904, IV, 119, 157, 212; Mulon 1997, 83



Flins-Neuve-Eglise

Topographical information

Modern name: Flins-Neuve-Eglise
Alternative form(s): Flins, Félines-Les-Tilly, Filains, Flains-Neuve-Eglise
Medieval name(s): Felins Nova Ecclesia
Placename history: *Felins Nova-ecclesia*, 13th c.; Lat. *figulina* (pottery workshop); Lat. *nova* (new) + *ecclesia* (church)
Coordinates: 48°53'28" N, 1°34'45" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Mantes
Patron saint: Saint Denis
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1109	Donation by Guillaume of Tilly, lord of the fiefdom of Flins, to the abbey of Coulombs	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: The construction of the church of Saint-Denis during the 13th c. elevated the village to the status of a parish. The church was entirely destroyed and rebuilt in 1632.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Denis		By 1250; 1632 (reconstruction), fourth quarter of the 19 th c.	Abbey of Josaphat	Lost, the original church has disappeared

Settlement history

Flins was originally called Felins-lès-Tilly and was a fiefdom of Tilly until the 12th c.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Bardy 1989, 54; Cocheris 1874; Dupâquier et al. 1974, 710; Flins-Neuve-Eglise. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/6); Flohic (ed.) 2000, 306; Longnon 1904, 119, 157, 214; Mulon 1997, 151; Nègre 1998, 1512

Flins-sur-Seine



Topographical information

Modern name: Flins-sur-Seine

Alternative form(s): Flins, Félin, Félinx

Medieval name(s): Felins, Felins juxta Meu(l)lentum

Placename history: *Fligulinis*, ca. 4th c., *Fiolinis*, 9th c., Felins, 13th c.; *figulina* (pottery workshop)

Coordinates: 48°57'52" N, 1°52'22" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pinceris

Deanery: Poissy

Patron saint: Saint Cloud

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Table de Peutinger	Ca. 4 th c.	Mentions <i>Figulinis</i>	
Polyptyque d'Irminon	Ca. 820	Mentions <i>Fiolinis</i>	
Donation	1070	Donation by a lay lord from Flins to the monks of Saint-Père at Juziers	
Confirmation	1077-1090	Gaufridus, bishop of Chartres, confirms the church of Saint-Cloud at Flins to the abbey of Josaphat	

Donation	1199	Robert of Poissy, lord of Fresne, donates the fiefdom of Flins to his son-in-law Raoul	
Pouillés	Ca. 1250	Parish church	
Nécrologe de l'église de Mantes	13 th c.	Mentions Asceline of Phelins, wife of Baudoin of Phelins	
Pouillés	1351	Parish church	
Donation	1367	Jehan of Trye, lord of Mouchy le Châtel, donates the seigniorship of Flins to the chapter of Notre-Dame at Mouchy	
Pouillés	End 15 th c.	Parish church	

Notes: In the middle of the 10th c., the inhabitants of northern France suffered from ergotism or Saint Anthony's fire. When the inhabitants of Flins were cured in AD 945 thanks to the miraculous water of a small spring, they erected a small chapel, Notre-Dame-des-Ardents, close to the spring.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel of Notre-Dame-des-Ardents		Ca. 945		Lost, might have been integrated into the church of Saint-Cloud
2	Saint-Cloud with an altar dedicated to Notre-Dame-des-Ardents		10 th c., 11 th c., 1106, 16 th c., 1767	Abbey of Josaphat	Extant

Settlement history

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Pottery kilns	GR?	Destruction of pottery kilns – no associated small finds; dating unsure

1. *Valence* – **Flins-sur-Seine** – witness reports in 1960.

Bibliography

Barat 2007, 172; Bardy 1989, 55f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 711; Flins-sur-Seine. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/7); Flohic (ed.) 2000, 69f; Longnon 1904, 119, 157, 212; Mulon 1997, 151



Follainville-Dennemont

Topographical information

Modern name: Follainville-Dennemont (since 1949)
Alternative form(s): Folanville, Follainville
Medieval name(s): Folenvilla
Placename history: Folaevilla, 1249; Germ. *Fulla* + *villa*
Coordinates: 49°01'15" N, 1°42'50" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin Français
Deanery: Magny
Patron saint: Saint Martin
Parish in 1789: Yes

Christianization

Legendary: According to Paul Aubert, Dennemont derives from *Dianae mons*, from a GR temple dedicated to Diana. Dennemont is located on the banks of the Seine river at the foot of a hill. No archaeological remains have so far been discovered in the village apart from some Roman coins.

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1142	Donation of the church of Saint-Martin to the abbey of Saint-Wandrille; donation confirmed by Pope Innocent II	
Donation	1167	Part of the fiefdom of Dennemont is donated to the priory of Gassicourt	
Donation	13th c.	Guillaume, mayor of Follainville, donates to the church of Mantes five <i>sous</i> of rent on a half-acre of land in Burnel (probably Brunel)	
Pouillés	1337	Church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		By 1142, 16 th c., 18 th c.	Abbey of Saint-Wandrille; priory of Gassicourt	Extant

Settlement history

During the 13th c., the parish had some 120 families.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): Some Roman coins

Bibliography

Bardy 1989, 57; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 712; Flohic (ed.) 2000, 367; Follainville-Dennemont. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/8); Longnon 1903, 65; Mulon 1997, 83



Fontenay-le-Fleury

Topographical information

Modern name: Fontenay-le-Fleury

Alternative form(s): Fontenay-le-Fleuri, Fontenay le Fleury

Medieval name(s): Fontanetum, Fontanetum le Flori, Fontanetum Floridi

Placename history: *Fontanetum*, 1190; Lat. *fontana* (fountain, spring) + Germ.? *Flor(i)us* + *acum* (farm)

Coordinates: 48°48'49" N, 2°02'55" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Germain

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Cartulaire des Vaux de Cernay	1190	Mentions <i>Fontanetum</i>	
Testament	1190	Adam of Châteaufort bequeaths to the abbot of Châteaufort an acre of vineyards close to Fontenay and two measures of wine to be taken every year from his yard in Fontenay	
Confirmation	1218, March	Simon, castellan of Neauphle, confirms the donation of property at Fontenay to the abbey of Vaux-de-Cernay by his brother Geoffroy	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Déclaration	1464, 20 June	In a declaration to the king the priory of Notre-Dame des Champs states that Fontenay is uninhabitable	
Pouillés	End 15 th c.	Capella Sancti Johannis Baptiste de Fontaneto Floridi	
Pouillés	End 15 th c.	Parish church	

Notes: The parish of Fontenay has existed since the 12th c. During the 11th c., the monks of the Benedictine abbey of Marmoutier cleared the land and built a farm and a small church dedicated to Saint Germain.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Germain of Paris		11 th c., reconstructed in 1525 after a fire, 20 th c.	Abbey of Marmoutier	Extant
2	Chapel Saint-Jean (probably an old castle chapel since located on top of a motte)		13 th c., 1857		Lost, made redundant by the diocese before 1960; it has since become a venue for art exhibitions

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory (adjacent to the church)		Probably 11 th c., after 1030	Abbey of Notre-Dame at Noyers	Lost, transformed into a farm in 1789

Settlement history

During the 15th c., the region was devastated by the English, the Armagnacs, and the Bourguignons; the village was destroyed in this period.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s): None

Bibliography

Bardy 1989, 393f; Cocheris 1874; Dupâquier et al. 1974, 713; Flohic (ed.) 2000, 823-825; Fontenay-le-Fleury. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 4/12); Fontenay-le-Fleury. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/9); Longnon 1904, 119, 157, 211f; Mulon 1997, 128; Nègre 1990, 300



Fontenay-Mauvoisin

Topographical information

Modern name: Fontenay-Mauvoisin

Alternative form(s): Fontenay Mauvoisin, Fontenay-Montvoisin

Medieval name(s): Fontanetum Malvoisin, Fontanetum Mauvoisinum, Fontanetum Mali Vicini

Placename history: in *Fontanito*, 9th c., *Fontanetum-Malvoisin*, 13th c.; Lat. *fontana* (fountain, source) + French *Mauvoisin* (name of local

gentry, originally a nickname; French *Mauvais voisin* (bad neighbour), perhaps because of a clash with a neighbouring village such as Perdreauville)

Coordinates: 48°57'51" N, 1°39'05" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pinceris

Deanery: Mantes

Patron saint: Saint Nicolas

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1063	Richard, lord of Saint-André-de-la-Marche, donates to the abbey of Coulombs his rights to the church at Fontenay-Mauvoisin as well as some land and half of the tithes and rights	
Donation	1168, 16 Feb.	Guillaume Mauvoisin, lord of Rosny, and his brother Mannassés list all the previous donations of their ancestor Raoul Mauvoisin as well as later donations - among them a chapel at Fontenay - to the monks of Cluny together with the territorial tithe and all land	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: On 2 March 1696, the leprosarium was united with the Hôtel-Dieu at Mantes under the condition that the poor of Fontenay would have two beds reserved for them.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nicolas		By 1063, 13 th c., 16 th c., 19 th c.	Abbey of Coulombs; Dean of Gassicourt	Extant
2	Leprosarium		12 th c.		Lost, united with the Hôtel-Dieu of Mantes in 1696
3	Chapel (Saint-Boniface?) (probably an old castle chapel)	Capellam de Fonteneio	By 1168	Abbey of Cluny	Lost (if Saint-Boniface, then still visible on a map in 1785)

Settlement history

Fontenay had a castle, the *Château-fondu* of the Mauvoisin family, which dates back to at least the 12th c. The village was burnt down in 1188 by the troops of the English King Henry II on their march towards Mantes.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa?	GR	Large antique construction with three different zones of small finds (tiles, ceramics, including Samian ware, blocks of limestone).

1. *Le Bois des Bouleaux* – **Fontenay-Mauvoisin** and **Soindres** - sampling between 1986 and 1994.

Bibliography

Barat 2007, 173, 340; Bardy 1989, 58; Charles 1960; Dupâquier et al. 1974, 714; Flohic (ed.) 2000, 104; Fontenay-Mauvoisin. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 4/13); Fontenay-Mauvoisin. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/11); Longnon 1904, 119, 123, 157, 215; Mulon 1997, 128; Nègre 1990, 300; <http://mantes.histoire.free.fr/items/fichiers/1165.pdf> and <http://mantes.histoire.free.fr/items/fichiers/1196.pdf>, accessed on 9 November 2018



Fontenay-Saint-Père

Topographical information

Modern name: Fontenay-Saint-Père

Alternative form(s): Fontenai-St-Père

Medieval name(s): Fontenetum

Placename history: *Fontanidum*, 853, *Fontenay*, 978; Lat. *Fontana* (fountain, source)

Coordinates: 49°01'37" N, 1°45'06" E

Ecclesiastical information

Diocese: Rouen

Archdeaconry: Vexin Français

Deanery: Magny

Patron saint: Saint Denis

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	832	Hilduin, abbot of Saint-Denis, mentions Fontenay in a document concerning fees due to his abbey	

Cartulaire de Saint-Père-en-Vallée de Chartres	978, 5 February	The countess Letgarde, widow of William Longsword, duke of Normandy, donates the seigniorship of Fontenay together with its church to the abbey of Saint-Père-en-Vallée in Chartres	
Bulle papale	1106, 7 Jan.	Confirmation of this donation by Pope Paschal VI	
Confirmation	1155	Louis VII, after returning from a pilgrimage, confirms the privileges and rights of Fontenay-Saint-Père and concedes it the title of <i>commune</i>	
Pouillés	1337	Church	

Notes: As a consequence of the donation of Fontenay to the abbey of Saint-Père-en-Vallée in 978, the village changed its name to Fontenay-Saint-Père in 1106.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Denis		By 978, 12 th c. (reconstruction), 15 th c., 16 th c., 19 th c.	Abbey of Saint-Père-en-Vallée	Extant

Other:

	Name	Description
1	Croix de Boisfremont	Cross, dating to after the 12 th c., at a crossroads before the church of Saint-Denis; it has probably served as a boundary marker between the territories of Guitrancourt and Fontenay-Saint-Père

Settlement history

The village suffered during the Hundred Years' War.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Buildings	GR, 1 st -4 th c.	Several structures including a well; tiles, potsherds, including Samian ware
2	Building	GR	A rectangular building with annexes on two sides, probably GR

1. *Montgison* – **Fontenay-Saint-Père** - fieldwalking in 1991 and 1992, construction work in 2002
2. *Le Bois Carré* – **Fontenay-Saint-Père** – aerial photography in 2003

Bibliography

Barat 2007, 173; Bardy 1989, 59; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 715; Flohic (ed.) 2000, 369f; Fontenay-Saint-Père. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 4/14); Fontenay-Saint-Père. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/11); Longnon 1903, 65; Nègre 1990, 300



Fourqueux

Topographical information

Modern name: Fourqueux

Alternative form(s): Forqueux

Medieval name(s): Fulcosa, Fulcose

Placename history: *Filcusas*, 9th c., *Fulcosa*, 1180, *Fulcosium*, 12th c., *Forqueus*, 1278; maybe Lat. *filicem* (fern) + *osum* = land with fern

Coordinates: 48°53'13" N, 2°03'55" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Sainte Croix

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	704	The territory of Fourqueux is attributed to the abbey of Fontenelle	
Testament	811	The will of Charlemagne mentions Fourqueux and its vineyards	
Acte	1111	King Louis VI exempts Barthélémy of Fourqueux of several taxes he had to pay for his bread oven at Paris	
Confirmation	1124	King Louis VI confirms to the church of Saint-Germain-en-Laye a rent of one measure of wheat from the mill which Barthélémy of Fourqueux had been allowed to build above the pond of Saint-Germain following authorization by the monks of Coulombs	
Acte	1210	King Philip-Augustus donates 120 acres to be taken from the wood of Cruie to Raoul of Fourqueux and his heirs in exchange against Raoul's rights in this wood	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	Late 15 th c.	Parish church	

Notes: The first church of Sainte-Croix was burnt down during the Viking invasions.

The church at Aigremont was annexed to the church at Fourqueux.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Sainte-Croix (received the name from the relics brought over by Saint Louis during the Crusades in 1241)		7 th c. (founded by Saint Erembert and financed by queen Clotilde, built out of wood); 1180 (reconstruction by Barthélemy of Fourqueux, probably on the foundations of the previous church), fourth quarter of the 15 th c., 18 th c., second quarter of the 19 th c.	Abbey of Fontenelle or abbey of Joyenval?	Extant

Settlement history

During the 11th c., the abbey of Joyenval cleared the nearby forest in order to allow access to the surrounding villages. Several settlers arrived on the land which was first called *Fulcosium* and then *Fulcosa* during the 12th c.

Monastic foundation: Likely (refoundation?)

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER	Partially or almost completely destroyed necropolis due to the exploitation of a sand quarry; 14 tombs with 2 plaster sarcophagi; some gravegoods (a scramasaxe)
2	Baptistry	MER? or 19 th c.	A quadrilobe basin was discovered in the cellar of the castle of Fourqueux, 50 m from the church; the lower part of the basin which was in use for the recovery of drainage water, could be a MER baptistry; its discovery in Fourqueux is puzzling, however: it would be the largest baptistry known in France and of a type typically seen in Northern Africa, and, in general, would rather have been found in cathedrals or abbeys; one explanation is that it could have been brought over to Fourqueux at a later date

1. *Les Noues, le Bois de Freneuse* – **Fourqueux** - sampling in 1979.
2. *Château* – **Fourqueux** – discovery in 1890.

Bibliography

Barat 2007, 173-174; Barat 2007, 173, fig. 210; Bardy 1989, 312f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 716; Flohic (ed.) 2000, 633; Fourqueux. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/12); Longnon 1904, 119, 157, 212; Nègre 1990, 337; Mulon 1997, 159; <http://archeologie.yvelines.fr/IMG/pdf/lettreinfo15.pdf>, accessed on 26 February 2017; <http://lafrancedesclochers.clicforum.com/t602-Fourqueux-78112.htm?q=fourqueux>, accessed on 25 May 2019; <http://lesmarret.marret.co/index.php/des-lieux-de-famille/fourqueux/fourqueux-la-villa-collin/>, accessed on 25 May 2019; <http://www.paroissemareilfourqueux.fr/eglises.html>, accessed on 25 May 2019



Freneuse

Topographical information

Modern name: Freneuse

Alternative form(s):

Medieval name(s): Fraxinose, Frenose

Placename history: *Freneuse*, 1272, *Fraxinosa*, 15th c.; old French *fraisne* (ash tree)

Coordinates: 49°02'50" N, 1°36'03" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Donation	Ca. 1400	The brothers Pierre Mauvoisin, archdeacon of Brie, and Amaury Mauvoisin of Rosny donate the seigniorship of Freneuse to the knight Jean of Saquainville, lord of Blaru, and to Yde of Beausart, his wife and the niece of the donators	
Pouillés	End 15 th c.	Parish church	

Notes: The parish developed during the 10th c. The parish church was built at a distance of one km from the village in a little hamlet which became known as *L'Eglise*.

The hamlet of Méricourt was dependent on the parish of Freneuse until 1450 when it received its own parish chapel of Sainte-Vierge. Méricourt became independent in 1802.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin (hamlet of L'Eglise)		Ca. 10 th c., 1537 (reconstruction), 17 th c.	Priory of Roche-Guyon (at least by 1537)	Lost, demolished in 1912; a new church was inaugurated in 1926 at the entrance of the village

Settlement history

Between 846 and 865, Viking boats landed in Jeufosse, some six km downstream from Freneuse, and ravaged the region. During the Hundred Years' War, in 1411, all the villages close to the Seine were looted and destroyed once again. Despite these subsequent attacks, Freneuse was never fortified.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, 6 th -7 th c.	14 graves, six plaster sarcophagi, six without visible coffin, one trapezoidal plastered pit, one wooden coffin; three biconic vases
2	Military camp?	GR	Set at an altitude of 109 m on a hill overlooking the Seine river and the road between Paris and Rouen

1. *Les Noues, le Bois de Freneuse – Freneuse* – evaluation and excavation in 1979.
2. *Gulicet – Freneuse* – information according to Aubert.

Bibliography

Aubert, P. ND; Barat 2007, 173f; Bardy 1989, 60f; Cocheris 1974; Dupâquier et al. 1974, 717; Flohic (ed.) 2000, 106f; Freneuse. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 4/15); Freneuse. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/14); Le Forestier (ed.) 2016, 183; Longnon 1904, 119, 157, 214; Mulon 1997, 157; Nègre 1990, 1246

- G -

Gaillon-sur-Montcient



Topographical information

Modern name: Gaillon-sur-Montcient
Alternative form(s): Gaillon, Gallon
Medieval name(s): Gallon
Placename history: Wallonio, 1149, Gaillum, 1245, Gaaillon, 1265, Gallon, 1337; maybe Germ. Wallio or Wadilo or old French wad (ford) + o/one (place with a ford)
Coordinates: 49°01'33" N, 1°53'35" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin Français
Deanery: Meulan
Patron saint: Notre Dame de l'Assomption
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Diplôme	1116	A diploma of the abbey of Saint-Martin of Pontoise mentions the seigniorship of Gaillon	
Pouillés	1337	Church	

Notes: In the first half of the 12th c., the count of Meulan, Galéran II, and his wife Agnès of Montfort offered a parish church to Gaillon-sur-Montcient. Altogether, the couple founded 17 parish churches in the region, following a vow.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame-de-l'Assomption		Late 11 th /first half of the 12 th c., 13 th c., 16 th c., 19 th c.	Abbey of Saint-Père-en-Vallée	Extant

Settlement history

People had already lived here from the 1st to the 8th c. as indicated by archaeological finds. It is possible that the MER necropolis was not connected with a settlement *per se*, but that it served instead for the surrounding villages. Gaillon was built on the edge of a vast marshland. Around the year 1096, the count of Meulan ceded to the inhabitants of Gaillon communal pastures. Shortly after, the count of Meulan and his wife Agnès of Montfort offered the church of Notre-Dame to the village.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, 5 th -8 th c.	Large necropolis, 50 x 65 m, partly destroyed before the excavation: 220 tombs excavated (102 plain earth, 17 stone box graves, 27 stone sarcophagi, 7 plaster sarcophagi); tombs dispersed until mid-5 th c. but with first alignments at the end of the 6 th c.; 3 unusual early double tombs; early 6 th -c. Visigothic small finds (e.g. silver-plated rectangular buckle); 3 double tombs separated by central stone partition wall (late 5 th c.-2 nd half 6 th c.) for successive burials; other tombs aligned around; 50 reused stelae (some of them with crosses)
2	Villa with fanum	GR, 1 st -5 th c.	Substantial, 200 x 100 m, U-shaped 2 nd c. <i>villa</i> with a <i>fanum</i> located just before the entrance and 6 or 7 other buildings: small settlement?; one room with hypocaust heating; small finds from 1 st to maybe 5 th c.

1. *Les Garennes* – **Gaillon-sur-Montcient** - excavations in 1994 and 1995.
2. *La Coudraie, le Merisier* – **Gaillon-sur-Montcient** - excavations from around 1960-1979.



Figure G.2: Plan of the necropolis at Gaillon-sur-Montcient, *Les Garennes* (Graphics and layout: M. Kérien, C. Gorin, C. Houpert, C. Le Forestier)

Bibliography

Barat 2007, 174-177; Barat 2007, 175-177, fig. 213-223; Bardy 1989, 62; Base Mérimée; Dubâquier et al. 1974, 718; Flohic (ed.) 2000, 498f; Gaillon-sur-Montcient. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 5/1); Longnon 1903, 62; Mulon 1997, 80; Nègre 1991, 842



Galluis

Topographical information

Modern name: Galluis

Alternative form(s): Galluys, Galuis, Gaeluis, Galluis-la-Queue (until 1883)

Medieval name(s): Galuicie

Placename history: *Cuculosa*, 774, *Vuarleis*, 1123, *Galuys*, 1382;

Germ. *Galoius* or *Warilo*

Coordinates: 48°47'44" N, 1°47'37" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1123	Nivard of Septeuil confirms the donation of the tithes of Galluis (<i>Warleis</i> , <i>Vuarleis</i>), Bussé, and Autouillet made by his father Eudes to the priory of Saint-Laurent at Montfort	
Donation	Early 12 th c.	Eudes of Septeuil donates to the priory of Saint-Laurent at Montfort half of the tithes of the parish of Saint-Martin at <i>Warleis</i>	
Vente	1284	Pierre of Voisins and his wife Isabelle sell to Geoffroy of Lèves, canon of Chartres, half of a hostel which was probably located at Galluis	
Obituaire de l'abbaye de Joyenval	13 th c.?	Mentions a service in the memory of the knight Simon of La Queue, deceased around 1240	
Petit cartulaire de l'abbaye de Saint-Magloire	Late 13 th c.	Mentions the income of the priory Saint-Laurent of Montfort (dependent on the abbey of Saint-Magloire) from the tithes and the champart in Galluis: 42 measures of cereals, purification candles (<i>Chandeleur</i>), and the small breads offered on the day of Saint-Etienne	
Pouillés	End 15 th c.	Parish church	

Notes: During the 11th c., Galluis was one of the four parishes of the provost of Méré, all dependent on the castellan of Saint-Léger-en-Yvelines. During the 12th c., the royal domain with Saint-Léger at its centre had 14 parishes, including Galluis.

In 1699, the bishop of Chartres erected the chapel of Saint-Nicolas as church of Saint-Nicolas and Saint-Eloi because of the importance of the hamlet La Queue; it became an annex of the parish church of Galluis.

On 30 July 1933, the parish of Galluis was attached to the parish of Montfort-l'Amaury.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		11 th c./early 12 th c., 13 th c., 17 th c. (reconstruction), 18 th c., 19 th c.	Alternatively abbey of Saint-Magloire and archdeacon of Pincerais	Extant
2	Chapel Saint-Nicolas (later on also dedicated to Saint-Eloi – since at least 1699)		12 th c. (chapel), 1699 (erected as church), 1847 (reconstruction)		Extant
3	Leprosarium (La Queue)		Before 1648		Lost

Settlement history

Between the 12th c. and 1883, La Queue (today La Queue-les-Yvelines) was attached to Galluis and was called Galluis-la-Queue. During the 14th c., the Hundred Years' War strongly diminished the population in the region around Paris, including in Galluis.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Antique tiles might indicate a GR building

1. *Les Garences – Galluis* – fieldwalking in the 1960s.

Bibliography

Barat 2007, 177; Bardy 1989, 195; Cocheris 1874; Dupâquier et al. 1974, 719; Flohic (ed.) 2000, 574f; Galluis. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/17); La Queue-les-Yvelines. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/18/6); Longnon 1904, 212; Mulon 1997, 18, 76; Nègre 1991, 842; http://www.galluis.fr/index.php?option=com_content&view=article&id=21&Itemid=168, accessed on 27 February 2017



Gambais

Topographical information

Modern name: Gambais

Alternative form(s): Gombais

Medieval name(s): Gambés, Gambesium

Placename history: *Camapium*, 751, *Gambes*, 11t c., *Gaimbeis*, 1179, *Gambès*, 13th c., *Gambez*, 1382; Germ. *wan-baki* (dried-out brook)

Coordinates: 48°46'24" N, 1°40'23" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Saint Aignan

Parish in 1789: Yes

Christianization

Legendary: A claimed 'Druidic cult' was celebrated in the region.

According to legend, the region was Christianized by Saint Martin in 368 and by Saint Lubin in 556.

Documentary evidence:

Document	Date	Evidence	Notes
Donation	775	Charlemagne donates <i>Camapio</i> to the abbey of Saint-Denis	
Donation	1123	The king donates Gambais to the counts of Montfort	
Donation	1179	Bérenger of Gambais is witness to a donation for the church Saint-Sauveur at Ivreux	
Obituaire de l'abbaye de Josaphat	1218	Simon IV of Montfort donates 20 <i>sous parisis</i> on the day of Saint-Rémy to the abbey of Josaphat – the sum is to be taken every year from the provost office of Gambais	
Pouillés	Ca. 1250	Parish church	
Donation	1269-1273	Isabelle, widow of Guillaume le Breton of Gambais, donates her property to the abbey of Vaux-de-Cernay	
Donation	1283, 23 November	On her anniversary, Marguerite of Montfort gives 40 <i>sous</i> as alms from the <i>travers</i> [a road and bridge tax] across Gambais to each of the three abbeys of Vaux-de-Cernay, Hautes-Bruyères and Grandchamp	
Pouillés	1351	Parish church	
Pouillés	1351	Due capelle de Gambesio	
Pouillés	End 15 th c.	Parish church	

Notes: At an unknown date, Robert of Gambais donated a rent of wheat to the abbey of Coulombs when his son Simon joined the abbey as monk.

The church of Gambais was built by King Robert the Pious who often hunted in the forest of Gambais.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Two chapels	Due capelle de Gambesio	14 th c. or earlier	Notre-Dame of Poissy	Lost
2	Saint-Aignan		990 or 995 (Robert the Pious), 1556, 17 th c.	Archdeacon of Pincerails	Extant

Settlement history

Gambais had an 11th-c. fortress which probably belonged to the Montfort family who once owned the village.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 4 th -5 th c.	Antique building of unknown size; tiles
2	Building	GR	Small antique building
3	Buildings	MER, ca. 7 th , 8 th c.	Post-built building (15 x 9 m) recutting a sunken-feature building with four post holes; potsherds seem to indicate a late MER occupation

1. *Butte de Beauregard – Gambais* – discovery at an unknown date.
2. *Bois des Nocés – Gambais* – fieldwalking in the 1960s.
3. *Grand Saule – Gambais* – rescue excavation in 1993.

Bibliography

Barat 2007, 178; Bardy 1989, 63f; Base Mérimée; Charles 1960; Cocheris 1874; Dupâquier et al. 1974, 720; Flohic (ed.) 2000, 307; Gambais. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/19); Longnon 1904, 119, 158, 162, 215; Mulon 1997, 16, 133



Gambaiseuil

Topographical information

Modern name: Gambaiseuil

Alternative form(s): Gombaizeul; Gambaiseul (1789)

Medieval name(s): -

Placename history: *Gambesiolum*; Germ. *wan-baki* (dried-out brook) + dim. *euil* (small)

Coordinates: 48°45'24" N, 1°43'55" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Sainte Croix
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Bulle papale	1188, 28 Nov.	Pope Clément III confirms the monastery at Gambaiseuil and its donations to the monks of Sainte-Croix and their prior Guillaume	
Donation	1208	Amicie of Leicester, countess of Montfort and mother of Simon of Montfort, donates the convent at Gambaiseuil to the abbey of Grandchamp in exchange for the establishment of six canons	

Notes: The Premonstratensians installed themselves at Gambaiseuil in 1178. After the Wars of Religion, the convent fell into ruins. Just before the Revolution, the only remaining prior also served as parish priest. He gave up priesthood and got married in 1794.

In 1809, the parish of Gambaiseuil was merged with the parish of Saint-Léger.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Sainte-Croix (ancient chapel of the convent)		Ca. 1178, first quarter of the 16 th c., 18 th c., 1913	Abbey of Grandchamp (since 1208)	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Convent Sainte-Croix (<i>prieuré-curé</i>)		1178	Abbey of Grandchamp (since 1208?)	Lost

Settlement history

Already occupied during the Iron Age according to numerous archaeological smallfinds; fieldwalkers have also discovered a vast rectangular enclosure which probably also dates to Gallic times. Gambaiseuil is located on the Roman road connecting Diodurum with Richebourg and Evreux.

The seigniorship of Gambaiseuil first belonged to the Montfort family and then to the abbey of Grandchamp until the mid-18th c.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building and artisanal activity	Late IA, early GR	Gallic coins, GR building with glass and metal-making activity

2	Double enclosure	Late IA, early GR?	Double enclosure (ca. 80 x 65 m and 90 x 70 m), maybe connected by a joint entrance; Gallic coins, tegulae, iron objects (tacking, axe, chain)
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- Bois des Longues Mares* – **Gambaiseuil** – aerial photography in 1968-69, fieldwalking in 1978.
- Vieux Fossés* – **Gambaiseuil** – fieldwalking in 2003 and at other dates.

Bibliography

Bardy 1989, 196f; Dupâquier et al. 1974, 721; Flohic (ed.) 2000, 721; Gambaiseuil. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/7/19); Mulon 1997, 16; Nègre 1998, 1722



Garancières

Topographical information

Modern name: Garancières
Alternative form(s): Garencieres, Garencières, Garentière, Garrencierres
Medieval name(s): Garencerie, Garancerie
Placename history: *Waranceræ*, 774, *Warenceras*, ca. 820, *Warenceriae*, 9th c., *Garanceriae*, 1205; Germ. *warenceras* (dyer's madder)
Coordinates: 48°49'19" N, 1°45'17" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pinceraiis
Deanery: Poissy
Patron saint: Saint Pierre
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	After 800	Hildegardus and his wife donate land at <i>Frotmiri villa</i> to Charlemagne	Located close to Garancières
Polyptyque d'Irminon	Ca. 820	Mentions 9 <i>mansi</i> of the abbey of Saint-Germain-des-Prés in <i>Warenceras</i> ; the Polyptych also mentions abbey property at <i>Frotmivilla</i>	
Cartulaire de l'abbaye de Saint-Germain-des-Prés	829	<i>Braogilo</i> (Le Breuil) is mentioned as property of the abbey of Saint-Germain-des-Prés	Le Breuil was a fiefdom of Garancières since 1230
Donation	844	King Charles the Bald donates land in Pinceraiis, including <i>Frotmiri villa</i> , to the priest Hincmar	
Document	1205	Mentions Ricardus of <i>Garenceriae</i>	
Pouillés	Ca. 1250	Parish church in <i>Garencerie</i>	

Donation	1292	The knight and lord of Breuil, Robert-sans-Avoir, donates part of the <i>cens</i> of Breuil to the church of Garancières	
Obituaire de Davron	13 th c.	Mentions <i>Fremenvillam</i>	
Pouillés	1351	Parish church	
Dénombrement du comte de Montfort	1479	Mentions the leprosarium	
Pouillés	End 15 th c.	Parish church	
Pouillés	End 15 th c.	Leprosaria de Garenceris	

Notes: The leprosarium was located some 1800 m east of the village. It seems that it was under the responsibility of the priest of Garancières, but owned by the lord of Breuil. It was merged with the hospice of Pontchartrain in the late 17th c.; Garancières reserved a right to two beds in the hospital-hospice.

According to the local historian Paul Aubert, a few meters away from the church of Saint-Pierre is a small Romanesque crypt in the form of a Lorraine cross with four small chapels. The crypt is orientated north-south; it was once located within the old cemetery and it is very likely that this was once the crypt of the first church of Garancières. During the Revolution, it served for the secret celebration of Mass and as a hiding place for relics.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre		8 th c. (first church), 12 th c. (reconstruction), 17 th c.	Priory of Bazainville	Extant
2	Leprosarium		14 th c.		Lost

Settlement history

During the early 9th c., two families lived in *Warencera* on property of the abbey of Saint-Germain-des-Prés. Following the Viking invasions of the 9th and 10th c., the lords of Garancières participated in the defence of the Kingdom of France as vassals of the counts of Montfort. With the marriage of Anne of Brittany, countess of Montfort, with King Charles VIII in 1491, Garancières became part of the Kingdom of France.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa and fanum?	GR, 1 st c. BC and later	<i>Pars urbana</i> with front gallery in the N and <i>pars rustica</i> in the S; in the W a smaller square building (<i>fanum</i> , tower?); still smaller building in the E; tegulae and potsherds
2	Building	GR, 1st c. BC - 2 nd c. AD	GR building together with potsherds and tegulae
3	Building	GR, CAR	GR and early medieval building (40 x 20 m) together with GR and CAR potsherds
4	Church Saint-Pierre	MED, 12 th -17 th c.	No traces found of the 8 th -c. church, but numerous traces of the 12 th c. church

1. *La Mare à Jourdin* – **Garancières** – aerial photography and fieldwalking in 1998.
2. *Ferme de Fresnay* – **Garancières** – fieldwalking at the end of the 20th c.
3. *Hôtel-Dieu* – **Garancières** – aerial photography and fieldwalking in 2003.
4. *Eglise Saint-Pierre* – **Garancières** – evaluation in 2018.

Bibliography

Barat 2007, 179; Barat 2007, 179, fig. 226; Bardy 189, 198; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 722; Flohic (ed.) 2000, 576f; Garancières. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/1); Longnon 1904, 119, 157, 211f; Mulon 1997, 167; Nègre 1991, 877; <http://racineshistoire.free.fr/DOC/PDF/Fresnay&Garancieres.pdf>, accessed on 6 March 2017; <https://www.fondation-patrimoine.org/les-projets/eglise-saint-pierre-de-garancieres>, accessed on 6 December 2018; http://www.mairie-garancieres78.fr/pages/Vie_locale-5417803.html, accessed on 6 December 2018



Gargenville

Topographical information

Modern name: Gargenville

Alternative form(s): Guergenville

Medieval name(s): Gargenvilla

Placename history: *Gargen villam*, 1164, *Gargenvilla*, 1249, *Girgenville*, 1265, *Gargenville*, 1429; Germ. *Waregantus + villa*

Coordinates: 48°59'31" N, 1°48'37" E

Ecclesiastical information

Diocese: Rouen

Archdeaconry: Vexin Français

Deanery: Magny

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Papyrus d'Arthies	690	The lord of Arthies, with the consent of his mother Idda and his wife Chramnetrude, bequeaths smallholdings at Issou, Porcheville, Hanneucourt, Guernes and Arties to the abbey of Saint-Denis	Hanneucourt (<i>in villa Ghinnachario</i>) is a hamlet of Gargenville
Donation	980	The countess Letgarde, countess of Mantes and Meulan, donates to the church of Notre-Dame of Mantes the tithes of the villages Mantes-la-Ville, Arnouville, Auffreuville, Limay, Hanneucourt, and Issou	Probably a medieval forgery, NOT Ledgarde (Luitgarde) of Vermandois (d. 978), widow of William Longsword, duke of Normandy
Document	11 th c.	Gargenville is mentioned as property of Gautier Pagon, viscount of the Vexin	
Confirmation	1118	King Louis the Fat confirms the donation of Hugue of Haneucourt of 50 acres to the priory of Concervin, dependent on the abbey of Josaphat	Hanneucourt was a hamlet of Gargenville

Pouillés	1337	Prior de Gargenvilla	
Document	1411	Absolution of the prior of Gargenville, guilty of stealing a relic of Saint-Gaucher kept in Aureil	

Notes: In 980, the title of Hanneucourt was given to the church of Notre-Dame of Mantes. The church was supposed to be one of the four oldest churches of Paris in the diocese of Rouen.

Saint Gaucher (1060-1140) was one of the priors of Gargenville. At the end of the 17th c., the priory of Hanneucourt was required to house half a company of the King's guards. It is possible that the priory Notre-Dame was dependent on the priory of Triel which itself depended on the Collège of the Jesuits of Paris.

The seigniorship belonged to the chapter of Notre-Dame of Paris until the Revolution.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin (constructed adjacent to the monastery) (Hanneucourt)		By 980, 11 th c., 13 th /14 th c.	Chapter of Notre-Dame of Paris	Lost, demolished in 1873 and replaced by a new church Saint-Martin two years later
2	Leprosarium		?		Lost, existed until 1686

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Notre-Dame (called <i>La Ferme</i>) (Hanneucourt)		9 th c.	Monastery of Aureil; College of the Jesuits of Paris, dependent on the College of Clérmont (established in 1563) (during the 17 th c.)	Lost, still existed in the late 17 th c.

Settlement history

The village is attested since AD 690. During the Viking invasions of 845, the inhabitants of Gargenville sought the protection of the castle in Hanneucourt; this castle has since disappeared. One of the first lords of Gargenville was Gautier Pagon, viscount of Vexin, during the 11th c. The history of Gargenville is closely linked to the history of Meulan; when Meulan became a royal town in 1204, Pierre Le Sénéchal paid tribute to the king to whom he owed half of his fiefdom of Gargenville. From the 13th to the 14th c., the family of Hanneucourt owned the land in Hanneucourt; it was erected as seigniorship in ca. 1350 for the children of Jean of Giffart. The Giffart kept the seigniorship Hanneucourt-Gargenville until 1727.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa?	GR	Vast site (400 m ²) with numerous potsherds including a large quantity of Samian ware: antique <i>villa</i> ?

2	Building	GR	Vast site (300 m ²) with potsherds including Samian ware
3	Building	GR	Antique building with potsherds including Samian ware
4	Ford crossing	GR-late MED	Large quantities of small finds, including a deer antler club (?), fragments of coarse pottery, probably also two bronze spear heads

1. *Les Groues* – **Gargenville** – fieldwalking in the 1990s.
2. *Les Sablons* – **Gargenville** – fieldwalking in the 1990s.
3. *Le Clos de Brayon* – **Gargenville** – quarry work in 2000.
4. *Ile de Rangiport* – **Gargenville** – discovery during construction work in the late 19th c.

Bibliography

Barat 2007, 180; Bardy 1989, 65; Besse 1914, 82; Cocheris 1874; Dupâquier et al. 1974, 723; Flohic (ed.) 2000, 371; Gargenville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 5/5); Gargenville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/2); Longnon 1903, 63, 65; Nègre 1991, 935; Toussain Chrétien Du Plessis 1740, 292, 562; <http://www.gargenville.fr/content/page-dhistoire>, accessed on 11 December 2018; <https://issounotrehistoire.wordpress.com/monographie-communale-par-mr-simon-instituteur-1899/>, accessed on 23 June 2019; <http://mantes.histoire.free.fr/items/fichiers/1271.pdf>, accessed on 23 June 2019; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78267-Gargenville/172843-EgliseSaint-Martin, accessed on 6 December 2018; <http://p5.storage.canalblog.com/55/02/620535/42225033.pdf>, accessed on 23 June 2019



Gassicourt

Topographical information

Modern name: Gassicourt (since 1930 attached to Mantes-la-Jolie)
Alternative form(s): Gassecourt
Medieval name(s): Gacicuria, Gas(s)icuria,
Placename history: Gacicort, 1211, Gacicuria, 13th c., Gassicourt-lez-Mante, 1379; Germ. *Guazinus + cortem*
Coordinates: 48°59'26" N, 1°42'60" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pinceris
Deanery: Mantes
Patron saint: Sainte Anne
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1074	Simon, count of Mantes, donates the land as well as the church of Gassicourt to abbot Hugues of the abbey of Cluny	

Diplôme	1119	A diploma signed by King Louis VI mentions the priory in Gassicourt as property of the abbey of Cluny and places the establishment under his protection	
Donation	1167	Donation of a part of Dennemont (hamlet of Follainville) to the priory in Gassicourt	
Donation	1242	Jean de la Roche buys from the monks of Gassicourt the village of Gloton (hamlet of Bennecourt) which had been given to them by Simon of Mantes in 1074	
Pouillés	Ca. 1250	Parish church	
Pouillés	Ca. 1320	Prior de Gacicuria	
Pouillés	1351	Parish church	
Pouillés	1351	Parish church	
Pouillés	1351	Prioratus de Gacicuria	
Pouillés	End 15 th c.	Decanus conventualis de Gassicuria	
Pouillés	End 15 th c.	Parish church	

Notes: Until the Revolution, the priory was at the center of a very large agricultural exploitation.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Sainte-Anne (chapel of the priory) (<i>prieure-cure</i>)		By 1074, 12 th c., 13 th c., 19 th c.	Priory Saint-Sulpice	Extant, but suffered extensive bomb damage on 7 May 1944

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Sulpice	Prioratus de Gacicuria	Ca. 1074	Abbey of Cluny	Lost, after the departure of the monks in 1739, destruction of all buildings

Settlement history

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 790; Flohic (ed.) 2000, 406; Longnon 1904, 119, 137, 157, 173, 183, 210, 215f; Nègre 1991, 892;
<http://mantes.histoire.free.fr/items/fichiers/1169.pdf>, accessed on 11 December 2018



Gazeran

Topographical information

Modern name: Gazeran

Alternative form(s):

Medieval name(s): Gaseranum, Gaseranum

Placename history: Wasiringus, 885, Wasiringo, 9th c., Gaseran, 1201; Germ. *Gashari*

Coordinates: 48°38'02" N, 1°46'25" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Epernon

Patron saint: Saint Germain

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Confirmation	774	Pippin the Short confirms the property of the abbey of Saint-Denis, including the <i>villa</i> of Edvilliers (<i>Hitlini villare</i>) and the <i>villa</i> of Guéville (<i>Wadasti villam</i>) in the Yveline forest	Within the territory of Gazeran
Charte	885	A charter of the count Eudes, duke of France, mentions <i>Wasiringus</i>	
Donation	1053	Amaury I, count of Montfort, donates the church and the presbytery to the priory of Saint-Thomas of Epernon	
Confirmation	1244, April	Simon, lord of Gazeran, and his brother Ferry confirm a donation by their father Mainier of one annual measure of méteil from the mill at Gazeran to the monks of Moulineau	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: During the late 11th c., Adelhelmus, lord of Gazeran, had his son raised by the monks of the abbey of Saint-Evroul.

During the 13th c., Simon, lord of Gazeran, died together with Louis IX at Tunis during a crusade. Earlier, Simon had made many donations to abbeys and priories around Gazeran.

In the second half of the 13th c., *Gazerannum* had 255 parishioners.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Germain d'Auxerre		By 1053, 12 th c., 1507, 1632, 1834, 1856	Priory Saint-Thomas of Epernon	Extant
2	Leprosarium		1262		Lost

Settlement history

The site was occupied at least since the 1st c. BC. A castle was built during the 11th c.; the lords were vassals of the Montfort family. In 1250, Simon IV, lord of Gazeran and Ouarville, and Guillaume, his brother, participated in the seventh crusade; Simon died in Acre.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa?	GR, 1 st c. BC-3 rd c. AD	Antique building, large concentration of surface small finds: amphorae, dolia, various potsherds and Samian ware
2	Building	GR, 3 rd -4 th c., MER	Potsherds and tiles indicate an antique building; some MER potsherds indicate frequentation of the site or at least recovery of building material during the MER period
3	Barn	GR, 1 st c.	Barn, pits, post holes and one GR establishment with at least two buildings with gallery
4	Grave	MER, 7 th -8 th c.	Grave

1. *Ferme de Cutesson* – **Gazeran** – fieldwalking in the 1970s, evaluation in 1990.
2. *La Remise de la Charbonnière* – **Gazeran** – fieldwalking.
3. *ZAC Bel Air, La Forêt* – **Gazeran** – evaluation in 2010 and 2011.
4. *A proximité immédiate du mur gouttereau sud de l'église Saint-Germain d'Auxerre* – **Gazeran** – unknown.

Bibliography

Barat 2007, 180; Bardy 1989, 199; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 724; Flohic (ed.) 2000, 722f; Gazeran. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 5/7); Gazeran. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/4); Longnon 1904, 108, 142, 193; Mulon 1997, 81



Gommecourt

Topographical information

Modern name: Gommecourt
Alternative form(s): Gommecourt, Gomecourt
Medieval name(s): Gomicurria
Placename history: *Comitis villa, Gomicurria*, 1337; Germ. *Gomhari* + Lat. *cortem*
Coordinates: 49°04'35" N; 1°35'34" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin Français
Deanery: Magny
Patron saint: Saint Crépin
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	1337	Church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Crépin-et-Saint-Crépinien (dedicated to these two saints during the 16 th c.; it is unclear who was the first patron saint of Gommecourt)		13 th c., 16 th c.	Lay patron	Extant
2	Chapel (in the hamlet of Clachalôze)		Maybe 10 th /11 th c.		Lost (made redundant during the Revolution; sold and replaced by a private house; some capitals and stones remain)

Settlement history

Due to its location between Normandy and Ile-de-France, Gommecourt often suffered during the wars between France and Normandy and, later on, between France and England.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 3 rd - 5 th c.	Tiles and potsherds indicate the presence of a small antique building
2	Construction elements	GR	Wall and fireplace, numerous potsherds (amphorae) and two grain grinding wheels

1. *Les Sablons* – **Gommecourt** – fieldwalking during the 19th c. and in 1991 and 1993.
2. *Le Bosquet* – **Gommecourt** – quarry work in 1888.

Bibliography

Barat 2007, 180f; Bardy 1989, 66; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 725; Flohic (ed.) 2000, 107f; Gommecourt. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 5/8); Gommecourt. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/7); Longnon 1903, 65; Mulon 1997, 87; Nègre 1991, 893



Goupillières

Topographical information

Modern name: Goupillières

Alternative form(s): Goupillière, Goupilière, Goupilliers

Medieval name(s): Goupillieres, Goupillerie

Placename history: *Goupillières*, 13th c., *Goupillerie*, 1272; late Lat. *vulpiculus* (fox) and old French *goupil* (fox) = place visited by foxes

Coordinates: 48°52'47" N, 1°45'54" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Germain

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1076	Donation of land by Etienne of Goupillières to the priory of Maule	
Confirmation	1174	Guillaume, archbishop of Sens, counts the church of Goupillières (<i>Ecclesiam Sancti Germani de Vulpilieris</i>) among the property of the abbey of Neauphle-le-Vieux	
Confirmation	1236, June	Guillaume Sans-Avoir, knight, confirms a donation by his vassal Aubert of Herbeville in Goupillières to the abbey of Abbecourt	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Germain-de-Paris		1076, 12 th c., 13 th c., 14 th c., 16 th c., 1950, 2001	Abbey of Neauphle-le-Vieux	Extant

Settlement history

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 1989, 181; Bardy 1989, 200; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 726; Flohic (ed.) 2000, 578; Goupillières. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 5/9); Goupillières. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/8); Longnon 1904, 119, 157, 212; Mulon 1997, 174; Nègre 1991, 1277; <http://www.goupillieres78.fr/histoire.php>, accessed on 11 December 2018; <http://racineshistoire.free.fr/LGN/PDF/Goupillieres.pdf>, accessed on 11 December 2018



Goussonville

Topographical information

Modern name: Goussonville

Alternative form(s): Gousonville

Medieval name(s): Gonsonvilla, Goussonvilla

Placename history: *Gonsonvilla*, 1250, *Goussonvilla*, 1351; Germ.

Goncio(n) or *Gunzo* + *villa*

Coordinates: 48°55'12" N, 1°45'53" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Saint Denis

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	832	The Emperor Louis the Pious (Louis I) cites Goussonville as property of the abbey of Saint-Denis	
Historia ecclesiastica (Orderic Vital)	12 th c.	Sale of a vineyard to the priory of Maule by Jean of Saint-Denis	It is possible that Goussonville was once known as Saint-Denis
Pouillés	Ca. 1250	Parish church	
Cartulaire	13 th c.	The cartulary of Saint-Père of Chartres mentions Goussonvilla	
Pouillés	1351	Church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Denis (adjacent to the castle for which it served as a chapel)		12 th c., 15 th c., third quarter of the 16 th c.	Abbey of Saint-Denis	Extant

Settlement history

In 1356, Goussonville refused to participate in the construction work for the fortifications of Mantes and was sentenced to pay 15 *livres tournois* to the mayor of Mantes.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa?	GR, 1 st -4 th c., MER (5 th c.)	Small finds and potsherds on a vast surface (1 st to 4 th c.), occupation continues up to the turn of the 5 th c.; some coin finds (latest: Constantin I); possible <i>villa</i>
2	Building	GR, MER (late 5 th c.)	Potsherds may indicate a small building

1. *La Sablonnière, la Grande Coûture* – **Goussonville** - fieldwalking since 1976.
2. *Les Longues Rayes* – **Goussonville** – fieldwalking in 1981 and 1982.

Bibliography

Barat 2007, 181; Bardy 1989, 67; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 727; Flohic (ed.) 2000, 253; Goussonville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 5/10); Goussonville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/9); Longnon 1904, 119, 157; Mulon 1997, 83; Nègre 1991, 936; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78281-Goussonville/172851-EgliseSaint-Denis, accessed on 11 December 2018



Grandchamp

Topographical information

Modern name: Grandchamp
Alternative form(s): Grand-Champ
Medieval name(s): Grandis Campus
Placename history: *Grandis Campus*, 986; Lat. *grandis* (great) + *campus* (field, plain)
Coordinates: 48°42'28" N, 1°36'04" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pinceris
Deanery: Mantes
Patron saint: Saint Blaise
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Cartulaire de Notre-Dame de Chartres	1165	The Premonstratensians have the spiritual responsibility of Gambaiseuil	
Donation	1178	Donation by Simon of Anet to the abbey of Grandchamp	

Bulle papale	1188	Pope Clement III puts the abbey of Grandchamp under papal protection	
Donation	1208, July	Amicie of Leicester, countess of Montfort and mother of Simon of Montfort, donates the Premonstratensian convent of Gambaiseuil to the abbey of Grandchamp in exchange for the establishment of six canons	
Confirmation	1214	Simon of Montfort confirms the foundation of the abbey of Grandchamp in memory of his victory over the Albigensians	
Donation	1217	Renaud, bishop of Chartres, donates to the priest of Grandchamp at Curet the tithes of recently cleared land in that parish	Curé or Curet was a hamlet close to Grandchamp which served as seat of its parish
Pouillés	Ca. 1250	Church	
Pouillés	Ca. 1320	Abbatia de Grandi Campo	
Pouillés	1351	Abbatia de Grandi Campo	
Pouillés	End 15 th c.	Abbas de Grandi Campo	Ordinis Premonstratensis

Notes: Until the early 17th c., the hamlet of Curé belonged to La Hauteville. At the beginning of the 19th c., the last church of Grandchamp was demolished and its cemetery disappeared; since then Grandchamp is dependent, once again, on the church and the cemetery of La Hauteville.

The church of Saint-Blaise was a place of pilgrimage; its main relic was the head of Saint-Saturnin. It was located next to the castle and first served as abbey chapel.

In 1585, the abbey of Grandchamp was looted and partially burnt down by the Protestants who also killed the canons and buried one of them alive – if we can believe the historical sources. The abbey was once again looted in 1589, and burnt down once again in 1680. After this, the monks were received by the Premonstratensians of Paris. The abbey was reconstructed, but since it had already been given *in commendam*, only very few monks still lived there until the Revolution. The abbey chapel was transformed into a church after the Revolution.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Blaise (at Curé) (first served as abbey chapel)		Ca. 1214, late 18 th c.	Royal abbey of Notre-Dame	Lost, destroyed at the beginning of the 19 th c. together with the cemetery

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Royal abbey of Notre-Dame	Abbatia de Grandi Campo	Founded before 1178; burnt down by the Calvinists in 1585, reconstructed, accidentally burnt down in 1680	Premonstratensian	Lost, sold in 1795; the remaining buildings were transformed into a farm

Settlement history

The site was probably occupied in Antiquity as indicated by a possible pottery workshop. The settlement histories of Grandchamp and La Hauteville are closely connected (*see* La Hauteville) since the hamlet Curé was once located on the territory of La Hauteville.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Bardy 1989, 68; Dupâquier et al. 1974, 728; Flohic (ed.) 2000, 310f; Grandchamp. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/10); Longnon 1904, 105, 137, 164, 209; Nègre 1991, 1303; http://www.mairie-grandchamp78.fr/P_doc/Histoire%20Grandchamp.pdf?PHPSESSID=, accessed on 1 April 2017



Gressey

Topographical information

Modern name: Gressey

Alternative form(s): Gressay

Medieval name(s): Gresée, Gresseyum, Gresseium

Placename history: *Gressiacum*, ca. 1000, *de Greceio*, 1168-77, *Gresee*, 13th c.; Gall. *cracos* or *craciacum* (stony) or Lat. *Grassius* or *Gracius* + *acum* (farm)

Coordinates: 48°50'02" N, 1°36'32" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	Ca. 1064	Donation – probably by Pierre, lord of Gressey - of the church of Saint-Pierre and of the right to present the priest to the abbey of Coulombs	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre		Ca. 1064, 12 th c., 14 th c.	Abbey of Coulombs	Extant
2	Chapel (in the hamlet of Brunel)		14 th c., 16 th c.		Extant

Settlement history

Two Roman roads run through the village: Paris - Dreux and Diodurum – Richebourg - Evreux. During the mid-13th c., Gressey had some 240 inhabitants.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Small finds and trenches	GR	Some GR potsherds and tiles and some trenches

1. *Les Colombiers, la Pièce des Colombiers* – **Gressey** – discovery in 1833, aerial photography in 1968-69 and 1998, fieldwalking in 1976-77.

Bibliography

Bardy 1989, 69; Base Mérimée; Charles 1960; Cocheris 1874; Dupâquier et al. 1974, 729; Flohic (ed.) 2000, 311f; Gressey. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 5/11); Gressey. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/11); Longnon 1904, 119, 158, 215; Mulon 1997, 73; Nègre 1990, 504; http://www.gressey.fr/index.php?option=com_content&view=article&id=2&Itemid=113&lang=fr, accessed on 11 December 2018; <http://mantes.histoire.free.fr/items/fichiers/1196.pdf>, accessed on 9 November 2018; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78285-Gressey, accessed on 11 December 2018



Grosrouvre

Topographical information

Modern name: Grosrouvre

Alternative form(s): Gros Rouvre, Ronvres, Rouvres

Medieval name(s): Grossum Robur, Robora

Placename history: *Grossum-Robur*, 13th c.; Lat. *grossus* (thick) + *robur* (oak)

Coordinates: 48°46'56" N, 1°45'44" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	768	Donation of Grosrouvre by Pippin the Short to the abbey of Saint-Denis	
Bulle	1159	Mentions a parish church	
Document	1209	Simon of Montfort, lord of Saint-Léger, confirms the right of each house at Grosrouvre to let graze two cows and their offspring of less than two years in his forests	
Pouillés	Ca. 1250	Parish church	
Confirmation	1286, November	Guillaume of Boutervilliers, knight, and Ysabel, his wife, confirm the donation of Chêne-Rogneux by Guérin to the abbey of Neauphle-le-Vieux	Le Chêne-Rogneux was a hamlet of Grosrouvre
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: On 30 July 1933, the parish of Grosrouvre was attached to Montfort-l'Amaury.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		By 1159, 17 th c., first quarter of the 20 th c.	Abbey of Saint-Magloire	Extant

Settlement history

During the 8th c., different sites within the Yveline forest were cleared and attracted settlement. At the end of the 10th c., Grosrouvre and the surrounding hamlets were attached to the duchy of France.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Bardy 1989, 201; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 730; Grosrouvre. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 5/12); Grosrouvre. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/13); Longnon 1904, 119, 157, 212; Mulon 1997, 157; <http://www.mairie-grosrouvre.fr/decouvrir/histoire/historique/>, accessed on 4 March 2017



Guernes

Topographical information

Modern name: Guernes

Alternative form(s): Garnes, Crênes, Guarnes, Guerne

Medieval name(s): Garnes

Placename history: *Warnas*, 1141, *Garnes*, 13th c.; Germ. *Werno* or French dialect *garneau* (siliceous pebble)

Coordinates: 49°00'40" N, 1°38'09" E

Ecclesiastical information

Diocese: Rouen

Archdeaconry: Vexin Français

Deanery: Magny

Patron saint: Notre Dame de l'Assomption

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	690	The lord of Arthies donates the smallholding (<i>métairie</i>) of Guernes to the abbey of Saint-Denis	
Donation	1141	Lord Barthélémy of Louroy donates <i>Warnas</i> to the abbey of Bec-Hellouin	
Pouillés	1337	Church	
Lettres patentes	1493, October	Bertin de Silly obtains the establishment of two annual fairs, in mid-June and at the end of November, as well as two weekly markets in La Roche from King Charles VIII	

Evidence of Christianity: The parish is attested since the 13th c. In 1257, Hugues of Lonroy, lord of Guernes, withdrew his claim to the patronage of the parish church.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame (first a chapel, then a church)		By 1141 (donated by Barthélémy of Louroy to the abbey of Bec-Hellouin), 1520 (reconstruction)	Abbey du Bec-Hellouin	Lost, demolished because in ruins in 1948 and reconstructed in 1953

Settlement history

It is likely that the small MER necropolis is linked to the 7th-c. smallholding. During the 13th c., the parish counted some 60 families. During the 15th c., Guernes became dependent on the castellany of La Roche-Guyon.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, 6 th -7 th c.	5 graves with 3 plaster sarcophagi, 2 made out of Parisian limestone (one limestone sarcophagus with the skeletons of an adult and of a child): probably on the site of a GR building

1. *Les Bastilles ou les Basilles* - **Guernes** - discovery during the extension of a sand quarry in 1954.

Bibliography

Barat 2007, 182; Barat 2007, 182, fig. 227; Bardy 1989, 70; Dupâquier et al. 1974, 731; Flohic (ed.) 2000, 373; Guernes. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 5/13); Guernes. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/15); Le Forestier (ed.) 2016, 187; Longnon 1903, 65; Mulon 1997, 148; Nègre 1991, 872



Guerville

Topographical information

Modern name: Guerville

Alternative form(s): Querville

Medieval name(s): Guerrevilla, Guervilla

Placename history: *Guervilla*, 1187, *Guerrevilla*, ca. 1250; Germ.

Werno or *Wara* + *villa*

Coordinates: 48°56'39" N, 1°44'06" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pinceris

Deanery: Mantes

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Papyrus d'Arthies	690	Mentions Guerville for the first time	
Document	Mid-8 th c.	Mentions the chapel Saint-Germain-de-Secqueval on the territory of Guerville	
Polyptyque d'Irminon	Ca. 820	Mentions the chapel Saint-Germain-de-Secqueval (<i>Siccavalle sive Foreste</i>) as one of the possessions of the abbey of Saint-Germain-des-Prés	
Document	1162	Henri of Guerville founds the priory of Saint-Germain-de-Secqueval	

Confirmation	1164	Confirmation of the foundation of the priory of Saint-Germain-de-Secqueval by Robert II, bishop of Chartres	
Lettres d'amortissement	1168	King Louis VII confirms the foundation of the priory by Henri of Guerville	
Charte	1186, 3 June	King Philip-Augustus accords to the priory of Saint-Germain-de-Secqueval the right to hunt and to fish in Guerville, Mantes-la-Ville, Bonneville and in the Seine river	
Charte	1201	Galeran, lord of Senneville, accords several rights to his <i>hôtes</i> [hosts were people to whom a lord gave land on condition that they cultivated it and paid certain fees]	Senneville is a hamlet of Guerville
Pouillés	Ca. 1250	Parish church	
Vente	1335	Pierre of Maiselan sells to the Carthusian monks of Paris land, cens, justices, and seignories which he owns in Guerville and close by	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: During the 9th c., the abbey of Saint-Germain-des-Prés owned a seigniorial *mansus*, 100 acres of vineyards, 17 acres of meadow as well as a chapel at Secqueval (*Sicca-vallis*). Around 1168, the chapel was transformed into a priory. At some time before, the chapel moved to a slightly higher place. The first chapel was associated with a settlement which has since disappeared.

Cult sites

Jewish sites: Two funerary stelae were discovered during the 19th c. in Senneville, hamlet of Guerville: “stèle du maître Rabbi Isaac, fils de Rabbi Abraham décédé le sixième jour (vendre) de la section Yitro de l’an 99 du petit comput (29 janvier 1339)”; “stèle du généreux (maître) Menahem, fils de l’honoré Maître Perez qui est allé au Paradis”.

The stelae do not necessarily indicate the presence of a Jewish community, they might have been brought to Guerville at a later date, maybe from Mantes where there was an important Jewish community during the Middle Ages; there also could have been numerous small Jewish communities close to Mantes.

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel then priory Saint-Germain-de-Secqueval (<i>Sicca-vallis</i>)		Mid-8 th c. or earlier, second half of the 11 th c., 1162	Abbey of Saint-Germain-des-Prés; later: abbey of Abbecourt	Lost, in ruins
2	Saint-Martin		12 th c., 13 th c., 18 th c.	Abbey of Coulombs	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Germain-de-Secqueval		1162 (Henri of Guerville)	Abbey of Abbecourt; Abbey of Clairefontaine	Lost, destroyed during the Revolution; only the chapel remains in ruins

Settlement history

Guerville is known for its important mineral springs. In the hamlet of Senneville (*Semodivilla*) are the remains of a castle which belonged to Galeran in AD 1201.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Funerary chapel with tombs	MER-CAR, mid-8 th c. or before – early 11 th c.	Remains of the CAR or Capetian chapel and priory of Saint-Germain, 6.60 x 8 m, late 9 th - early 11 th c.; probably constructed immediately next to a previous MER funerary chapel associated with a necropolis; MER graves to the W of the chapel; reuse of a MER plaster sarcophagus with cross motive (cross surrounded by circle) on the upper part of the façade of the chapel
2	Large building and lime kiln	GR, 1 st -3 rd c.	Vast GR building at the entrance of the later village, tiles, potsherds, pottery, numerous Samian ware, coins; the lime kiln probably served to recover construction material of a site already ruined at the end of the 3 rd c.
3	Fortified habitat	IA, GR, 1 st c. BC-3 rd c. AD	Small IA habitat (maybe earlier) at the tip of a spur formed by the Seine valley in the north and the valley of the brook of Senneville in the south; the site is close to a late IA, early GR sanctuary in Mézières, located 2 km to the east, at the border of the Gallic tribes the Carnutes and the Vellocasses; IA and GR potsherds

1. *Chapelle Saint-Germain - Guerville* - clandestine excavation in 1969; excavation in 1990 and discovery of reemployed sarcophagus on the façade in 1999.
2. *Les Coudres - Guerville* - discovery of walls and coins in 1894, discovery of the lime kiln during soil removal in 1989; excavation in 1989.
3. *Barbottes, le Trou Blanc - Guerville* - fieldwalking between 1982-1986.

Bibliography

Barat 2007, 184-185; Bardy 1989, 71; Base Mérimée; Charles 1960; Cocheris 1874; Dupâquier et al. 1974, 732; Flohic (ed.) 2000, 256-258; Guerville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 5/14); Guerville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/16); Longnon 1904, 119, 157, 215; Nègre 1991, 937; Moïse Schwab, « Notice. Pierre tombale du cimetière de Guerville », *Revue archéologique*, vol. 3^e série tome=X, 1890, p. 238-242; http://conteurs.guerville-78.fr/Histoire_Senneville, accessed on 4 March 2017; <https://francearchives.fr/facomponent/f93be02c982a8b863557c431f20bd3bbe46f4ee9>, accessed on 23 June 2019; <http://mantes.histoire.free.fr/items/fichiers/1196.pdf>, accessed on 9 November 2018; https://www.persee.fr/doc/arcme_0153-9337_1991_num_21_1_998_t1_0311_0000_4, accessed on 23 June 2019



Guitrancourt

Topographical information

Modern name: Guitrancourt

Alternative form(s): Guytrencour, Guitrencourt, Guydrencort, Gidrancourt

Medieval name(s): Guidrencia, Guistrencia

Placename history: *Guistrancia*, *Guidrencia*, 13th c.; Germ.

Witramnus or *Withramn* + Lat. *cortem*

Coordinates: 49°00'31" N, 1°46'37" E

Ecclesiastical information

Diocese: Rouen

Archdeaconry: Vexin Français

Deanery: Magny

Patron saint: Saint Ouen

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	974	Donation by the countess of Chartres of one part of the territory of Guitrancourt to the abbey of Saint-Père in Chartres	
Donation	1156	Donation of the church of Guitrancourt and its tithe by Odon of La Porte to the priory of Saint-Laurent	
Obituaire de l'abbaye de Joyenval	1268, 29 September	Donation by Guerrie of Guitrancourt, lord of Houdainville, of a measure of wheat to be taken annually from his farm at Maisons-sur-Seine to the abbey of Joyenval	
Pouillés	1337	Church	
Bulle papale	1504	Pope Clement VIII approves the statutes of the <i>Confrérie des frères de la Charité ou de Saint Sébastien</i>	

Notes: The *Confrérie des frères de la Charité ou de Saint Sébastien* which existed in Guitrancourt since 1504 helped the parish priest during burial ceremonies: they walked in front of the mourners and sounded a bell; they also carried the cross and transferred the deceased to the cemetery. Similar *confréries* still exist today in France.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Ouen		By 1156, 18 th c., 1951	Abbey of Josaphat	Extant, almost entirely reconstructed after WWII bomb damage

Settlement history

During the 9th and 15th centuries, the village was occupied several times by English troops. By 1316, Guitrancourt belonged to the provost of Mantes; in 1368, Guitrancourt was obliged to contribute to the fortification of Mantes.

Monastic foundation: Unlikely

Archaeological sites

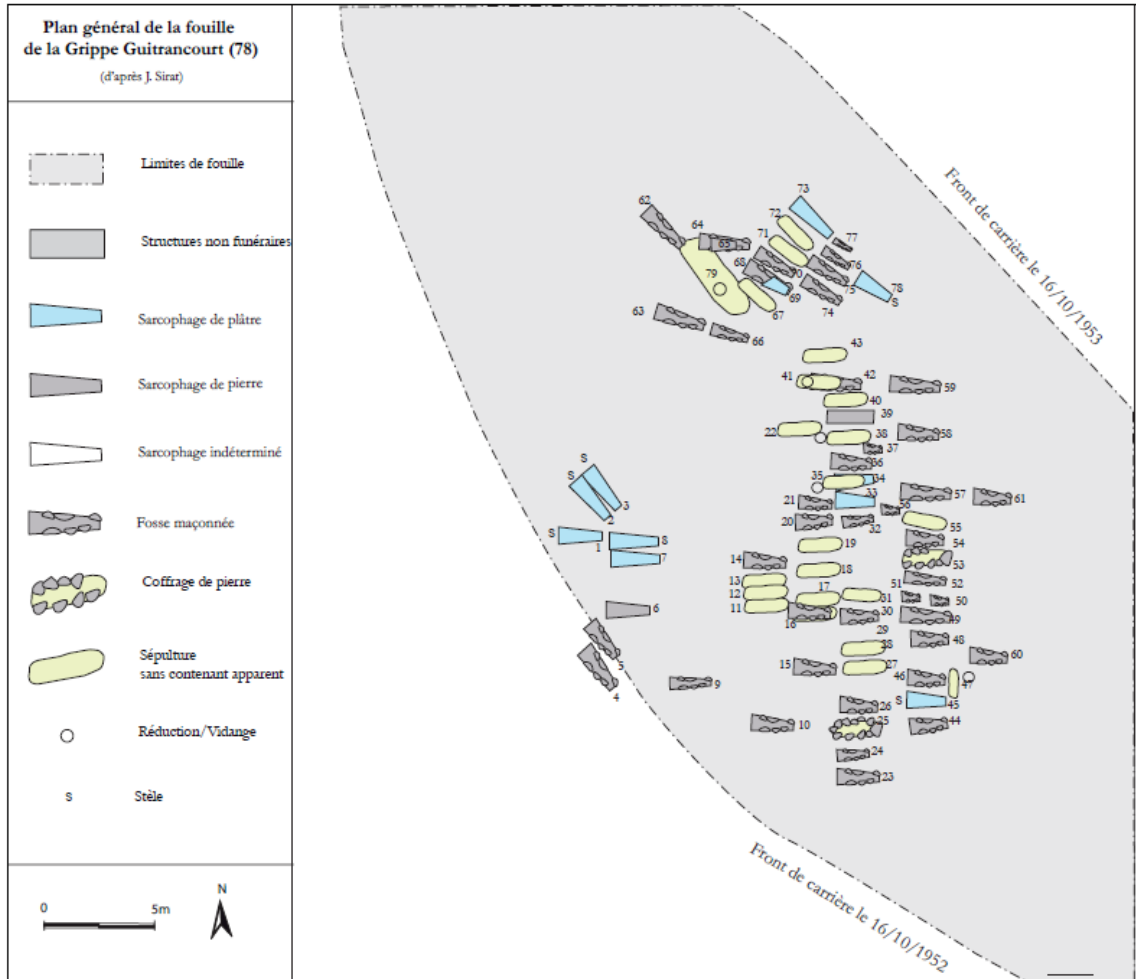


Figure G.3: Plan of the necropolis at Guitrancourt, *La Grippe*
(Graphics and layout: M. Kérien, C. Gorin, C. Houpert, C. Le Forestier)

Archaeological site(s):

1	Type	Date range	Description
	Necropolis	MER, end 6 th -7 th c.	78 tombs and 1 pit distributed across 400 m ² ; 3 stone sarcophagi, 11 plaster sarcophagi, 45 stone box graves, 19 plain earth graves; 2 groups of graves: most of them oriented EW, only 15 oriented SE/NW, but the latter had comparable gravegoods to the EW-oriented graves; some intercutting; 5 stone stelae associated with plaster sarcophagi; large number of diversified gravegoods; 1 belt buckle with a fish and 1 (of 3 engraved) funerary stela with a cross (tomb 2): only signs of Christianization; 14 weapons from 11 graves (swords, daggers, scramasaxes, etc.), 37 ceramics, 89 clothing and dress items (rings, bronze and iron belt buckles, <i>fibulae</i> , pearl necklaces, rings, two pierced boar tusks, 1 coin)

1. *La Grippe* – **Guitrancourt** – discovery during excavation of a quarry, excavation in 1952-1953 (J. Prieur) before construction of a quarry.

Bibliography

Barat 2007, 185-186; Barat 2007, 185-186, fig. 234-236; Bardy 1989, 72; Dupâquier et al. 1974, 733; Flohic (ed.) 2000, 374f; Guitrancourt. Monographie communale de l'instituteur, 1899 (1T mono 5/15); Guitrancourt. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/17); Le Forestier (ed.) 2016, 189f; Longnon 1903, 62, 65; Mulon 1997, 87; Nègre 1991, 894



Guyancourt

Topographical information

Modern name: Guyancourt

Alternative form(s): Guiencourt, Guyencourt, Guiancourt

Medieval name(s): Guidonis Curia

Placename history: *Guidonis villa*, 1065, *Guiencort*, 1157, *Guidonis Curtis*, 1225, *Guidonis curia*, 1458; Germ. *Wido* or *Gudinus* + Lat. *cortem* (farm)

Coordinates: 48°46'14" N, 2°04'23" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Victor

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Nécrologe de l'Eglise de Paris	Before 1158	Thibaud, bishop of Paris, uses part of the tithe from Guyancourt to establish two yearly payments	
Pouillés	1205	Parish church	
Document	Ca. 1250	Mentions Philippe, lord of Guyancourt	
Document	1262	Mathilde of Guyencourt becomes second abbess of Longchamp	
Pouillés	1352	Curatus de Guidonis Curia	
Trésor des Chartres	1394	Mentions the Hôtel-Dieu at Guyancourt	
Pouillés	Ca. 1450	Parish church	
Pouillés	Ca. 1450	Capellania ibidem ad altare Beate Marie	

Notes: The church of Saint-Victor was most likely established during the 12th c. on the remains of a 6th/7th c. Merovingian funerary chapel. The parish is attested since the mid-12th c., but it is possible that the church was commissioned by the founder of Guyancourt, Guy of Chevreuse, in the late 11th c. Guy was a friend of the monks of the abbey of Saint-Victor at Paris; apparently,

he received several relics from his friends for the construction of a church dedicated to Saint-Victor.

In the hamlet of Bouviers, the inhabitants obtained permission in 1553 to establish a chapel since they lived too far away from the parish church. However, they had to go to mass in the parish church on the major church holidays.

In the hamlet of Villaroy, the order of Saint-Lazare had a commandery.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Victor (martyr from Marseille; Lebeuf thinks that Guy of Chevreuse might have obtained some relics from the monks of the abbey of Saint Victor at Paris)		6 th /7 th c. (chapel), late 11 th /early 12 th c. (reconstruction), 13 th c., 14 th c. (reconstruction), 15 th c., 16 th c.	Archbishop of Paris	Extant
2	Hôtel-Dieu (close to the church)		Before 1350		Lost, but still extant in 1779
3	Chapel Notre-Dame-et-Sainte Barbe (in the hamlet of Bouviers)		1553		Lost, demolished in ca. 1860

Settlement history

The site was occupied or at least frequented during the GR period as we know from a huge coin treasure (75kg) discovered in 1892 (1st-3rd c.). The medieval village *Guidonis Curtis* developed in AD 1065, after Guy of Chevreuse, on good terms with the monks of the abbey of Saint Victor at Paris, had ordered the clearing of the forest.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Graves	MER, late 6 th , early 7 th c.	Discovery of 3 plaster sarcophagi in the actual church; shows that there probably was a MER chapel together with a small cemetery before the construction of the actual MED church during the 12 th c.
2	Domestic oven and multiple firing chamber	GR-MER, 4 th -6 th c.	Vast domestic oven, a multiple firing chamber, a pit and a ditch between the <i>Châteauneuf</i> and the now lost medieval fortress in the northern periphery of Guyancourt; some potsherds from the early Roman Empire could indicate the presence of an earlier site close by
3	Cemetery	MED, 13 th -15 th c.	Evaluation close to the church of Saint-Victor: on the place of the church, rediscovery of the parish cemetery with graves oriented EW

1. *Eglise Saint-Victor - Guyancourt* - restauration work in 1998.

2. *Boulevard du Château* – **Guyancourt** – evaluation in 2012.
3. *Rue Ambroise Croizat et place de l'Eglise Saint-Victor* – **Guyancourt** – evaluation in 2011.

Bibliography

Barat 2007, 186-187; Barat 2007, 186, fig. 237; Bardy 1989, 395f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 734; Flohic (ed.) 2000, 625; Guyancourt. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 5/6); Guyancourt. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/18); Lebeuf 1757, VIII, 446-455; Le Forestier (ed.) 2016, 191; Longnon 1904, 349, 390, 439; Mulon 1997, 87; Nègre 1991, 894; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78297-Guyancourt/172879-EgliseSaint-Victor, accessed on 12 December 2018; <https://www.ville-guyancourt.fr/vivre-a-guyancourt/histoire-et-patrimoine/le-patrimoine-de-guyancourt/>, accessed on 25 May 2019

- H -

Hardricourt



Topographical information

Modern name: Hardricourt
Alternative form(s): Hardricour
Medieval name(s): Haudricuria
Placename history: *Hartdicurt*, 1164, *Hadricuria*, 1249, *Haudricuria*, 1337; Germ. *Haldricus* or *Hardric* + Lat. *cortem* (farm)
Coordinates: 49°00'30" N, 1°53'37" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin Français
Deanery: Magny
Patron saint: Saint Germain
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Acte	1035	Dreux, count of the Vexin, dies of poisoning in Bithynia; he donates or bequeaths Hardricourt to the collegiate church of Mantes	
Chronique de Saint-Nicaise	Late 11 th c.	Mentions that monks dried out the marshes and cultivated them with hosts; a rustic chapel was built which also protected the farms of the hosts; shortly after a stone church was built	
Charte	1174	The archbishop of Rouen confirms that the church at Hardricourt belongs to the abbey of Bec-Hellouin	
Pouillés	1337	Church	
Traité	1385	The abbey of Bec-Hellouin gains possession of the church at Hardricourt	

Notes: The priory of Hardricourt was dependent on the priory of Saint-Niçaise of Meulan. The priory of Saint-Niçaise itself was founded in 1101 and was dependent on the Benedictine abbey of Bec-Hellouin.

The bell-tower of the church was financed by Agnès of Montfort, countess of Meulan, while her husband Galeran II was away on a crusade in 1148.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel		1083 (founded by Guillaume of Beaumont, prior of Saint-Niçaise)	Priory Saint-Niçaise of Meulan	Lost
2	Saint-Germain-de-Paris (dedication to Saint Germain in 1509) (probably same as above)		By late 11 th c./early 12 th c. (reconstruction), mainly destroyed by a fire during the 14 th c.; reconstructed several times after a break	Priory Saint-Niçaise of Meulan, then abbey of Bec-Hellouin (since 1174)	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory (adjacent to the church)		Late 11 th c./early 12 th c.	Priory Saint-Niçaise of Meulan	Lost

Settlement history

Two Roman roads pass through Hardricourt: Beauvais – Les Mureaux – Ablis – Orléans and Paris – Les Andelys – Rouen. Hardricourt is separated from Meulan by the stream Montcient. The village was founded by Benedictine monks during the 11th c. They dried out the marshes and established a chapel which then attracted further settlement. Because of its location close to Meulan, the village suffered during the different conflicts involving Meulan, f. ex. during the early 15th c. The first laic lords of Hardricourt appeared during the mid-16th c.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s): None

Bibliography

Bardy 1989, 73; Cocheris 1874; Dupâquier et al. 1974, 745; Flohic (ed.) 2000, 501f; Hardricourt. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 6/1); Hardricourt. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/19); Longnon 1903, 65; Mulon 1997, 87; Nègre 1991, 895



Hargeville

Topographical information

Modern name: Hargeville

Alternative form(s): Archeville

Medieval name(s): Hargevilla

Placename history: Hargeville, 1232, Hargevilla, 1351; Germ.

Hardidus + Lat. villa

Coordinates: 48°53'25" N, 1°44'27" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pinceraiis
Deanery: Poissy
Patron saint: Saint André
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Orderic Vital, Historia ecclesiastica	1096	Mentions Nivard of Hargeville	
Confirmation	1150	Gosselin, bishop of Chartres, confirms the church, the cemetery, and two thirds of the tithes of Hargeville to the priory of Mantes	
Pouillés	Ca. 1250	Parish church	
Document	1346	Charles of Hargeville, knight, receives 100 <i>francs d'or</i> from Jean, Duke of Normandy and of Guyenne, to help him pay his ransom	
Pouillés	1351	Parish church	
Vente	1462	The viscountess Jeanne, widow of Jean of Hargeville, sells to the Celestines of Limay three acres of meadow in Vert	
Pouillés	End 15 th c.	Parish church	
Donation	1500	Pierre of Hargeville, squire, and his wife Isabeau of Souville donate to the Hôtel-Dieu of Paris the fiefdom Decauville at Corbeville	

Notes: The parish was apparently established during the 11th c. In 1150, it was given to the priory of Mantes. In May 1205, Robert, bishop of Chartres, nominated Philippe, archdeacon of Poissy, as parish priest of Hargeville, on the presentation of Richard, prior of Maule. In 1706, the church was reconstructed as main church of the parish before being reduced to an annex of the parish of Arnouville in 1851.

In 1503 and 1518, Guillaume of Hargeville was abbot of Coulombs.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-André		By 1150, 17 th c., 1706 (reconstruction)	Priory of Mantes	Extant, but little or nothing of the original church remains

Settlement history

The first lords of Hargeville appear during the late 11th c. During the 13th c., they are cited as vassals of Montfort.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa? and MER necropolis?	GR-CAR, 2 nd -9 th c.	Vast building (4-5 ha) with tiles, building stones, numerous potsherds (one CAR, 8 th -9 th c.) and Samian ware, fragments of a mortar, amphorae, GR coins and fibula; presence of MER and CAR belt buckles and fibulae indicate the likely presence of a necropolis; decorated belt buckles, fibulae, 1 cruciform fibula, 1 fragmentary: some of them maybe with cross design
2	Building	IA-GR, 1 st c. BC-early 5 th c.	IA and GR potsherds, some bronze objects, some IA and GR coins
3	Building	GR, 2 nd -3 rd c.	Tiles and potsherds, including some Samian ware, suggest the presence of a building

1. *Le Poirier à Chaillot* – **Hargeville** – fieldwalking in 1994.
2. *Le Moulin Brûlé* – **Hargeville** – fieldwalking in 1991.
3. *La Sablonnière, au nord du Poirier à Chaillot, au sud du Biusson au Prêtre* – **Hargeville** – fieldwalking in the 1980s.

Bibliography

Barat 2007, 187; Barat 2007, fig. 238; Cocheris 1874; Dupâquier et al. 1974, 736; Flohic (ed.) 2000, 262f; Hargeville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 6/2); Hargeville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/20); Longnon 1904, 119, 158, 212; Nègre 1991, 956; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78300-Hargeville/172721-EgliseSaint-Andre, accessed on 15 December 2018; <http://racineshistoire.free.fr/LGN/PDF/Hargeville.pdf>, accessed on 16 December 2018



Hattonville

Topographical information

Modern name: Hattonville (since 1790-1794 attached to Allainville)
Alternative form(s): Hatonville
Medieval name(s): Hatonvilla, Hastonvilla
Placename history: Germ. *Hatto(n)* + Lat. *villa*
Coordinates: 48°27'26" N, 1°53'47" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Grand Archidiaconé
Deanery: Rochefort
Patron saint: Saint Germain l'Auxerrois
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Germain l'Auxerrois		By 1250, 14 th c. (reconstruction), 17 th c., 18 th c.	Grand Beaulieu?	Extant, but no longer used for the cult since 1793 and transformed into a barn

Settlement history

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	GR, ca. 4 th c.	Numerous graves with stones arranged along the sides of the skeleton and flat stones used as a cover; mostly Late Antiquity; one Germanic furnished burial with gravegoods; one male grave with fibulae, a sword; one female grave with a glass necklace and a long gilded pin (both graves Late Antiquity)

1. *Buisson des Trois Muids* – **between Hattonville and Bouville** – discovery in 1899

Bibliography

Bardy 1989, 163; Base Mérimée (Allainville); Dupâquier et al. 1974, 635f; Longnon 1904, 110, 149, 197; <http://lafrancedesclochers.clicforum.com/t467-Allainville-aux-bois-78660.htm>, accessed on 4 March 2017



Hennemont

Topographical information

Modern name: Today part of Saint-Germain-en-Laye

Alternative form(s):

Medieval name(s): Hanimons, Hanemont

Placename history: Maybe Germ. *Hemeno(n)* + Lat. *montem* (mound)

Coordinates: 48°53'47" N, 2°05'26" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pinceraiis

Deanery: Poissy

Patron saint: ?

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Acte	1196	Galeren of Chamburci is witness to the donation of wheat and apples from Hennemont by Bouchard of Hennemont (Bucardus de Hanemunde) to the Hôtel-Dieu of Paris	

Pouillés	Ca. 1250	Church	
Pouillés	End 15 th c.	Prior de Hanemont	

Notes: The priory of Hennemont was first destroyed by Edward, the Black Prince, during the Hundred Years' War. It was destroyed once again during the Wars of Religion, but it continued to exist *in commendam*. It was reconstructed in 1662 by the abbot of Conches when he became its prior. In 1784, the priory was made redundant.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Church		By 13 th c.	Priest of Saint-Léger and abbey of Saint-Magloire	Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
3	Priory Saint-Jean-Baptiste (Notre-Dame)		1308 (Pérrenelle of Géry), 14 th /15 th c. (reconstruction), 1662 (reconstruction)	Abbey of Val des Ecoliers	Lost, made redundant in 1784

Settlement history

In the Middle Ages, Hennemont was a separate village; today, it is part of Saint-Germain-en-Laye.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Beunier 1905, 168, 296; Chambourcy. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/3); Flohic (ed.) 2000, 878f; Longnon 1904, 105, 209



Herbeville

Topographical information

Modern name: Herbeville

Alternative form(s): Herbeville, Herbeville hors Mare(u)il

Medieval name(s): Herbevilla, Herbervilla

Placename history: *Herbodi villa*, 990, *Herbevilla*, 13th c.; Germ.

Herbod, *Hereboldus* or *Charibertus* + Lat. *villa*

Coordinates: 48°54'22" N, 1°53'11" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Poissy
Patron saint: Saint Clair
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Inventory	1168	Herbeville is mentioned as property of the abbey of Saint-Germain-des-Prés	
Document	1265	Jean of Boutigny grants an annual income to the monks of Maule which is to be taken from the <i>cens</i> (feudal payment) of Herbeville	
Pouillés	Ca. 1250	Parish church	
Pouillés	Ca. 1320	Prior de Herbervilla	
Pouillés	1351	Parish church	
Pouillés	1351	Prioratus de Herbevilla	
Pouillés	End 15 th c.	Parish church	
Pouillés	End 15 th c.	Prior de Herbervilla	

Notes: The church has buttresses which date the 7th c. It is possible that the church was reconstructed as *prieuré-cure* during the 12th c. and that it replaced an earlier chapel of which elements were integrated into the new church.

Between the 12th and 15th c., Herbeville belonged to the abbey of Saint-Germain-des-Prés.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Clair (<i>prieuré-cure</i>)		7 th c. (buttresses), 12 th c. (reconstruction?), 13 th c.	Abbey of Coulombs	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Notre-Dame		12 th c.	Abbey of Coulombs	Lost, only the church survives

Settlement history

Herbeville probably has been occupied continuously since at least the GR period. In 1531, the fiefdom became property of the family d'Ô who constructed a castle in Herbeville. At that time, the village was composed of the farm of Aulnay, the mill of Riche, the fiefdom of Boulémont and of a fortified farm adjacent to the church.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

1	Type	Date range	Description
1	Villa with funerary monument?	GR, 1 st c.-3 rd c.	Vast <i>villa</i> site with thermal bath (?); close to a decorated <i>stela</i> and away from other buildings: small circular building oriented towards E (1 st c. AD) with small finds, coins and bones: <i>mausoleum?</i> , diam.: 5.95 m; podium: 7.75 x 6.90 m; a second circular building close by; small decorated enamelled fibula with cross (?) discovered together with coins from Claudius to Diocletian (1 st -3 rd c.); 1 decorated <i>stela</i> with corn ear or feather design (martyr?); 1 plaster sarcophagus, another sarcophagus with disturbed (post mortem) skeleton of a child (6 th c.)
2	Building, sarcophagi, sunken-feature building	IA, GR, until 2 nd c., MER, 6 th c., CAR, 10 th c.	Just outside of a GR building, 2 MER sarcophagi oriented NW/SE following the wall of the building; presence and excavation of a cellar; both buildings abandoned during the 2 nd c. due to a fire; reuse of material; CAR sunken-feature building and silo
3	Necropolis	GR?	A GR (?) necropolis, apparently with a number of skeletons and gravegoods

1. *Les Closeaux* – **Herbeville** - excavation in 1966 (round building); aerial photography in 2006.
2. *Le Clos Imbert, le Clos Charon* – **Herbeville** - fieldwalking in 1968; evaluations around 1984 and 1997; excavation around 1998.
3. *Le Trou Cauchois* – **Herbeville** - discovery in 1891.

Bibliography

Barat 2007, 189-192; Barat 2007, 189-190, fig. 240-243; Barat 2007, 190 (fig. 244); Barat 2007, 190, fig. 245; Barat 2007, 191, fig. 247-249; Bardy 1989, 77; Beaunier 1905, 275; Cocheris 1874; Dupâquier et al. 737; Flohic (ed.) 2000, 75; Herbeville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 6/3); Herbeville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/8/22); Longnon 1904, 119, 136, 158, 163, 210, 212; Mulon 1997, 11; Nègre 1991, 939;

http://www.herbeville.fr/documents/photo/Presentation_2010.pdf, accessed on 16 December 2018



Hermeray

Topographical information

Modern name: Hermeray

Alternative form(s):

Medieval name(s): Hermerai, Hermereyum

Placename history: *Hermolitum*, 768, *Helmoretum*, 774, *Hermeriacum*, 1140; Germ. *Hermerus* or *Harimar* + Lat. *acum* (farm)

Coordinates: 48°38'60" N, 1°41'17" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Epernon

Patron saint: Saint Germain

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	774	Charlemagne confirms the donation of the forest Yveline to the abbey of Saint-Denis by his father King Pippin the Short and mentions <i>Hermolitum</i>	
Donation	999	King Robert donates land at Guipéreau and the tithe of the <i>pasnage</i> [right to use the acorns of the forest to feed the pigs] of the Yveline forest to the abbey of Saint-Magloire of Paris	Guipéreau is a hamlet of Hermeray
Donation	1053	Amaury of Montfort donates the parish of Hermeray to the priory of Saint-Thomas of Epernon	
Confirmation	1131, late October	King Louis the Fat confirms the donations made to the abbey of Saint-Magloire by his father, King Henry I, for the salvation of the soul of his recently deceased son Philip; the donations include the <i>villa</i> of Guipéreau with land and tithes	
Confirmation	1159, end of	King Louis VII confirms the donations of his predecessors to the abbey of Saint-Magloire, including the <i>villa</i> of Guipéreau	
Obituaire de l'abbaye de Saint-Père-en-Vallée	12 th c.	Robert, cantor at the church of Notre-Dame in Chartres, acquires the fiefdom Garin at Hermeray for the abbey of Saint-Père-en-Vallée	
Charte	1210, 5 July	The abbot of Saint-Germain-des-Prés, the abbot of Sainte-Geneviève, and the dean of the church of Saint-Germain-l'Auxerrois at Hermeray announce their decision in the dispute between the priory of Saint-Thomas of Epernon and Simon of Auviler, church clerk of Hermeray	See below
Echange	1231, 25 April	The prior of Saint-Thomas of Epernon exchanges with Jean of Nivelles a meadow close to the priory barn at Hermeray	
Donation	1236, 6 June	Drogon, knight of Raizeux, with the consent of his wife Jacqueline and their son Simon as well as their other children, donate as perpetual alm six <i>deniers</i> of the cens from the meadow of Hermeray to the church of Saint-Thomas at Epernon	
Donation	1247	Renaud of Guipéreau and Alésia, his wife, donate to the priory of Saint-Thomas at Epernon all their rights to the small tithes of Guipéreau	
Donation	1248	Jean, count of Montfort, donates the Bois-Dieu to the abbey of Grandchamp	Within Hermeray
Pouillés	Ca. 1250	Parish church	

Confirmation	13th c.	Aubert, lord of Clinaumont, confirms the donation by his father of one measure of wheat from his land in Hermeray to the monks of Moulineaux at Poigny	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: In 1053, Amaury of Montfort donated the parish of Hermeray to the priory of Saint-Thomas at Epernon; the priory kept the village until the Revolution.

The farm of Teil within the parish of Hermeray was dependent on the priory of Saint-Thomas at Epernon (itself dependent on the abbey of Marmoutier). The buildings of the farm were ruined during the War of Religions.

In 1207, a legal fight erupted between the priory of Saint-Thomas at Epernon and Simon of Auviler, church clerk of Hermeray concerning the tithes of the village of Gale dependent on the parish of Hermeray. No solution was found until 1209 when the abbot of Saint-Germain-des-Prés, the abbot of Sainte-Geneviève, and the dean of the church of Saint-Germain-l'Auxerrois at Hermeray intervened. Simon had to abandon his claim to the tithes in favour of Saint-Thomas at Epernon in exchange against three bushels of wheat and one bushel of oats to be taken annually from the priory barn at Hermeray as well as two thirds of the small tithes of Gale.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Germain-l'Auxerrois		Early 11 th c. (Amaury I, lord of Montfort), 16 th c., 17 th c., 19 th c.	Priory Saint-Thomas of Epernon (since 1053)	Extant

Settlement history

Hermeray is located on the Roman road Poissy – Diodurum – Chartres.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa?	GR, 1 st -4 th c.	Aerial photography shows a strong anomaly; fieldwalking has discovered an important quantity of antique potsherds including various types of Samian ware, amphorae, small remains of mosaics, tegulae; fragment of a low-relief
2	Building	GR, 1 st c. BC-4 th c. AD	Site which was mainly occupied during the 2 nd and 3 rd c. with a large quantity of potsherds including Samian ware, dolia

1. *Montelet* – **Hermeray** – aerial photography and fieldwalking.
2. *La Boulaie, la Vallée des Cerfs* – **Hermeray** – fieldwalking.

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Houdan

Topographical information

Modern name: Houdan

Alternative form(s):

Medieval name(s): Hodancum, Houdene, Hodencum

Placename history: *Houdenc*, 1120, *Hosdenc*, 1177; *Houdenc*, 13th c., *Hosdanum*, 14th c.; maybe Germ. *Hodingus* or *Husido* or Germ. *hod* (castle)

Coordinates: 48°47'27" N, 1°36'06" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Jacques

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	10 th c.	Countess Adèle, lady of Houdan, cedes her seigniorial rights to Saint-Aubin, bishop of Angers	
Lettre	1065	Amaury of Montfort creates the fair Saint-Mathieu at Houdan to the benefit of the monks of the abbey of Coulombs	One of the oldest fairs in France; it is still organized on the last Saturday of September
Orderic Vital	1097	Mentions a fortress in Houdan	
Lettre	1105	Simon of Montfort declares that his father Amaury built two churches at Houdan: a church dedicated to Saint-Jacques-le-Majeur and a church dedicated to Saint-Jean	The chapel of Saint-Jean was located within the cemetery
Donation	1105	Amaury III of Montfort donates four acres of land to erect the chapel of Saint-Jean as a priory; he donates the tithe of the parish church, the mill Sénéchal and the pond of Albéron	
Confirmation	1182	Simon III of Montfort (1140-1181) confirms the donation of two churches to the abbey of Coulombs and donates the borough of Saint-Jean at Houdan together with the income from cens, markets, presses and tolls from the two churches of Saint-Jacques and Saint-Jean and the two fairs at Houdan to the abbey	Successor of his brother Amaury in ca. 1140
Donation	1187	Simon IV of Montfort (1181-1218), donates 20 <i>sous</i> of rent to Notre-Dame d'Evreux on the tollbooth of Houdan for the oil of the lamps which had to burn on the grave of his father Simon III	

Donation	1198	Simon of Montfort, lord of Houdan, donates to the priory of Houdan the tenth part of his seigniorial revenues from Houdan	
Charte	1213, 20 August	Simon IV, lord of Montfort, approves all the donations made to the abbey of Grandchamp by his mother Amicie and by himself	
Confirmation	1216	Simon IV of Montfort confirms the donations by his grandmother to the abbey of Grandchamp and donates the vineyards at Houdan to the same abbey	
Acte	By 1223	In recognition of their help during the crusades, King Philip-Augustus grants the inhabitants of Houdan a commune and privileges, but only administratively and without any political powers	
Document	1242	Alix of Montfort, third daughter of the deceased Amaury VI of Montfort and of Béatrice of Bourgogne, marries Simon II of Clermont, count of Ponthieu, lord of Nesle and of Ailly, and receives as dowry the town and the fortress of Houdan; she becomes lady of Houdan	
Pouillés	Ca. 1250	Parish church	
Pouillés	Ca. 1320	Prior Sancti Johannis de Hodenco	
Pouillés	1351	Parish church	
Pouillés	1351	Prioratus de Hodenco	
Donation	1363	Donation to the leprosarium and the Hôtel-Dieu	
Titres de l'abbaye de Grandchamp	1375, 27 June	Marie of Luxembourg reestablishes the mill at Houdan which had been burnt down by the English and reduces the rent of the monks of Grandchamp to four measures (originally it had been fixed at nine measures by Simon IV, lord of Montfort)	
Histoire du duché de Bretagne, dom Robineau	1394, 9 July	Jean IV, Duke of Brittany and count of Montfort, receives Houdan from King Charles VI	
Etat de la châtellenie de Houdan	15 th c.	Mentions a leprosarium with chapel Saint-Mathieu and a Hôtel-Dieu with a chapel, both dependent on the count of Montfort	
Pouillés	End 15 th c.	Parish church	
Document	1517, 18 June	The General Vicar of Chartres grants 40 days of indulgence to the churchwardens of the church of Houdan [Saint-Jacques-le-Majeur] and to all the faithful who will give money for the building and decoration of the parish church	
Lettres patentes	1536, January	Houdan receives permission to erect fortifications	

Cession	1542, 19 April	The Duke of Estouteville, count of Montfort-l'Amaury, cedes the leprosarium at Houdan to André Audiger, son of Richard Audiger, law graduate, lawyer of the king at Montfort-l'Amaury	
Edict royal	1695, 16 December	Recreation of the hospital at Houdan by adding to it the property and the income from the leprosaria at Houdan, Oulins, Montchauvet, Epône and Saint-Léger	

Notes: Robert, Duke of France and King of France (922-923), was lord of Houdan and allegedly built two churches, according to the historian Gaguin who lived during the 16th c. His great grand-son, King Robert the Pious (996-1031), apparently founded a priory at Houdan as well as two chapels, but it could be that the two churches and two chapels are one and the same and that the historians mixed up the two Roberts. It is equally unclear which priory Robert the Pious was supposed to have founded; it is likely that it was the priory of Saint-Jean which was either founded under his reign by Amaury of Montfort or by the king himself. King Robert the Pious celebrated Christmas in the chapel of Saint-Jean in 1026.

In ca. 1005, Amaury III of Hainaut, count of Montfort, founded two churches within his newly constructed castle in Houdan and gave them to the abbey of Coulombs. One of them was the church of Saint-Jacques-le-Majeur, the other the chapel of Saint-Jean. During the 15th and 16th c., the church of Saint-Jacques-le-Majeur was partially reconstructed and renovated thanks to numerous donations by local traders and inhabitants.

The priory of Saint-Jean was burnt down and looted by Spanish troops in 1592. All its documents disappeared in the fire.

Houdan had a leprosarium dedicated to Saint-Saturnin outside of town and within the town itself a Hôtel-Dieu. The leprosarium is attested since the mid-12th c. and the Hôtel-Dieu since 1363. In 1672, King Louis XIV created the so-called commanderies by uniting leprosaria, Hôtels-Dieu, chaplaincies, and Hospitaller chapels; they were led by officers of his troops with the rank of knight. The leprosarium at Houdan was ruined by 1673 and its property was attributed to the Hôtel-Dieu. When the king recreated the hospital at Houdan in 1695 by adding to it the property and income from the leprosaria at Houdan, Oulins, Montchauvet, Epône and Saint-Léger, the administration was handed over to a college of eight administrators, including the parish priest and the principal aldermen of Houdan. The hospital had first been rebuilt around the year 1580 and additional buildings were added over the centuries. In 1704, it had four beds, in 1743, five, in 1772 eight, and ten in 1782. During the Revolution, the hospital lost most of its income.

By 1700, the priory of Saint-Mathieu was merged with the Hôtel-Dieu of Houdan. By 1769, the three chapels of Saint-Mathieu, Saint-Sauveur, and Saint-Martin had been merged with the Hôtel-Dieu. The chapel of Saint-Sauveur was located on land which today belongs to the hospital at Houdan. The chapel of Saint-Mathieu was the focal point of the fair at Houdan which always took place on 21 September – on the day of Saint Mathieu.

Location	Institution	Income (in livres)
Houdan	Leprosarium, chapel Saint-Mathieu, Hôtel-Dieu	340
Beule	Leprosarium	40
Neauphle-le-Château	Leprosarium	50
Oulins	Leprosarium	140
Trappes	Leprosarium	130
Méré	Leprosarium	80
Garancières	Leprosarium	180
Saint-Léger	Leprosarium	48
		Total: 1008

Table G.1: Composition and income of the commandery at Houdan in 1690

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Two churches		Early 10 th c. (King Robert)		?
2	Two chapels (same as the below AND the above?)		1027 (founded by – or under – King Robert the Pious)		?
3	Saint-Jacques-le-Majeur (dedicated to Saint-Jacques-le-Majeur-et-Saint-Christophe in 1510)		1005 (Amaury of Montfort), 14 th c. (reconstructed on the same place as the previous church), 15 th c., 16 th c., 17 th c., 18 th c. (unfinished church)	Abbey of Coulombs	Extant
4	Leprosarium dedicated to Saint Saturnin with chapel Saint-Mathieu		1147	Count of Montfort	Lost, ruined by 1673 and its property attributed to the Hôtel-Dieu; the chapel Mathieu was destroyed in 1860 to make place for a train track
5	Hôtel-Dieu with chapel (dedicated to Saint-Sauveur?)		By 1363, ca. 1580 (reconstruction), 1636-1640 (new chapel), 1704 (hospital with four beds)	Count of Montfort	Lost, demolished in the early 20 th c.
6	Chapel Sainte-Marguerite		?		Lost, still existed in the 19 th c.
7	Synagogue		?		Lost, has not been found yet
8	Saint-Jean (borough Saint-Jean)		By 1182	Abbey of Coulombs (by 1182)	Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Mathieu (chapel linked with the leprosarium)		Mid-12 th c. (chapel)		Lost, united with the Hôtel-Dieu in 1700
2	Priory Saint-Jean Baptiste with chapel Saint-Jean	Prioratus Sancti Johannis de Hodenco	1005 (Amaury of Montfort) (erected as chapel and serviced by monks of the abbey of Coulombs), transformed into a priory in 1105 by Amaury III of Montfort	Abbey of Coulombs	Lost, made redundant in 1707 following negotiations between Louis XIV and the monks of Coulombs, sold between 1791 and 1792; the chapel was demolished in 1818/20 for the enlargement of the cemetery
3	Convent Notre-Dame		1646	Augustine	Lost, sold between 1791 and 1793

Settlement history

Two Roman roads pass through Houdan: Epône – Richebourg – Chartres and Paris – Dreux. Houdan seems to have been continually inhabited since at least the GR period. Before the family Montfort became lords of Houdan during the 10th c., the settlement possessed two MER cemeteries. Guillaume of Hainaut ordered the construction of a fortress in c. AD 996. Amaury of Montfort built two churches in 1005. The donjon with a diameter of 15 m still exists; it was built within one of the two MER cemeteries around the years 1180 and 1190 as indicated by an archaeological evaluation in 2013. In 1098, Amaury III of Montfort delivered Houdan to Guillaume-le-Roux, King of England and Duke of Normandy, to get revenge on the king of France. Later, the county was attached to Brittany by the marriage of Yolande of Monfort to Duke Arthur. The king of France confiscated Houdan several times following various alliances between Brittany and England. During the 12th c., Houdan was fortified; since the town could not finance all the works, they asked for help from the priory of Epernon. In exchange, the inhabitants of Houdan had to help with the erection of walls in Epernon in 1208. In 1432, Houdan was once again delivered to the English governor, Le Morhier. Under King Charles VII, French troops took over the town, and the king donated it to Giraud of Pallière, one of his squires. With the marriage of Anne of Brittany (1477-1514) to Louis XII in 1499, Houdan returned to the royal domain. In 1592, Spanish troops looted and burnt down Houdan.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, 6 th -8 th c.	69 graves oriented NNW/SSE around the donjon (a great number of graves were probably once located under the donjon from 1120); towards the S, the orientation is less clear; plaster sarcophagi, 4 with decoration, plain earth graves; lots of gravegoods; plaster sarcophagi appear at the end of the 6 th and especially during the 7 th c.; belt buckles, weapons, glass goblets, etc.

2	Small finds	GR, MER	GR small finds (bone: 6 pins, 2 spoons, 1 marquetry element, 1 needle, 2 awls, 1 hinge; some iron tools, bronze fibula and decorative elements, potsherds, Samian ware, <i>graffiti</i> and MER potsherds; coins
3	Villa	IA, GR, 1 st -4 th c., 11 th c.	IA incinerations; 1 st -c. AD GR sunken-feature building in the courtyard, probably belonging to a phase anterior to the construction of the <i>villa</i> ; important <i>villa</i> site with 4 independent buildings (13.6 x 13.4 m; 13.4 x 11.2 m; 7.4 x 7.4 m; great rectangular principal building, badly preserved); residence abandoned by the late 2 nd c. and reoccupied during the 2 nd quarter of the 4 th c.; potsherds attest that the site was frequented during the 3 rd and 4 th c.; ornamental garden; square post-built barn (6 posts), probably built before the 4 th c.; two additional buildings in the south, another one in the north-west, not yet excavated; the site is reoccupied briefly during the 11 th c.
4	Necropolis	GR, 1 st c. BC – 4 th c., MER, 2 nd half of 4 th -end of 7 th c.	Important GR and MER necropolis with at least 20 graves: 1 circular structure (IA?); on top of the hill GR graves; MER stone sarcophagi and plain earth burials, 1 plaster sarcophagus; huge number of gravegoods; GR <i>fibulae</i> (some Germanic), MER <i>fibulae</i> , belt buckles, weapons, cauldrons, etc.; some Visigothic and one potential Byzantine belt buckle(s); some GR (1 st c. BC-4 th c.) small finds from a tomb at this place, others from unknown origin, but probably from Houdan: 1 bronze statuette of Mercury and some coins
5	Sunken-feature buildings	CAR, 10 th c.	Several sunken-feature buildings close to the medieval centre of Houdan, post holes and pits; potsherds, animal bones, iron slag, tiles; the structures are on land which later on became part of the endowments of the priory of Saint-Jean; this land may have been used for grazing from the 13 th c. due to the absence of ploughing and the good preservation of the archaeological levels under the topsoil
6	Agropastoral buildings	IA-GR, 1 st c. BC-4 th c., MER-MED, 8 th 12 th c. AD	3 buildings (earth flashing, perishable roofing, few small finds) built around a farm yard – probably dedicated to sheep breeding; the first building could be a habitat with a pigsty, the second a sheepfold (for about 160 sheep?), and the third a barn; the site was probably abandoned in the late 3 rd /early 4 th c.; some late MER and CAR structures (until the 9 th c.) of low density: no habitat, but 9 domestic ovens, a possible press under shelter, a possible extraction pit, important forging activity; remote burial ground which is probably linked to an important contemporary cemetery 200 m further east, beneath the donjon; occupation continued during the 10 th /11 th c.: 5 buildings (4 probably residential), several silos and sunken-feature buildings, at least 2 of them dedicated to weaving, metallurgical activity in one sector; the site is abandoned by the 12 th c., contemporary to the construction of the donjon and the development of the village in its current location

1. *Place de la Tour* – **Houdan** - discovery during construction work on the donjon of Houdan in 1952, excavation in 1978, evaluation in 2013.
2. *Les Vignes, le Clos de l'Écu, rues des Vignes et des Alouettes* – **Houdan** – test pit in 1977.
3. *Le Saule Guérin, les Brosses* – **Houdan** - excavation in 1993.

4. *La Butte de Gargans, les Gargans, les Ormes de Brunel* – **Houdan** – known since at least the beginning of the 19th c.; excavations before 1835 and in 1843; aerial photography in 1997.
5. *Le Clos Saint-Jean/route de Champagne* – **Houdan** – evaluation and excavation in 2011.
6. *Route de Champagne* – **Houdan** – excavation in 2015.

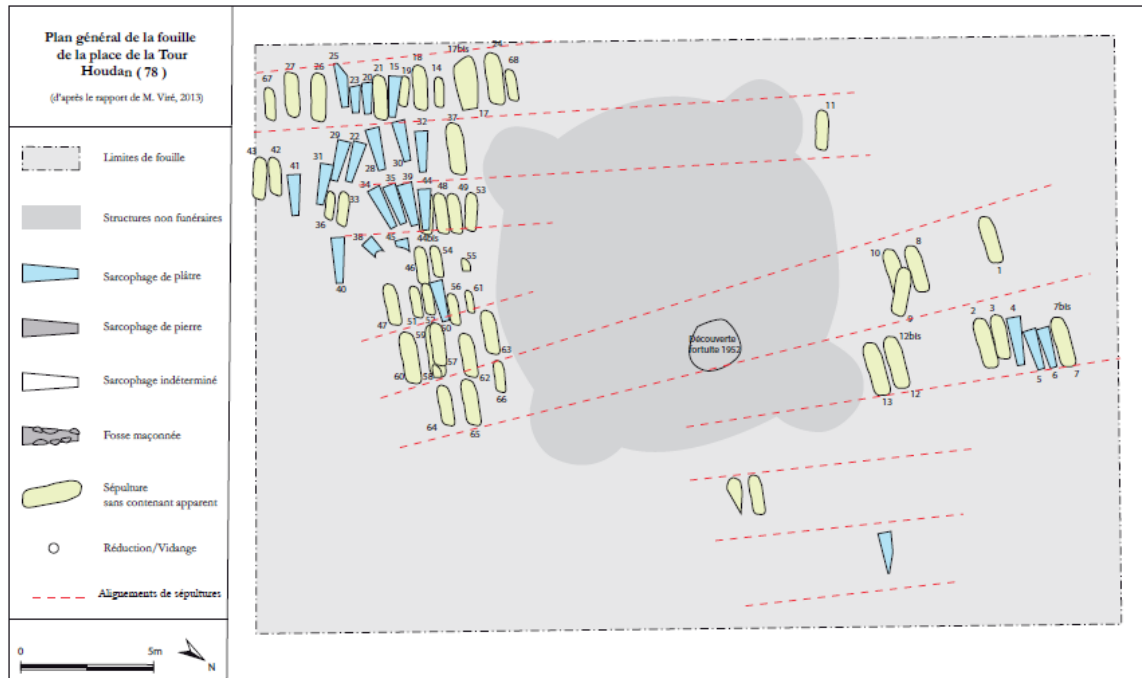


Figure G.4: Plan of the necropolis at Houdan, *Place de la Tour* (Graphics and layout: M. Kérien, C. Gorin, C. Houpert, C. Le Forestier)

Bibliography

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Houilles

Topographical information

Modern name: Houilles

Alternative form(s):

Medieval name(s): Hoillie, Holles, Houillie

Placename history: *Hullium, Holles*, 1205; Germ. *Hodilus* or – more likely – Lat. *ovicula* (sheep) and old French *oeille, ouille* (sheep)

Coordinates: 48°55'32" N, 2°11'18" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Parisis

Deanery: Montmorency

Patron saint: Saint Nicolas

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	1205	Church	
Cartulaire de Notre-Dame de Paris	Ca. 13 th c.	Ecclesia de Holles	
Pouillés	1352	Curatus de Hoilliis	
Document	1381	The inhabitants of Houilles together with the inhabitants of Bezons and of Carrière plead against Jean of Meuson, captain at Saint-Germain-en-Laye, asking to be freed from the watch they owed to the castle in Saint-Germain	
Document	1404	The lord Pierre of Aurroy obtains an exemption for supplies for the inhabitants of Houilles from King Charles VI, provided that they deliver four carts of their fodder each year to the king's residence in Paris	
Pouillés	Ca. 1450	Parish church	
Registre de visites	1470	Ecclesia de Houlliis	
Provisions	1543	Mentions the <i>Cura de Carreria et Houilliis</i>	
Provisions	1571	Mentions the <i>Ecclesia Parochialis S. Nicolai de Houlliis, cum succursu S. Joannis Baptistae de Carreriis</i>	

Notes: The parish was established during the 12th c.; half of the tithe belonged to the Filles-Dieu of Paris. By 1571, Houilles had two cemeteries: the church cemetery around the church of Saint-Nicolas and the cemetery of the victims of the Black Death.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nicolas		12 th c. (destroyed), 16 th c., 17 th c. (destroyed), mid-17 th c. (reconstruction), fourth quarter of the 19 th c.	Archbishop of Paris	Extant

Settlement history

Houilles was fortified with four towers.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER	Some plaster sarcophagi with bones; two skulls in one sarcophagus: probably a MER necropolis
2	Necropolis?	MER	Significant number of bones with MER gravegoods: necropolis?; might continue into Carrières-sur-Seine

1. *La Croix du Martra* – **Houilles** - discovery around 1883-1893.
2. *Rue Paul Doumer* – **Houilles** - discovery around 1972.

Bibliography

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Issou



Topographical information

Modern name: Issou
Alternative form(s): Yssou
Medieval name(s): Ichou
Placename history: *Villa Sociacum*, 690, *Icok*, 1190, *Icou*, 1190, *Içoi*, 1202; maybe Germ. *Isoldus*
Coordinates: 48°59'21" N, 1°47'33" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin Français
Deanery: Magny
Patron saint: Saint Martin
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Papyrus d'Arthies	690	The lord of Arthies donates <i>Villa Sociacum</i> to the abbey of Saint-Denis	
Donation	980	Letgarde, countess of Mantes and of Meulan, donates to the church of Notre-Dame of Mantes the tithes of Issou	Probably a medieval forgery, NOT Ledgarde (Luitgarde) of Vermandois (d. 978), widow of William Longsword, duke of Normandy (d. 942)
Charte	1190, October	Guillaume of Givry and his children give up to their rights to the village of Issou in favour of the convent of Saint-Ouën at Rouen and the prior of Saint-Nicaise at Gasny	
Charte	1190, December	The king cancels a sale of the property of the convent of Saint-Ouën at Issou which Samson, abbot of Saint-Ouën at Rouen, had made to Girard Chotard	
Pouillés	1337	Church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		By 980, 12 th c., 15 th c., 16 th c., 1970s	Abbey of Saint-Germain-des-Prés?	Extant

2	Chapel Saint-Pierre and Saint-Paul		Late 16 th c.		Lost
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Settlement history

Issou was renowned for its vineyards during the Middle Ages.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Potsherds and tiles as well as some agricultural tools might indicate an antique building

1. *Montalet* – **Issou** - discovery during the 19th c.

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- J -

Jambville



Topographical information

Modern name: Jambville

Alternative form(s): Jam(m)eville, Jamb(l)eville, Gemmeville, Jamebeville

Medieval name(s): Jambevilla

Placename history: *Iambevilla*, 1249; Germ. *Gammo* + Lat. *villa*

Coordinates: 49°02'46" N, 1°51'11" E

Ecclesiastical information

Diocese: Rouen

Archdeaconry: Vexin Français

Deanery: Magny

Patron saint: Saint Sauveur

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	First half of the 11 th c.	A donation of wood by Helvise, wife of count Galeran I of Meulan, to the abbey of Coulombs mentions Jambville for the first time	Probably donated by Helvise, wife of Hugues II Tête d'Ours, brother of Galeran I of Meulan
Pouillés	1337	Church	

Notes: According to local legend, the construction of the church was financed by Blanche of Castille (1188-1252), wife of King Louis VIII. Others suggest that the construction was financed by Agnès of Montfort.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame (priory-church)		1023, 1148 (reconstruction), 14 th c., first half of 16 th c.	Abbey of Saint-Germer of Fly	Extant
2	Leprosarium (Hazay)		Maillard n. 374		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Notre-Dame		Ca. 1023	Abbey of Saint-Germer of Fly	Lost

Settlement history

The first castle of Jambville seems to date back to the 13th c.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Bardy 1989, 71; Base Mérimée; Besse 1914, 84; Charles 1960; Cocheris 1874; Dupâquier et al. 1974, 742; Flohic (ed.) 2000, 376f; Jambville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 6/8); Jambville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/9/2); Longnon 1903, 65; Mulon 1997, 84; Nègre 1991, 941; <http://mantes.histoire.free.fr/items/fichiers/1196.pdf>, accessed on 9 November 2018; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78317-Jambville/172685-EgliseNotre-Dame, accessed on 6 January 2019



Jeufosse

Topographical information

Modern name: Jeufosse

Alternative form(s): Jeufosse

Medieval name(s): Givoufousse, Gibosa Fossa, Gibba Fossa, Givonis Fossa

Placename history: *Fossa Givaldi*, 9th c., *Giboufouse*, 13th c., *Giefosse*, 1382, *Gieufosse*, 1420; Germ. *Givaldus* + Lat. *fossa* (pit, trench, but maybe also grave)

Coordinates: 49°02'05" N, 1°32'45" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Notre Dame de l'Assomption

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Traité de paix	946	After a battle in the plains of Bonnières and Freneuse, Richard I and Louis IV d'Outremer meet at Fosse-Gevaud to conclude a peace treaty	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: The chapel of Notre-Dame-de-la-Mer was built as thanks for the delivery from Viking pirates according to local tradition. It was destroyed by the Huguenots during the 16th c., and then ruined after the Revolution.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame-de-la-Mer (first chapel, then church)		Ca. 855, 17 th c. (reconstruction), 1867 (reconstruction)		Extant, now the parish church
2	Saint-Germain-de-Paris (either before or later dedicated to the Virgin Mary)		13 th c., 14 th c., 16 th c.	Archdeacon of Pincerails	Lost, made redundant, then bought by a private individual in 1925

Settlement history

Opposite of Jeufosse is the Ile de la Motte aux Loups which became the main lair of Viking pirates in 850/851 until their retreat to Melun in June 858. In 962, the Normans came back and once again devastated the region.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Fanum?	GR	A possible <i>fanum</i> with a square plan and a nearby trench

1. *Entre les Coursières et la ferme du Bois Jambon – Jeufosse* - aerial photography in 2004.

Bibliography

Barat 2007, 205; Bardy 1989, 82; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 743; Flohic (ed.) 2000, 109; Jeufosse. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/9/3); Longnon 1904, 119, 157, 215; Mulon 1997, 145; Nègre 1991, 966



Jouars-Pontchartrain

Topographical information

Modern name: Jouars-Pontchartrain

Alternative form(s): Jouars, Iouarre, Jouar(r)e; Ponchartrain, Les Bordes

Medieval name(s): Joreium, Jorreyum, Jotrum

Placename history: Jouars: *Diodurum*, 4th c., *Joreium*, 1351; Celt. *Divio* (sacred) + Gall. *duro* (fortified site); Pontchartrain: *Pons Carnotensis*, 1156-57; Lat. *pons* = bridge, Lat. *carnotensis* = limit between the Carnutes and other Gallic tribes

Coordinates: 48°48'11" N, 1°54'05" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	Mid-12 th c.	Gui of Argal and Hersende, his wife, donate to the abbey of Vaux-de-Cernay two and a half acres of land at Ithe with the agreement of Rainald and Robert of Ergal	Ergal was a fiefdom of Jouars
Donation	1156/1157	Huldiard, his nephew Renaud, Ermentrude of Plaisir and her sons donate to the abbey of Vaux-de-Cernay part of their property at <i>Pons Carnotensis</i>	
Cartulaire de l'abbaye des Vaux-de-Cernay	1162	Mentions Ayte as property of the abbey of Vaux-de-Cernay	Ayte is today's <i>Ferme d'Ithe</i> , an important archaeological site within an old farm house; the site dates back at least to the GR period; during the 12 th c., the site had a manor house, a chapel, a dovecote, a barn, stables, a courtyard, a garden, as well as 300 arpents of land
Donation	12 th c.	Rainaldus of Chanevariis donates to the abbey of Vaux-de-Cernay	Chennevières was a fiefdom of Jouars
Obituaire de l'abbaye de Joyenval	1252	Thomas, lord of Ergal, knight, donates the fiefdom of Sèvres to the abbey of Joyenval before his death in 1252	
Pouillés	Ca. 1250	Parish church	
Donation	1282	Simon Buzot, knight and lord of Pontchartrain, makes a donation to the abbey of Neauphle-le-Vieux	
Donation	1283	Adam Langlois of Chambord becomes monk at the abbey of Vaux-de-Cernay and donates all his property to the abbey as well as three acres of land at Chambord	Chambord was a fiefdom of Jouars
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: The church of Saint-Martin of Jouars might date back to at least 1018 since one of its bells was blessed at that date. At a much later date, a church was erected at Pontchartrain because of its distance to the church at Jouars. The spring of Saint-Martin next to the church of Saint-Martin is located by the Roman road Paris – Diodurum; a reutilisation of a GR site is possible.

The hospital at Jouars-Pontchartrain was created by the reunion of the old Hôtel-Dieu at Neuaphle-le-Château with the leprosaria at Neauphle (Saint-Barthélemy), Trappes, and Garancières in 1698.

The farm of Ithe is attested since the early 11th c. By 1162, the Cistercian abbey of Vaux-de-Cernay owned the farm together with its chapel of Saint-Anne. By the 13th c., it had become an important agricultural farm of some 130 ha. It was first managed by lay brothers, but was

handed over to lay administrators in 1315. An important fair took place next to the chapel of Saint-Anne in Ithe every 26 July. When the chapel was made redundant in 1696, the fair was moved to Jouars. When the visitors came too close to the church of Jouars in 1699, the lord of Pontchartrain ordered that the fair had to be moved a quarter of a mile from the church. Ithe is today part of Le Tremblay-sur-Mauldre but belonged to the parish of Jouars during the 12th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin (Jouars)		By 1018, 12 th c., 13 th c., first half of the 16 th c., ca. 1700, 18 th c.	Abbey of Neauphle-le-Vieux	Extant
2	Chapel Saint-Blaise (Chambord)		12 th c.		Lost, in ruins by 1696, and made redundant in the same year
3	Church (Pontchartrain)		?		Lost
4	Chapel Saint-Marguerite (Coudray)		12 th c.	Private	Lost, made redundant in 1696
5	Oratory then chapel Sainte-Anne (Ithe)		By 1162	Abbey of Vaux-de-Cernay	Lost, in ruins, made redundant in 1696
6	Chapel Saint-Vincent and Saint-Sébastien (Mousseaux)		12 th c.		Lost, made redundant in 1696

Settlement history

Jouars-Pontchartrain is located on the territory of the Roman secondary agglomeration *Diodurum*; three Roman roads pass through the municipality: Paris – Dreux, Poissy – Jouars-Pontchartrain – Chartres and Jouars-Pontchartrain (*Diodurum*) – Limours. *Diodurum* developed during the 1st c., had its heyday during the 3rd c. and was mostly abandoned during the 6th and 7th c., although some occupation is still archaeologically visible until the year 1000. The remains of *Diodurum* can be found in neighbouring Le Tremblay-sur-Mauldre. The village of Pontchartrain was originally located close to the bridge across the Mauldre which gave its name to the community; it has since then moved away from this bridge.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None, apart from a ‘construction made out of Roman concrete’ (for *Diodurum* and the *Ferme d’Ithe* see Le Tremblay-sur-Mauldre)

Bibliography

Barat 2007, 205; Bardy 1989, 203; Base Mérimée; Blin, Guinchard and Pissot 1998; Flohic (ed.) 2000, 582; Jouars-Pontchartrain. Monographie communale de l’instituteur, 1899 (archives des Yvelines, 1T mono 6/10); Jouars-Pontchartrain. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/9/4); Longnon 1904, 120, 158, 213; Mulon 1997, 41, 196f; Nègre 1991, 1371, 1174; http://img-dad.cg78.fr/archeo/documentaire/Dossiers/presse_locale/7083-93.pdf, accessed on 6 January 2019



Jouy-en-Josas

Topographical information

Modern name: Jouy-en-Josas

Alternative form(s): Iouy en Iosas; Villetain, Viltain (today part of Jouy-en-Josas), Jouy-En-Josias, Jouy

Medieval name(s): Joiaco; Villetaing

Placename history: *Gaujiacum*, 9th c., *Gaugiaco*, early 9th c., *Gaugiacum*, 11th c., *Joi*, 13th c., *Jouy*, 1466, *Joiacum in vall Galliae*, 1498; Lat. *Gaudius* + Lat. *acum* (farm)

Coordinates: 48°46'05" N, 2°10'01" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions <i>Gaujiacum</i> or <i>Gaugiacum</i> as <i>fisc</i> of the abbey of Saint-Germain-des-Prés	
Donation	Ca. 1100	Donation by Teulfe of a part of the tithe of Jouy to the priory of Longpont	
Lettres d'amortissements	1188	Mentions that the priory is dependent on the abbey of Chaumes-en-Brie	
Pouillés	1205	Church	
Confirmation	1247	Donation by the knight Hugues of Jouy de Joyace of the tithe of Vilers to the nuns of Port-Royal; confirmed by Mabilie, wife of Matthieu of Montmorency	
Cartulaire	1275	Acquisition of land at Jouy by the abbey of Saint-Germain	
Pouillés	1352	Curatus de Joyaco	
Pouillés	Ca. 1450	Parish church	

Notes: By 1616, the priory had been given *in commendam*.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Notre-Dame (Viltain)		?	Celestine	Lost

2	Saint-Martin (later dedicated to Saint-Martin and Saint-Roch)		By 820, ruined during the Hundred Years' War, 1549 or 1553 (reconstruction), third quarter of the 19 th c.	Abbey of Saint-Germain-des-Prés; Archbishop of Paris	Extant
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Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Médard, then Saint Mard or Saint Marc (in the hamlet of Viltain)	Prioratus Sancti Medardi	1118, 1616 (reconstruction of the chapel)	Abbey of Chaumes-en-Brie	Lost, by 1754, no monks had lived there 'since a very long time'

Settlement history

The Roman road Paris-Dreux passes through the village. The village was probably founded by the monks of the abbey of Saint-Germain-des-Prés who cleared the land. It passed into the hands of lay owners during the 9th (Olivier of Clisson) and 10th c., apart from some land and some gardens which remained in the hands of the monks. Jouy-en-Josas was a fiefdom of the Mauvoisin family. The seigniorship is attested since the 13th c. Jouy-en-Josas was destroyed during the Hundred Years' War.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s): None

Bibliography

Bardy 1989, 397-401; Cocheris 1874; Dupâquier et al. 1974, 745; Flohic (ed.) 2000, 956; Jouy-en-Josas. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 6/11); Lebeuf 1757, VIII, 423-435; Longnon 1904, 349, 390, 418, 438; Mulon 1997, 64; Nègre 1990, 427, 562; https://www.archivesportaleurope.net/ead-display/-/ead/pl/aicode/FR-FRAD078/type/fa/id/FRAD078_000-002_000-000-190/dbid/C105893093/search/0/prieur%C3%A9+Viltain, accessed on 5 March 2017; http://www.jouy78histoire.fr/eglise_saint_martin.49.html, accessed on 6 April 2019



Jouy-Mauvoisin

Topographical information

Modern name: Jouy-Mauvoisin

Alternative form(s): Jouy, Iouy Mauvoisin

Medieval name(s): Joiacum, Joiacum Mauvoisin, Joyacum

Placename history: Joiacum, 13th c., Joy, 1266, Joiacum-Mauvoisin, 1351; Lat. *Gaudius* + Lat. *acum* (farm)

Coordinates: 48°58'31" N, 1°38'53" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerails
Deanery: Mantes
Patron saint: Sainte Foi
Parish in 1789: Yes

Christianization

Legendary: According to local tradition, a temple dedicated to Jupiter existed during the 4th c.

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1100	Hubert of Jouy is cited as witness of a donation made to the priory of Saint-Wandrille of Rosny	
Pouillés	Ca. 1250	Parish church	
Arrêt du Parlement	1264, 9 February	The Parliament confirms that Pierre Mauvoisin, knight, has the right to justice in <i>Joyaco</i>	
Pouillés	1351	Parish church	
Sale	1488	Guillaume of Bois sells his fiefdoms of Jouy and Ménerville to the canons of Sainte-Chapelle at Paris; apparently, the canons already owned the village and land surrounding it at that time	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Sainte-Foi		12 th c., 16 th c., 1851, 20 th c.	Bishop of Chartres	Extant
2	Leprosarium		Ca. 1250		Lost

Settlement history

In 1128, the village – as well as surrounding villages - was burnt down by the army of Henry II of England during the conflict with King Philip-Augustus.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis?	GR, 2 nd -4 th c., MER	A battle axe (francisque) and a lance head could indicate a MER necropolis immediately south to a small GR building associated with a spring; GR and MER potsherds
2	Building	GR	Tiles and potsherds, a few Samian ware indicate the presence of a GR building
3	Building	GR, 1 st -3 rd c.	Post-built buildings with hearths and an oven (smokehouse), ditch

1. *Moussay* – **Jouy-Mauvoisin** - fieldwalking in 1982.
2. *Bois du Coudray* – **Jouy-Mauvoisin** - fieldwalking in 1982.
3. *La Métairie, Le Bois du Château Fondu* – **Jouy-Mauvoisin** – evaluation in 2000.

Bibliography

Barat 2007, 206; Barat 2007, 206, fig. 278; Bardy 1989, 83; Cocheris 1874; Dupâquier et al. 1974, 746; Flohic (ed.) 2000, 110; Jouy-Mauvoisin. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/9/5); Longnon 1904, 120, 158, 215; Mulon 1997, 64; Nègre 1990, 562; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78324-Jouy-Mauvoisin/172738-EgliseSainte-Foi, accessed on 6 January 2019



Jumeauville

Topographical information

Modern name: Jumeauville

Alternative form(s): Iumeauville

Medieval name(s): Jomevilla, Jumelevilla, Jumeauvilla

Placename history: *Fleomodivilla*, 9th c., *Jomevilla*, 13th c., *Jumeauville*, 1382; Germ. *Gautmod* + Lat. *villa*

Coordinates: 48°54'39" N, 1°47'17" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions 1 <i>mansus</i> as property of the abbey of Saint-Germain-des-Prés at <i>Fleomodivilla</i>	Longnon contests the identification with Jumeauville
Donation	1103	Baudry le Roux of Montfort donates the church and the tithes of Jumeauville to the monks of Saint-Evrault	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: The church was erected into a parish church during the 12th c. It was burnt down by Protestants on July 15, 1585.

The small chapel of Saint-Léonard some 2 km southeast of the village on the territory of Maule commemorates the priory of Saint-Léonard-du-Coudray which was once located on the territory of Jumeauville.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Leprosarium with a chapel		MED		Lost, only a wash-house remains

2	Sainte-Foy (later on dedicated to Saint-Pierre-ès-Liens, probably in ca. 1585)		Ca. 800, 12 th c., ca. 1585 (reconstruction)	Abbey of Saint-Evrault	Extant
3	Chapel Notre-Dame-des-Vents (close to the castle)		?		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Léonard-du-Coudray (Le Coudray, between Maule and Andelu)		1119 (Robert of Maule, after his imprisonment by the Turks), 1885 (chapel)	Bishop of Chartres (consecrates the chapel in 1154) Abbey of Joyenval (in 1233) Abbey of Clairefontaine (in 1254) Abbey of Abbecourt (since 1482)	Lost, sold during the Revolution; only the chapel remains (saved by the mayor of Maule during the Revolution)

Settlement history

The Roman road Epône – Richebourg – Chartres passes through Jumeauville. According to local legend, William the Conqueror started his conquest of England (1066) from Jumeauville. By that time, Jumeauville already was a ‘large village’; its fortress dates back to the 11th c. In 1585, the Protestants burnt down the church of Jumeauville and destroyed the town.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Small villa?	GR, 1 st -4 th c., MER, CAR, 9 th c.	Several small concentrations of small finds such as tiles, marble fragments, building stones, potsherds including Samian ware, a fragment of a goblet, and a decorative bronze nail indicate a small <i>villa</i> ; the site was probably abandoned during the 4 th c., but timidly reoccupied during the MER and CAR period, a few MER and CAR, 9 th -c. potsherds
2	Building	GR, 2 nd -3 rd c.	Small antique building with Samian ware and some coins
3	Buildings	GR, 1 st -2 nd c.	Traces of GR settlement on two sites separated from each other by a 500 m-wide zone without any archaeological material; some potsherds including some Samian ware on both sites
4	Building	GR, 3 rd -5 th c.	Numerous small finds, essentially potsherds and some Samian ware indicate a building which was mostly occupied during Late Antiquity

1. *Les Bricons* – **Jumeauville** - fieldwalking.
2. *La Voye* – **Jumeauville** – fieldwalking? in 1988.
3. *Les Limons and La Chaussée* – **Jumeauville** – fieldwalking in 1991
4. *La Fosse Rouge* – **Jumeauville** – discovery in 1980.

Bibliography

Barat 2007, 206; Bardy 1989, 84; Cocheris 1874; Dupâquier et al. 747; Flohic (ed.) 2000, 264-267; Jumeauville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 6/12); Jumeauville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/9/6); Longnon 1904, 120, 158, 213; Mulon 1997, 44; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78325-Jumeauville/172742-EgliseSaint-Pierre-es-Liens, accessed on 6 January 2018



Juziers

Topographical information

Modern name: Juziers

Alternative form(s): Jusiers, Gisiers, Gizer, Jugiers, Giset, Gizet

Medieval name(s): Gisiers

Placename history: *Gizei*, 978, *Gisiacum*, 986, *Geziacum*, 1180, *Gysecum*, 1210, *Givisiacum* (1351); Germ. *Giso* + Lat. *acum*

Coordinates: 48°59'33" N, 1°50'44" E

Ecclesiastical information

Diocese: Rouen

Archdeaconry: Vexin Français

Deanery: Magny

Patron saint: Saint Michel

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Inventaire	658	The Benedictine abbey of Saint-Père-en-Vallée (Chartres) owns land and vassals at Juziers	
Donation	978, 5 February	The countess Letgarde, widow of the duke William Longsword, donates the church of Saint-Pierre at <i>Gizei</i> , the <i>villa</i> together with 26 <i>mansi</i> as well as land and other property at <i>Gizei</i> to the abbey of Saint-Père-en-Vallée	
Foundation	987, 5 Feb.	Foundation of the priory of Juziers adjacent to the church by the monks of Chartres	
Confirmation of donation	1033	Confirmation of the donation from the countess Letgarde by the archbishop of Rouen	
Donation	Before 1034	Hugo or Hugue, viscount of the Vexin, renounces in favour of the abbey of Saint-Père the custom (<i>consuetudo</i>) which he owned at Juziers (<i>in terra sancti Petri Gisiacensi</i>)	
Donation	Mid-11 th c.	Hugue, called Broute-Saule, makes several donations at <i>Guairiacus</i> to the priory of Saint-Père	

Acte	Ca. 1061	Hilduin, son of Hugues, viscount of the Vexin, withdraws his claim to the land of Saint-Père-de-Juziers, which had been donated by his grandfather, the viscount Hilduin, to Saint-Père	
Acte	1136	King Louis the Fat exempts a house which the monks of Saint-Père in Chartres owned at Juziers from all duties	
Donation	13 th c.	Master Guillaume Charpentier donates four <i>sous</i> on his house at Apremont to the abbey of Saint-Père	Hamlet of Juziers
Pouillés	1337	Prior de Gisiers	
Pouillés	1337	Church	
Treaty	1446, 15 Dec.	Signing of a treaty between Henry VI of England and Charles VII in the priory	

Notes: In 1245, Robert, lord of Villette and the knight Guillaume Perrier assassinated Jean, prior of Juziers. They were condemned to exclaim in front of several churches dressed in coarse frieze, without shoes and carrying candles: « We do this because we are the perpetrators of the death of John, prior of Juziers, and we do it to obtain grace and remission.»

The priory was built adjacent to the church in 987. It is likely that the church predates that date; a construction date during the 9th c. is sometimes mentioned. According to a 2017 excavation, the nave and the transept were built around the year 1000. The first church was dedicated to Saint-Pierre; according to tradition, the apostle's beard hair was venerated here. The church is one of the most interesting 11th c. churches of Ile-de-France with a large part of the 11th-c. architecture still in place.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre (later dedicated to Saint- Michel-Archange) (priory-church)		9 th c.?.; by 987, 12 th c., 18 th c., 19 th c.	Abbey of Saint-Père-en-Vallée (since 978)	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Pierre (Saint-Jacques?)		987	Abbey of Saint-Père-en Vallée	Lost, abandoned in 1752, sold in 1791

Settlement history

The Roman road Paris – Les Andelys – Rouen passes through Juziers. During the 13th c., the parish of Juziers counted some 120 families.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Graves	MER?	Discovery of several graves, among them one with rich gravegoods (some 15 vases, some bone tools, glass fragments); difficult to localise and to date these remains since there is only a description; they might have been discovered immediately next to the church; the vases were identified as MER
2	Church of Saint-Pierre	CAR, 10 th c.	Evidence of the 10 th -c. church

1. *Uncertain location* – **Juziers** – discovery in 1900.
2. *Eglise Saint-Pierre* – **Juziers** – excavation in 2017.

Bibliography

Barat 2007, 206f; Bardy 1989, 85; Base Mérimée; Beaunier 1905, 276; Besse 1914, 84; Cocheris 1874; Dupâquier et al. 1974, 748; Flohic (ed.) 2000, 378; Juziers. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 6/13); Juziers. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/9/7); Longnon 1903, 63, 65; Mulon 1997, 77; Nègre 1991, 765

La Boissière-Ecole



Topographical information

Modern name: La Boissière-Ecole

Alternative form(s): La Boissière

Medieval name(s): Buseria, Buxeria

Placename history: *Buxoria*, ca. 1033; *buxus* = bush, shrub, French dialect *boissière* (place planted with boxwood), Ecole (school) was added in 1886 after the creation of a military orphanage in Boissière

Coordinates: 48°40'60" N, 1°38'34" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Barthélémy

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1033 or earlier	Henry I of France donates the church to the abbey of Saint-Magloire at Paris	Some authors also cite Hugh Capet (died 996) as the donator
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Barthélémy		By 1033, 19 th c., 1955	Abbey of Saint Magloire	Extant, but nothing remains of the MED church

Settlement history

The Roman road Saint-Léger-en-Yvelines – Senantes passes through the municipality. The village probably had a medieval fortress. It could have belonged to the Le Morhier family who were governors of Houdan until 1432.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Pottery workshops and several houses	IA, GR, 1 st c. BC-3 rd c.	IA building, enclosure, and IA burial, several GR buildings with GR pottery workshops indicated by an abundance of potsherds, vitrified tiles, and fragments of clay; the finds indicate grouped housing instead of a <i>villa</i> ; important site with huge number of pottery remains and pottery tools as well as numerous small finds (toilettries, fibulae, iron ring, etc.), coins
2	Metal workshop and houses	IA, GR, 1 st c. BC-4 th c., MER, 5 th c.	Potential metal workshop indicated by small finds (important number of slag etc.) and GR housing, potsherds including Samian ware and amphorae, including 5 th c.
3	Small building	GR, 1 st -3 rd c.	Small building or small rectangular enclosure, some GR potsherds; close by potsherds including Samian ware and amphorae

1. *Les Noues* – **La Boissière-Ecole** - fieldwalking in 1977, evaluation in 1978, 1987, 1988, excavation between 1989-1991, aerial photography.
2. *Les Pièces de l'Ecole* – **La Boissière-Ecole** – evaluation in 1999.
3. *Petite Vallée* – **La Boissière-Ecole** – aerial photography in 1989 and fieldwalking.

Bibliography

Barat 2007, 120-131; Bardy 1989, 171; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 750; Flohic (ed.) 2000, 706-708; Longnon 1904, IV, 118, 156, 214; Mulon 1997, 158; Nègre 1991, 1225; <http://www.aet-association.org/ecoles/ecoles-de-france/herriot/lb-histoire-du-chateau>, accessed on 21 June 2019



La Celle-les-Bordes

Topographical information

Modern name: La Celle-les-Bordes

Alternative form(s): La Celle, La Selle-les-Bordes, Lez-Bordes, Des Bordes

Medieval name(s): Cella, Cella juxta Sarnayum, Cella ultra Sarnaium, Sella juxta Sarneyum

Placename history: *Cella-St-Germani*, 774, *Cella Aequalina*, 9th c., *Cella ultra Sarnoium*, 13th c.; Lat. *cella* = hermits' cell, Germ. *borda* = plank, early French *borde* = small house, hut

Coordinates: 48°38'13" N, 1°57'15" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Germain de Paris

Parish in 1789: Yes

Christianization

Legendary: Abbé Lebeuf thinks that King Childebert could have donated this place to Saint Denis himself. According to him, there were two churches during the time of Charlemagne: one in Celle itself, the other one in Bordes, a hamlet located within the parish of Celle.

Documentary evidence:

Document	Date	Evidence	Notes
Charte	775	Charter of Charlemagne which describes the land donated to the abbey of Saint-Denis by his father, King Pippin	Cella Sancti Germani
Polyptyque d'Irminon	Ca. 820	A manor house, two mills and two churches (one in Celle and another one in Bordes) belong to the abbey of Saint-Germain-des-Prés	
Pouillés	1205	Church	
Pouillés	1352	Curatus de Cella juxta Samayum	
Pouillés	1352	Prior de Cella	
Pouillés	Ca. 1450	Parish church	
	Ca. 1450	Prior de Cella	

Notes: One of the most remote parishes of the diocese of Paris.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Germain-des-Prés (later: dedicated to Saint Germain of Paris in 1524) (Celle)		By 774, 11 th , 13 th , 15 th and 16 th c. (reconstruction?), 17 th c.	Abbey of Saint-Germain-des-Prés; later, Archbishop of Paris	Extant
2	Saint-Jean (Les Bordes) (dedicated to Saint-Jean during the 14 th c.?)		By 820; became a parish church in 1484	Abbey of Saint-Germain-des-Prés	Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory	Prioratus de Cella	Before 1352		Lost

Settlement history

The village was probably located at the border of the territories of the Carnutes and the Parisii. The castle of Bordes already existed in 1326. From that date onwards, the villages became known under their present name.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa?	GR, 1 st c. BC-3 rd c.	Two buildings (buhr-stone) close to a plateau and dominating a small brook; small <i>villa?</i> ; potsherds (probably from the pottery workshops of La Boissière-Ecole), tiles, coins, numerous fragments of slag

2	Building	GR, MED?	Building: foundation walls as well as walls (up to 2.8 m high) still visible; the toponymy suggests a disappeared cult building (chapel); GR potsherds and tiles, MED construction material; 2.7 km from the town
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1. *Bois domanial des Hauts Besnières* – **La Celle-les-Bordes** – fieldwalking in 1996, evaluation in 2004.

2. *Le Chêne de la Chapelle, Les Toulifaux* – **La Celle-les-Bordes** – fieldwalking at an unknown date, metal detecting in 1999, fieldwalking in 2002.

Bibliography

Barat 2007, 139; Bardy 1989, 177; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 751; Flohic (ed.) 2000, 774; Lebeuf 1757, IX, 170-175; Longnon 1904, IV, 349, 390, 398, 439, 453; Mulon 1997, 100, 177



La Celle-Saint-Cloud

Topographical information

Modern name: La Celle-Saint-Cloud

Alternative form(s): La-Selle-Lez-Saint-Cloud, La selle/Selle-Les St-Cloud, Lez Celles/Selles

Medieval name(s): Cella juxta Bachivallem/Bogival

Placename history: *Villare*, 9th c., *Cella qua dicitur Villaris*, 829, *Cella juxta Bogival*, 13th c., *Cellae*, 1459, *La Celle-Saint-Cloud*, 17th c.; Lat. *cella* = hermits' cell

Coordinates: 48°51'00" N, 2°08'42" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	7 th c.	Donation of la Celle to Vualdromair or Vandremar, abbot of the monastery of Sainte-Croix, Saint-Vincent and Saint-Etienne which later on became the abbey of Saint-Germain-des-Prés	
Lettres d'Irminon	Ca. 770	According to the letters of Irminon, abbot of Saint-Germain-des-Prés, the settlement already had a 'large number of inhabitants' and two churches by 770	
Polyptyque d'Irminon	Ca. 820	Mentions the fisc <i>Villare</i> (La Celle-Saint-Cloud) with two churches	
Pouillés	1205	Parish church, <i>ecclesia de Cella juxta Bogival</i>	
Donation	1206	Robert of Croissy donates all his land between la Celle and Rueil to the abbey of Saint-Denis	
Pouillés	1352	Parish church	
Pouillés	Ca. 1450	Parish church	

Notes: Attracted by the beauty of the site, the monks of the monastery of Sainte-Croix, Saint-Vincent and Saint-Etienne which later on became the abbey of Saint-Germain-des-Prés came to live in the village which they called *Cella Fratrum*, *Cella Villaris*, and *la Celle Charlevanne* (by 797) during the 7th c.

By the late 13th c., the abbey of Saint-Denis owned the justice and the road network in Celle.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre (in Chesnay; during the 8 th c., part of the seignior and of the territory of Celle)		By 770; 17 th c. (reconstruction), 18 th c., 20 th c.	Abbey of Saint-Germain-des-Prés; Abbey of Colombes	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Monastery		8 th c.	Abbey of Saint-Germain-des-Prés	Lost

Settlement history

In 846, the Vikings attacked the fortified village; only the church survived. The village finally was saved by Charles the Bald against a payment. When Rollon had become duke of Normandy, the region was safe enough to clear the surrounding forest and construct a road which soon allowed a flourishing trade. Between the 8th and 13th c., the village had a cattle market which was later on transferred to Poissy under Louis IX (Saint Louis) during the 13th c. During the Hundred Years' War, the church of Celle and almost all surrounding houses were plundered and destroyed. The church was reconstructed by the abbey of Saint-Germain-des-Prés and the village which redeveloped around it took the name of La Celle-lez-Saint-Cloud during the 16th c.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Settlement? Villa?	GR	Very thick wall (stones held together by a mortar made out of broken tiles) and great quantity of potsherds (tegulae, amphorae and Samian ware, etc.); close by some human bones; a well with a great quantity of amphorae?

1. *Les Gressets* – **La Celle-Saint-Cloud** - discovery around 1877-1892.

Bibliography

Barat 2007, 140; Bardy 1989, 290-292; Cocheris 1874; Dupâquier et al. 1974, 752; Flohic (ed.) 2000, 142; Longnon 1904, IV, 350, 390, 441; Mulon 1997, 100, 107



La Falaise

Topographical information

Modern name: La Falaise
Alternative form(s): (La) Falaize
Medieval name(s): -
Placename history: French *falaise* (cliff, steep slope)
Coordinates: 48°56'39" N, 1°49'52" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Mantes
Patron saint: Notre Dame de la Nativité
Parish in 1789: Yes

Christianization

Documentary evidence: None

Notes: On 19 December 1598, the church of Nozel separated from the church of La Falaise. The construction of the church of La Falaise started in the same year. The church was commissioned by Philip of Marle, lord of La Falaise, and his wife Rachelle of Hacqueville as fulfilment of a vow.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	La Nativité-de-la-Vierge		? (chapel); 1598 (replaces the old chapel), 17 th c., 1703, 1861, 1982		Extant

Settlement history

The Roman road Epône – Maule passes through the village.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa	IA, GR, 1 st -3 rd c.	Important <i>villa</i> : 1 main rectangular building, probably with a front gallery; at least 5 other buildings (1 very large) within a 200 m radius; great concentration of architectural elements: tiles, marble; important occupation during the first half of the 1 st c. AD in the northern part of the site; numerous potsherds including Samian ware and amphorae; IA potsherds which indicate an earlier occupation of the site

1. *La Sablonnière, La Mare Malaise, Murger Haton* – **La Falaise** - fieldwalking in the 1970s; aerial photography in 1998.

Bibliography

Barat 2007, 169; Bardy 1989, 51; Dupâquier et al. 1974, 753; Flohic (ed.) 2000, 249; Mulon 1997, 143; Nègre 1991, 1155



La Garenne

Topographical information

Modern name: La Garenne (today attached to Achères)

Alternative form(s): La Garene

Medieval name(s): Garanne, Garenne

Placename history: Early French *garenne* = *terrain de chasse* (aristocratic hunting ground)

Coordinates: 48°57'44" N, 2°04'07" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Michel

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint-Rémy (later on dedicated to Saint-Michel) (next to the farm of Garennes) with a cemetery		Ca. 6 th c.	Later on attached to the parish church of Achères	Lost, became redundant in 1784

Settlement history

La Garenne is older than Achères to which it is today attached. It was originally a large farm which later on became an independent parish before it was attached to the parish of Achères.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, 6 th -7 th c.	Some 20 graves, oriented WE (head-feet); 14 plain earth burials, at least 12 plaster or stone sarcophagi, some of them decorated with coarse designs in the form of crosses; next to the chapel of Saint-Rémy/Saint-Michel at Garennes; MER copper clasp (agrafe)

4. *La Porte de Garenne* - **Achères** - chapel discovered in 1988, trial excavation in 1974; sarcophagi excavated in 1888-89 and in 1974.

Bibliography

Barat 2007, 84-86; Bardy 1989, 276; Longnon 1904, IV, 119, 157; Mulon 1997, 97; Nègre 1998, 1491



La Hauteville

Topographical information

Modern name: La Hauteville

Alternative form(s): La Charmoie, La Charmoye

Medieval name(s): Charmaya, Alta Villa, Charmeia

Placename history: *Charmeia*, 13th c., *La Haute ville*, 1461; French *haute ville* (high town = village located on a hill)

Coordinates: 48°42'17" N, 1°37'14" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerai

Deanery: Mantes

Patron saint: La Magdaleine

Parish in 1789: Yes

Christianization

Legendary: The region was supposedly evangelized by Saint Nicaise.

Documentary evidence:

Document	Date	Evidence	Notes
Charte	768, September	Donation of the Yveline forest to the monks of Saint-Germain-des-Prés by Pippin the Short	Probably to the monks of Saint-Denis
Confirmation	774	Charlemagne confirms the donation of Pippin the Short and mentions Hauteville	
Cartulaire de Saint Pères	1151, 1172	Mentions the tithes of Carmeia	
Donation	1178	Donation by Simon of Anet to the abbey of Grandchamp	
Confirmation	1182	Pierre, bishop of Chartres, confirms the property of the abbey of Saint Magloire in Paris and mentions "Beata Maria de Carmeia"	

Bulle papale	1188	Pope Clement III puts the abbey of Grandchamp under papal protection	
Donation	1217	Renaud, bishop of Chartres, donates to the priest of Grandchamp at Curet [Curé] the tithes of recently cleared land in that parish	Curé or Curet was a hamlet close to Grandchamp which served as seat of its parish
Dénombrement du comté de Montfort	Ca. 1230	Mentions that Simon of La Charmoie was a vassal of Epernon	
Confirmation	1248	Jean of Montfort confirms the property of the abbey of Grandchamp including a part of the champart [a tax levied by landowners on tenants] of Charmoie	
Acte	Ca. 1250	Jean of Montfort confirms the donation by Gauthier of Nivart of the champart he owned at La Hauteville	
Cartulaire d'Epernon	1268	Mentions Charmeia	
Pouillés	Ca. 1250	Parish church (La Charmoie)	
Donation	1314	Sanche of Charmoie founds a chapel in the church of the village of La Charmoie	
Pouillés	Ca. 1320	Abbatia de Grandi Campo	
Pouillés	1351	Parish church (La Charmoie); Abbatia de Grandi Campo	
Pouillés	End 15 th c.	Due cappellani in ecclesia de Charmaya; Abbas de Grandi Campo	Ordinis Premonstratensis

Notes: The territory of Hauteville belonged to the monks of Saint-Germain-des-Prés thanks to a donation by Pippin the Short (714-768). In 1270, the parish of Hauteville had some 330 inhabitants or 66 families whereas the hamlet of Curé apparently only had three parishioners since the abbot of Grandchamp was also responsible for most of the inhabitants of Curé. At the beginning of the 17th c., the abbey of Grandchamp at Curé also became the parish of Grandchamp. Until this time, the hamlet of Curé belonged to La Hauteville. The church and the abbey of Grandchamp were burnt down by Calvinists in 1585. At the beginning of the 19th c., the last church at Grandchamp was demolished and its cemetery disappeared; since then Grandchamp is dependent, once again, on the church and the cemetery at La Hauteville.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Sainte-Madeleine (La Hauteville)		By 1151, 13 th c., 19 th c.	Abbey of Saint-Germain-des-Prés?	Extant
2	Saint-Blaise (Curé) (first served as chapel of the abbey of Grandchamp next to the castle) (place of pilgrimage, relic: the head of Saint Saturnin) (prieuré-cure)		1214	Abbey of Grandchamp	Lost, destroyed at the beginning of the 19 th c. together with the cemetery

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Royal abbey of Notre-Dame of Grandchamp (first in the hamlet of Curé)	Abbatia de Grandi Campo	Before 1178 (Simon IV of Montfort), burnt down in 1585, reconstructed and burnt down once again, by accident, in 1680	Premonstratensian	Lost, was made redundant in 1681 and the remaining buildings were transformed into a farm
2	Abbey of Saint-Blaise (Grandchamp?)		?		Lost

Settlement history

The schoolteacher of Hauteville and author of the *Monographie communale* from 1899 mentions a system of underground hiding places which start out from beneath the church and which also exist in the forest; according to him, they were used during the 9th c. to hide from the Vikings.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sarcophagi	MER	Some stone sarcophagi, probably MER, with gravegoods (vases, belt buckles, etc.)
2	Building	GR	Substructures, tegulae, potsherds, ashes

1. *Unknown location* - **La Hauteville** - discovery before 1835.
2. *Le Bois des Noues* - **La Hauteville** - discovery before 1899.

Bibliography

Barat 2007, 188; Bardy 1989, 75f; Cocheris 1874; Dupâquier et al. 1974, 754; Flohic (ed.) 2000, 313; La Hauteville. *Monographie communale de l'instituteur*, 1899 (archives des Yvelines, 1T mono 7/6); Le Forestier (ed.) 2016, 194; Longnon 1904, 105, 118, 137, 157, 164, 209, 210, 214; Mulon 1997, 183f; Nègre 1998, 1424;
<http://grandchamp78.lamairie.net/img/2010/pdf/abbaye.pdf>, accessed on 17 April 2017;
http://www.mairie-grandchamp78.fr/pop_it.php?page17&ti=1292410286, accessed on 17 April 2017



Lainville-en-Vexin

Topographical information

Modern name: Lainville-en-Vexin

Alternative form(s): Lainville, Layville

Medieval name(s): Lainvilla

Placename history: *Ledisvilla*, 11th c.; Germ. *Leudinus* + *villa* or Frankish *Leude* (important vassal attached to the chief or the king himself)

Coordinates: 49°03'35" N, 1°48'60" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin Français
Deanery: Magny
Patron saint: Saint Martin
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	Before 741	Charles Martel donates Lainville to Witral, count of Meulan	
Donation	1033	Helvise of Conteville renounces all her property and donates the church at Lainville, half of the land of Lainville and the hamlet of Maigrimont (including its church) together with all tithes and sepultures from the two churches to the abbey of Coulombs	Maigrimont is today a hamlet of Lainville Helvise was the wife of Hugues II Tête d'Ours, viscount of the Vecin
Donation	1063	Richard, third abbot of Coulombs, cedes his rights over the church at Lainville and the sepultures and donates half of the tithe	
Pouillés	1337	Church	

Notes: By 1205, 44 families belonged to the parish.

The priory of Sainte Marie-Madeleine at Mantes received from Lainville a quarter of the tithes, of the hay, and of the cereals.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		By 1033, 15 th c., 16 th c., 19 th c.	Abbey of Coulombs	Extant
2	Church (Maigrimont)		By 1033	Abbey of Coulombs	?

Settlement history

During the MER period, the inhabitants settled around a *villa*. In 1204, under King Philip-Augustus, the county of Meulan - to which belonged Lainville -, became property of the crown.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	Late GR, MER?	A series of stone sarcophagi together with wax tablets and food remains: late GR necropolis?; a sword fragment and potsherds could indicate a MER occupation

1. *Les Menues Terres* – **Lainville-en-Vexin** - discovery before 1875.

Bibliography

Barat 2007, 207; Bardy 1989, 86; Base Mérimée; Charles 1960; Dupâquier et al. 1974, 776; Flohic (ed.) 2000, 379f; Longnon 1903, II, 65; Nègre 1991, 941; <http://mantes.histoire.free.fr/items/fichiers/1196.pdf>, accessed on 9 November 2018



Lanluets-Sainte-Gemme

Topographical information

Modern name: Lanluets-Sainte-Gemme (today combined with Feucherolles)

Alternative form(s): Lanluels, Sainte James, Sainte-Gemme, Lanluet(s)

Medieval name(s): Lalodium, Lanlo, Lanlodia

Placename history: Lanlo, ca. 1272, Lalodium, 1351; Early French *alué, aluet*, Old Low Franconian *allöd*, late Lat. *allodium* (allod, allodial land = freehold estate which was fully owned by the allodial landowner)

Coordinates: 48°52'23" N, 1°58'23" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Sainte Gemme and Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Ansoald	677	Donation by Ansoald, bishop of Poitiers, of the villa de Lendoas sive Avenarias to the monastery of Noirmoutier	Probably the hamlets Lanluets and Avinières
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: Feucherolles became a parish during the 12th c. Saint-Martin served as parish church. The parish of Lanluet was united with the parish of Feucherolles in 1806 and the two communities were united in 1816.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Sainte-Gemme, later Saint-James (Lanluet) (numerous relics donated by Blanche of Castille)		1033 (Robert I the Pious), 20 th c. (reconstruction)	Collegiate church of Poissy	Extant, but the original chapel was destroyed at the end of the Revolution

2	Chapel (at Lanluet, within the royal castle)		1344		Lost, destroyed during the Hundred Years' War before 1438
3	Saint-Martin (completely isolated from the village in the middle of a marsh)		By 1250	Chapter of Saint-Cloud?	Lost, hit by lightning on 21 June 1723 and demolished when the two parishes were united in 1806

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Sainte-Gemme (founded close to the chapel Sainte-Gemme)		After 1033	Abbey of Saint-Avit at Châteaudun	Lost

Settlement history

During the 11th c., the king owned a castle in Lanluet, called 'l'hostel'; the castle was probably destroyed during the Hundred Years' War since the English occupied the region until 1438.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 170; Bardy 1989, 311; Dupâquier et al. 1974, 707; Flohic (ed.) 2000, 893-897; Longnon 1904, IV, 120, 158, 213; Nègre 1998, 1484



La Queue-lès-Yvelines

Topographical information

Modern name: La Queue-lez-Yvelines

Alternative form(s): La Aueue, Galuis, La Queue

Medieval name(s): -

Placename history: *Cauda*, ca. 1205; Early French *queue* (far end of a meadow or of a pond)

Coordinates: 48°48'19" N, 1°46'06" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Nicolas

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Obituaire de l'abbaye de Joyeval	13 th c.?	Every 31 August, a service in the memory of the knight Simon of La Queue, deceased around 1240, is to be performed	

Notes: In 1699, the bishop of Chartres erected the chapel of Saint-Nicolas and Saint-Eloi into a church; it became an annex of the parish church of Galluis.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint-Nicolas (later on also dedicated to Saint-Eloi – since at least 1699)		12 th c. (chapel); 1699 (church); 1847 (reconstruction)		Extant
2	Leprosarium		Before 1648		Lost

Settlement history

The Roman road Paris – Dreux passes through the municipality. Between the 12th c. and 1883, the village was attached to Galluis and was called Galluis-la-Queue.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 288; Bardy 1989, 233; Dupâquier et al. 1974, 755; Flohic (ed.) 2000, 606-608; La Queue-les-Yvelines. Monographie communale de Paul Aubert (archives des Yveines, J 3211/18/6); Mulon 1997, 124; Nègre 1991, 1335



La Villeneuve-en-Chevrie

Topographical information

Modern name: La Villeneuve-en-Chevrie

Alternative form(s): Villeneuve, (La) Ville Neuve, (La) Villeneuve-en-Chenoie

Medieval name(s): Nova Villa Chevrie, Villa Nova in Capria/in Caprosa

Placename history: *Villa nova*, ca. 751, *Chevrie*, 13th c.; Lat. *villa nova* = new town (Frankish new town)

Coordinates: 49°00'54" N, 1°31'36" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Mantes
Patron saint: Saint Nicolas
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Diplôme de l'abbaye de Saint-Denis	750	Mentions Villanova	
Confirmation	854	Charles the Bald confirms Villeneuve as property of the abbey of Saint-Wandrille	
Pouillés	Ca. 1250	Parish church	
Charte	1283	The lord of Rosny receives the parish of Villeneuve from king Philipp III, called the Bold	
Donation	1335	Laure of Ponthieu, widow of Gui of Mauvoisin, knight and lord of Rosny, founds a chapel for the salvation of her husband's soul on the territory of her manor in Villeneuve, and donates 30 livres per year	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Cappella Beate Marie	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nicolas		12 th c., 13 th c., 15 th c. (reconstruction), 16 th c.	Archdeacon of Pincerais	Extant
2	Chapel Sainte-Marie	Cappella Beate Marie	1335 (Laure of Ponthieu)	Private	?

Settlement history

Two Roman roads pass through the village: Paris – Rouen and Bonnières-sur-Seine – Dreux. The name *Villeneuve* indicates the expansion of the village during the 12th c. During the 13th c., the place counted 32 families. Before 1350, the land belonged to the Mauvoisin family.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 365; Bardy 1989, 152; Cocheris 1874; Dupâquier et al. 1974, 757; Flohic (ed.) 2000, 130; La Villeneuve-en-Chevrie. Monographie communale de Paul Aubert (archives des Yvelines, 1T mono 7/8); Longnon 1904, IV, 121, 160, 211, 216; Mulon 1997, 95; Nègre 1998, 1427; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78668-Villeneuve-en-Chevrie/172158-EgliseSaint-Nicolas, accessed on 17 April 2017



Le Chesnay

Topographical information

Modern name: Le Chesnay

Alternative form(s): Le Chesney, (Le) Che(s)noy, (Le) Chasnay, Le Chênoy, Le Chênay

Medieval name(s): Chesnetum, Chesneyum

Placename history: *Canoilum*, 1122, *Chesnetum/Chesneto*, 13th c.; Gall. *cassano* = oak grove

Coordinates: 48°49'13" N, 2°07'49" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Germain de Paris

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions two very well-built churches in the fisc of <i>Villare</i> (La Celle-Saint-Cloud)	
Miracula S. Germani	Late 9 th c.	Mentions the churches Saint-Pierre and Saint-Germain of La Celle	
Pouillés	Ca. 1205	Parish church	
Confirmation	13 th c.	Pétronille of Glatigny confirms the donation of Chesnay to the abbey of Saint-Germain-des-Prés	
Pouillés	1352	Curatus de Chesneyo	
Pouillés	Ca. 1450	Parish church	

Notes: According to the Polyptych d'Irminon, the fisc of *Villare* had two churches. Following Longnon (1886-1895, 77), the late 9th c. *Miracula S. Germani* allows us to identify these two churches as Saint-Pierre at La Celle-Saint-Cloud and Saint-Germain in Le Chesnay. Apparently, the Vikings tried to burn them down in 846. It would seem that the church of Saint-Germain had disappeared by the time that Foulques, abbot of Saint-Germain, received a delegation of inhabitants from Chesnay in 1192, who implored him to donate land in the village to construct a church (located next to the castle). With the construction of the church of Saint-Sulpice, Le Chesnay became more independent from the abbey. Since 1811, the new church of Saint-Germain is the common church of Le Chesnay and Rocquencourt.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Germain (Saint-Sulpice after reconstruction in 1192; Saint-Antoine after translation of relics from the Celestine monks of Amiens)		By 820, 1192 (reconstruction), 1655 (?)	Abbey of Saint-Germain-des-Prés	Lost, replaced by Saint-Germain in a different location in 1805 since the old church had become ruined

Settlement history

The Roman road Paris – Evreux passes through the village. Following various epidemics, famines and the incursion of various armed groups, the population of Chesnay was reduced to some 50 inhabitants by 1458.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 144; Bardy 1989, 387-389; Cocheris 1874; Dupâquier et al. 1974, 758; Flohic (ed.) 2000, 159f; Longnon 1886-1895, 77; Longon 1904, IV, 351, 390, 441; Mulon 1997, 155; Nègre 1990, 3980; <https://paroisselechesnay.com/sinformer/histoire-patrimoine/histoire-de-paroisse-2/>, accessed on 4 September 2018



Le Mesnil-le-Roi

Topographical information

Modern name: Le Mesnil-le-Roi

Alternative form(s): Le Menus?, Mesnil-Carières

Medieval name(s): Mansusyum Regis, Mansio Regis, Mesnillum Regis

Placename history: *Mansionile villam regiam*, 1061, *Mansio Regis*, 13th c.; Late Lat. *mansionile* (house with land) + Lat. *rex* (king)

Coordinates: 48°56'12" N, 2°07'36" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pinceris

Deanery: Poissy

Patron saint: Saint Vincent

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: Until the 15th c., the village belonged to different abbeys.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Vincent		By 1250, early 16 th c., late 16 th c., 2nd half of the 18 th c., 19 th c.	Chapter of Poissy	Extant

Settlement history

During the 11th c., only 11 persons lived in Le Mesnil-le-Roi. During the 15th, 16th c., Le Mesnil became a royal hunting ground.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 236; Bardy 1989, 330; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 759; Flohic (ed.) 2000, 398f; Longnon 1904, IV, 120, 158, 213; Mulon 1997, 179; Nègre 1998, 1711



Le Mesnil-Saint-Denis

Topographical information

Modern name: Le Mesnil-Saint-Denis

Alternative form(s): Le Menil-St-Denis, Le Menis-S.D., M. St Denis

Medieval name(s): Mesneium S. Dionisii, Mesnillium Sancti Dyonisii, Mesnillum Sancti Dionisii

Placename history: Mennilium, 1152, Mesnolium S. Dionisii, 1119;

Late Lat. *mansionile* = house with land

Coordinates: 48°44'37" N, 1°57'47" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Denis

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	Ca. 1205	Church	
Pouillés	1352	Curatus de Mesnillio Sancti Dyonisii	
Pouillés	Ca. 1450	Parish church	

Notes: In 768, the abbey of Saint-Denis received a large part of the forest of Yveline as a gift from Pippin the Short; the donation apparently included the territory of Mesnil.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Denis		Probably by 1119, church dilapidated by 1469, early 16 th c. (reconstruction), 18 th c., 19 th c.	Archbishop of Paris	Extant

Settlement history

The placename of Mesnil-Saint-Denis appeared at the beginning of the 12th c.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s): None apart from some GR potsherds

Bibliography

Barat 2007, 236; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 760; Flohic (ed.) 2000, 187; Le Mesnil-Saint-Denis. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/14/17); Longnon 1904, IV, 349, 390, 439; Mulon 1997, 179; Nègre 1998, 25953



Le Pecq

Topographical information

Modern name: Le Pecq

Alternative form(s): (Le) Port au Pec(q), Le Port Du Pecq, Le Pec, Le Port-Au-Pec, Au Pec

Medieval name(s): Alpeccum, Alpecum

Placename history: Villa Alpicum, 7th c., Alpiacum, 833, Alpecum, 1170, Aupec, 1194, Aupicum, 13th c.; Gall. *alp- = refers to a hill

Coordinates: 48°53'48" N, 2°06'22" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Wandrille

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	668	Childeric II retires to the abbey of Aupec and donates land to the abbey of Fontenelle	Unlikely
Vie de Saint-Erambert	Before 670	Mentions Alpicum	
Charte	704, 20 October; 845	Childebert III donates the villa of Alpicum and vineyards to the abbey of Fontenelle where he erects a church dedicated to Saint-Wandrille; donation confirmed by Charles le Chauve in 845	
Charte de Guillaume	1098	Guillaume, bishop of Paris, mentions the church	
Bulle	1151	The bishop of Paris grants a church to the priory of Longpont around 1100; the church is mentioned in a bull confirming the property of the priory	
Pouillés	1205	Church	

Histoire ecclésiastique de Paris	1210-1212	Dispute between the diocese of Chartres and the diocese of Paris over the church of Saint Clair (qualified as a chapel); in December 1212, Maître Barthelemi & Maître Guillaume, canons of Chartres, decide that it belongs to the diocese of Paris	
Pouillés	1281-1342	Prior de Alpecco	
Pouillés	1352	Prior de Alpecco	
Pouillés	1384	Prior de Alpecco	
Pouillés	Ca. 1450	Prior de Alpecco	
Pouillés	Ca. 1450	Parish church	
Registre épiscopal de Paris	1549	The parishioners ask the bishop of Paris to allow the bishop of Megare to dedicate their church and to bless the cemetery as well as its enlargement	

Evidence of Notes: The Vikings forced the monks to abandon their monastery until 858. As a temporary measure, the bishop of Paris sent one of his clerics to the priory in Le Pecq, but this provisional situation actually continued over the next two centuries. It was only in 1098 that the abbey of Fontenelle was able to obtain the recognition of its rights in Le Pecq. The priory of Pecq was annexed to the mensa of the abbey of Saint-Wandrille in 1412. In 1479, the prior of the abbey of Saint-Wandrille reaffirmed his rights to the land of Aupec. During the 16th c., the abbey was obliged to sell its land in Pecq to Albert of Gondi, count of Retz.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Wandrille	Ecclesia de Alpecco	704, 11 th c., 1609 (reconstruction)	Abbey of Saint-Wandrille	Lost, closed in 1720 because of its state of disrepair; a new church was constructed next to it
2	Church or chapel Saint-Clair (maybe located at La Grange-Saint-Clair)		By 1210		Lost, disappeared before 1757

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Abbey, then priory	Prioratus de Aupico, Alpecco	By 668 (?)	Abbey of Fontenelle (becomes the abbey of Saint-Wandrille after the 11 th c.)	Lost, the monastery was destroyed by different wars up to the 14 th c.

Settlement history

The site was well known for its vineyards. Different wars destroyed the monastery and its dependencies by the 14th century. Le Pecq was repopulated when Francis I moved his court to Saint-Germain-en-Laye.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Small find	GR, 1 st c.	A small silver bowl (<i>patère</i>) decorated with a headless goddess accompanied by a wild boar; probably dredged from the Seine river

1. *The River Seine* – **Le Pecq** - dredging?

Bibliography

Barat 2007, 278; Bardy 1989, 339-341; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 761; Goujon, 1829; Flohic (ed.) 2000, 639; Lebeuf 1757, IX, 176-178; Longnon 1904, 350, 369, 385, 412, 432, 440; Mulon 1997, 30; <https://www.ville-lepecq.fr/decouvrir-le-pecq/lhistoire-du-pecq/1300-ans-dhistoire/>, accessed on 23 June 2019



Le Perray-en-Yvelines

Topographical information

Modern name: Le Perray-en-Yvelines

Alternative form(s): (Le) Perray, Le Perre

Medieval name(s): Perretum

Placename history: *Petrium*, 12th c., *du Perray*, 1207, *Perreium*, 1242, *Moriacum*, 1284, *Paretum*, 13th c.; Lat. *petrosum* = pierreux (stony), early French *pare*, *perré* (stony) = refers to the old Roman paved road between Beauvais and Orléans)

Coordinates: 48°41'39" N, 1°51'15" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Eloi

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	768	Donation of the territory of Le Perray to the abbey of Saint-Denis	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	

Notes: The parish was created by an episcopal act on 16 March 1239. Up to 1242, Le Perray had belonged to the parish of Bréviaires and was known as La Villeneuve du Perré. The bishop of Chartres, Aubry le Cornu separated the two and established the new parish of Perray (*villa nova de Pereio in Aquilina*) by joining the hamlet of Vieille-Eglise to La Villeneuve du Perré.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Eloi		By 1242, 18 th c., 2 nd quarter of the 19 th c.	Cathedral of Chartres	Extant

Settlement history

In 1204, Le Perray became the property of the lords of Montfort.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa?	GR, 1 st -3 rd c.	Discovery of 'antique substructures' during the 19 th c., maybe with hypocaust piles; potsherds including Samian ware, important coin finds
2	Building?	GR	Potsherds indicate a GR building

1. *Le Ponceau, le Pont de la Boissière* – **Le Perray-en-Yvelines** – discovery at the beginning and in the middle of the 19th c., aerial photography in 1968-69, fieldwalking in 2004.
2. *Rue du Rotoir* – **Le Perray-en-Yvelines** – fieldwalking.

Bibliography

Barat 2007, 289f; Bardy 1989, 228f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 762; Flohic (ed.) 2000, 732; Longnon 1904, IV, 121, 159; Mulon 1997, 148, 191; Nègre 1991, 1288

Le Tartre-Gaudran



Topographical information

Modern name: Le Tartre-Gaudran

Alternative form(s): Le Tertre Gauderan, Le Tartre

Medieval name(s): Collis Goderani

Placename history: Lat. *collis* (hill, mound), French *tertre* (mound) + personal name *Gaudran*

Coordinates: 48°41'57" N, 1°35'43" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerai

Deanery: Mantes

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	Ca. 1149	Geoffroy, priest of the church of Chartres, orders the construction of farms (<i>villae</i>) in Tartre Gaudran	
Pouillés	Ca. 1250	Acquisition by Pierre of Maincy (bishop of Chartres 1260-1276) of "a house with a barn" in Le Tartre-Gaudran: Item quondam domum apud Collem God(erani), cum granchia	
Pouillés	Ca. 1250	Church	
Vente	Ca. 1255	Robert, lord of Tartre Goudran, sells to the church in Chartres the tithe of Poisvilliers	
Pouillés	1351	Church	
Pouillés	End 15 th c.	Church	

Notes: At the beginning of the 12th c., the village was owned by Geoffroy of Lève, canon of the cathedral of Chartres; by 1250, it was then owned by Robert of Le Tertre. By 1556, the bishop of Chartres owned the seigniorship of Le Tartre-Gaudran. Since the destruction of the parish church in 1832, Le Tartre-Gaudran is united with the parish of La Hauteville.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre		1162	Cathedral of Chartres	Lost, demolished in 1832

Settlement history

The Roman road Pontoise – Chartres passes through the village. Today, the village is the smallest village of the Yvelines with only 30 inhabitants; 22 families lived here in 1250. Robert of Le Tertre and his family conserved the seigniorship of Tartre in the three centuries following 1249. In 1556, the bishop of Chartres was once again lord of Tartre. Curiosity: its coat of arms was designed in 1993 by the comic book artist Albert Uderzo; it shows a floating clog and carries the motto *Nec mergitur item* (It does not sink either), a reference to the Parisian motto *Fluctuat nec mergitur* (It floats but does not sink).

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 345; Bardy 1989, 146; Dupâquier et al. 1974, 764; Flohic (ed.) 2000, 345; Le Tartre-Gaudran. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/11); Longnon 104, IV, 107, 131, 180, 190; Mulon 1997, 142



Le Tertre-Saint-Denis

Topographical information

Modern name: Le Tertre-Saint-Denis

Alternative form(s): (Le) Tertre-St Denys, Le Tartre-St Denis, St Denis du tartre

Medieval name(s): Collis Sancti Dyonisii

Placename history: *Collis S. Dionisii*, v. 1272; Lat. *collis* (hill, mound), French *tertre* (mound)

Coordinates: 48°56'19" N, 1°36'20" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Laurent

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Donation	1428	Guillaume of Bois, lord of Jouy, donates his property to the Saint-Chapelle at Paris	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Laurent (later on also dedicated to Saint-Denis)		By 1250, 17 th c., 19 th c.	Abbey of Bec	Extant

Settlement history

The village was burnt down by the English King Henry II in 1188. It probably came in existence not long before that date.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 345; Bardy 1989, 147; Cocheris 1874; Dupâquier et al. 1974, 765; Flohic (ed.) 2000, 129; Le Tertre-Saint-Denis. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/12); Longnon 1904, IV, 118, 156, 214; Mulon 1997, 142; Nègre 1991, 1186



Le Tremblay-sur-Mauldre

Topographical information

Modern name: La Tremblay-sur-Mauldre

Alternative form(s): (Le) Tremblay

Medieval name(s): Trambleium, Trambleyum

Placename history: *de Trembleio*, ca. 1205; Lat. *tremulus* (aspen), early French *trembloï* (place with aspens)

Coordinates: 48°46'39" N, 1°52'42" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Leu and Saint Gilles

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Itinéraire d'Antonin	Ca. end 3 rd c.	Mentions <i>Diodurum</i>	
Donation	768	In 768, Pippin le Bref donates <i>Humloniarias cum integritate</i> to the abbey of Saint-Denis	La Hunière
Donation	1118	Simon of Gometz and his wife Hersende donate all their land in the hamlet of La Hunière (<i>apud Huaneriam</i>) to Christ and the abbey of Vaux-de-Cernay; Evrard of Tremblay is cited as witness	
Cartulaire de l'abbaye des Vaux-de-Cernay	1162	Mentions Ayte as property of the abbey of Vaux-de-Cernay	Ayte is today's Ferme d'ithe, an important archaeological site within an old farm house; the site dates at least back to the GR period; during the 12th c., the site had a manor house, a chapel, a dovecote, a barn, stables, a courtyard, a garden, as well as 300 arpents of land
Confirmation	1174	Guillaume, archbishop of Sens, confirms the property of the abbey of Saint-Pierre at Neauphle-le-Vieux and mentions the tithes of Tremblay and the hamlet of La Hunière	
Donation	1198	Everard, lord of <i>Trembleio</i> , witnesses the donation of land in Hunière by Geoffroy of Gometz to the abbey of Vaux-de-Cernay	

Document	1202	Renaud of Trembleio pays 20 livres to the prevost of Paris for the succession of his fiefdom	
Document	1228	Mentions <i>Hugo presbiter de Tremblets</i>	
Donation	1323	Jean Mignon who owns part of seigniori of Tremblay donates 60 livres 100 sous to the abbey of Port-Royal	
Donation	1343	Bequest of Jean Mignon to the abbey of Vaux de Cernay	
Pouillés	1351	Parish church	
Document	1411	The priest Simon Guignard holds several fiefdoms of the lords of Maurepas in Tremblay	
Pouillés	End 15 th c.	Parish church	

Evidence of Notes: The farm of Ithe is attested since the early 11th c. By 1162, the Cistercian abbey of Vaux-de-Cernay owned the farm together with its chapel of Saint-Anne. By the 13th c., it had become an important agricultural farm of some 130 ha. It was first managed by lay brothers, but was handed over to lay administrators in 1315. An important fair took place next to the chapel of Saint-Anne in Ithe every 26 July. When the chapel was made redundant in 1696, the fair was moved to Jouars. When the visitors came too close to the church at Jouars in 1699, the lord of Pontchartrain ordered that the fair had to be moved a quarter of a mile from the church. Ayte or Ite belonged to the parish of Jouars during the 12th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Basilica		After the mid-5 th c.		Lost, apart from archaeological remains
2	Mausoleum		4 th c., became a mausoleum during the 6 th c.		Lost, apart from archaeological remains
2	Saint-Leu et Saint-Gilles		By 1174, 13 th c., 17 th c., 19 th c.	Abbey of Neauphle-le-Vieux	Extant
3	Chapel Sainte-Geneviève (La Hunière)		Ca. 1118		Lost, demolished at the beginning of the 19 th c.
4	Oratory then chapel Saint-Anne (Ithe/Ayte)		By 1162	Abbey of Vaux-de-Cernay	Lost, in ruins, made redundant in 1696
5	Leprosarium		1351		Lost

Settlement history

Five Roman roads pass through the municipality: Paris – Dreux, Paris – Evreux, Poissy – Jouars-Pontchartrain – Chartres, Beauvais – Orléans and Diodurum – Limours. Archaeologists have uncovered the remains of the secondary agglomeration *Diodurum* in recent years. *Diodurum* developed during the 1st c., had its heyday during the 3rd c. and was mostly abandoned during the 6th and 7th c., although some occupation is still archaeologically visible until the year 1000.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

1	Type	Date range	Description
1	Secondary agglomeration	IA to MER, 2 nd /1 st c. BC-4 th /5 th c.	Secondary agglomeration at Gallic crossroads, at the border of 2 civitates (Carnutes, Parisii); under Augustus, the site is further urbanised (insulae, theater, baths, 3 sanctuaries); it was modified during the 4 th c. and fell in ruins during the 5 th c.; it was probably abandoned due to fears of flooding from the nearby river Mauldre; huge number of small finds: bronze statuette of Mercure, applique with head of Medusa
2	Sanctuary	IA?, GR, 1 st c. BC or 1 st c.-4 th c.	Largest sanctuary; built during reign of Augustus/Tiberius; changed into a <i>fanum</i> under Claudius, razed and enlarged in the 3 rd c., surrounded by cult(?) buildings; partially abandoned in the 4 th c. and construction of houses, but still many coin finds; votive pillar with scene of sacrifice and goddess Lita..., maybe Litavis; great number of metal finds from the 3 rd c. (many broken fibulae); coin finds (302) up to the 4 th c.
3	Mausoleum, church, and small necropolis	MER, 4 th -8 th c.	Close to the sanctuary, a 5 th -c. 3-nave-basilica (recuperation of materials) surrounded by graves (no gravegoods); close by small square 4 th -c. stone building, changed into a mausoleum during the 6 th c. with 3 stone sarcophagi
4	Small find	GR	Venus statuette made out of white clay in GR incineration pit; found together with Samian ware, potsherds and tiles
5	Small find	GR	Mother goddess statuette made out of white clay; found together with reemployed tegulae and GR potsherds: indicate a GR habitat; site probably attested in a document from AD 768
6	Buildings, road, Cistercian farm	GR-MED, late 3 rd c.-mid-20 th c.	Part of the GR road Paris-Dreux (late 3 rd c., but used at least until the 14 th c.); some GR stone buildings close to the road (second half of the 3 rd c.) from the secondary agglomeration <i>Diodurum</i> ; MER and MED potsherds; Cistercian farm (by 1162, sold in 1692 to the count Louis Phélypeaux, owner of the nearby castle in Jouars-Pontchartrain) which belonged to the abbey of Vaux-de-Cernay, some 20 km away from the site; the buildings and the farm are occupied until the mid-20 th c.; an 18 th c. chapel is built on the foundations of the Cistercian chapel (destroyed in 1640, but since then reconstructed as part of an archaeological training dig)

1. *Diodurum; le parc de Pontchartrain, le parc du Château, ferme d'Ithe* - **Le Tremblay-sur-Mauldre** - discovery in 1847-1848, aerial photography in 1976 and later, numerous fieldwalkings, evaluation in 1989-1990, excavation in 1994.
2. *Sanctuaire nord-ouest d'Ithe* - **Le Tremblay-sur-Mauldre** - discovery in 1847-1848, aerial photography in 1976 and later, numerous fieldwalkings, evaluation in 1989-1990, excavation in 1994.
3. *Close to the sanctuary* - **Le Tremblay-sur-Mauldre** - discovery in 1847-1848, aerial photography in 1976 and later, numerous fieldwalkings, evaluation in 1989-1990, excavation in 1994.
4. *Les Champs de l'Oiseau* - **Le Tremblay-sur-Mauldre** - construction work in the 1960s.
5. *La Hunière* - **Le Tremblay-sur-Mauldre** - fieldwalking in 1968-1970.
6. *La Ferme d'Ithe* - **Le Tremblay-sur-Mauldre** - excavation in 2010.

Bibliography

Barat 2007, 351-358; Bardy 1989, 260; Blin 2005; Blin 2016; Blin et al. 1998; Dupâquier et al. 1974, 766; Le Tremblay-sur-Mauldre. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/19); Longnon 1904, IV, 160, 213; Mulon 1997, 157; Nègre 1991, 1268; http://img-dad.cg78.fr/archeo/documentaire/Dossiers/presse_locale/7083-93.pdf, accessed on 6 January 2019; https://www.parc-naturel-chevreuse.fr/sites/default/files/media/pratique/Echo_55_ok.pdf, accessed on 13 April 2018; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78623-Tremblay-sur-Mauldre/172276-EgliseSaint-LeuetSaint-Gilles, accessed on 18 April 2017



Les Alluets-le-Roi

Topographical information

Modern name: Les Alluets-le-Roi

Alternative form(s): Les Alluels le Roy, (Les) Alluets-Le Roy, Les-Alluets, Les Alluest-le-Roi, Alleüx-le-Roi

Medieval name(s): Alodia Regis

Placename history: Alodus, 1061, *Allodia*, 1197, *Alodia Regis*, ca. 1250; Old Low Franconian *allöd*, late Lat. *allodium* (allod, allodial land = freehold estate which was fully owned by the allodial landowner)

Coordinates: 48°54'51" N, 1°55'09" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Nicolas

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1174	Louis VII grants important privileges to the inhabitants of <i>Molarias de Allodüs</i>	
Lettres de franchise	1197	King Philip-Augustus grants new privileges to the inhabitants	
Vente	1201	Sale by Jean of Loges of parts of the tithe of Alluets-le-Roi to the abbey of Abbecourt	
Donation	1258	Donation by Jacques Pauret and his wife, both from Alluets-le-Roi, of alder woodland to the abbey of Abbecourt	
Pouillés	Ca. 1250	Parish church	
Confirmation	1343	Philip of Valois confirms the privileges	
Pouillés	1351	Parish church	
Confirmation	1389	Charles VI confirms the privileges	
Confirmation	1446	Charles VII confirms the privileges	

Confirmation	1462	Louis XI confirms the privileges	24 kings in total confirm the privileges of the inhabitants over the centuries
Pouillés	End 15 th c.	Parish church	

Notes: Towards the end of the 12th c., the Dominican monks of the abbey of Abbecourt arrived in the Les Alluets; they soon became rather influential. During the 13th c., the parish had 114 parishioners.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nicolas		12 th c., 13 th c., 16 th c., 18 th c., 19 th c.	Abbey of Abbecourt?	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Eloi (Roncay)		?		Lost, sold and demolished during the Revolution

Settlement history

According to Mulon (1997, 202f.), the placename refers to the fact that King Philip-Augustus recovered the land from Pierre of Mauvoisin in 1197. Les Alluets-le-Roi was mining land - the stones from the quarries were used as millstones or as general building material; in order to attract settlement, the kings granted several privileges to the inhabitants such as exemption from taxes and *corvées*. The village does not seem to predate 1174. The inhabitants were in fact all recognised as lords and ladies of their village and had the right to exercise 'middle and lower' justice; the high justice was exercised by the king himself.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): some 2nd/3rd c. GR coin finds

	Type	Date range	Description
1	Combustion structures	MED, 11 th -12 th c.	Nine circular combustion structures (diam. less than 1 m), probably for the production of charcoal from oak trees

1. Rue de Maule, Chemin de la Vieille Rue – **Les Alluets-le-Roi** – evaluation in 2017.

Bibliography

Barat 2007, 87; Bardy 1989, 279; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 768; Flohic (ed.) 2000, 659; Les Alluets-le-Roi. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/3/4); Longnon 1904, IV, 118, 156, 211; Mulon 1997, 95, 202f; Nègre 1998, 1484



Les Bréviaires

Topographical information

Modern name: Les Bréviaires

Alternative form(s): Les Breviaires, (Les) Brévières

Medieval name(s): Bevererie, Brevrerie, Bruerie, Bruieres, Buvrerie

Placename history: *Buvreriae*, 13th c., *Les Bruieres*, ca. 1250, *de*

Brueriis, ca. 1320, *Brueriae*, ca. 1320, *Breverie*, 15th c.; Late Lat.

Brucaria (heather), early French *brevière* (heather field)

Coordinates: 48°42'28" N, 1°48'50" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Sulpice

Parish in 1789: Yes

Christianization

Legendary: According to local legend, a rural parish uniting the hamlets situated between Les Bréviaires and Vieille-Eglise was created in 698.

Documentary evidence:

Document	Date	Evidence	Notes
Charte	768	Pippin the Short mentions the hamlet Villarceaux and donates it to the abbey of Saint-Denis	
Donation	1177	Louis VII donates land in Bréviaires to the abbey of Clairefontaine	
Donation	1267	Robert of Dreux, count of Montfort, donates to Guillaume of Beaumont, his cousin, « the town of Beurières en Nyvellyne »	
Donation	1223	Amaury of Montfort donates the fiefdom of Malmaison to the abbey of Joyenval	The hamlet La Marc
Pouillés	Ca. 1250	Parish church	
Pouillés	Ca. 1320	Prior de Brueriis, Clarifontis	
Pouillés	1351	Prioratus de Bevreriis	
Pouillés	End 15 th c.	Prior curatus	

Notes: In 1242, the bishop of Chartres, Aubry le Cornut, separated La Villeneuve du Perré (Le Perray) from the parish of Bréviaires.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Sulpice (today Saint-Antoine) (<i>prieuré-cure</i>)		12 th c., 1555, 18 th c., 1830	Abbey of Clairefontaine	Extant

2	Chapel Sainte-Catherine (in the hamlet La Grange du bois)		'Very old'		Lost, during the Revolution
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Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory	Prioratus de Brueriis, Clarifontis / Bevreriis	By 1320	Abbey of Clairefontaine	Lost, transformed into a school in 1847

Settlement history

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa?	GR?	Possibly a great <i>villa</i> , but structures could also just derive from agricultural activities
2	Villa?	GR	1 building, maybe a <i>villa</i> ; potsherds including Samian ware, tiles, coins
3	Villa?	GR	Maybe a <i>villa</i> ; discovery of an 'important small find' on the same site
4	2 small buildings	GR	Probably 2 small GR buildings, tiles and potsherds
5	Building	GR	Thick tiles and potsherds indicate a GR building; square stones

1. *Les Quatorze Arpents* – **Les Bréviaires** – aerial photography in 1949 and 1976.
2. *La Grange du Bois* – **Les Bréviaires** – evaluation in 1968.
3. *La Croix Rouge* – **Les Bréviaires** – evaluation in ?
4. *Comte de Toulouse, Serqueuse* – **Les Bréviaires** – fieldwalking in 1968-69.
5. *La Mare aux Canes, Bois domanial des Plainvaux* – **Les Bréviaires** – fieldwalking in 1968-69 and in 2005.

Bibliography

Barat 2007, 137; Bardy 1989, 175; Cocheris 1874; Dupâquier et al. 1974, 769; Flohic (ed.) 2000, 709; Longnon 1904, IV, 120, 137, 163, 212; Mulon 1997, 159; Nègre 1990, 264; http://www.mairie-breviaires78.fr/iso_album/historique.pdf, accessed on 20 April 2017



Les Clays-sous-Bois

Topographical information

Modern name: Les Clays-sous-Bois

Alternative form(s): (Les) Clays, Les Cloyes, (Les) Claix, Les Clais

Medieval name(s): Eclois, Ezclois

Placename history: *Eclois*, 13th c., *Esclais*, 13th c., *les Esclues*, 1340, *les Clays*, 1416; early French *clai* (wicker mesh = for catching fish in a river or fencing) or early French *esclayer* (tear down fencing) = land with felled fences or Norman *cloi* (fence)

Coordinates: 48°49'14" N, 1°59'00" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerails
Deanery: Poissy
Patron saint: Saint Martin
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1118	Reginaldus of Clois, his son Simon of Clois and his brother Théo witness the foundation of the abbey of Vaux-des-Cernay by Simon of Neauphle	
Pouillés	Ca. 1250	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: It seems that there were four parishioners at Eclois during the 13th c. The village had a funeral *confrérie*, the *Confrérie des Trépassés*. It is unclear when it was established.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		11 th c., 14 th c., 15 th c., 19 th c., 20 th c.	Abbey of Notre-Dame-des-Anges of Saint Cyr l'Ecole	Extant

Settlement history

The first castle was built in 1118. It was destroyed in 1357, during the invasion of Charles II the Bad, King of Navarre, when his troops camped for three months at Les Clayes, Villepreux, and Trappes. A battle took place on the territory of Les Clayes between the royal troops and the troops of the King of Navarre.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	GR or MER	Tombs discovered rather deep beneath the ground; sarcophagi are preserved just across the road: necropolis?

1. Grande Rue, rue Henri Prou – **Les Clayes-sous-Bois** - construction work during the 20th c.

Bibliography

Barat 2007, 146; Bardy 1989, 391f; Cocheris 1874; Dupâquier et al. 1974, 770; Flohic (ed.) 2000, 651f; Longnon 1904, IV, 119, 212; Mulon 1997, 175; Nègre 1990, 282f.



Les Essarts-le-Roi

Topographical information

Modern name: Les Essarts-le-Roi

Alternative form(s): Les Essars le Roy, (Les) Essarts, Les Essarts-le-Bois; (Les) Lay(e)s (today attached to Essarts le Roi)

Medieval name(s): Essar Regis, Essarta Regis

Placename history: *Essars regis*, 13th c., *Essarti regis*, 1248; Late Lat. *Exsartum* (cleared land)

Coordinates: 48°43'00" N, 1°53'40" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Corneille and Saint Cyprien (Les Essarts-le-Roi); Sainte Vierge (Les Layes)

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	End of the 10 th c.	Robert the Pious entrusts the patronage of the church and the right to presentation to the abbey of Saint-Magloire	
Charte	1033	Henry I confirms the church of <i>Essarts-Nouaix</i> as property of the abbey of Saint-Magloire	
Document	1204	King Philip-Augustus gives the seigniorship of Essarts to the lords of Montfort	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: After the creation of the village at the end of the 10th c., the inhabitants received the church of Saint-Cyprien-et-Saint-Corneille from King Hugh Capet (died 996). In 1204, the parish of the hamlet of Les Layes was erected into an independent parish of the diocese of Paris whereas the parish of Les Essarts-le-Roi belonged to the diocese of Chartres.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Cyprien and Saint-Corneille		By the late 10 th c., 12 th c., 16 th c. (reconstruction), 19 th c.	Abbey of Saint-Magloire aux Essarts	Extant
2	Saint-Evrault (today a chapel dedicated to Notre-Dame) (in the hamlet Les Layes)		12 th c., 20 th c.		Extant, but most of the original church was demolished in 1830
3	Leprosarium		1248		Lost

Settlement history

The placename refers to land cleared in the forest by the first Capetian kings in favour of the Parisian abbey of Saint-Magloire. In fact, at the end of the 10th c., King Hugh Capet ordered the *hôtes* or peasants who lived in the Yveline forest to assemble in one place – today's Les Essarts-le-Roi – and to clear it.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Germanic building	GR, 2 nd half of 4 th -5 th c.	89 postholes belonging to a vast rectangular building, 38 x 8 m (296 m ²) with three naves, oriented EW; 11 pits inside and outside of the building; well; Germanic tiles and Germanic potsherds – similar potsherds have been found in a Germanic civil or military environment; identified as early Germanic building: this model of a Late Roman Empire large rectangular building is practically unknown in Ile-de-France for this period; a similar structure in Upper Normandy (Saint-Ouen-du-Breuil) has been associated with German soldiers
2	Sanctuary?	IA, GR	IA and GR coins and some metal objects (portable art, among them one possible Apollon) recovered from the surface: the coins could indicate a sanctuary; one bronze mirror handle; one electrum statuette (h.: 15 mm) showing probably Apollon
3	Building	GR, 1 st -3 rd c.	Tiles and potsherds including Samian ware indicate a GR building, round lead weight, important coin finds

1. *Angle avenue du Général de Gaulle – rue de Rome, Saint-Magloire – Les Essarts-le-Roi* - evaluation in 2003, excavation in 2004.
2. *Malpou – Les Essarts-le-Roi* - discovery in 2002.
3. *La Butte de Montmort – Les Essarts-le-Roi* – fieldwalking in the 1980s.

Bibliography

Barat 2007, 167-169; Barat & Samzun 2008; Bardy 1989, 193; Base Mérimée; Dupâquier et al. 1974, 771f; Flohic (ed.) 2^oo, 715f; Longnon 1904, IV, 119, 157, 212; Mulon 1997, 161f.



Les Loges-en-Josas

Topographical information

Modern name: Les Loges-en-Josas

Alternative form(s): (Les) Loges, Loges-en-Josias, Jossas

Medieval name(s): Logie, Lorgie

Placename history: *Logiae*, 1201, *E. de Locagiis*, 14th c.; Germ. *loge* (hut, foliage hut)

Coordinates: 48°45'46" N, 2°08'30" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Eustache

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1201	A charter by Eudes of Sully, bishop of Paris, mentions Guy of Levis as lord of <i>Logiae</i>	
Pouillés	Ca. 1205	Church	
Pouillés	1352	Curatus de Logiis	
Pouillés	Ca. 1450	Parish church	

Notes: The chapel Saint-Eustache was erected by the inhabitants and dedicated to the patron saint of the hunters. During the 13th c., no parish existed at Les Loges and it is likely that the hamlet depended on the parish church at Toussus, or Buc and Jouy-en-Josas. It was only during the 14th c. that Les Loges was erected into a parish following the dismemberment of Buc and Jouy-en-Josas. The chapel of Saint-Eustache became the new parish church.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel then church Saint-Eustache		By 1205	Archbishop of Paris	Lost, destroyed and replaced by the church Saint-Eustache in 1699
2	Commandry of the Templars		13 th c.	During the 14 th c. replaced by the order of the Hospitallers	Lost

Settlement history

In 1201, the settlement in the middle of the Yveline forest lived from woodcutting and the production of wood charcoal. Since the 13th c., royal hunts were organized in the region of Josas which explains why the chapel of Les Loges was dedicated to Saint-Eustache.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Small finds	GR, 1 st -3 rd c., MER	Along the developed river banks (postholes, pits and ditches) and within two bog areas (probably drained to a certain degree), discovery of a large number of GR and MER potsherds, bone fragments, slag, some iron fragments, tiles, numerous wooden objects; probably located close to a small settlement or building

1. *La Vallée - Les Loges-en-Josas* – evaluation in 1997 and 1998, excavation in 2000.

Bibliography

Barat 2007, 214; Bardy 1989, 402f; Cocheris 1874; Dupâquier et al. 1974, 773; Flohic (ed.) 2000, 961; Longnon 1904, IV, 349, 390, 439; Mulon 1997, 155; Nègre 1998, 1411



Les Mesnuls

Topographical information

Modern name: Les Mesnuls

Alternative form(s): Le Menus

Medieval name(s): Meneuilla, Mesnilia alias Menus, Mesnuz versus Manotum

Placename history: *Mesnilum*, 1275; Late Lat. *mansionile* (house with land)

Coordinates: 48°45'23" N, 1°50'17" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Laurent

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	1230	Ernaud of Mesnuls holds a manor house and other property in Les Mesnuls in fee as vassal of the count of Montfort	
Petit cartulaire de Louis de Montfort	Ca. 1275	The priory of Saint-Laurent of Montfort, dependent on the Parisian abbey of Saint-Magloire, owns 7 <i>arpents</i> of land and some pasture in Les Mesnuls (<i>Mesnilum Beati Maglorii</i>)	
Pouillés	1351	Capella de Meneuilla	
Pouillés	1351	Church	
Document	1450	Pierre Chapillard acquires from Jehan Nyard the fiefdom of Les Mesnuls	
Pouillés	End 15 th c.	Church	
Document	Ca. 1530	Christophe of Refuge, squire of the king, acquires the land of Les Mesnuls and holds it for some 45 years	
Lettres patentes	1556, October	Christophe of Refuge receives permission to organise two fairs per year and a weekly market at Les Mesnuls	The market was located too close to Montfort, Neauphle and Rambouillet and was quickly abandoned
Achat	Ca. 1575	The knight Robert of Combault acquires the fiefdom of La Grange-du-Bois, dependent on the abbey of Neauphle-le-Vieux, and thus enlargens the territory of Les Mesnuls	
Lettres patentes	1578, April	Robert of Combault receives from King Henry III the right to exercise the lower, middle, and higher justice on the land and the seigniorie of Les Mesnuls, La Grange-du-Bois, La Millière, Launauy-Butin and Les Essartons	

Achat	1578, 1 September	Robert of Combault, lord of Mesnuls, acquires two smallholdings (<i>métairies</i>) called <i>La Ferme du bois</i> and <i>La Grange</i> from Renault of Beaune, bishop of Mende	
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Notes: For a long time, Les Mesnuls was only an annex of the parish of Bazoches. Around 1600, the lord of Mesnuls, Bénigne Bernard, began a trial against the parish of Bazoches in order to erect Mesnuls into an independent parish. He received permission from the bishop of Chartres and the archbishop of Paris, but the creation of a parish was refused by Bazoches and Les Mesnuls remained an annex of the parish of Bazoches.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Eloi		By 1351, early 15 th c., 17 th c.	Abbey of Saint-Magloire?	Extant
2	Chapel Notre-Dame du Chêne (became a much frequented place of pilgrimage; one of the pilgrims was Marie-Antoinette)		11 th or 12 th c. (Amaury of Montfort)		Lost, demolished during the Revolution, but rebuilt in 1824

Settlement history

The Roman road Poissy – Jouars-Pontchartrain – Chartres passes through Les Mesnuls. The site had an important GR *villa*. During the Middle Ages, Les Mesnuls remained a minor settlement until it gained somehow in importance when it was acquired by Christophe of Refuge around 1530. During the Religious Wars in the second half of the 16th c., the valley of Mesnuls suffered from the confrontations; on 14 October 1594, for instance, Robert of Combault acquired a ‘place mined by Spanish troops’ from Isaac of La Lande.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa	GR, 2 nd -3 rd c.	The <i>pars urbana</i> of a small <i>villa</i> (31 x 15 m) with front gallery (the <i>pars rustica</i> has not been found yet): walls are preserved to a height of 1 m; one room with hypocausts and rich fresco decoration; GR frescos with the four seasons; 1 amulet made out of deer antler; fibulae, pins
2	Building	GR	Tiles and a gilded bell indicate a building

1. *La Millière* – **Les Mesnuls** – excavation between 1964 and 1983.
2. *Le Pressoir, la Guyonne* – **Les Mesnuls** – fieldwalking before 1968.

Bibliography

Barat 2007, 236f; Bardy 1989, 215; Dupâquier et al. 1974, 774; Flohic (ed.) 2000, 592; Les Mesnuls. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 7/23); Longnon 104, IV, 161, 173, 221; Mulon 1997, 14, 179



Les Mureaux

Topographical information

Modern name: Les Mureaux

Alternative form(s): (Les) Muriaux

Medieval name(s): Murelli

Placename history: *de Murellis*, 1133, *Murelli*, 13th c.; Lat. *murocinctus* (circled by walls, walls protecting a settlement) = refers to the destruction of a GR settlement during the MER period

Coordinates: 48°59'35" N, 1°54'30" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Pierre and Saint Paul

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	12 th c.	The countess Agnès of Montfort donates a church and a leprosarium to Les Mureaux	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: The buildings of the leprosarium were seriously damaged during the Hundred Years' War. The leprosarium was united with the Hôtel-Dieu of Meulan by Louis XIV, and later transformed into a farm.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre and Saint-Paul (?)		12 th c.	Abbey of Bec	Lost, destroyed during the Religious Wars on order of Henry IV
2	Leprosarium Saint-Lazare (hospital, hostel, cemetery)		12 th c.	Knights of Jerusalem	Lost, the last buildings were destroyed in 1982 apart from a 12th c. dovecote

Settlement history

During the mid-1st c., a GR secondary agglomeration with a harbor developed across from Meulan on the opposite bank of the Seine River. After an important reduction in size during the 2nd c., the site seems to have regained some importance during the 5th c. since new houses developed next to the river. The site was probably mostly reabandoned following numerous Austrasian and Viking invasions; the memory of the old GR town only survived in the placename. During the 9th c., a new harbour was built and at the end of the 10th c., the bridge of Meulan was reconstructed; at the same time, the count of Meulan, Robert I, fortified the island of Long-Boyau (the island became known as the fortress of Meulan). Shortly after, a new settlement with a mainly commercial vocation developed on the old GR site under the name of Murets or Murieaux. In 1148, a great stone bridge replaced the old wooden bridge and led to the displacement of the route of Orléans. Close to the new road, on a hill, is a place called ‘the old cemetery’. During the Religious Wars, the duke of Mayenne and the troops of the Ligue fortified Les Mureaux in their siege of Meulan. They were chased out by Henry IV who then demolished the church of Les Mureaux since it hindered the defence of the fortress of Meulan.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Secondary agglomeration	IA to CAR, 3 rd c. BC-11 th c.	IA settlement then small GR secondary agglomeration just across the river from Meulan; a harbour was built during the mid-1 st c. (some of the structures are still visible); the site also had late Roman baths which were installed in a previous <i>villa</i> ; after AD 170, the harbour was abandoned – maybe because of rising water – and the settlement saw an important reduction in size towards the end of the 2 nd c.; new buildings developed along the river during the 5 th and 6 th c., however the site is not clearly urban; small finds attest a continued presence during the 7 th and 8 th c., but no structures were found yet; MER graves; 9 th c.: new harbour which reuses the GR dock; site abandoned during the 11 th c.; No. 1, rue des Gros Murs: 5 th -c. Samian ware (variant of early Christian provincial Samian ware); rue Jean Cessou: sarcophagus, WE, 4 th c.; MER graves
2	Burial	GR	Skeleton with obole in its mouth
3	Burial	GR, late	Skeleton with obole in its mouth, two other coins nearby; maybe the late GR necropolis
4	Sarcophagus	GR, first half of the 4 th c.	Sarcophagus with skeleton orientated with the head in the west; gravegoods (pottery, one with food); probably an isolated grave linked to a suburban rural habitat
5	Graves	MER	Several graves and MER objects discovered at various places
6	Rural establishment	IA-GR, 1 st c. BC-ca. 4 th c. AD	Undated plain earth incineration, one bronze minted in the mid-1 st c. BC; close to the secondary agglomeration of Les Mureaux, a modest rural establishment: post holes, pits, ditch, mostly dated to the early Roman Empire, might still have been frequented in Late Antiquity
7	Wash house?	MER/CAR	Square structure with stone walls, some early medieval potsherds, maybe a wash house

1. **Les Mureaux** – numerous sites, evaluation and excavations.
2. *Propriété Bouvaist, propriété Michelet (XIXe s.), n. 1, rue des Gros Murs* – **Les Mureaux** – discovery during construction work in ca. 1874.
3. *Institut Médico-Educatif A. Binet, n. 1, 2, rue des Gros Murs* – **Les Mureaux** – discovery in 1970.

4. 7 Rue Jean Cessou – **Les Mureaux** – discovery in the 1980s, evaluation in 1983.
5. Various places – **Les Mureaux** – discoveries at unknown dates.
6. Les Herbages – **Les Mureaux** – evaluation in 2013.
7. Parc Jean Vauzelle – rue Jean Cessou – rue Carnot – **Les Mureaux** – evaluation in 2007.

Bibliography

Barat 2007, 253-271; Bardy 1989, 121f; Cocheris 1874; Dupâquier et al. 1974, 775; Flohic (ed.) 2000, 512-517; Longnon 1904, IV, 120, 158, 213; Mulon 1997, 187, 208; Nègre 1998, 1475; Peytreman 2001c, 188f.



L'Etang-la-Ville

Topographical information

Modern name: L'Etang-la-Ville, L'Estang-la-Ville
Alternative form(s): Lestang(-La-Ville), L'Estang-La-Ville
Medieval name(s): Stagnum, Stannum Ville, Villa Stanni
Placename history: *Stagnum*, 1150, *de Stanno Ville*, 1352, *Stanno villa*, 1626; French *étang* (pond) = built in the middle of a dried-out pond
Coordinates: 48°52'08" N, 2°04'16" E

Ecclesiastical information

Diocese: Paris
Archdeaconry: Josas
Deanery: Châteaufort
Patron saint: Sainte Vierge de l'Assomption
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions a church in the forest of Creva	Wrong, concerns Maisons-sur-Seine
Donation	1140	Mentions the parish in a donation by Nivelon to the priory of Saint-Germain-en-Laye	
Pouillés	Ca. 1205	Church	
Charte	1218	Evrard of Villepreux donates a measure of wheat, to be taken every year from the mill on his land to the abbey of Saint-Germain-des-Prés; the abbot Hugues of Flaicourt gives it to the chaplain of Chevaudos	
Donation	1226	Bouchard of Marly donates to the priory of Chevaudos, <i>domui de Chevaldos</i> , a small wood in the forest of Cruye and adds 10 <i>sols chartrains</i> of rent from his income in Chartres	
Testament	1286	Thibaud of Marly bequeaths 50 <i>sols</i> to the priory of Chevaudos	

Pouillés	1352	Curatus de Stanno Ville	
Pouillés	Ca. 1450	Parish church	

Notes: Abbé Lebeuf identifies the chapel or priory of Saint-Michel with a church mentioned in the Polyptych of Irminon as located in *Creva*, but he is mistaken as pointed out by Guérard (1844b).

During the 12th c., the centre of settlement shifted towards the church of Notre-Dame which was erected into a parish in 1140. A 12th-c. cemetery is attested around the church of Notre-Dame.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame (since 1777 dedicated to Sainte Anne); with a seigniorial chapel which dates to the late 12 th c.		Early 12 th c., 4 th quarter of the 15 th c., 16 th c., 17 th c., 1888	Archbishop of Paris	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Chevaudeau or Chevaudos with chapel Saint-Michel (located in Chevaudos or Chevaudeau, today within the forest of Marly close to L'Étang-la-Ville)	Prioratus de Chevaudos	By 1218	Abbey of Saint-Germain-des-Prés	Lost, existed until 1574; by 1714, the chapel was in very bad shape, and mass had no longer been said since 20 years; destroyed in 1714 and replaced by the cross of Saint-Michel

Settlement history

The site is located within marshland which was drained during the 16th c. and converted into pasture. The territory was first part of the royal domain and was then donated by the kings of France to the abbey of Saint-Vincent at an unknown date. The seigniorial is attested since the late 12th c. in the form of the manor house of *La Salle*, a fortified farm which mainly cultivated wine. The first lord of Etang-la-Ville was Guy of Neauphle during the 12th c. At the end of the 13th c., the family of Roye or of Retz became the new lords; later on they were replaced by the Segulier family. The village was largely annihilated by the Hundred Years' War and the Black Death of 1349. Only the church survived.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Church of Sainte-Anne	MED, 12 th -13 th c.	Evidence of the 12 th - 13 th -c. church, and of the 15 th c. redesign; several burials within the church

1. *Eglise Sainte-Anne - L'Étang-la-Ville* - evaluation in 2012.

Bibliography

Barat 2007, 169; Bardy 1989, 309f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 749; Flohic (ed.) 2000, 890f; Guérard 1844b, 885f; L'Etang-la-Ville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 7/1); Lebeuf 1757, 243-249; Longnon 1904, IV, 349, 391, 391, 439, 440; Mulon 1997, 132; Nègre 1991, 1078;
http://asnb.histoire.pagesperso-orange.fr/fichiers_cab/CAB_14.pdf, accessed on 27 June 2019;
<https://gallica.bnf.fr/ark:/12148/bpt6k5685995s/texteBrut>, accessed on 23 June 2019;
<http://www.letanglaville.fr/index.php/Histoire?idpage=21&idmetacontenu=23>, accessed on 23 June 2019; <http://racineshistoire.free.fr/LGN/PDF/Seguier.pdf>, accessed on 27 June 2019



Lévis-Saint-Nom

Topographical information

Modern name: Lévis-Saint-Nom, Lévy-Saint-Nom

Alternative form(s): Levys, St Nom-De-Levy, St-Nom-de-Levis, Levy, Lévi, St Nom-de-Lévi

Medieval name(s): Levis, Levys, Livies

Placename history: *Luviciae*, 744, *ad Levicias*, 774, *Lebiacum*, 9th c.; *Lebiacus*, 10th c.; maybe Lat. *Laevius* + *-(i)acum* (farm) or personal name *Gui de Lévis*, marshall of Simon de Montfort

Coordinates: 48°43'17" N, 1°56'55" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Nom

Parish in 1789: Yes

Christianization

Legendary: Saint Nom, martyred during the Viking invasions in 842, allegedly lived in the region and evangelized it during the first half of the 9th c.

Documentary evidence:

Document	Date	Evidence	Notes
Diplôme	774	A diploma of Charlemagne mentions <i>Levicias</i> or <i>Levicix</i>	
Donation	Mid-9 th c.	King Charles the Bald donates the land of Yvette to the abbey of Saint-Maur des Fossés	
Confirmation	1043	King Henry I confirms this donation of the village of Yvette	
Confirmation	1196	Maurice of Sully, bishop of Paris, confirms the foundation of the abbey of Notre-Dame-de-la-Roche	
Document	End of 12 th c.	Guy of Lévis receives the title <i>maréchal de la Foi</i> thanks to his fight against the heretic Albigensians in the south of France	
Pouillés	Ca. 1205	Church	

Donation	1222, 12 August	Count Amaury of Montfort accords the right to take wood from the forest of the Yveline for construction and heating to the abbey of Notre-Dame-de-la-Roche	
Testament	1232	Gui I, lord of Lévis, bequeaths land as well as 4,000 <i>livres paris</i> to the abbey of Notre-Dame-de-la-Roche	
Vente	1235	Hervé of Chevreuse, lord of Maincourt, and his brother Gui, lord of Chevreuse, sell 60 acres together with their <i>hôtes</i> to the abbey of Notre-Dame-de-la-Roche; the land is contingent to the land already donated by Gui of Lévis	Following this sale, the abbey had to pay a rent of 30 <i>sous paris</i> to the abbey of Saint-Denis who had rights to the land
Donation	1237, March	Count Amaury of Montfort donates to the abbey of Notre-Dame-de-la-Roche in Lévis-Saint-Nom land in La Marchesserie in Vieille-Eglise, where the monks had established a colony called La Petite-Roche	
Bulle papale	1237, October	Pope Gregory IX takes the abbey of Notre-Dame-de-la-Roche under his protection	
Donation	1248, June	Gautier, priest of Saint-Eustache-la-Forêt in the diocese of Rouen, donates the tithe he owns in the territory of Lévis to the abbey of Saint-Denis	
Testament	1276, 10 August	Gui III of Lévis makes several bequests to the abbey of Vaux-de-Cernay, the abbey of Neauphle-le-Vieux, the convent of Haute-Bruyère, the abbey of Joyenval, the abbey of Port-Royal, the convent of Rennemoulin, the convent of the Moulineaux in Poigny, etc.	
Pouillés	1352	Prior Sancti Nunni de Levys	
Pouillés	1352	Capellanus de Levys	
Pouillés	Ca. 1450	Prior Sancti Nonni, seu Nannii de Levis	
Pouillés	Ca. 1450	Capellania de Levis	

Notes: It seems that the 4th/5th-c. Saint Nom or Nummus (4th-c. bishop of Edessa) and not the 9th-c. Saint Nom (*see* above) has been the patron saint of the village since the 8th c.

The priory of Saint-Pierre was located in the middle of a forest and thus exposed to numerous attacks from neighbouring lords. During the 11th c., one of them, called Nivard, was condemned by the Great Council of King Henry I. During the 13th c., the abbot of Saint-Laur started a process before the ecclesiastical tribunal against Hervé, lord of Chevreuse, who had unseated one of the monks and whose squire had destroyed the fences of the priory and had taken away the horses and the poultry. Hervé was condemned to a fine of ten *marcs* of silver and his men were sent to prison. They also had to participate in four processions with bare head and bare feet and carrying a saddle on their shoulders. The priory was restored by a lord of Lévis in 1580 and then united with the episcopal mensa of Paris. Around the year 1605, the bishop of Paris,

M. de Gondi, ceded it once again to the canons of the collegiate church of Saint-Maur-des-Fossés. However, this finally took not place before the 18th c.

The lords of Lévis founded several religious institutions in their village. According to a local legend, the abbey of Notre-Dame-de-la-Roche was erected on the spot where the bull of a shepherd discovered a statue of the Virgin with Child in the ground. The abbey was founded by Gui I of Lévis in Bois-Guyon. In 1205, the monks left Bois-Guyon and went to La Roche or La Rouché some 2 km away from Lévis-Saint-Nom. The first monks were hermits who followed the rule of Saint-Victor of Paris. In 1226, the monks became canons; it was probably at this time that they abandoned their eremitic way of life and followed the Augustine rule of the Canons Regular. The abbey received numerous donations from the lords of Lévis and counted up to 12 monks, but it was ruined during the Hundred Years' Wars. Between 1435 and 1450, the region was haunted by brigands, and in 1438, the population was further reduced by a very harsh winter, a small pox epidemics and hunger. Between 1461 and 1470, the abbey only had one abbot but not a single monk. The abbot himself was often absent since he had to sell books and cult objects from the abbey and even tiles from the roof to survive. In 1489, the abbey was given *in commendam*, but the situation did not improve and in 1524 the abbey still only had two monks. During the 17th c., only one chaplain remained. The abbey was finally dissolved during the Revolution.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nom		By 1205, 16 th c., 18 th c., 19 th c.	Abbey of Notre-Dame-de-la-Roche	Extant
2	Chapel (within the castle)		1485 (by Jacques of Crussol of Uzès)		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Abbey of Notre-Dame-de-la-Roche (abbey since 1232)		1195 (Guy of Lévis), 13 th c., 17 th c.	Augustinian	Lost, sold during the Revolution, houses an horticultural school today; the statue of Notre-Dame-de-la-Roche was transported into the church of Saint-Nom on 20 May 1809
2	Priory Saint-Pierre (hamlet Yvette) (maybe first a chapel; could have become a priory in 1137)	Prioratus de Iveta (Yvette, Lévis-Saint-Nom), Prior Sancti Nunni de Levy	9 th c., 1137 (reconstruction by a lord of Lévis), 13 th c., 1580	Abbey of Saint-Maur-des-Fossés (since c. 1137); lay patron since the 16 th c.	Lost, became redundant before the 18 th c. and was sold in 1791; the chapel was first transformed into a barn and is now used as a private home

Settlement history

The Roman road Diodurum – Limours passes through the village. At the beginning of the 13th c., Lévis had two seigniorial manor houses; one of them had a dovecote which was the sign of a lord allowed to exercise high justice.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None, apart from 1 bronze MER belt buckle (7th c.)

Bibliography

Barat 2007, 207; Bardy 1989, 204; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 777; Flohic (ed.) 2000, 181f; Lévis-Saint-Nom. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/9/9); Longnon 1904, IV, 349, 385, 390, 432, 440; Mulon 1997, 107; Nègre 1998, 1716; <http://elec.enc.sorbonne.fr/cartulaires/Roche/etablissement>, accessed on 12 November 2018; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78334-Levis-Saint-Nom/172216-AnciennechapelleduprieureSaint-Pierre, accessed on 12 November 2018



Limay

Topographical information

Modern name: Limay

Alternative form(s): Limai

Medieval name(s): Lymay

Placename history: *Limaium*, 1249; maybe Lat. *limus* (vase, mud) = could refer to the location of Limay next to the Seine river; or Lat. *limus* (adj. oblique, sloping) + late Lat. *-acum* (farm)

Coordinates: 48°59'36" N, 1°44'09" E

Ecclesiastical information

Diocese: Rouen

Archdeaconry: Vexin Français

Deanery: Magny

Patron saint: Saint Aubin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	978	Donation by the countess Ledgarde of all her property at Limay to the abbey of Saint-Père-en-Vallée in Chartres	Ledgarde (Luitgarde) of Vermandois (d. 978), widow of William Longsword, duke of Normandy
Donation	980	The countess Ledgarde donates to the church of Notre-Dame at Mantes the tithes of the villages of Mantes-la-Ville, Arnouville, Auffreuville, Limay, Hanneucourt, and Issou	Probably a medieval forgery, NOT the same Ledgarde
Cartulaire de Saint-Martin	11 th c.	Mentions Raoul of Limay, probably the lord of Limay	

Charte	1281	The town of Mantes buys the right to exercise justice over Limay	
Pouillés	1337	Church	
Donation	1374, 24 January	King Charles V donates 30 <i>livres parisis</i> of rent in Vernon to the Celestines established in the chapel of Sainte-Christine at Limay	
Charte de fondation	1376, February	Charles V orders the foundation of the Celestine convent of the Sainte-Trinité-Lez-Mantes	
Donation	1377	Jean Bout-du-Monde donate his land in Flacourt to the Celestines at Limay	
Donation	1379, 25 January	34 inhabitants of Limay cede to the Celestines several pieces of land and vineyards which eventually formed the "haut clos" of the convent	
Vente	1399, 15 October	The Duke of Orléans, second son of King Charles V, buys land to be donated to the Celestine convent of the Sainte-Trinité-Lez-Mantes	
Donation	1403	King Charles VI donates 200 <i>livres parisis</i> to the Celestine convent of the Sainte-Trinité-Lez-Mantes	
Confirmation	1422, 27 January	Henry VI, King of France and of England, confirms the rights of the Celestines at Limay	
Donation	1537	Queen Eléonore of Austria donates 1,200 <i>livres</i> to the Celestine convent of the Sainte-Trinité-Lez-Mantes for the saying of masses and to shelter her confessor Bertrant of Vendremion of the Celestine order	

Notes: During the 13th c., the parish had some 300 families. In 1409, Charles VI granted the right to sell wine to the convent of the Celestines. Until the end of the 19th c., the priest of Limay organized a benediction of the harvest every 6 August in the hermitage of Saint-Sauveur. Last year's wine was used as mass-wine during this ceremony.

In 1367, the archbishop of Rouen founded a chapel dedicated to Sainte-Christine which was occupied by the Celestines; by 1373, the construction work on the church of Sainte-Trinité was already well underway. Officially, the Celestine convent of Sainte-Trinité-lez-Mantes was founded by King Charles V in 1376. In the beginning, the convent had 12 brothers; by the 17th c., this number had risen to 21 plus 4 lay brothers. When the convent was dissolved in 1774, only 9 elderly brothers remained.

Cult sites

Jewish heritage: A 13th-c. funerary stela with a Hebraic inscription has been found behind the baptismal font of the church of Saint-Aubin. It was graved for Rabbi Meir, son of Eliah, who died on 17 March 1243. It seems that the stone had first been reemployed in the enclosure of the old cemetery which had been built around the church. The stela recalls the presence of an important Jewish community at Mantes until the 1380s. The medieval Jews were expelled several times from France, with the final expulsion by Charles VI taking place in 1394. After that date, Jewish cemeteries were used as quarries and Jewish gravestones owe their survival to their integration into medieval foundation walls.

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Aubin		By 980, 1150 (reconstruction?, Agnès of Montfort), 13 th c., 16 th c., 1906	Abbey of Saint-Magloire at Paris	Extant
2	Hermitage Saint-Sauveur, a small chapel dug into the stone which attracted numerous pilgrims		Before 1380 (under Charles V)		Lost, collapsed in 1964
3	Chapel Sainte-Christine (La Carrière-de Saint-Aubin)		1367	Archbishop of Rouen	Lost, disappeared in 1713

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Convent of the Sainte-Trinité-Lez-Mantes		C. 1365-1376 (Charles X)	Celestine	Lost, the dissolution of the convent was announced by Pius VI on 30 September 1778; the building was destroyed during the Revolution and is today replaced by the <i>Château des Célestins</i>
2	Convent in the hamlet Le Clos Saint-Marc, financed by Marie de Médicis		1615	Capuchin	Lost, sold during the Revolution

Settlement history

Two Roman roads pass through Limay: Paris – Les Andelys – Rouen and Dreux – Mantes – Gisors.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 1 st -3 rd c.	Four archaeological zones with 1 building, a well and ditches; potsherds including amphorae, fragment of a dolium, glass, tiles, building material, nails
2	Building, well	GR	Post holes, ditch, pits and a well
3	Bridge	MED, 11 th c.	Bridge linking Limay and Mantes-la-Jolie, attested since the 11 th c.; during the 12 th c., the bridge served to delimit the commercial boundary between the Parisian hanse of water merchants and their colleagues in Rouen

1. *Les Fosses Rouges - Limay* – evaluation in 2001.
2. *Déviations/Rocade Nord - Limay* – evaluation in 2004.

3. *Passerelle de franchissement de la Seine entre Mantes-la-Jolie et Limay – Limay –* evaluation in 2014.

Bibliography

Barat 2007, 207; Bardy 1989, 87f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 778; Flohic (ed.) 2000, 381-383; Lefébure, 1935; Longnon 1903, II, 65; Mulon 1997, 130; Nègre 1990, 441



Limetz-Villez

Topographical information

Modern name: Limetz-Villez

Alternative form(s): Limets, Limais; Vilez

Medieval name(s): Limès, Lymès

Placename history: *Limez*, 1249; Gall. *li mansion* (houses) or Lat. *limes* (limit, frontier, path) + Late Lat. *villare* = *villa*, French *La Villette* (small town)

Coordinates: 49°03'40" N, 1°32'55" E

Ecclesiastical information

Diocese: Rouen

Archdeaconry: Vexin Français

Deanery: Magny

Patron saint: Saint Sulpice

Parish in 1789: Yes

Christianization

Legendary: According to legend, Saint Nicaise evangelized the inhabitants of the Vexin along the Seine River during the 3rd c.; his route led him to Conflans, Andrésy, Triel, Vaux, Meulan, Mantes, and la Roche-Guyon. In 280, he was finally martyred with his companions at Gasny which is located some two to three kilometres further to the NE.

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	1337	Church	

Notes: During the 9th c., the inhabitants of Limetz joined forces with the inhabitants of Jeufosse and built the chapel of Notre-Dame-de-la-Mer at Jeufosse as thanks for the delivery from Viking pirates. Following its constructions, the inhabitants vowed to undertake a yearly pilgrimage to the chapel; these pilgrimages continued at least until 1900. By 1200, Limetz depended on the canons of Saint-Ouen who had a priory in nearby Gasny. The inhabitants of Limetz are known as *Carcaïns*; the word was also used in a pejorative sense and designated a lack of respect for a person – somebody of the race of Caïn. The expression seems to date back to the early Christian period and – according to Bardy (1989, 89) - might have been used for those inhabitants of Limetz who took place in the lapidation of Saint Nicaise.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre (later on dedicated to Saint-Sulpice)		12 th c., 15 th c., 16 th c.	Archbishop of Rouen	Extant

Settlement history

Two Roman roads pass through the municipality: Gisors – Evreux and Vernonnet – Bonnières-sur-Seine. Due to its location opposite of the Viking camp on the Seine island *île de Jeufosse*, the village was constantly exposed to Viking attacks until the treaty of Saint-Clair-sur-Epte in 911 which led to the creation of Normandy. By 1200, the lord of La Roche-Guyon held the land of Limetz as fiefdom from the Mauvoisins.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa	GR, mid-1 st -4 th c., MER, CAR, 5 th – 11 th c.	Important <i>villa</i> implanted on an artificial terrace: 2 unequal parts (<i>pars urbana</i> , <i>pars rustica</i>) separated by a wall; rectangular <i>pars urbana</i> : frescos and gallery with colonnades surrounding a courtyard on 3 sides; <i>pars rustica</i> built around a vast courtyard; 6/7 isolated buildings; 4 th c.: only occupation of the main building, construction of thermal baths with hypocaust heating during the second half of the 4 th c.; in the late 4 th c., the <i>villa</i> is abandoned, but it is possible that occupation continues; from the 5 th c., several new constructions within a large part of the <i>pars rustica</i> ; potsherds and sunken-feature building attest a (continued?) occupation during the 6 th /7 th c.; 8 th -10 th c., several structures; 11 th c.: post-built barn; site abandoned in the early 11 th c. and settlement concentrated around the parish church; Samian ware (<i>sigillée claire</i> C and D) rarely encountered in the N; 5 th c. Germanic fibula

1. *La Bosse-Marnière, le Fort de la Bosse-Marnière, le Gué aux Prêtres – Limetz-Villez* - fieldwalking in the 1970s, aerial photography in 1976, excavation between 1981 and 1988.

Bibliography

Barat 2007, 208-213; Barat 2007, 208-213, fig. 280-293; Bardy 1989, 89; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 779; Flohic (ed.) 2000, 111f; Limetz-Villez. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 7/27); Longnon 1903, II, 65; Mulon 1997, 130, 185; Peytremann 2001c, 186; <http://mantes.histoire.free.fr/items/fichiers/1272.pdf>, accessed on 2 April 2017



Lommoye

Topographical information

Modern name: Lommoye, Lommoys

Alternative form(s): Lommois, Lomoye, Loumoye, (L')Hommoie

Medieval name(s): Lomaia, Lomaya, Lommaia

Placename history: *Lomaia*, 13th c.; Lat. *ulmus* (elm), early French *ormoie*, *Ormaie* (place with elms)

Coordinates: 48°59'38" N, 1°30'50" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Saint Léger

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions <i>Lomaizia</i>	Probably incorrect
Donation	Ca. 1060	Donation by Raoul I of Mauvoisin, lord of Rosny and viscount of Mantes, of the church of Saint-Léger with the right to present the priest and the right to exercise high, middle, and low justice to the abbey of Coulombs; donation of land in Lommoye to the abbey of Saint-Evrault	
Historica ecclesiastica (Orderic Vital)	Early 12 th c.	Mentions Lommoye	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	
Acte	1585, November	The abbey of Coulombs sells the high justice over Lommoye to the lord of the fiefdom of the Prévôté	

Notes: During the 13th c., the parish had 800 families.

The abbey of Coulombs owned the church at Lommoye as well as the fiefdoms of Gériel and La Prévôté within the parish.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Léger		By 1060, 16 th c., 19 th c.	Abbey of Coulombs	Extant

Settlement history

Around the year 1060, Raoul I of Mauvoisin, called “la Barbe”, owned almost the entire land of Lommoye. In 1188, Lommoye was burnt down by the English King Henry II.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Tegulae, potsherds and Samian ware indicate a GR building
2	Sarcophagi	MER	2 MER sarcophagi with skeletons and 1 iron lance

1. *La Grouette* - **Lommoye** – discovery during the 19th c.

2. *Village centre* - **Lommoye** – discovery in 1891.

Bibliography

Barat 2007, 214; Bardy 1989, 90; Charles 1960; Cocheris 1874; Dupâquier et al. 1974, 780; Flohic (ed.) 2000, 112f; Lommoye. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 8/1); Lommoye. Monographie communale de Paul Aubert (archives des Yvelines, J3211/9/11); Longnon 1904, IV, 120, 158, 215; Mulon 1997, 156; Nègre 1991, 1254; <http://mantes.histoire.free.fr/items/fichiers/1196.pdf>, accessed on 9 November 2018



Longnes

Topographical information

Modern name: Longnes

Alternative form(s): Lognes, Longues

Medieval name(s): Loaignes, Lognes, Loignes

Placename history: *Laoniarum*, 1177, *Loaignes*, 12th c., *apud Loengnes*, *Laonias*, 1209; Gall. *Lauto* or *Leuconius*

Coordinates: 48°55'15" N, 1°35'14" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1030	A charter by Robert the Pious mentions Longnes	
Charte	1168	A charter by Simon of Anet mentions Longnes	
Bulle papal	1177	A papal bull by pope Alexander III mentions <i>Laoniarum</i>	

Charte	1209	Philip-Augustus exempts the inhabitants from payments to the crown so that they can assure the payment of the tithe to the abbey of Saint-Denis	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: At the end of the 16th c., during the Religious Wars, the inhabitants took refuge in the bell tower; a part of the church burnt down when it was bombarded.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre (previously dedicated to Saint Martin?)		12 th c., first quarter of the 17 th c.	Abbey of Saint-Denis?	Extant, partially destroyed in 1591; rebuilt, but this time with a NS orientation

Settlement history

The site seems to have been continuously occupied since the GR period. On 15 March 1590, the duke of Mayenne, chief of the Ligue, partially burnt down the town during the Religious Wars. Just one year later, in 1591, many inhabitants became victims of the Black Death.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR-CAR, 4 th -11 th c.	GR 4 th c. potsherds and Samian ware, 2 coins, bronze slag and bronze fibula; MER and CAR potsherds; gilded silver fibula, probably from an early 6 th c. grave
2	Building	GR, 1 st -3 rd c.	Potsherds including Samian ware, amphorae and tegulae indicate a GR building
3	Building	GR, MER	Potsherds and tegulae indicate a GR, MER occupation
4	Building?	Late MER/early CAR	Three aligned post holes with signs of a fire, a polylobed pit

1. *Moulin d'en haut* - **Longnes** – evaluation in 1994.
2. *Les Longs Champs* - **Longnes** – discovery in 1994.
3. *Les Terres Noires* - **Longnes** – fieldwalking in 1994.
4. *Rue de Lombardie* - **Longnes** – evaluation in 2007.

Bibliography

Barat 2007, 214f; Bardy 1989, 91; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 781; Flohic (ed.) 2000, 319; Longnon 1904, IV, 120, 158, 215; Nègre 1990, 231;
<http://mantes.histoire.free.fr/items/fichiers/1272.pdf>, accessed on 4 April 2017



Longvilliers

Topographical information

Modern name: Longvilliers

Alternative form(s): Longuilliers

Medieval name(s): Longum Villare, Longumvillare

Placename history: Longum Villare, 1136; Late Lat. *longum* (long) + Late Lat. *villare* = villa

Coordinates: 48°34'44" N, 1°59'32" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Rochefort

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions water-mills at Longvilliers	
Donation	1136, 20 February	Pope Innocent II donates the parish of Longvilliers to the abbey of Saint-Maur-des-Fossés	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: The parish – allegedly - dates back to the MER period. The priory was plundered by the Vikings during the 9th c., rebuilt and then once again plundered during the 14th c. During the 10th and 12th c., the church was transformed several times to provide more room for pilgrims on the route to Santiago de Compostela (*see* settlement history). In the 13th c., a fortified church tower was added which not only served to defend the inhabitants but also nearby Rochefort-en-Yvelines. The church was partially destroyed by the English in 1400 and reconstructed in 1448. It has been founded by the monks of Saint-Maur-des-Fossés.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre (<i>prieuré-cure</i>)		7 th , 10 th c. (reconstruction), 12 th c., 13 th c., 1448 (reconstruction)	Abbey of Saint-Maur-des-Fossés	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Pierre		7 th or 8 th c., 9 th c.	Abbey of Saint-Maur-des-Fossés	Extant

Settlement history

Longvilliers is located on the *Via Turonensis*, the northernmost route of the four French pilgrimage routes to Santiago de Compostela. Between 1348 and 1350, the village suffered from the Black Death. During the Hundred Years' War and around the year 1400, the English destroyed the town and the church of Saint-Pierre.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Discovery of GR constructions with mosaics and potsherds
2	Sanctuary or agricultural establishment	IA, 1 st c. BC	Gallic enclosure (66 x 90 m): an internal division divides the enclosure into two courtyards; a post-built building made out of daub (4.5 x 10 m) with a stone floor in the north-western corner of the eastern courtyard; first interpreted as an agricultural establishment, but apparently now interpreted as a sanctuary and included in the database of IA sanctuaries of the <i>Atlas de l'âge du Fer</i>

1. *Le Parc aux Boeufs - Longvilliers* – discovery during the 19th c.
2. *Le Bois de Reculet - Longvilliers* – excavation in 1985-1986.

Bibliography

Barat 2007, 215; Bardy 1989, 205; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 782; Flohic (ed.) 2000, 779f; Longnon 1904, IV, 110, 149, 197; Longvilliers. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 8/3); Nègre 1990, 372; <http://longvilliers.free.fr/divers/patrimoine%20longvilliers.pdf>, accessed on 22 April 2017; <https://www.chronocarto.eu/gcserver/patlas>, accessed on 27 January 2019; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78349-Longvilliers/172240-EgliseduPrieureSaint-Pierre, accessed on 22 April 2017



Louveciennes

Topographical information

Modern name: Louveciennes

Alternative form(s): Louvecienne(s), Louvetiennes, L(o)uciennes

Medieval name(s): Lupicene, Lupicine

Placename history: *Monte Lupicino*, 862, *Lovecenas*, 1137, *Lupicena*, 12th c., *ecclesia de Lupicinis*, ca. 1205, *Loveciennes*, 1207, *de Lupicenis*, 1352; Lat. *Lupicinus* (during the 8th c., a man called Lobycinus was charged with the administration of the forest of Rouvray, today the Bois de Boulogne) + Lat. *-as* = the land of Lupicinus

Coordinates: 48°51'37" N, 2°06'59" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Martin and Saint Blaise

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	717	King Chilperic III donates the forest of Rouvray together with the forester Lobycinus to the abbey of Saint-Denis	
Confirmation	853-854	Charles the Bald follows the wish of his cousin Louis, abbot of Fontenelle, and confirms the allocation of landed property to the abbey, including property in Voisins	Hamlet of Voisins
Donation	862	King Charles the Bald donates <i>Mons Lupicinus</i> to the abbey of Saint-Denis which has vineyards in Louveciennes	
Charte	862	Charles the Bald endorses an agreement between the monks of the abbey of Saint-Denis and their abbot Louis about the material conditions of the monks living in the monastery of Louveciennes	
Lettres de Suger	1137	Mention <i>Lovecenis</i>	
Pouillés	Ca. 1205	Church	
Cartulaire de Saint-Denis	1209	Burchard, lord of Marly, allows the monks of Saint-Denis to construct houses at Louveciennes and Maubuisson under the condition that they do not construct a fortress at any of the two places	
Cartulaire de Saint-Denis	1223	Jean of Maludumo and Adam of Buch sell a vineyard in Louveciennes (at La Croix Gunier) to the abbey of Saint-Denis	
Document	1234	Mentions the bread oven of the abbey of Saint-Denis at Louveciennes	
Lettres de Marguerite Abbessse de saint Cyr	1253	Abbess Marguerite of the collegiate church of Saint-Cloud owns several vineyards <i>apud Lupicenas</i>	
Document	1254	The canons of the collegiate church of Saint-Cloud hand over a vineyard at Chalehaut to Guillaume, priest of <i>Lupicenis</i>	
Pouillés	1352	Curatus de Lupicenis	
Pouillés	1384	Curatus de Lupicenis	
Pouillés	Ca. 1450	Parish church; chaplaincy	

Notes: Louveciennes developed around the 9th-c. CAR monastery. The construction of the church of Saint-Martin was commissioned by Suger (1081-1151), abbot of Saint-Denis. The church could have replaced an earlier church since a very rare 11th-c. double basin is still visible in Saint-Martin today. The basins were used to purify the chalice and also allowed the priests to wash their hands. And, indeed, it seems that the elevated position of today's church might be due to earlier foundation walls beneath the church.

In 1209, the monks had to demand permission from Burchard, lord of Marly, to build houses; permission was granted under the condition that they would not erect any fortifications.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin; until the Revolution, a great pilgrimage in honour of Saint Martin and Saint Blaise took place around the church		11 th /12 th c., 19 th c.	Abbey of Saint-Denis; Archbishop of Paris	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Monastery (on a site which later on became the place before the church of Saint-Martin)		Before 862	Abbey of Saint-Denis	Lost

Settlement history

During the 10th c., the excellent wine of Louveciennes was served at the royal table. It was also used to cut the wines of Champagne during several centuries. At the end of the 11th c., we find the names of Guillaume, lord of Pont, Gasce de Maubuisson and Jean of Louveciennes. Only the castle of Pont is still visible today. During the 10th and 11th c., Louveciennes depended on the abbey of Saint-Denis and on the lords of Marly, the Montmorency. The abbey of Saint-Denis still held the seigniorship of Louveciennes in 1580.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sarcophagi	MER?	Discovery of some plaster sarcophagi beneath the bell tower of the church Saint-Martin

1. *Church Saint-Martin* – **Louveciennes** – construction work during the 19th c.

Bibliography

Barat 2007, 216; Bardy 1989, 317f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 783; Flohic (ed.) 2000, 435; Lebeuf, VII, 1757, 177-183; Longnon 1904, IV, 349, 390, 412, 438; Mulon 1997, 78; Nègre 1990, 687;
http://www.cghlouveciennes.fr/petite_ville_grande_histoire.pdf, accessed on 23 June 2019;
http://stmartinlouveciennes.over-blog.com/pages/HISTORIQUE_DE_LEGLISE-996834.html, accessed on 22 April 2017

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Magnanville



Topographical information

Modern name: Magnanville
Alternative form(s): Magauville, Mauganville
Medieval name(s): -
Placename history: *Manantevilla*, ca. 1091, *Manavilla*, 12th c.,
Magnavilla, ca. 1165; Germ. *Megina(n)* or Lat. *magna* (great) + Lat.
villa
Coordinates: 48°58'02" N, 1°40'55" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Mantes
Patron saint: Saint Jacques
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	Ca. 1100	Baudoin of Magnanville witnesses a donation to the priory of Saint-Wandrille at Rosny	
Acte	1149	Baudouin and Pierre of Magnanville are mentioned in an act in which Guy of Mauvoisin concedes property to Philip of Blaru	

Notes: The parish of Magnanville was only created in 1638 by breaking up the parishes of Mantes-la-Ville and Soindres. It is likely that the chapel dates back to – at least – the 13th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint Jacques, since 1638 a parish church		Before 1638, 17 th c. (reconstruction)		Lost at the end of the 18 th c. and not reconstructed

Settlement history

The Roman road Dreux – Gisors passes through Magnanville. The lords of Magnanville are attested since the 9th c. Magnanville was a fiefdom of the Mauvoisin family, lords of Rosny-sur-Seine. During the 11th c., Magnanville had an important agricultural domain which was dependent on the castellan of Rosny. The village developed around it. Several buildings – many times rebuilt – still exist today, with the oldest ones dating back to the 17th c. (among them a giant dovecote). In 1345, Pierre de Lande, acquired the seigniorship of Magnanville.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None, apart from several IA sites

Bibliography

Barat 2007, 216f; Bardy 1989, 92f; Dupâquier et al. 1974, 784; Flohic (ed.) 2000, 421; Magnanville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/9/14); Nègre 1991, 942; <http://www.magnanville.fr/Notre-histoire#.WPui7YVOI2w>, accessed on 22 April 2017



Magny-les-Hameaux

Topographical information

Modern name: Magny-les-Hameaux

Alternative form(s): Maigny, Magny-Lessar, Magny-Les-Essarts, Magny l'Essart, Magny-Les-Ham(e)aux

Medieval name(s): Magneium, Magniacum, Maigniacum

Placename history: Magniacum, 1193, Malliacum, 1204, Magneium, 13th c., Magniacum Lessard, 1626; Lat. *Magnius* + Lat. *-acum* (farm)

Coordinates: 48°44'36" N, 2°03'34" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Germain de Paris

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Fondation	1204	Mathilde of Garland, mother of Bouchard I, lord of Magny, founds the house of Porrais (Port-Royal)	
Pouillés	1205	Church	
Documents	1214	The house of Porrais is erected into an abbey; Pierre of Nemours grants parish rights to the new abbey and pope Honorius III grants it the right to celebrate mass	
Bulle papale	1224	A papal bull by Pope Honorius III to the abbess of Porrais misspells the name of the abbey as <i>portu-régis</i> (Port-Royal)	
Pouillés	1352	Curatus de Maigniaco	
Pouillés	Ca. 1450	Parish church	

Notes: The parish churches of Magny-les-Hameaux and Voisins-le-Bretonneux are the only ones that are still surrounded by their original cemetery.

The abbey of Port-Royal was the subject of archaeological evaluations in 2006 and 2012. The abbey was part of the last wave of establishments created by the Cistercian order. The configuration of the monastic complex and the layout of the claustral buildings reproduce the monastic topography associated with Cistercian abbeys. Some of the buildings were modified during the late Middle Ages and before the destruction of the abbey in 1710 (e.g. installation of a gallery in the southern transept of the church, re-organization of the eastern wing of the claustral buildings). The abbey church was consecrated in 1230. The evaluations discovered the remains of the chapter house, the main portal of the abbey church and the northern gallery of the cloisters.

During the 17th c., the abbey of Port-Royal became a centre of Jansenism. In 1625, most of the nuns moved to a new abbey in Paris, Port-Royal-de-Paris, whereas the abbey in Magny became known as Port-Royal-des-Champs.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Germain-de-Paris (adjacent to the castle)		12 th c., 15 th c., 17 th c.		Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Abbey Notre-Dame of Port-Royal-des-Champs (called Porrais during the 13 th c.) (first a house for the nuns of the Cistercian order; became an abbey in 1214; the church was constructed in 1230)	Abbatia de Porrais	1204-1230 (Robert de Luzarches for Mahaud de Garlande), 1343, second half 15 th c., first half 16 th c., mid-17 th c., dissolution in 1709	Abbey of Vaux-de-Cernay (Cistercian)	Lost, destroyed in 1710, in ruins

Settlement history

The village does not seem to predate the 12th c.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None, apart from some GR potsherds including Samian ware and amphorae

Bibliography

Barat 2007, 217; Bardy 1989, 206f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 785; Flohic (ed.) 2000, 183; Longnon 1904, IV, 349, 390, 439; Nègre 1990, 567; http://img-dad.cg78.fr/archeo/documentaire/Dossiers/presse_locale/7080-28.pdf, accessed on 5 April 2019; <https://journals-openedition-org.ezproxy.inha.fr:2443/archeomed/10007>, accessed on 3 April 2019



Maincourt-sur-Yvette

Topographical information

Modern name: Maincourt-sur-Yvette (today attached to Dampierre)
Alternative form(s): Maincourt
Medieval name(s): Media Curia, Mediacuria
Placename history: Meencourt, 12th c., Mediacuria, 13th c.; Lat. *Maginus, Maino(n) + Lat. -cortem* (property, land)
Coordinates: 48°42'14" N, 1°59'03" E

Ecclesiastical information

Diocese: Paris
Archdeaconry: Josas
Deanery: Châteaufort
Patron saint: Saint Germain de Paris
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1196	Maurice of Sully, bishop of Paris, mentions Gui, priest of Maincourt	
Document	1204	Gui III, lord of Chevreuse, together with his wife, are authorised by the bishop of Paris to found a chapel dedicated to Saint Georges at Maincourt	Probably Aveline of Corbeil
Pouillés	Ca. 1205	Church	
Pouillés	1352	Capellanus de Mediacuria	
Pouillés	Ca. 1450	Capellania de Media Curia	

Notes: The parish is attested since 1196.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint-Georges		1204 (Gui III, lord of Chevreuse)		Lost
2	Saint-Germain-de-Paris (a double building which at the same time was used as city hall)		1196, 1539, 1819 (reconstruction)	Archbishop of Paris	Extant, still used as city hall

Settlement history

In 1204, Gui of Lévis, lord of Maincourt-sur-Yvette, installed a wash-house next to the river Yvette.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Cocheris 1874; Dupâquier et al. 1974, 786; Historique et description de la commune de Maincourt et croquis de la chapelle, p. 61 (archives des Yvelines, 121J 2/9); Longnon 1904, IV, 349, 390, 440; Mulon 1997, 87; Nègre 1991, 899; <http://www.mairie-dampierre-yvelines.fr/tourisme-patrimoine.aspx>, accessed on 23 April 2017; <http://lafrancedesclochers.clicforum.com/t695-Dampierre-en-Yvelines-78220.htm>, accessed on 23 April 2017



Maisons-Laffitte

Topographical information

Modern name: Maisons-Laffitte

Alternative form(s): Maison(s), Maison(s)-Près-Poissy, Maisons-Sous-Poissy, Maisons-sur-Seine

Medieval name(s): Domus in Belsia, Domus super/supra Secanam, Mesons super Secanam

Placename history: *Mansionis villa*, 9th c., in *Mansionibus*, 9th c., *Mansiones*, 1136, *Mesuns*, 1187, *apud Mesons*, 1187, *Domus super Secanam*, 13th c., *Mesons*, 13th c.; Lat *mansion* (hostel) + personal name *Laffitte* (added during the 19th c., banker who bought the land in 1828)

Coordinates: 48°56'46" N, 2°08'42" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Nicolas

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	ca. 820	Mentions property of the abbey of Saint-Germain-des-Prés at Maisons (<i>Mansio</i>), including a church and a <i>caput fisci</i> (central manor); also mentions property (5 <i>mansi</i>) at Spinito	Île d'Epinay, l'île de la Loge? Probably incorrect
Donation	1087	Geoffroy Hivard, lord of Maisons, donates one tenth of several tolls and other payments (in perpetuity) to the priory of Maisons; the charter carries	

		the seal of King Philip I	
Pouillés	Ca. 1250	Parish church	
Pouillés	Ca. 1320	Prior de Domibus super Secanam	
Pouillés	1351	Parish church	
Pouillés	1351	Prioratus de Domibus super Secanam	
Acte	Ca. 1360	King John II (John the Good) of France accords the seigniorship of Maisons to the knight d'Aunay, lord of Poissy	
Pouillés	End 15 th c.	Prior de Domibus supra Secanam; domus supra Sequanam	

Notes: Saint Nicolas is the patron saint of boatmen (*see* settlement history). It seems that the church is very ancient; it is possible that the boatmen of Maisons first established a chapel of Saint-Nicolas during the 7th c. which was then transformed into a church by the 8th c. when the monks of Coulombs established a priory next to Saint-Nicolas. The church was almost entirely destroyed during the Hundred Years' War.

In 740, the monks of the abbey of Coulombs asked Jean Lovère, first lord of Maisons, for his permission to build a priory. The lord granted this request and paid half of the expenses. The priory was destroyed around the year 1425, but it seems that it was transferred into a new house which was then called priory. In 1546, the priory of Saint-Germain was still listed among the possessions of the abbey of Coulombs.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nicolas		7 th c., 12 th c. (reconstruction), 13 th c., 1440 (reconstruction)	Abbey of Coulombs; by 820, abbey of Saint-Germain-des-Prés	Extant, but made redundant in 1897 and today transformed into a cultural venue

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Germain (located close to the church)	Prioratus de Domibus super Secanam	Ca. 759, ca. 1425 (transfer)	Abbey of Coulombs	Lost

Settlement history

It seems that the village developed around the 8th c. priory, although some boatmen might have already settled there during the 7th c. During the 9th c., the village was inhabited by farmers and boatmen. Hugh Capet (died 996) appropriated the village from the abbey of Saint-Germain-des-Prés and handed over Maisons to one of his vassals, Jehan Lovère. The first castle was probably built in the early 11th c. out of wood. In 1360, the seigniorship of Maisons was divided between two families.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Pit	GR, 1 st c. BC-3rd c. AD	Potsherds, amphorae and tegulae from a GR pit

1. ZAC de l'Entrée de Maisons – **Maisons-Laffitte** – evaluation in 2003.

Bibliography

Barat 2007, 217; Bardy 1989, 319-322; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 787; Longnon 1904, IV, 104, 120, 136, 157, 158, 163, 209, 212; Maisons-Laffitte. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 8/6); Mulon 1997, 178; Nègre 1990, 359;

<https://www.maisonslaffitte.fr/index.php/Histoire%20et%20patrimoine?idpage=3&idmetacontenu=19>, accessed on 25 May 2019; <http://www.paroisse-maisons-laffitte.com/index.php/les-paroisses-mainmenu-27/eglises-mainmenu-79>, accessed on 23 April 2017



Mantes-la-Jolie

Topographical information

Modern name: Mantes-la-Jolie

Alternative form(s): Mante(s), Mantes-sur-Seine, Mantes-Gassicourt

Medieval name(s): Medanta, Medonta, Medunta, Medunta Castris

Placename history: *Medanta*, 9th c.; probably Lat. *Medanta* = old name for the river Vaucouleur

Coordinates: 48°59'26" N, 1°42'60" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pinceraiis

Deanery: Mantes

Patron saint: Saint Maclou, Sainte Croix, Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions <i>Medanta</i>	Probably refers to the river Vaucouleurs
Traité de Saint-Clair-sur-Epte	912	Mantes becomes part of the French Vexin	
Donation	974	Ledgarde, countess of Meulan and of Mantes, donates the tithe of several parishes, including the parishes of Mantes-la-Ville, to the church of Notre-Dame at Mantes-la-Jolie	Probably a medieval forgery
Charte	1012	King Robert the Pious creates the <i>confrérie des marchands</i> at Mantes, an association of burghers and merchants; a council of 12 persons of rank became responsible for the administration of the town	In 1160, an elected mayor accountable to the king himself became the head of the council

Donation	1065	Geoffroy of Gometz, lord of Bazainville and several other places, donates a tithe he owned at Mante-le-Château to the priory in Bazainville	
Document	1066	Gauthier II, called Le Blanc, count of the Vexin, exempts the boats of the monks of Saint-Père of Chartres and of Jumièges from the toll on the Seine river close to the castle of Mantes	
Donation	1087	Just before his death and regretting the destruction of Mantes and especially of its church, William the Conqueror donates money for the repair of the church of Notre-Dame which had been largely destroyed by flames	
Charte	1110	King Louis VI, called the Fat, gives Mantes the status of a commune; since then the city is administered by a mayor and aldermen	One of the first communes in France
Charte	1140, 26 July	King Louis VII gives to the monks of the abbey of Coulombs and to the church/priory of Sainte-Madeleine at Mantes the right to a yearly fair at Mante-Château	
Cartulaire de l'abbaye Saint-Martin de Pontoise	1146	Mentions the priory of Saint-Georges of Mantes	
Charte	1195	King Philip-Augustus grants the inhabitants of Mantes half the rights to a mill situated on the bridge of Mantes	
Charte	Between 1196, Nov. and 1197, April	King Philip-Augustus gives Notre-Dame at Mantes to the abbey of Saint-Denis in exchange for other property	
Charte	1198, September	Treaty at Mantes between Thibaut III, count of Champagne, and King Philip-Augustus in which both sides agree not to retain any Jews belonging to the other on their own territory and that no Jew could lend money outside of his own territory	
Document	1199, February	King Philip-Augustus approves the allocation of 10 measures of wheat to be taken yearly from the mill at Vilette by the abbey of Abbecourt to brother Daniel, prior of the leprosarium at Mantes, against the payment of 12 <i>livres</i>	
Sentence	1213	Guillaume, canon of Senlis, declares the church of Saint-Pierre of Mantes-la-Jolie an annex of the church of Saint-Etienne at Mantes-la-Ville	
Bulle papale	1223	Pope Honorius III intervenes in a conflict between the inhabitants of Mantes and surrounding towns and asks several persons, among them the prior of Meaux, to interfere	
Document	1238	The bishop of Chartres erects Saint-Pierre into an independent parish	

Pouillés	Ca. 1250	Churches: Capitulum Medontense, Sanctus Georgius Medonte, Sanctus Martinus, Magdalena	
Pouillés	Ca. 1250	Parish church: Sanctus Petrus de Garena	
Listes des aumônes	1264-1267	The count Alphonse of Poitiers gives several alms to the Cordelier monks of Mantes (100 <i>sous tournois</i> and 50 <i>sous tournois</i>)	
Testament	1276, 10 August	Gui III of Lévis, marshal of Albigeois, bequeaths 60 <i>sous tournois</i> to the Cordeliers at Mantes and 20 <i>sous tournois</i> to the leprosarium at Mantes	
Donation	13 th c.	Simon Gautier bequeaths 10 <i>sous</i> 6 <i>deniers</i> taken from his house at Mante-l'Eau (<i>super Meduntam aquam</i>) to the church at Mantes	
Confirmation	1310, March	King Philip IV le Bel confirms a donation by his mother-in-law Marie of Brabant to her manservant Hennequin of Perwis of a place in Mantes which was called <i>cimetière des Juifs</i>	The Jews had been expelled in 1306
Pouillés	Ca. 1320	Prior Sancti Martini de Medunta, Prior Beate Marie Magdalene de Medonta, Prior Sancti Georgii de Medunta	
Pouillés	1351	Sanctus Macutus de Medunta; Crucifixus de Medunta, id est quoddam altare Sancti Macuti de Medunta, quo est inferius	
Pouillés	1351	Decanus ruralis Meduntensis; decanus Beate Marie de Medunta; vicarii in ecclesia Meduntensi	
Pouillés	1351	Capella Sancti Jacobi de Medunta	
Pouillés	1351	Prioratus Beate Marie Magdamene de Medunta; prioratus Sancti Martini de Medunta; prioratus Sancti Georgii de Medunta	
Pouillés	End 15 th c.	Places with two deaneries (in quo sunt duo decanatus): Capitulum de Medunta, octo vicarie ejusdem ecclesie, capellani ejusdem ecclesie	
Pouillés	End 15 th c.	Prior Beate Marie Magdalenes de Medunta, prior Sancti Martini loci, prior Sancti Juliani de Cruce (Saint-Julien-de-la-Croix-le-Roi), prior Sancti Georgii de Medunta, capella in castro de Medunta	
Pouillés	End 15 th c.	Leprosaria loci cum cappella Sancti Jacobi	
Pouillés	End 15 th c.	Decanus ruralis Meduntensis	
Pouillés	End 15 th c.	Sanctus Petrus de Medunta; Sanctus Macutus loci, quator capellani in eadem ecclesia; Sancta Crux in ecclesia Beate Marie die Medunta	
Confirmation	1567	King Charles IX confirms the ancient privileges of Mantes	

Notes: Mantes-la-Jolie had three parishes: Saint-Pierre, Saint-Maclou and Sainte-Croix. The parish of Saint-Pierre is by far the oldest parish of the town; however, its creation during the 6th c. after the passage of Saint Patern at *Mantela* is legendary. Previous historians have located *Mantela* at Mantes, but this is false. Saint-Pierre probably still predates Notre-Dame (built in

860) but we don't know when it was constructed. The parish of Saint-Maclou dates back to the 11th c. whereas the third parish is a rather recent creation: it is only since the 15th c., that the parish of the collegiate church of Notre-Dame became known as Sainte-Croix.

After the destruction of Notre-Dame by the troops of William the Conqueror towards the end of the 11th c., the inhabitants built the church of Saint-Maclou on the site of the old Hôtel-Dieu and used it as their parish church during the reconstruction of Notre-Dame which took almost a century. They also transferred their cemetery out of town; a new chapel, the chapel of Saint-Jacques-le-Majeur, was erected in the middle of the cemetery. This cemetery as well as the church of Saint-Pierre suffered the most during the Hundred Years' War due to their location in the suburbs. Between 1589 and 1591, right in the middle of the Religious Wars, the count of Brissac demolished the suburbs of Mantes out of strategic reasons which also led to the destruction of the cemetery, the chapel of Saint-Jacques-le-Majeur and the church of Saint-Pierre. In 1605, the *confrérie de Saint-Jacques* of the cemetery at Mantes rebuilt the chapel of Saint-Jacques-le-Majeur and paved it with tomb stones from the old cemetery.

Among the four priories of Mantes, the priory of Saint-Georges was the largest and the oldest.

In 1409, the election of pope Alexander V on 26 June by the council of Pisa was celebrated at Notre-Dame at Mantes in the hope to end the schism. However, since the popes Gregory XII and Benedict XIII refused to step back, there were three popes until Alexander V died one year later.

Cult sites

Jewish cult sites: Little remains of the once rather substantial Jewish community of Mantes which was expelled during the 14th c. For a long time, the *rue des Juifs* or *rue de la Juiverie* close to Notre-Dame carried the souvenir of this presence. Other traces are more discreet. Apparently, a synagogue was transformed into a church in 1204, and documents between 1308 and 1310 mention the *cimetière des Juifs*, the cemetery of the Jews. A charter of 1359 mentions the Jewish community and the *école des Juifs*, another synagogue. In 1380, a group of people from the region around Mantes and from Paris itself came to Mantes one morning and shouted that the king had given them permission to loot Jewish property and that the Jews of Paris had already been despoiled. A certain number of inhabitants of Mantes joined them. King Charles VI ordered them to stop since he had not given any such order and some inhabitants restituted the already looted property. Some of the looters were imprisoned in the prison of Chatelet at Paris and their property was confiscated. Ironically, the same king is responsible for the definitive expulsion of Jews from the kingdom of France in 1394.

A funerary stele was recovered in 1879 in the foundation walls of a house situated on the place of the old Hôtel-Dieu. It probably comes from the old Jewish cemetery at Mantes and was reused in the foundation walls after the expulsion of the Jewish community. The inscription says: « Ceci est la stèle de Rabbi Obadia fils de l'honoré Maître Eliah, qui est allé au Paradis, le deuxième jour (lundi) de la section Wahyi l'an 9 du (petit) comput (5009) 28 décembre 1248 »

Three more funerary stelae carry the inscriptions:

« Ceci est la stèle sépulcrale de Juet(e)**** fille de l'honoré Maître Hayyim, épouse du compagnon Rabbi Hayyim, décédé le mardi de la section Wayakel l'an.... »

« Ceci est la stèle de l'honoré Maître Yéhiel Menahem Ha-Lévy qui est allé au Paradis le quatrième jour (mercredi) de Shemot l'an 53 du petit comput (31 décembre 1292). »

« Ceci est la tombe de dame Esther fille du compagnon Rabbi Berakhita, qui est allé au Paradis. »

The last stele was used as a step leading down to a cellar at 7 rue de la Sangle.

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre des Faubourgs (annex of the church of Saint-Etienne at Mantes-la-Ville)	S. Petrus de Garenna	By 860, 1596 (entirely reconstructed), 1752	Archdeacon of Pincerais	Lost, destroyed in 1791
2	Chapel of the Hôtel-Dieu (close to the church of Notre-Dame)		By the late 11 th c. (destruction by the troops of William the Conqueror), 12 th c. (transfer into a room above the <i>Porte du fort</i>), 14 th c. (reconstruction), 16 th c., 17 th c., 20 th c.		Lost, made redundant during the 18 th c.; served as prison during the Revolution, then as hospice and orphanage; various uses during the 19 th c., since 1996 a museum
3	Chapel Saint-Jacques-le-Majeur (within the old cemetery of the church Saint-Maclou after its transfer out of town) It cannot be excluded that there was a second chapel of Saint-Jacques in a different place – the sources give conflicting information	Capella Sancti Jacoi de Medunta	Ca. 1027, 15 th c. (reconstruction), 1605 (entirely reconstructed)		Lost, today transformed into a cultural venue
4	Notre-Dame (collegiate church; becomes a royal church in the early 12 th c. under Louis VI, called the Fat), apparently an abbey from the 9 th c. to 1180)		860 (Charles the Bald), 1155 (reconstruction), 13 th c., 14 th c., 19 th c., 20 th c.	Collegiate church of the abbey of Saint-Denis	Extant
5	Saint-Maclou		1015 (built on the place of the first Hôtel-Dieu), 1087 (reconstruction), early 13 th c., early 18 th c.	King	Lost, demolished in 1806 since in very bad shape, only the tower is still extant
6	Chapel within the castle of Mantes-la-Jolie		1240 (Aubri, bishop of Chartres)		Lost
7	Sainte-Anne in the hamlet Gassicourt (part of Mantes since 1930; 2-3 km from Notre-Dame); constructed as church of the priory		1074, 12 th c., 13 th c., 17 th c., 1880, after 1945	Priory Saint-Sulpice	Extant (the buildings of the priory were destroyed in 1739)

8	Synagogue (transformed into a church in 1204)		By 1204		Lost
9	Synagogue (close to <i>rue Thiers</i> and situated in a cave)		Before the 15 th c.		Lost (discovered before 1925 and backfilled)
10	Leprosarium Saint-Lazare (faubourg Saint-Lazare; united with the Hôtel-Dieu at Mantes in 1696; the Hôtel-Dieu was closed in 1854 and the hospital services were transferred to the hospice Saint-Lazare, the old leprosarium, in the suburb Saint-Lazare)		By 1199		Lost, destroyed during the 1950s

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Georges	Prioratus Sancti Georgii de Medunta (1320)	996-998 (king Robert I the Pious)	Abbey of Fécamp	Lost, destroyed in 1791
2	Priory Sainte-Marie-Madeleine	Sancta Maria de Medonta	1133 (Samson Mauvoisin)	Abbey of Coulombs	Lost, destroyed during the Revolution
3	Priory Saint-Martin (located close to the <i>Porte aux Saints</i>) (first the chapel of Saint-Gilles in the early 11 th c., became the priory of Saint-Martin in 1064; during the 17 th c., the <i>college</i> of Mantes was transferred into the priory)		First third of the 11 th c.	Abbey of Marmoutier (since 1064)	Lost
4	Priory Saint-Julien-la-Croix-le-Roi-les-Mantes (opposite of the convent of the Cordeliers in Mantes-la-Ville)		1222 (Philip-Augustus)	Abbey of Isle-Dieu	Lost, transferred to Mantes-la-Ville in 1644 since it was often flooded by the Seine river; destroyed during the wars against the English; the remaining chapel was sold in ca. 1797

5	Priory Saint-Sulpice (at Gassicourt which is today a hamlet of Mantes)	Prioratus de Gacicuria	Ca. 1074	Abbey of Cluny	Lost, after the departure of the monks, destruction of all buildings
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Settlement history

During the GR period, several Roman roads met at Mantes; although a larger settlement might still be discovered, so far the existing GR finds only indicate a very limited occupation. In the early Middle Ages, it seems that a small harbour developed next to the Seine. Since the 9th c., Mantes was organized in three different settlements: Mantes le Château with its castle which became the centre of the town, Mantes l'Eau, a hamlet with wind-mills inhabited by fishermen and boatmen, and a rural settlement, Mantes-la-Ville or Mantes-faubourg. Predating Mantes-la-Jolie, Mantes-la-Ville developed along the banks of the river Vaucouleurs; it was looted and burnt down by the Vikings in 845. Mantes-l'Eau along the Seine and Mantes-le-Château became known as Mantes-la-Jolie when the town was rebuilt after its destruction by the troops of William the Conqueror in July 1087. In 1110, Mantes was reunited with the royal domain by Louis VI. Around the year 1200, Mantes was erected as *châtellenie* by Philip-Augustus who also accorded numerous privileges to the inhabitants. During the 13th c., the merchants received hanse rights on the Seine, meaning that they had the monopoly on river transport around Mantes. The town was taken by the English in 1345 and retaken by the French in early 1364; it was once again in English hands between 1416 and 1449. In 1574, the town was then taken by Henry IV of Navarre. Until the 14th c., the expansion of Mantes was limited by its ring of fortifications and by the Seine. Since the 11th c., numerous French kings have stayed at Mantes-la-Jolie.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis/ cemetery	GR, 4 th c., MER, 5 th c., MED, 11 th c.-15 th c.	On the site of the priory of Saint-Martin, established during the 11 th c., a cemetery with more than 200 graves (11 th – 15 th c.); two graves still covered with monolithic stone slabs and with stelae (one of them with herringbone decoration); some jewellery, 1 Constantinian coin and 1 MER potsherd with Christian design; remains of the church (part of the choir and the southern wall of the nave); in the northern part of the site a large cellar which had belonged to the monks (end 12 th /early 13 th c.); Argonne Samian ware (5 th c.) with Christian rouletted motive (Chenet 181) (<i>molette chrétienne</i>)
2	Priory Sainte-Marie-Madeleine	MED, 12 th c. – 16 th c.	The monastic buildings were excavated over an area of about 2000 m ² ; southern wall and cross of the transept (conserved up to a height of 3 m and a length of 18 m), staircase leading down to deeply buried cellars, wells, latrines, basins in the garden, pits, sarcophagi and coffins with skeletons (inside and outside of the church), mainly 16 th -c. potsherds, coins and other objects (tableware, bronze pins, etc.); misfired tableware might indicate a local workshop; plaster sarcophagi (13 th -14 th c.) and coffins, some 50 graves
3	Cemetery	MED, 13 th - 14 th c.	Cemetery and some contemporary walls
4	Buildings	MED, 11 th - 14 th c.	Buildings on load-bearing posts (11 th -13 th c.), then in stone (13 th -14 th c.), ditches, and remains of roads

1. *Rue de la Porte-aux-Saints* – **Mantes-la-Jolie** - excavation in 1988.
2. *Prieure Sainte-Marie-Madeleine* – **Mantes-la-Jolie** – evaluation in 2007, excavation in 2008.
3. *23-25-27 rue Gambetta* – **Mantes-la-Jolie** – evaluation in 2007.
4. *74 rue de la Porte aux Saints* – **Mantes-la-Jolie** – evaluation in 2019.

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Mantes-la-Ville

Topographical information

Modern name: Mantes-la-Ville

Alternative form(s): Mante(s), La Madeleine, Mantes la Ville

Medieval name(s): Medonta Villa, Medunta Villa

Placename history: in *Madanta*, 9th c., *Medante fluminis*, 10th c.,

Medunta, 1133, *Medonta villa*, ca. 1272; probably Lat. *Medanta* = old name for the river Vaucouleur

Coordinates: 48°58'27" N, 1°42'39" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerai

Deanery: Mantes

Patron saint: Saint Etienne

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polypstque d'Irminon	Ca. 820	Mentions tenants in <i>Medunta</i>	Probably incorrect
Donation	974	Ledgarde, countess of Meulan and of Mantes, donates the tithe of several parishes, including the parishes of Mantes-la-Ville, to the church of Notre-Dame at Mantes-la-Jolie	Probably a medieval forgery
Donation	1074	The count of Mantes donates his entire property to the abbey of Cluny	
Sentence	1213	Guillaume, canon of Senlis, declares Saint-Pierre at Mantes-la-Jolie an annex of the church of Saint-Etienne at Mantes-la-Ville	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: During the 13th c., some 300 nuns lived in the convent of the Cordeliers. The chapter of Mantes and the monks and nuns of Saint-Julien and the Cordeliers owned land and income on the territory of Mantes-la-Ville; apparently, they took most of the tithe and left very little for the priests.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Etienne		By 974, 19 th c., 20 th c.	King	Extant
2	Hôtel-Dieu		By 12 th c.		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Julien; in 1644, its chapel was transferred to the enclosure of the Cordeliers; it was sold in ca. 1797		1222 (king Philip-Augustus)		Lost, destroyed during the wars against the English; the remaining chapel was sold in ca. 1797
2	Convent of the Cordeliers; the chapel Saint-Bonaventure was built in 1699		1229 (king Louis IX, called Saint-Louis)		Lost, sold during the Revolution

Settlement history

Two Roman roads pass through Mantes-la-Ville: Paris – Rouen and Dreux – Gisors. Since the beginning, Mantes was organized in three different settlements: Mantes le Château which was the centre of the town, Mantes l'Eau, a hamlet inhabited by fishermen, and a rural domain (Mantes-la-Ville). For a long time, Mantes-la-Ville was only a village close to Mantes and later its suburb. Mantes-la-Ville suffered from the various wars between the dukes of Normandy and

the kings of France. Until the 19th c., every farmer of Mantes-la-Ville owned a vineyard; the wine of Mantes could apparently rival with the wine from Burgundy.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis/ cemetery	MER/CAR	Old cemetery next to the church Saint-Etienne; the graves cannot be precisely dated but include early medieval graves

1. *Place de l'église – Mantes-la-Ville* – evaluation in 2006.

Bibliography

Barat 2007, 218; Bardy 1989, 100-102; Cocheris 1874; Dupâquier et al. 1974, 791; Flohic (ed.) 2000, 424f; Longnon 1904, IV, 120, 158, 215; Mantes-la-Ville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/14/1); Mulon 1997, 35; Nègre 1990, 119; <http://p8.storage.canalblog.com/82/81/620535/49069986.pdf>, accessed on 30 April 2017



Marcq

Topographical information

Modern name: Marcq

Alternative form(s): Marc, Marq

Medieval name(s): Marc, Murc, Marcum

Placename history: *Marc*, ca. 1250, *Marcum*, 1351; unclear, late Lat. *marca* (boundary stone, mark, limit) = maybe boundary between two Gallic peoples?

Coordinates: 48°51'34" N, 1°49'08" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Remy

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1105	Donation of the church of Saint-Rémy and half of its parvis and its tithe to the priory of Saint-Evroutl by the lord Goisfred of Marcq	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: Marcq was erected into a parish during the 12th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Rémy		Ca. late 11 th c., 13 th c., 15 th c., 16 th c., 19 th c., 20 th c.	Priory of Saint-Evroult	Extant

Settlement history

Marcq was located on the Roman road between Orléans and Beauvais. It seems to have been inhabited at least up to the MER period; it is unclear whether there was a break in settlement during the CAR period. Its parish church was probably built during the 11th c. Between 1096 and 1523, the seigniory belonged to the family Marcq.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis?	MER	Discovery of a plaster sarcophagus beneath a small mound decorated with a cross; human remains and fragments of a sword; 60 m away some stone sarcophagi with bones and fragments of iron weapons (lance points, quiver, arrow, sword)
2	Settlement	GR	Large site with a smithy and a glassmaker workshop with numerous small finds; one quadrilobe building (8 x 8 m) decorated with marble and stucco; several square buildings, some iron tools; 1 bronze bucket, a bone statuette of <i>Venus Genitrix</i> (?) and 1 Constantinian coin, probably in relation with the quadrilobe building
3	Church of Saint-Rémy and medieval cemetery	MED, 12 th -16 th c.	Several construction phases: a first building with a nave of four bays was completely obliterated by later constructions; a link with the MER necropolis could not be found, it seems that there is a chronological or at least spatial hiatus between both funerary zones; cemetery with 61 individuals, with the earliest dating to the 12 th c. (latest); a second burial phase starts around the 15 th c.

1. **Marcq** - discovery in 1834 (plaster sarcophagus) and in 1868 (stone sarcophagi).
2. *Le Buisson de la Table, la Fosse Imbert, le Buisson à la Belle* – **Marcq** – discovery in 1800, excavation in 1900, evaluation in 1930, excavation in 1931.
3. *Eglise Saint-Rémy* – **Marcq** – evaluation in 2011.

Bibliography

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<http://archeologie.yvelines.fr/spip.php?article200>, accessed on 3 April 2019; <https://journals-openedition-org.ezproxy.inha.fr:2443/archeomed/10963>, accessed on 3 April 2019



Mareil-le-Guyon

Topographical information

Modern name: Mareil-le-Guyon

Alternative form(s): Mareil Guyon, Mareille, Mareuil-La-Guion, Mareil

Medieval name(s): Marolium Guidonis

Placename history: *Marolium Guidonis*, ca. 1250, *de Marolio*, 1310; Gall. *maro* (big, large) + Gall. *-ialo* (clearing, open space)

Coordinates: 48°47'25" N, 1°51'10"

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Confirmation	Ca. 979-986	Around 979-986, Lothaire II and Louis V confirm the foundation of the abbey of Saint-Magloire and mention the chapel of Mareil; it is again mentioned in 997-999, still as property of the abbey	
Donation	980	Hugh Capet, duke of France, donates the chapel of Saint-Martin at Mareil to the abbey of Saint-Magloire at Paris	
Confirmation	1159	King Louis VII confirms the donation by Hugh Capet to the abbey of Saint-Magloire	
Pouillés	Ca. 1250	Parish church	
Confirmation	1292, 30 November	The parliament of Paris confirms the donation by Hugh Capet to the abbey of Saint-Magloire – donation which had been challenged by Yolande, countess of Montfort; the right of the abbey to exercise high justice in Mareil is recognized	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: Mareil-le-Guyon was separated from the parish of Méré during the 10th c.; however, it did not become an independent parish before 1159.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel, later church Saint-Martin		By 979; 14 th c. (reconstruction), 18 th c.	Abbey of Saint-Magloire	Extant

Settlement history

The Roman road from Paris to Dreux passes through the territory of Mareil.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None, apart from a 4th c. bronze belt buckle

Bibliography

Barat 2007, 220; Bardy 1989, 209; Cocheris 1874; Dupâquier et al. 1974, 793; Flohic (ed.) 2000, 588; Longnon 1904, IV, 120, 158, 213; Mareil-le-Guyon. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 8/10); Mareil-le-Guyon. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/14/3); Mulon 1997, 46, 134; Nègre 1990, 177



Mareil-Marly

Topographical information

Modern name: Mareil-Marly

Alternative form(s): Mareuil sous Marly, Mareüil sous Marly, Mareil-Près-Fourqueux, Mare(u)il-Sous-Marly

Medieval name(s): Marolium

Placename history: *Marolium*, 747, *Maroilus*, 853; Gall. *maro* (big, large) + Gall. *-ialo* (clearing, open space)

Coordinates: 48°52'56" N, 2°04'36" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Etienne

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Jugement	8 th c.	A judgment by Pippin, mayor of the palace under King Childeric II, in favour of the abbey of Saint-Denis, mentions Mareuil	
Document	Ca. 1062	Imbert, bishop of Paris, authorizes the monks of Coulombs to build a church at Mareil	
Pouillés	Ca. 1205	Parish church	
Pouillés	1352	Curatus de Marolio	
Pouillés	Ca. 1450	Parish church; capella Sancti Remigii de Villa	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Etienne		1062, 12 th c. (reconstruction), 13 th c., 19 th c.	Abbey of Coulombs	Extant

Settlement history

Mareil was occupied during the GR and the MER periods. During the 14th and 15th c., Mareil suffered under the Black Death. Until the 19th c., winemaking was the most important economic activity in the village.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sarcophagi	GR, 4 th c., MER, 5 th c.	3 stone sarcophagi oriented differently (1 rectangular, 2 trapezoidal); 3 adult skeletons with arms crossed over the pelvis; no gravegoods
2	Sarcophagi	GR, 2 nd c., MER	Several sarcophagi together with some Samian ware and 2 nd -c. potsherds; the sarcophagi are maybe linked with the sarcophagi on rue des Pichets
3	Fortification? Villa?	GR, 3 rd c.	Elements of one or several walls with fire damage and a large mound of ash and coal and a great quantity of potsherds including Samian ware, tegulae, some large blackened limestone slabs, fragments of marble and mosaics, important number of small and medium-sized bronzes showing 3 rd -c. emperors; the structure was interpreted as a fortification during the 19 th c., but could very well also indicate a <i>villa</i>
4	Building	MER	Potsherds and goblets indicate the presence of a MER building
5	Cemetery	MED	Medieval parish cemetery of the church Saint-Etienne, two polychrome 14 th -c. statues
6	Pit and enclosure	MER	MER extraction pit indicates a nearby MER habitat; post-MER enclosure

1. *La rue des Pinchets, Mur des Pinchets* – **Mareil-Marly** – construction work around 1901 and/or discovery in 1979.
2. *La Résidence La Roseraie* – **Mareil-Marly** – construction work in 1980, followed by an 'intervention'.
3. *Le Champ des Violettes* – **Mareil-Marly** – discovery during the late 19th c.
4. *Les Doigts, rue des Bigaudes* – **Mareil-Marly** – fieldwalking in ca. 1980.
5. *Eglise Saint-Etienne* – **Mareil-Marly** – evaluation in 2018.
6. *Les Ruelles* – **Mareil-Marly** – evaluation in 2016.

Bibliography

Barat 2007, 220-222; Bardy 1989, 323f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 794; Flohic (ed.) 2000, 636f; Le Forestier (ed.) 2016, 195; Longnon 1904, IV, 350, 391, 440; Mulon 1997, 46; Nègre 1990, 177



Mareil-sur-Mauldre

Topographical information

Modern name: Mareil-sur-Mauldre

Alternative form(s): Mareüil (sur Mandres), Mareuil (sur Maudre)

Medieval name(s): Marolium Johannis, Marolium super Maudram, Marolium Supra Mauldram

Placename history: *Maroilum/Maroiilo*, 9th c., *Maruil*, 1174, *Marolium-Johanniis*, 13th c.; Gall. *maro* (big, large) + Gall. *-ialo* (clearing, open space)

Coordinates: 48°53'41" N, 1°52'08" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions a 'well-built' church at Mareil as property of the abbey of Saint-Germain-des-Prés	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		By 820, 12 th c., 13 th c., 15 th c.	Abbey of Saint-Germain-des-Prés	Extant

Settlement history

Mareil was occupied in Late Antiquity and during the MER period. Between the 11th and the 17th c., it depended on the seignory of Maule.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, 6 th -9 th c.	Discovery of 50 'Roman' graves; however, the gravegoods rather seem to indicate a MER necropolis; 600 m to the N of the necropolis at the train station; arrow points, bronze objects, belt buckles, 3 lances, 2 iron axes, 1 knife

2	Necropolis	GR, 4 th c., MER, 5 th -7 th c.	220 graves with 28 stone and 30 plaster sarcophagi; some graves are Late Roman; large number of gravegoods; homogeneity suggests presence of early Germanic privileged graves (Alemannic and Thuringian); 500 m from today's church dedicated to Saint-Martin; mostly 5 th -c. iron weapons, belt buckles, fibulae, some bronze jewellery, 1 gold ring; 1 Alemannic belt buckle (7 th c.); 1 shield umbo (Alemannic or Thuringian, 5 th c.?); a certain number of them conserved at the MAN
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1. *Le Clos Pasquier, le Moulin du Radet* – **Mareil-sur-Mauldre** – discovery at the end of the 19th c.
2. *Gare de Mareil-sur-Mauldre* – **Mareil-sur-Mauldre** – construction work in 1898.

Bibliography

Barat 2007, 222-223; Bardy 1989, 103; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 795; Flohic (ed.) 2000, 77; Le Forestier (ed.) 2016, 195f; Longnon 1895; Longnon 1904, IV, 120, 158, 213; Mareil-sur-Mauldre. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/14/4); Mulon 1997, 46; Nègre 1990, 177



Marly-le-Roi

Topographical information

Modern name: Marly-le-Roi

Alternative form(s): Marly le haut, Marly-La-Machine

Medieval name(s): Marleium, Marliacum, Marliacum Castri, Marliacum Castrum

Placename history: *Mairilaco*, 697, *Marleium*, 1087, *de Marleio*, 1173, *Marliacum*, 1202; Lat. *Marullius* or Gall. *margila* (marl, clay) + Lat. – *Acum* (farm) = farm of Marullius or land with marly soil; le Roi refers to the residence constructed in Marly by Louis XIV and was added during the 19th c.

Coordinates: 48°52'01" N, 2°05'39" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Etienne and Saint Léger

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Diplôme de Thierry III	679/680, 15 September	Mentions a church council held at Marly on the demand of Thierry III to depose of the bishops of Embrun, Chamblin, of Châlon (Désiré-Diddo) and of Troyes (Waimer)	Wrong Marly?

Acte	697, 25 April	Act of the royal chancellery of Childebert III which records an exchange of land at <i>Mairicalus</i> between Drogon, son of the mayor of the palace Pippin of Herstal, as well as bishop of Bayeux and Paris, and the abbey of Saint-Germain-des-Prés	
Polyptyque d'Irminon	Ca. 820	Mentions the forest of Cruye or of Marly	
Donation	1087	Hervé of Marly, lord of Marly, donates land to the abbey of Coulombs for the construction of a church adjacent to the ramparts of his castle	
Donation	1087 or 97	Hervé of Montmorency donates the church at Marly to the abbey of Coulombs	
Confirmation	1106	Galon, bishop of Paris, confirms the donation of a church by Hervé of Montmorency at Marly	
Charte	1148	Nivelon of Thorote becomes monk in the monastery of Notre-Dame at Marly	
Confirmation	Ca. 1150	Matthieu of Montmorency confirms the church of Sainte-Trinité-et-Notre-Dame at Marly-le-Bourg to the monks of the abbey of Coulombs	
Charte	1184	King Philip-Augustus confirms the donation of two churches at <i>Marleio</i> to the abbey of Coulombs	
Charte	1200	Thibaud of Marly donates to the monks of Notre-Dame-du-Bois at Vincennes salt taken from all boats transporting salt on the Seine close to Poissy; in exchange, the monks have to give some of the salt (<i>un septier de sel</i>) to the Hôtel-Dieu at Marly	
Charte	1202	A charter by Mathieu of Montmorency is witnessed by Gilbertus, priest of Sanctae Mariae de Marliaco (Marly-le-Bourg)	
Pouillés	Ca. 1205	Church Saint-Vigor; church Notre-Dame	
Pouillés	End 13 th c.	Prior de Marliaco	
Pouillés	1352	Prior de Marliaco Castro	
Pouillés	1352	Saint-Étienne: curatus de Burgo Marliaci; Saint-Vigor: Curatus de Castro Marliaci	
Pouillés	Ca. 1450	Prior de Marliaco Castri	

Notes: It is possible that settlement first developed around a MER oratory. During the 12th or early 13th c., Marly-le-Bourg and Marly-le-Châtel were created as two separate parishes; they were united by Louis XIV in 1681. When Louis XIV arrived in Marly at the end of the 17th c., the two churches were in ruins. The previous parish churches were replaced by one unique church of Saint-Vigor and Saint-Etienne built in 1688/89 by Jules Hardouin-Mansart.

Two canons serviced the church of Notre-Dame-et-la-Sainte-Trinité at Marly-le-Bourg during the 11th c.; at that time, a cloister was built around the church. By 1087, the two canons had died; probably in the same year, Hervé of Montmorency donated the church to the abbey of Coulombs. By 1150, the monks of the abbey ‘lived regularly in the church’ (Lebeuf 1757, 186). It seems that the church predated the priory.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame et la Sainte-Trinité (Marly-le-Bourg) (dedicated to Saint Etienne during the 15 th c.) (<i>prieuré-cure</i>)	Ecclesia Sancte Marie de Marleio	By 1084 (reconstruction since the old and ‘very ancient’ church was almost in ruins) (already inherited by Hervé of Montmorency by that date)	Lord of Marly Abbey of Coulombs (since 1084)	Lost, in ruins by the end of the 17 th c.; by 1899 only a bell (Ave Maria) from 1473 remained
2	Saint-Vigor (Marly-le-Châtel)	Ecclesia de Sancti Vigoris	12 th c.	Abbey of Coulombs (by 1205)	Lost, in ruins by the end of the 17 th c.; a new church Saint-Vigor was built in 1688/89 in a different place with a different orientation
3	Leprosarium or Hôtel-Dieu		12 th c.		Lost, destroyed by the English in 1351

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Notre-Dame (Saint-Etienne) (Marly-le-Bourg)	Prioratus de Malliaco (Marliaco Castro)	Ca. 8 th /9 th c. (church), 1087 (reconstruction as priory)	Abbey of Coulombs (since 1087)	Lost, the church was in ruins by the end of the 17 th c.; the permission to destroy the priory itself was given in 1681; some ruins are still visible

Settlement history

During the 11th c., the town was divided into two settlements, Marly-le-Bourg and Marly-le-Châtel. The latter had been founded by Hervé of Montmorency in 1087. Marly and the surrounding region suffered greatly from the Hundred Years’ War and the Black Death. Marly was occupied by the English from 1427 to 1445. The population grew again during the 15th c. They were united by Louis XIV under the name of Marly-le-Roi in 1693. Marly became the secondary residence of the king in 1686.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None apart from GR potsherds, including amphorae

Bibliography

Barat 2007, 223-224; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 796; Flohic (ed.) 2000, 449-460; Lebeuf 1757, 184-200; Longnon 1904, IV, 350, 369, 385, 390, 432; Marly-le-Roi. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 8/13); Mulon 1997, 73f., 203; Nègre 1990, 569;
<https://gallica.bnf.fr/ark:/12148/bpt6k5685995s/texteBrut>, accessed on 22 June 2019
http://lesgrandesterres.net/plu/20150112_diagnostic_PLU_120115_v2.pdf, accessed on 22 June 2019;
<http://racineshistoire.free.fr/LGN/PDF/Montmorency.pdf>, accessed on 22 June 2019



Maule

Topographical information

Modern name: Maule
Alternative form(s): Maule-sur-Mandre(s), Maulle, Maule-sur-Mauldres
Medieval name(s): Manlia, Manlia super Maudram, Maulia
Placename history: *Mantula*, 9th c., *Manlia*, 1224, *Maulius*, 13th c.; Gall. *Mantalo* (path, road) + Gall. *-ara* (river) + Gall. *-ico* (village, harbour)
Coordinates: 48°54'32" N, 1°50'54" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Poissy
Patron saint: Saint Nicolas and Saint Vincent
Parish in 1789: Yes

Christianization

Legendary: During the 6th c., the hermit Saint Patern (Pair or Patier) (died c. 565) from Poitiers, future bishop of Avranches, was invited by King Childebert. On his way to Paris, he stopped in *Mantola Vicus* and healed a child which had been bitten by a snake, as well as a blind servant. The inhabitants erected a wooden basilica on the spot of the miracles.

Documentary evidence:

Document	Date	Evidence	Notes
Vita S. Germani and Vita S. Paterni	6 th c.	Mention Maule	
Donation	771-772	Donation by Chulberta of property in <i>Bodasio</i> and Maule to the monastery of Saint-Vincent, Sainte-Croix and Saint-Germain	
Polyptyque d'Irminon	Ca. 820	Fisc of the abbey of Saint-Germain-des-Prés at <i>Mantula</i> , including a chapel and three mills	The chapel likely was the church of Saint-Germain
Donation	1014	Donation of Maule to the abbey of Saint-Martin-des-Champs	

Histoire ecclésiastique d'Ordéric Vital	1076	Donation by Pierre of Maule, his wife Guindesmoth and his sons Ansold, Thibaut and Guillaume of two churches, Sainte-Marie and Saint-Vincent, and of additional property in Maule to the abbey of Saint-Evrout; Ordéric Vital also mentions numerous subsequent donations to the abbey by various persons during the 11 th and the first half of the 12 th c.	
Donation	1076	Donation of money by Pierre of Maule to the abbey of Saint-Benoît at Lisieux	The monks used the donation to build the priory in Maule
Donation	Ca. 11 ^{oo}	Baudry le Roux of Montfort donates 12 <i>deniers</i> to the monks of Maule	
Donation	1238	Knight Barthélémy of Maule donates his house located before the castle of Pierre of Maule to the abbey of Joyenval	
Pouillés	Ca. 1250	Church; parish churches Notre-Dame, Saint-Germain, and Saint-Vincent	
Donation	Before 1276	Donation by Pierre Latenier of Maule and his wife Varnide (?) of land and vineyards <i>apud Andeliacum</i> to the abbey of Joyenval	Andelu close to Maule
Donation	1306	Pierre VI of Maule grants the right to build a mill close to Beaurepaire to the monks of the priory of Maule	
Pouillés	Ca. 1320	Prior de Manlia super Maudram	
Accord	1324, 3 November	Guillaume III of Maule allows the monks of Maule to exercise the lower justice whereas he reserves the exercise of middle and high justice for himself	
Pouillés	1351	Churches Saint-Nicolas and Saint-Vincent	
Pouillés	1351	Prioratus de Maulia	
Pouillés	1351	Churches Saint-Nicolas and Saint-Vincent	
Donation	1372	Jacques of Buat, canon of Saint-Paul and Saint-Denis, donates his house at Buat to the priory of Maule	The hamlet Buat
Documents	15 th c.	Several legal disputes involving the priory of Maule concerning tithe rights and property	
Pouillés	End 15 th c.	Prior de Manlia	
Bulle papale	1626	Pope Urbain VIII unites the priory Saint-Nicolas of Maule with the Oratory of the rue Saint-Honoré in Paris	

Notes: In 1014, Maule is donated to the abbey of Saint-Martin-des-Champs. The church (Saint-Vincent or Saint-Nicolas) is reported ruined on 23 September 1033.

The church of Saint-Nicolas was partially burnt down by the troops of the king of Navarre in 1357.

From the 12th c., Maule also had a house of refuge for the poor sick which was financed by the lords of Maule.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame	Sancta Maria	By 1076; 11 th c. (reconstruction)	Abbey of Saint-Evrout	Lost
2	Chapel, then church Saint-Germain	Sanctus Germanus	By 820, probably reconstructed during the 11 th c.	Abbey of Saint-Germain-des-Prés	Allegedly lost during the 11 th -c. wars and peasant revolts between Robert the Pious and his sons, however, still mentioned in the Pouillés of the mid-13 th c.; disappeared from the Pouillés in 1351
3	Saint-Vincent	Sanctus Vincentius	7 th c. (wooden building, probably destroyed by the Vikings in 885) (correct church?), 936 (reconstruction)	Abbey of Saint-Evrout	Lost, used until 1793, demolished in 1820
4	Saint-Nicolas	Sanctus Nicolaus de Manlia	1076, 12 th c., 13 th c., 1547, 19 th c., 20 th c.	Abbey of Saint-Evrout	Extant
5	Chapel Saint-Jacques (south of Maule)		1285 (Henri I of Maule; used as a sepulture for the victims of the Black Death of 1280), 15 th c. (reconstruction), 19 th c.		Extant
6	Leprosarium and hospital		By 12 th c. (Maillard n. 363)		Lost, existed until 1634

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Notre-Dame (sometimes called Saint-Nicolas) (built close to the church of Saint-Nicolas)	Prioratus de Manlia super Maudram	1076 (Pierre I of Maule), 13 th c., 15 th c.	Abbey of Saint-Evrout; Oratory of Paris (1624)	Lost; the monks left in 1624, when the priory was united with the Oratory of rue Saint-Honoré in Paris; the chapter house has since been transformed into a museum, a public library and a cultural venue

2	Priory Saint-Léonard (Le Coudray, between Maule and Andelu)		1119 (Robert of Maule, after his imprisonment by the Turks), 1885 (chapel)	Bishop of Chartres (consecrates the chapel in 1154) Abbey of Joyenval (in 1233) Abbey of Clairefontaine (in 1254) Abbey of Abbecourt (since 1482)	Lost, sold during the Revolution; only the chapel remains (saved by the mayor of Maule during the Revolution)
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Settlement history

Maule is located on numerous GR roads: the axis Beauvais-Orléans as well as the roads Paris-Chartres and Paris-Dreux. The large number of GR finds and the important GR/MER necropolis of the Moussets suggest the presence of an antique agglomeration, but definite archaeological and documentary proof is still lacking. Maule seems to have been continuously occupied since the GR period. During the CAR period, Maule was administered by the abbey of Saint-Germain-des-Prés. The first lords (and soon barons) of Maule belonged to the family Le Riche (Ansold I of Maule, c. 1005 - c. 1065). The town suffered during the Hundred Years' War and its inhabitants were decimated by the Black Death. In 1357, Maule was sacked by Charles II of Navarre and shortly after fell under English occupation until 1435. Most of the hamlets of Maule originate in medieval farms.

Monastic foundation: Unlikely, although the medieval village very likely developed around monastic property

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Church?	MER, CAR	Some slabs of sculpted limestone indicate the presence of a church; element from a chancel? - maybe from the basilica erected in honour of Saint Patern
2	Necropolis	GR to MER, 1 st - 8 th c.	Huge necropolis, 953 graves (807 graves excavated), mostly from Late Antiquity to the end of the MER period; 1 st c. AD: 3 incinerations; maybe a sanctuary; only burials (2 m deep) from 4 th c. onwards (1 exception); Late Roman: graves oriented NS, square pits, some with remains of wooden nailed coffins, faunal deposits and gravegoods (ceramics, clothing, especially shoes, jewellery); MER: EW, less deep (60-80 cm) than the late Roman graves, but frequent recutting of older graves, graves in regular lines or in groups, very numerous stelae; several coexisting burial practices during the MER period, numerous re-uses, double graves; abandoned: 8 th c.; MER: plaster and stone sarcophagi, some decorated (Christian); very important collection of stelae; very numerous gravegoods showing different degrees of wealth: belt buckles, fibulae, weapons; some Visigothic gravegoods; no gravegoods during the 8 th c.
3	Small find	GR	Statuette of a 'mother goddess' made out of soft stone; rests of a Roman mosaic
4	Villa	GR, 1 st -3 rd c.	Vast <i>villa</i> with two buildings and one courtyard; potsherds including Samian ware, tegulae, paint fragments, fragments of bronze tableware, numerous Iron objects

1. *Les Moussets* – **Maule** – discovery at an unknown date.
2. *Pousse-Motte, les Moussets* – **Maule** - known since the end of the 19th c.; small excavation in 1954; excavation 1964-1968; some 500 graves were probably destroyed during quarry works.
3. *Les Mesnuls, Sous Monte au Vent* – **Maule** – discovery at an unknown date.
4. *Vallée d'Agnou, les Rimbours* – **Maule** - fieldwalking and maybe excavation at the end of the 19th c.; aerial photography during the 20th c.

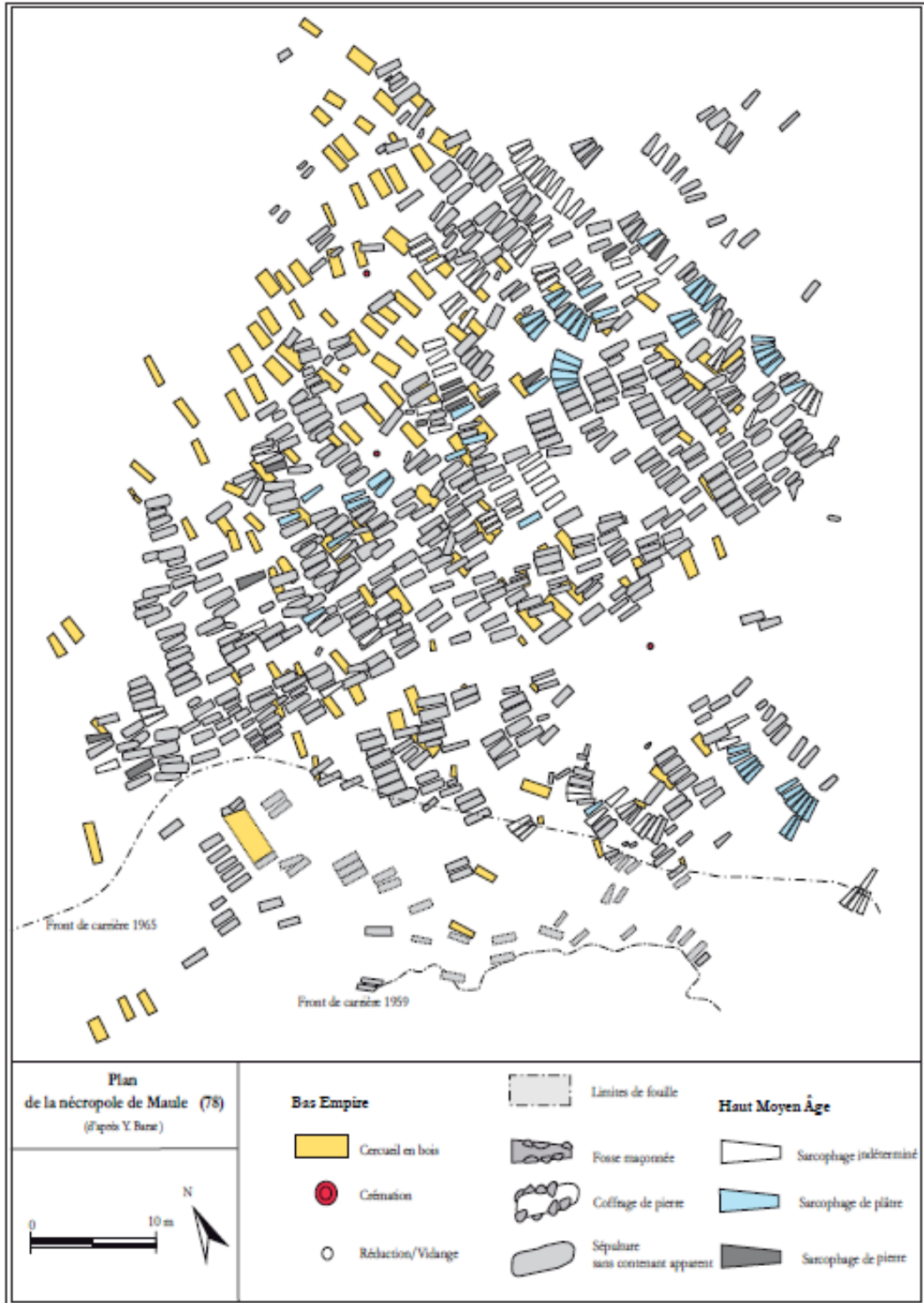


Figure G.5: Plan of the necropolis at Maule, *Pousse-Motte, les Moussets* (Graphics and layout by M. Kérien, C. Gorin, C. Houpert, C. Le Forestier)

Bibliography

Barat 2007, 224-231; Bardy 1989, 104-106; Base Mérimée; Beaunier 1905, 278; Cocheris 1874; Dupâquier et al. 1974, 797; Flohic (ed.) 2000, 79-82; Le Forestier (ed.) 2016, 196-201; Longnon 1904, IV, 105, 121, 137, 159, 163, 210, 213; Maule. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 8/14); Mulon 1997, 35; Tréton, J., 1998, *Histoire de Montainville en Pincerais* (archives des Yvelines, 89J87); Translationibus et miraculis sancti Germani (ed. by Krusch); <http://lafrancedesclochers.clicforum.com/t638-Maule-78580.htm>, accessed on 30 May 2019; <http://racineshistoire.free.fr/LGN/PDF/Maule.pdf>, accessed on 30 May 2019



Maulette

Topographical information

Modern name: Maulette

Alternative form(s): Molette

Medieval name(s): Manlia de Chamberill, Mauletta

Placename history: *Maulia le Chamberill*, 13th c.; unclear, maybe = the Small Maule; Gall. *Mantalo* (path, road) + Gall. *-ara* (river) + Gall. *-ico* (village, harbour)

Coordinates: 48°47'35" N, 1°37'14" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	Ca. 1120	Hugues d'Auneau, lord of Maulette, donates the tithe of Maulette to the priory of Bazainville	
Pouillés	Ca. 1250	Parish church	
Donation	13 th c.	Amaury of Montfort donates Houdan and Maulette to his daughter Alix, wife of Simon of Clermont, lord of Nesle	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nicolas		11 th c., 15 th c.	Archdeacon of Pincerais	Extant, but mostly destroyed

Settlement history

Maulette has probably been occupied continuously since the GR period. During the 13th c., Maulette had 42 inhabitants.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	GR, 4 th c.?, MER	A MER necropolis, maybe also late GR (3 elements of a sword belt), plaster sarcophagi, belt buckles; it is possible that this necropolis has been confounded with another one on the <i>Butte des Gargans</i> at Houdan (great similarity of the finds)
2	Villa?	GR, MER, 5 th c.	A possible <i>villa</i> with a central building and some side buildings; potsherds including Samian ware, some mosaics and 5 th -c. (?) coin finds
3	Buildings	GR, 4 th c., MER	Site with numerous postholes across more than 100 m, pits, ditches; most of the structures cannot be dated; very few small finds, but some late GR and MER potsherds
4	Sunken featured buildings	GR, 3 rd -4 th c., MER, 7 th c.	4 square sunken featured buildings (3 measuring 8.50 m ² , one measuring 6.20 m ²), large number of ditches, pits, paths with small stones, postholes; some GR potsherds, but mostly MER 7 th -c. potsherds; drains
5	Villa	GR, 1 st -3 rd c., late 4 th c., MER, 5 th -7 th c.	A <i>villa</i> with two distinct periods of occupation: the first from the 1 st -3 rd c., the second from the late 4 th c.; the first building was demolished and a second one constructed during the first half of the 2 nd c.; the new building had thermal baths; the <i>villa</i> was abandoned at the end of the 3 rd c.; reoccupation occurred during the 4 th but mostly concentrated on the southern end of the site; some new walls, a small fireplace, drains, a sunken-feature building, small artisanal units; the site continued to develop during the 5 th and 6 th c., replacement of sunken-feature buildings with new ones; during the 6 th c., the site is divided into sunken-feature buildings in the SW and small post-built buildings (barns) in the W; no habitation is visible in the excavated zone; reorganisation of occupation during the 7 th c. and 8 th c.; an open enclosure with two sunken-feature buildings and a pit, abandonment of the post-built buildings; small finds include part of the architecture, some 2 nd /3 rd c. jewellery; for the MER period: finds attesting certain crafts (marquetry, weaving), probably in a domestic setting; animals were slaughtered at a low age which is synonymous with a better quality of the meat and a privileged social status of the inhabitants This site is linked to the sunken-feature buildings discovered at <i>L'Arpent Long</i> (n. 4 above), located some 600 m away; both sites are in the immediate vicinity of the river Vesgre, both sites have drains and ditches; it seems that the 7 th -c. occupation was relatively extensive, but loosely occupied; so far, no clear 7 th -c. habitat zone has been discovered, the huts mostly served for artisanal activities

1. *La Butte aux Cercueils, station B.P.* – **Maulette** – discovered around 1833; excavation before 1891.
2. *Les Cinq Buissons* – **Maulette** - fieldwalking around 1968.
3. *Le Bois l'Épicier* – **Maulette** – evaluation and excavation in 1993.

4. *L'Arpent Long, La Folie* – **Maulette** – evaluation and excavation in 1993.
5. *Rue des Vignes, partie nord* – **Maulette** – evaluation in 2008, excavation in 2015.

Bibliography

Barat 2007, 231-234; Bardy 1989, 107; Cocheris 1874; Dupâquier et al. 1974, 798; Longnon 1904, IV, 120, 215; Maulette. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 9/1); Peytreman 2001c, 187;
<http://mantes.histoire.free.fr/items/fichiers/1272.pdf>, accessed on 4 April 2017; Flohic (ed.) 2000, 321-323; <http://www.eveha.fr/fouille/maulette-78-rue-des-vignes-partie-nord/>, accessed on 9 March 2019



Maurecourt

Topographical information

Modern name: Maurecourt
Alternative form(s): Mauricourt; Morecourt
Medieval name(s):
Placename history: *Mauri Curtis*, 710, *Mauricuria*, 1209; Lat. *Maurus*
 Germ. *Maur* + late Lat. *cortem* (farm)
Coordinates: 48°59'53" N, 2°03'46" E

Ecclesiastical information

Diocese: Paris
Archdeaconry: Paris
Deanery: Montmorency
Patron saint:
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Jugement	710	Childéric III renders a judgment on a disputed sale at <i>Mauri Curtis</i>	
Registre épiscopal de Paris	1531, 7 August	The bishop of Paris grants the inhabitants of Maurecourt the right to construct a chapel on the border to Andrésey since the parish church at Andrésey is too far away	

Notes: Maurecourt was an ecclesiastical annex of Andrésey. Its chapel was erected into a parish church in 1562.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Notre-Dame-de-Lorette or Notre-Dame-de-Bon-Secours		By 1562, 17 th c., 19 th c.		Extant, today the church Notre-Dame-de-Lorette

Settlement history

Maurecourt became an independent municipality on 4 June 1791; between 1189 and 1789, it had belonged to the seigniory of Andrésey. Barthélemy of Lisle of the de l'Isle family was partial lord of Maurecourt in 1562.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Ditches and pits	IA	Several IA ditches and six pits, one of them probably a silo; IA potsherds

1. *La Croix de Choisy, Z.A.C. des Carreaux – Maurecourt* – evaluation in 2004.

Bibliography

Barat 2007, 234; Bardy 1989, 328; Dupâquier et al. 1974, 800; Flohic (ed.) 2000, 50; Maurecourt. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 9/2); Maurecourt. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/14/9); Mulon 1997, 87



Maurepas

Topographical information

Modern name: Maurepas

Alternative form(s): -

Medieval name(s): Malus Repastus

Placename history: *de Malorepastu*, before 1105, *Malus repastus*, 13th c.; early French *mal* (bad) + *repas* (meal, probably for animals) = pasture

Coordinates: 48°45'46" N, 1°56'44" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Sauveur

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Acte	768	King Pippin the Short confirms that a part [or maybe all] of the land of Malrepast is included in his donation to the abbey of Notre-Dame in Argenteuil	
Achat	Ca. 1205	Philip of Lévis buys the tithe of Maurepas from Guillaume of Maurepas	Shortly after sold to Pierre of Richebourg

Document	1213	Pierre of Richebourg sells the title of Maurepas to the Knights Templars at Villedieu	
Confirmation	1272, February	Amaury, lord of Maurepas, confirms the sale of several <i>cens</i> within the parish of Maurepas to the priory Saint-Paul at Aunaies by Gazon of Vaux and his wife Eustachie	
Pouillés	Ca. 1250	Parish church	
Confirmation	1275	Hervé, son of Guy IV, lord of Chevreuse, confirms the donation of the lord of Maurepas of all his rights to exercise justice in Maurepas to the abbey of Neauphle-Le-Vieux	
Vente	1278	Jean of Choisel sells his seigniorial rights to Maurepas to the bishop of Paris	
Les Journaux du Trésor de Charles IV	1323, July	Payment for the leprosarium at Maurepas for the years 1319-1320	
Achat	1350, 1 February	Ingelger I of Amboise, lord of Amboise, Chevreuse and Malrepast, acquires the land and fiefdoms of Maurepas from Guillaume of Maurepas	
Pouillés	1351	Parish church	
Achat	1364-1366	Pierre of Chevreuse buys the castle and fortress of Maurepas from the heirs of the family of Amboise	
Pouillés	End 15 th c.	Parish church	

Notes: Some time between 768 and the Viking invasions some one hundred years later, the abbey of Notre-Dame in Argenteuil ceded its property at *Malrepast* to the abbey of Saint-Denis. Since the Viking invasions made it difficult for the monks of Saint-Denis to defend their property at *Malrepast*, they ceded it once again to a rich family during the second half of the 9th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Saveur (first a seigniorial chapel built adjacent to the castle)		9 th c. (made out of wood), 11 th c. (reconstruction in stone), early 16 th c.	Abbey of Neauphle-le-Vieux (at least by the 13th c.)	Extant
2	Leprosarium (<i>Maladrerie</i>)		At least by 1319; Maillard n. 39/1248		

Other:

	Name	Date	Description
1	Spring Saint-Saveur	6 th c.	Ancient spring which was used by the GR inhabitants and probably also before. During the 6 th c., the spring was dedicated to Saint Saviour

Settlement history

During the GR period and maybe even before, settlement concentrated around the spring of Saint-Saveur. The medieval settlement seems to date back to the 8th c., when the land of Malrepast was donated to the abbey of Notre-Dame in Argenteuil. It probably accelerated

during the 9th c. when Malrepast became the property of a rich family (already the Chevreuse?); settlement this time developed around the castle. The 11th-c. donjon is still extant. During the Hundred Years' War, Maurepas was plundered by French soldiers. Between 1364 and 1432, the lords of Maurepas left their castle behind which became a hideout for brigands. One of the brigands, Haymon of Massy, was particularly cruel and threw his victims into a well when they did not cooperate. The castle was destroyed in 1432 by the English count of Arundel.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Gallery of 160 m with one square end in which there seems to be a circular structure

2. *Parc aux Loups Bas – Maurepas* – aerial photography in 1996.

Bibliography

Barat 2007, 234; Bardy 1989, 210f; Cocheris 1874; deLa Selle 1995, 166; Dupâquier et al. 1974, 801; Flohic (ed.) 2000, 487-489; Longnon 1904, IV, 120, 158, 213; Maurepas. Monographie communale de l'instituteur, 1899 (1T mono 9/3); Nègre 1991, 1129



Médan

Topographical information

Modern name: Médan

Alternative form(s): Medan, M. Près-Poissy

Medieval name(s): Medantum, Meden, Medene, Medent

Placename history: *Magedon*, 9th c., *Meden*, 1213; Gall. *magio* (great) or Gall. *magos* (plain, field, market) + Gall. *-o-dunum* (fortified enclosure/town, often located on a hill) = important (hill)town or important market town

Coordinates: 48°57'12" N, 1°59'46" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Germain

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions a church at Médan	
Pouillés	Ca. 1250	Parish church	
Obituaire de l'abbaye de Saint-Père-en-Vallée	13 th c.	Donation by Rodolphe Mauvoisin of the <i>toloneum</i> [a toll or tax] on all goods bought or sold by the monastery at Médan	
Pouillés	1351	Parish church	

Pouillés	1351	Prioratus de Medene	
Pouillés	End 15 th c.	Parish church	

Notes: During the 9th c., the abbey of Saint-Germain-des-Prés owned a manor house, several houses, a mill, the church, vineyards, and agricultural land at Médan. During the 12th c., Médan then belonged to the abbey of Neauphle-le-Vieux.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Germain		By 820, 15 th c. (reconstruction), 1635	Abbey of Saint-Germain-des-Prés; abbey of Neauphle-le-Vieux (by the 12 th c.)	Extant
2	Leprosarium Saint-Jacques		1276		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Germain	Prioratus de Medene	9 th c.?	Abbey of Neauphle-le-Vieux (by the 12 th c.?)	Lost

Settlement history

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sarcophagi	MER	Several plaster sarcophagi

1. *Unknown location – Médan* – discovery during the 19th c.

Bibliography

Barat 2007, 234; Bardy 1989, 329; Beaunier 1905, 278; Cocheris 1874; Dupâquier et al. 1974, 802; Flohic (ed.) 2000, 667-669; Longnon 1904, IV, 120, 158, 163, 213; Médan. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/14/11); Mulon 1997, 39; Nègre 1990, 170



Ménerville

Topographical information

Modern name: Ménerville

Alternative form(s): -

Medieval name(s): Menarvilla

Placename history: *Minardi villa*, ca. 1190, *Villa Menardi*, ca. 1220;

Germ. *Maginardus* + Lat. *villa*

Coordinates: 48°57'15" N, 1°36'10" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerails
Deanery: Mantes
Patron saint: Saint Caprais (Cyprien)
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	1351	Capella de Menarvilla	

Notes: Ménerville apparently never owned a church, but once had a chapel dedicated to Saint Caprais. However, there also is a record that Boissy-Mauvoisin was once part of the parish of Ménerville in 1050 (at a distance of some 2.5 km) and was serviced by monks. Probably still during the 11th c., Boissy is supposed to have replaced Ménerville as parish.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint-Caprais		10 th c.	Notre-Dame at Poissy	Lost, destroyed during the Revolution

1. *Gare* – **Ménerville** – chapel on the site of the former cemetery (built when?) of Ménerville.

Settlement history

During the 11th c., Ménerville belonged to Guillaume of Bois, lord of Jouy-Mauvoisin. In 1188, the English King Henry II burnt down the village.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	GR-MER, 3 rd -5 th c.	Some GR graves; some 'Frankish' (19 th c.) graves; numerous MER graves in different locations (some unspecified), 27 earth burials, oriented EW with poor gravegoods (mostly ceramics and some late GR coins); a couple of hundred meters from Saint-Caprais

1. *Saint-Caprais and La Butte* – **Ménerville** - discovery during works in the 19th c.; some graves discovered in 1855; other graves discovered before 1891; excavation of an additional site in 2001.

Bibliography

Barat 2007, 234-235; Dupâquier et al. 1974, 803; Flohic (ed.) 2000, 114; Le Forestier (ed.) 2016, 202; Longnon 1904, IV, 162; Nègre 1991, 943



Méré

Topographical information

Modern name: Méré

Alternative form(s): Meray, Merey, Mère-St-Magloire, Méré-St-Denis

Medieval name(s): Meri, Meriacum

Placename history: Medriaca, Madreia, 986; Lat. *Matrius* + Lat. *villa*

Coordinates: 48°47'10" N, 1°49'02" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Denis

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions Madrie	Probably incorrect
Acte	918	Act by Charles the Simple mentions Madrie	
Confirmation	980	Hugues Capet confirms the donation of the church at Méré to the abbey of Saint-Magloire at Paris	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: Méré had two parishes: Méré-Saint-Magloire and Méré-Saint-Denis; they were united under the name of Méré on 23 September 1776. When the abbey of Saint-Magloire at Paris was created by Hugues Capet in 970, it received a number of donations in the Yvelines, including the parish of Méré-Saint-Denis; it seems that at some time after this date a new parish of Méré-Saint-Magloire was created which existed parallel to Saint-Denis. Both parishes shared the same church. By the 12th c., the parish of Méré-Saint-Denis had passed under the control of the Counts of Montfort whereas the parish of Méré-Saint-Magloire remained under the authority of the abbey of Saint-Magloire. It seems that numerous conflicts arose between the counts and the abbey of Saint-Magloire since the first did not want to accept the rights of the monks to high justice. In 1248, Amaury V ordered the construction of a cemetery for the parish of Méré-Saint-Denis; at the beginning, this cemetery surrounded the church.

There probably never has been a priory in Méré; the abbey only owned a small farm in the village.

According to a local historical association, the apse of the church of Saint-Denis reposes on an anterior octagonal construction which they interpret as a 'baptistry'.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Denis and Saint-Magloire		By 980, 12 th c., 13 th c., 18 th c.	Abbey of Saint-Magloire	Extant
2	Leprosarium Saint-Blaise (united with the hospice of Montfort-l'Amaury in 1697)		13 th c.		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory?		After 980		Lost

Settlement history

Two Roman roads pass through Méré: Beauvais – Les Mureaux – Ablis – Orléans and Paris – Dreux.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sarcophagus	MER	One granite sarcophagus discovered in the old parish graveyard close to the church of Saint-Denis; it seems that some Frankish graves were found at the same place; 1 granite sarcophagus with inscribed lid (<i>Radone</i>): type well known in Bretagne and in one part of the Centre West
2	Building	GR, 1 st c., MER	GR and MER potsherds including amphorae, clay fragments from a wattle construction, nails, and tiles indicate the presence of a GR and a MER building; the site is close to the antique road between Paris – Jouars-Pontchartrain (Diodurum) – Dreux
3	Building	GR	Potsherds including Samian ware, clay fragments from a wattle construction, nails, tiles, and blue glass

1. *Eglise Saint-Denis – Méré* - discovery in 1840.
2. *La Chasière – Méré* – aerial photography and fieldwalking in 2000, evaluation in 2004 and 2005.
3. *Le Petit Noyer, les Prés de Minomé – Méré* – fieldwalking in 1968-69.

Bibliography

Barat 2007, 235; Barat 2007, 235, fig. 342; Bardy 1989, 212; Dupâquier et al. 1974, 804; Flohic (ed.) 2000, 590f; Longnon 1904, IV, 120, 158, 213; Nègre 1990, 519; <http://www.afqmere.fr/>, accessed on 27 June 2019



Méricourt

Topographical information

Modern name: Méricourt

Alternative form(s): Mericourt, Ma(i)ricourt, Matricourt

Medieval name(s): -

Placename history: *Merici Curtis; Mauricuria*, 1209; Germ. *Moricho* + Gall. *cortem* (property, land)

Coordinates: 49°02'11" N, 1°37'37" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Sainte Vierge

Parish in 1789: Yes

Christianization

Documentary evidence: None

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Sainte-Vierge		1450, 1537 (reconstructed as church), 18 th c.	Church of Freneuse; archdeacon of Pincerais?	Extant

Settlement history

Méricourt was a hamlet of Freneuse during the Middle Ages; it became an independent village in 1802. The first lord of Méricourt was the priest Guillaume of Méricourt who founded the chapel dedicated to the Virgin in 1450.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None, apart from some GR potsherds and coins

Bibliography

Barat 2007, 235f; Bardy 1989, 109; Dupâquier et al. 1974, 805; Flohic (ed.) 2000, 115; Freneuse. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 4/15); Nègre 1991, 900



Meulan

Topographical information

Modern name: Meulan-en-Yvelines

Alternative form(s): Meuland, Meullant, Meulant, Meullent, Meulent, Mellent, Meullenc

Medieval name(s): Meulantum, Meullantum, Meulentum

Placename history: *Mellent*, 918, *de Mellento*, ca. 1034, *Mellent*, 1106, *Mellentum*, 1226, *Mullentum*, 1226, *Meullent*, 1319; maybe Gall.

**medio-lanno* (central sanctuary) or Gall. **mello* (elevation, height) (Meulan is located on a hill overlooking the Seine river)

Coordinates: 49°00'22" N, 1°54'23" E

Ecclesiastical information

Diocese: Rouen & Chartres; Meulan straddled two dioceses and had three separate parishes. On the island of Buyau called *Le Fôrt* was the parish of Saint-Jacques (previously Saint-Nicaise) (Chartres/Pincerai/Poissy); the town itself was comprised of two parishes (Rouen/Vexin Français/Meulan), one of them called Notre-Dame, the other Saint-Nicolas

Archdeaconry: Vexin Français & Pincerai

Deanery: Meulan & Poissy

Patron saint: Saint Jacques, Notre Dame, Saint Nicolas

Parish in 1789: Yes

Christianization

Legendary: According to legend, Meulan was evangelized by Saint Nicaise, follower of Saint Denis. Saint Nicaise was martyred in Gany-sur-Epte in 117.

Documentary evidence:

Document	Date	Evidence	Notes
Confirmation	884	In 884, Carloman II confirms the transfer of 5 <i>mansi</i> in Meulan (Meulan) to the abbey of La Croix-Saint-Ouen	
Donation	923	King Charles the Simple makes a donation to the Hôtel-Dieu at Meulan	
Acte	Ca. 1000	Hugues, count of Meulan between 997 and 1015, exempts the boats of the abbey of Wandrille from all fees in Meulan	
Document	1033	Count Galeran (Waleran) I of Meulan, in exchange for the ratification of donations made by his sister-in-law Helvise, obliges the abbot of Coulombs to celebrate each year the great mass for the anniversary of Saint Nicaise at Meulan	
Donation	1062 or 1070	Hugues II or III, count of Meulan, donates to the monks of the abbey of Coulombs the chapel of Saints-Côme-et-Damien and the island on which it was built	
Acte	1093	Robert, count of Meulan, grants several privileges to his cousin, the abbot of Bec; f.ex. the boats of the abbey are exempt from all taxes and fees in Mantes and Meulan	

Donation	1095-1098	Yves, bishop of Chartres, donates the church of Saint-Nicaise to the abbey of Bec	
Bulle papale	1104	A papal bull by pope Pascal confirms the donation of the church of Saint-Nicaise to the abbey of Bec	
Donation	1132	King Philip I with the consent of his son Louis donates a yearly fair to the monks of Notre-Dame and of Saint-Nicaise	
Confirmation	1133	King Philip I and his son Louis the Fat confirm the donation of land in Epône to the priory of Saint-Nicaise by Gautier, viscount of Meulan	
Confirmation	1141	Galeran, count of Meulan, confirms the rights of Saint-Nicaise at Meulan to the tithe of all fees payed by boats loaded with salt	
Donation	1141	Galeran II, count of Meulan, makes a donation to the Hôtel-Dieu at Meulan	
Donation	1152-1182	Gilbert of Longuesse, his wife Erembourg and their son Pierre donate a house in Meulan to the abbey of Saint-Germain-des-Pres	
Donation	1221	Philip-Augustus donates an annuity of 4 <i>livres</i> to the priory of Saint Nicaise in exchange for fishing rights on the rivers of Meulan	
Pouillés	Ca. 1250	Churches Saint-Nicaise and Saint-Thomas; parish church Saint-Nicaise	
Donation	1291, March	Bouard of Marly grants the right to use a house situated next to the church of Notre-Dame at Meulan to the priest of the church	
Pouillés	1351	Church Saint-Jacques	
Pouillés	1351	Prioratus Sancti Nicasii de Meullento; prioratus Sancti Cosme de Meullento	
Pouillés	End 15 th c.	Prior Sancti Cosme de Meulento, prior Sancti Nicasii loci	
Pouillés	End 15 th c.	Parish church Saint-Jacques	

Notes: According to local legend, the chapel of Sainte-Avoye was the private oratory of the countess Héluise (died 1032). After her death, it became a place of pilgrimage. The chapel of saint-Jacques was the seat of the parish of Saint-Jacques.

In 840, the monks of the priory of Gasny translated the relics of Saint Nicaise to Meulan to a church on the island of Buyau. In 965, Robert, lord of Meulan, built a wall around the island to protect the relics. Count Waleran I of Meulan (ca. 1015-1068) apparently was very devoted to Saint Nicaise and founded the priory in the saint's honor between 1032 and 1062. Waleran's son Hugh donated the priory to the abbey of Bec in 1077.

During the 11th c., Meulan had three parishes: Saint-Nicaise on the island of Buyau was dependent on the diocese of Chartres; Saint-Hilaire (Saint Nicolas?) of the old Meulan and Notre-Dame-de-Nonciennes on the right bank were dependent on the diocese of Rouen. The town was thus French and Norman at the same time.

In 1269, the bishop of Chartres transferred the parish of Saint-Nicaise into the chapel of Saint-Jacques (both of them located on the island of Buyau).

The Hôtel-Dieu at Meulan was founded in 703. It first was located under the castle ramparts. It received a chaplain in 1198 (dependent on the priory of Saint-Nicaise at Meulan). During the 14th c., the patronage passed to the abbey of Bec. Already during the 13th c., it changed sites: it was transported to the island of Le Fort where it was fortified. During the Hundred Years' War, it was ravaged.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nicaise (dedicated to Saint-Nicaise in 1050) (became a priory in 1101)	Sanctus Nichasius	By 840 (legendary); 1050 (reconstruction)	Abbey of La Croix-Saint-Ouen?; abbey of Bec (by 1095)	Lost, demolished during the Revolution
2	Saint-Nicolas	Sanctus Nicolaus de Meulento	1130-1150, 13 th c., 16 th c., 18 th c., 19 th c.	Abbey of Bec	Extant
3	Notre-Dame de Noncienne		By 11 th c., 1413 (reconstruction)	Abbey of Bec	Lost, partially destroyed by Henri IV (1553-1610) and replaced by a city hall
4	Chapel Sainte-Avoye (built into the rock beneath the town walls of Meulan)		10 th c., 18 th c., 1874		Extant, sold in 1793, private property and no longer used for religious services
5	Chapel of Thun (served as funerary chapel for the lords of Thun, a fiefdom to the east of Meulan)		By 14 th c.	Private	Lost
6	Chapel Saint-Jacques (church by at least 1351)	Sanctus Jacobus	1145, 15 th c. (reconstruction), 1545	Abbey of Bec	Lost, transformed into a barn in 1793, then sold
7	Hôtel-Dieu Saint-Antoine (to look after the vassals of the count of Meulan)		703, 13 th c. (reconstruction on the Ile du fort)		Lost, secularized in 1892
8	Chapel Saint-Michel-Archange		14 th c., 15 th c.		Lost, made redundant in 1786 and transformed into housing
9	Leprosarium (same as Hôtel-Dieu?)		Maillard n. 362		Lost
10	Saint-Thomas		By 1250		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint Côme and Saint Damien (on the largest island, Ile Belle)	Prior Sancti Cosme de Meullento	1070 or earlier	Abbey of Coulombs (since 1070); united with the <i>Petit-Séminaire</i> of Chartres (in 1714)	Lost
2	Priory Saint-Gilles		1070 or earlier	Abbey of Coulombs	Lost
3	Priory Saint-Nicaise (located on the island of Buyau)	Prior Sancti Nigassii de Meullento	1032-1062	Abbey of Bec (since 1077)	Lost, closed during the Revolution and destroyed; replaced by a hospital
4	Priory		1290	Priory of Juziers	Lost
5	Convent of the Annonciades		1642 (Louis XIII), 1669 (extension)		Lost, made redundant several years before the Revolution; only the wash house remains
6	Monastery/priory of the penitents of the Third Order of Saint Francis		1644	Franciscan	Lost, closed during the Revolution

Settlement history

The Roman road Beauvais – Orléans passes through Meulan. Meulan developed during the 3rd c. BC as a commercial site on the frontier between two Gallic peoples, the Vellocasses to the north and the Carnutes to the south. This site became an important Gallo-Roman harbour during the 1st c. AD; an agglomeration developed close by. During the 6th c., Meulan belonged to Chilbert. The town was later fortified to defend it against the Vikings, but was taken by them in 876.

Meulan was rebuilt in the 10th c. by count Robert who also erected a fortress and town walls. The fortress is mentioned for the first time in a document of 1024; some of its defensive walls were excavated in 2015. In 1204, the town was brought into the royal domain by King Philip-Augustus. The town was plundered several times over the centuries by the Armagnacs, the Bourguignons and the English. As many other towns and villages of the region, Meulan also suffered considerably during the Hundred Years' War.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER	Some MER sarcophagi close to the graveyard of the chapel of Saint-Hilaire; discovery of 2 stone sarcophagi and 8 plain earth graves SW of the <i>ferme de l'Ile-Belle</i> ; 3 stone sarcophagi and several plaster sarcophagi
2	Oppidum?	IA, GR	Numerous finds that might indicate an <i>oppidum</i> on a strategically located site, on the frontier between two Gallic peoples (Vellocasses and Carnutes); IA and GR weapons and GR potsherds

3	Settlement	IA, 3 rd – 1 st c. BC, GR, 1 st -4 th c.	Gallic and GR settlement on a site of 5,000 m ² , located on several small islands, today reunited in one large island; 18 excavation zones; the IA and GR settlements were mainly located on the largest island; large number of structures for each period; the site also played a commercial role as attest numerous amphorae; during the GR period, housing is mostly replaced by workshops (pottery, iron, glass, etc.); the site is in use until the 4 th c.
4	Buildings and part of the convent of the Annonciades	MED, 11 th -20 th c.	Construction of the domain of the count (abandoned 1204) in upper Meulan during the 11 th c., making this town a fortified city; the surrounding walls of this domain were destroyed by a medieval limestone quarry; creation of a nearby occupation during the 13 th -14 th c.; occupation and exploitation are abandoned during the 14 th c. and occupation is interrupted for a hundred years; re-occupation of this area with houses and cellars during the 16 th c.; by that time the new sector is surrounded by a town wall; destruction of the town wall with the extension of the Convent of the Annonciades in 1669; the convent is abandoned after the French Revolution and partially destroyed
5	Buildings	MED, 12 th -16 th c.	a) Part of a 12 th c. wall with a portal, several buildings (13 th -14 th c.) with latrines, wide staircases and kitchens; part of the medieval buildings are reused or reconstructed in the same limits during the 16 th c. b) Probably part of the upper and lower courtyard buildings (late 12 th or 13 th c.) of the castle of the Counts of Meulan; two cellars (second half of the 14 th c.)

1. *Château de Thun, behind the old graveyard of Saint-Hilaire* – **Meulan** – construction work in 1832, discovery of additional sarcophagi and graves in 1925 SW of the *ferme de l'Ile-Belle*.
2. *La Pierre à Poisson, Les Fortes Terres* – **Meulan** – diverse discoveries since the 19th c.
3. *Hôtel Mercure, Ile-Belle* – **Meulan** – discovery and evaluation in 1985, excavation in 1985 and 1987.
4. *Les Annonciades: l'occupation des Hauteurs de l'Hautil* – **Meulan** – excavation in 2015.
5. *Rue des Annonciades: a) parcelles AP 143 et 775 et b) parcelles AP96 et 153* – **Meulan** – evaluations in 2017.

Bibliography

Barat 2007, 237-244, 256; Bardy 1989, 110f; Base Mérimée; Beaunier 1905, 279f; Charles 1960; Cocheris 1874; Dupâquier et al. 1974, 806f; Flohic (ed.) 2000, 503-507; Kahn Herrick 2007, 19f; Le Forestier (ed.) 2016, 202; Longnon 1904, IV, 105, 122, 159, 163, 209, 213; Meulan-en-Yvelines. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/15/1); Mulon 1997, 30; Nègre 1990, 189; <http://www.eveha.fr/fouille/meulan-en-yvelines-78-1-rue-de-la-pierre-a-poisson/>, accessed on 9 March 2019



Mézières-sur-Seine

Topographical information

Modern name: Mézières-sur-Seine

Alternative form(s): Mézières, Meziere, Mézières-les-Mantes

Medieval name(s): Macerie

Placename history: *Macerias*, 980, *Macerie*, ca. 1272; early French *maisière*, *masière*, *mézière* (wall (enclosing walls), hovel, small house, rubble) = indicates the presence of a ruined place

Coordinates: 48°57'29" N, 1°48'14" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Nicolas

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions property of the abbey of Saint-Germain-des-Prés at Mézières	
Donation	970	Donation of the church of Mézières to the chapter of Notre-Dame of Paris	
Confirmation	984	Pope Benedict VII confirms the property of the chapter of Notre-Dame of Paris at Mézières	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: The location of the church of Saint-Nicolas was influenced by the Christianization of an ancient water cult at the spring of Saint-Nicolas which is located next to the church. There were two parishes in Mézières and in the hamlet Villeneuve during the Middle Ages; both of them were dependent on the chapter of Notre-Dame of Paris.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nicolas		By 970, 13 th c., 15 th c., 16 th c.	Chapter of Notre-Dame of Paris	Extant (partially destroyed by the Germans in 1870)
2	Commandery of the Templars		Before 1312		Lost
3	Chapel and church Sainte-Restitude (in the hamlet of Villeneuve)		After 1168	Chapter of Notre-Dame of Paris	Lost

Settlement history

The Roman road Paris – Rouen passes through Mézières. The hamlet of Villeneuve which is located in Mézières as well as in Epône is mentioned in 1168. It was created during the demographic boom of the 12th c.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sanctuary	BA, IA	BA and IA incineration graveyard on a hill, close to a grove on top of the hill; around the grove quarry stones cover a zone of 70 m in diameter; BA and IA small finds; the site is interpreted as a border sanctuary of the Gallic Carnutes; bronze bangles and iron weapons; important number of Gallic coins and coins from the Roman Republic
2	Small site	MER, 6 th -8 th c.	A small site with MER small finds: 1 decorated (small circles) symmetrical bronze fibula (7th-8th c.) and some decorated ceramic bowls (6 th -7 th c.)
3	Settlement or villa?	IA to MED, 10 th / 11 th c.	Site, 250 x 200 m, with a continued occupation until the 10 th /11 th c.; great quantity of potsherds, glass, and metal; probably also a site where metal and glass were worked; 2 central zones with MER potsherds (undecorated)
4	Villa?	IA, GR, MER, end 4 th / early 5 th c.	An important building, probably a <i>villa</i> , which was occupied without interruption until the 5 th c.; some white marble facing; bronze belt buckle (bean form/ <i>réniforme</i>) (end 4 th /early 5 th c.)
5	Villa?	GR, 1 st -2 nd c.	Small finds and observations indicate the presence of a small <i>villa</i>

1. *La Butte des Murets* – **Mézières-sur-Seine** – fieldwalking in 1977 and excavations in the 1980s.
2. *La Butte des Murets, les Pendants du Muret* – **Mézières-sur-Seine** – fieldwalking around 1986.
3. *L'Accul du Bois de Mézerolles* – **Mézières-sur-Seine** – fieldwalking at an unknown date; discovery of a well during ploughing in 1984 and evaluation in 1985.
4. *Les Longues Rayes, les Graviers Nord* – **Mézières-sur-Seine** – fieldwalking since 1986.
5. *La Glaisière, la Marnière des Mauduits* – **Mézières-sur-Seine** – fieldwalking in 1984 and watching brief in 1988.

Bibliography

Barat 2007, 244-248; Bardy 1989, 112; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 808; Flohic (ed.) 2000, 268-271; Longnon 1904, IV, 120, 158, 215; Mulon 1997, 187; Nègre 1998, 1412



Mézy-sur-Seine

Topographical information

Modern name: Mézy-sur-Seine

Alternative form(s): Mezy, Mésy, Mési

Medieval name(s): Mesiacum

Placename history: *territorio Maisiaci*, 11th c., *Mesi*, 1133, *de Mesiaco*, 13th c., *Mesi*, 1420; Lat. *Masius* + Lat. *-acum* (farm)

Coordinates: 49°00'07" N, 1°52'52" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin Français
Deanery: Magny
Patron saint: Saint Germain
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1077	Gautier Payen, viscount of Meulan, donates to Robert, abbot of Jumièges, the tithe of vineyards located in the parish of Saint-Pierre at Mézy	
Donation	1227	Amaury II, viscount of Meulan, donates to the abbey of Jumièges all the fees he receives from boats passing through his territory at Mézy	
Obituaire de Joyenval	1244	The knight Amaury, lord of Mézy, donates all his possessions to the abbey of Joyenval in his testament	
Pouillés	1337	Church	

Notes: The church was partially destroyed by the English during the Hundred Years' War.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre (later dedicated to Saint-Germain)		By 1077, 13 th c., 16 th c. (reconstruction), 1870	Abbey Notre-Dame of Bec	Extant

Settlement history

Mézy is mentioned for the first time in 1030 as property of the count of Meulan. The village itself was created on land belonging to the abbey of Saint-Denis during the 10th c. During the Hundred Years' War, the French and English camps were installed on opposite sides of the Seine between Mézy and Meulan.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, ca. 6 th c.	A MER necropolis within the village with plaster and stone sarcophagi, 6 th -c. pitcher

1. *Rue Erambert* – **Mézy-sur-Seine** - discovery during the 19th c.

Bibliography

Barat 2007, 248-249; Barat 2007, 248, fig. 372; Bardy 1989, 113; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 809; Flohic (ed.) 2000, 509; Le Forestier (ed.) 2016, 203; Longnon 1903, II, 66; Mézy-sur-Seine. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/15/3); Mulon 1997, 65; Nègre 1990, 571



Millemont

Topographical information

Modern name: Millemont

Alternative form(s): Millmont

Medieval name(s): Malimons, Melius Mons, Mollis Mons

Placename history: *Malimons*, 13th c.; Germ. *Millo* + Lat. *mons* (mountain, hill)

Coordinates: 48°48'34" N, 1°44'40" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Confirmation	768	Pippin the Short confirms the property of the abbey of Saint-Denis and mentions <i>Pincionismons</i> within the Yveline forest	The fiefdom of Montpincon was located on the territory of Millemont
Pouillés	Ca. 1250	Parish church	
Liste des hommages rendus à la comtesse de Montfort	1292	Mentions Johannot of Millemont	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: The current church was constructed in 1842, but it is already mentioned in a *Pouillé* of ca. 1250; a priest is mentioned in a *Pouillé* of 1648.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin et Saint-Maurice		By 1250, 1842 (reconstruction)	Archdeacon of Pincerails	Extant

Settlement history

Two Roman roads pass through Millemont: Paris – Dreux and Pontoise – Chartres. Millemont probably developed around property of the abbey of Saint-Denis; its settlement core later on shifted to the medieval castle.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s): None, apart from some GR and MER potsherds

Bibliography

Barat 2007, 249; Bardy 1989, 216; Cocheris 1874; Dupâquier et al. 1974, 810; Flohic (ed.) 2000, 594; Longnon 1904, IV, 120, 158, 213; Millemont. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/15/4); Mulon 1997, 141f; Nègre 1991, 918



Milon-la-Chapelle

Topographical information

Modern name: Milon-la-Chapelle

Alternative form(s): Mil(l)on, Chapelle, La Chapelle-Mil(l)on

Medieval name(s): Capella Millonis, Capella Milonis, Cappella Milonis prope Caprosiam

Placename history: *Capella Milonis*, 13th c.; Germ. *Millo*

Coordinates: 48°43'35" N, 2°02'57" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Vierge de l'Assomption

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	Ca. 1205	Church	
Pouillés	1352	Curatus de Capella Millonis	
Pouillés	Ca. 1450	Parish church	

Notes: Milon I of Chevreuse (1124-1129) made numerous donations to religious communities of his region; he also ordered the construction of several chapels, including the chapel of Notre-Dame. Around 1250, the chapel of Notre-Dame was erected into a parish. Before the regrouping of the two hamlets Milon and la Chapelle, the inhabitants of la Chapelle went to the chapel of Notre-Dame whereas the inhabitants of Milon used the church at Chevreuse.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame		1124-29 (chapel) (Milon of Chevreuse), end 17 th c./early 18 th c. (reconstruction), 19 th c.	Beate Marie Parisiensis (Notre-Dame of Paris)	Extant

Settlement history

The hamlet La Chapelle was located on the left bank of the river Rhodon whereas the hamlet of Milon was located on the right bank. When a harsh winter in 1672 made it impossible for the inhabitants of Milon to attend mass, La Chapelle welcomed them in its own church. Both hamlets were united in 1791.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 249; Base Mérimée; Dupâquier et al. 1974, 811; Flohic (ed.) 2000, 189f; Mulon 1997, 99; Longnon 1904, IV, 350, 390, 418, 440; Nègre 1991, 853; http://www.milon-la-chapelle.fr/plan_acces.aspx, accessed on 5 June 2017

Mittainville



Topographical information

Modern name: Mittainville

Alternative form(s): Mitainville

Medieval name(s): Miteinville, Mittainvilla

Placename history: Miteinvilla, 13th c.; Germ. *Mitta* + Lat. *villa*

Coordinates: 48°39'57" N, 1°37'19" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Rémy

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Cartulaire de l'abbaye de Saint-Père-en-Vallée	1070	Mentions a church Saint-Rémy	

Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: In 1249, Gautier, the priest of Mittainville, and the monks of Saint Thomas at Epernon were involved in a conflict over tithes from territory within the parish of Mittainville.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Rémy		By 1070, ca. 1600, 1651 (reconstruction following a fire)	Abbey of Saint-Père-en-Vallée	Extant

Settlement history

The Roman road Saint-Léger-en-Yvelines – Senantes passes through Mittainville.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa and warehouse	IA, 1 st c. BC, GR, 1 st – 3 rd c.	An important number of wine amphorae indicate an aristocratic building together with a warehouse; potsherds including Samian ware; double system of ditches and one building within an enclosure as well as a path

1. *Le Cormier* – **Mittainville** – fieldwalking in 1981 (?), aerial photography in 1996-1997.

Bibliography

Barat 2007, 249; Bardy 1989, 218; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 812; Flohic (ed.) 2000, 727f; Longnon 1904, IV, 120, 158, 215; Mittainville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 9/10); Mulon 1997, 83; Nègre 1991, 943



Moisson

Topographical information

Modern name: Moisson

Alternative form(s): Moissons

Medieval name(s): Moison, Moisons

Placename history: Rom. *Muscus* or Lat. *muscus* (moss)

Coordinates: 49°04'26" N, 1°40'01" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Saint Léger

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: Moisson is supposed to be one of the oldest parishes of the region and allegedly dates back to the 6th c. It is possible that the first church was created by evangelizing Irish monks.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Léger (1 km to the W of the village)		By 1250, 14 th c.	Priory of La Roche-Guyon	Lost, demolished around 1850 and replaced by a new church to the East of the village

Settlement history

The Roman road Paris – Les Andelys – Rouen passes through the village. The village developed on cleared territory within a dense forest along the Seine River. For a long time, it was a small fiefdom of nearby La Roche-Guyon. La Roche-Guyon established a toll building at Moisson. The village archives were burnt during the Revolution.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 250; Bardy 1989, 114; Dupâquier et al. 1974, 813; Flohic (ed.) 2000, 116f; Longnon 1904, IV, 120, 158, 215; Moisson. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 9/11); Mulon 1997, 159; Nègre 1990, 664



Mondreville

Topographical information

Modern name: Mondreville

Alternative form(s): Mindreville

Medieval name(s): Mondrevilla

Placename history: *Mondrevilla*, 1235; Germ. *Mundricus* or *Munderich* + Lat. *villa*

Coordinates: 48°54'12" N, 1°33'11" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerails
Deanery: Mantes
Patron saint: Saint Christophe
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1066	Gaston, lord of Mondreville, donates the church and the <i>cure</i> of Mondreville to the abbey of Coulombs	
Document	1090	Thibault, abbot of Coulombs, abandons the right to high, middle, and low justice to Robert of Ivry, lord of Bréval	
Acte	11 th c.	Robert, lord of Bréval, agrees at the church of Notre-Dame at Ivry that only the monks of Coulombs have the right to exercise justice on the lands of Mondreville	
Donation	1215	Robert, oldest son of Robert of Mondreville, donates to the abbey of Ivry a bushel (<i>setier</i>) of winter wheat from his land in Mondreville	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Christophe		By 1066, ca. 1600	Abbey of Coulombs	Extant

Settlement history

The seigniorship of Mondreville is attested since the 10th c. The village was sacked by the troops of King Richard I of England during the 12th c.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): Some GR potsherds in various locations.

	Type	Date range	Description
1	Building(s)	GR, 4 th c., MER	Very numerous small finds (IA, GR and MER potsherds including IA and GR amphorae and Samian ware, IA and GR coins, and bronze service – maybe IR) indicate a continued occupation until the MER period

1. *La Belle Favière* – **Mondreville** – fieldwalking in 1993 and discovery in 1995.

Bibliography

Barat 2007, 250; Bardy 1989, 115; Charles 1960; Cocheris 1874; Dupâquier et al. 1974, 814; Flohic (ed.) 2000, 323f; Longnon 1904, IV, 120, 149, 158, 215; Mondreville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 9/12); Mondreville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/15/7); Mulon 1997, 84; Nègre 1991, 944; <http://mantes.histoire.free.fr/items/fichiers/1196.pdf>, accessed on 9 November 2018



Montainville

Topographical information

Modern name: Montainville

Alternative form(s): -

Medieval name(s): Montainvilla, Monteinvilla

Placename history: *A monte villa?*, 9th c., *Montainvilla*, ca. 1248, *Montainville*, 1370; Germ. *Munta* + Lat. *villa*

Coordinates: 48°52'55" N, 1°51'40" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Notre Dame de l'Assomption

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	Ca. 1250	Parish church	
Arrêt du Parlement	1317, 30 March	The lord of Montainville preserves the high and low justice in Montainville and its dependencies	
Pouillés	1351	Parish church	
Désaccord	1485, 27 December	A dispute between the prior of Maule and Jehan of Morainvilliers, lord of Montainville and of Maule, regarding the tithe of Montainville	
Pouillés	End 15 th c.	Parish church	

Notes: Several springs are located on the territory of Montainville; some of them have been used since Antiquity, and an ancient watercult cannot be excluded.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Lubin		12 th c., 15 th c., 16 th c., destroyed by lightning on 4 January 1743, 1858 (reconstruction)	Archdeacon of Pincerails	Extant

Settlement history

The village is located on a Roman road between Paris and Normandy and dates back to the GR period. During the 11th and 12th centuries Montainville was dependent on the barony of Maule. A small fortress was erected during the 13th c. and destroyed by the troops of Charles the Bad in 1357. It is possible that a first donjon had already been destroyed by Louis VI around the year 1125, but archaeological proof is still lacking.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 3 rd -4 th c., maybe also earlier	Three different sites close to each other: a) large quantity of potsherds including Samian ware, <i>tegulae</i> , and the base of a white terracotta statuette indicate a GR building; b) a micro-relief with a great quantity of building material and tegulae seems to indicate a grange or a similar utilitarian building; c) a bit further away, more potsherds including Samian ware, tiles, building material, and 2 bronze coins (Claude II and Valens)
2	Building	GR	Aerial photography indicates a large building which might explain the placename "Les Murgers" (heap of stones); Samian ware, amphorae, and other potsherds
3	Building(s) and aristocratic establishment	GR, 1 st -2 nd c. - late MED	The site was continuously occupied from the 1 st or 2 nd c. AD; GR: section of a road; MER: early medieval structures next to this road (at least one building with stone flashing, probably another post-built building); an aristocratic building including a number of agricultural buildings developed during the 12 th /13 th c.

1. *Les Terres des Granges* – **Montainville** – several discoveries at different dates and fieldwalking in 1984.
2. *Les Murgers* – **Montainville** – aerial photography and fieldwalking in 1998.
3. *La Ferme du Fort* – **Montainville** – evaluation in 2012 and excavation in 2017.

Bibliography

Barat 2007, 250f; Bardy 1989, 116; Cocheris 1874; Dupâquier et al. 1974, 815; Flohic (ed.) 2000, 84-86; Longnon 1904, IV, 120, 158, 213; Montainville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/15/8); Mulon 1997, 83; Nègre 1991, 1000; <https://journals-openedition-org.ezproxy.inha.fr:2443/archeomed/16629> and <https://journals-openedition-org.ezproxy.inha.fr:2443/archeomed/9871>, accessed on 3 April 2019



Montalet-le-Bois

Topographical information

Modern name: Montalet-le-Bois

Alternative form(s): Montalet, Montallet-Le-Bois

Medieval name(s): Monstellet

Placename history: Lat. *mons* (mountain, hill) + Germ. *Alais*?

Coordinates: 49°02'47" N, 1°49'33" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin Français
Deanery: Magny
Patron saint: Notre Dame de la Nativité
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1015 or 1033	Héloïse, wife of Hugues II Tête d'Ours, donates the church of Notre-Dame-de-la-Nativité to the abbey of Coulombs	
Pouillés	1337	Church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame-de-la-Nativité		1015 or 1033, 12 th c. (reconstruction), 15 th c., 1846	Abbey of Coulombs	Extant

Settlement history

Charles Godefroy, duke of Bouillon, died in the fortress at Montalet-le-Bois in 1100; the fortress itself was destroyed in 1810.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	Late GR or MER	Some 20 stone sarcophagi covered with flat stones were discovered somewhere in or around the village; no other material has been signalled; the skeletons were destroyed; MER or Late Antiquity
2	Wall	GR?	Remains of a wall which measured at least 100 m in length; apparently accompanied by GR potsherds, tiles, and one grindstone

1. *Unknown location* - **Montalet-le-Bois** - discovery in 1891-92.
2. *La Motelle, l'épine Ronde* - **Montalet-le-Bois** - discovery during the late 19th c.

Bibliography

Barat 2007, 251; Bardy 1989, 117; Charles 1960; Dupâquier et al. 1974, 816; Flohic (ed.) 2000, 383f; Le Forestier (ed.) 2016, 203; Longnon 1903, II, 65; Montalet-le-Bois. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 9/14); <http://mantes.histoire.free.fr/items/fichiers/1272.pdf>, accessed on 4 April 2017



Montchauvet

Topographical information

Modern name: Montchauvet

Alternative form(s): Monchauvet(te)

Medieval name(s): Mons Calveti, Mons Calvetus, Mons Calvus

Placename history: *apud Montem Calvetum*, 1203, *Mons Calveti*, 13th c.; Lat. *mons* (mountain, hill) + French *chauve* (bald)

Coordinates: 48°53'29" N, 1°37'47" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Sainte Madeleine

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	1125-1134	Geoffroy, bishop of Chartres, authorizes Hugues IV, abbot of Saint-Germain-des-Prés, to construct a church at Montchauvet and to send some monks to live there	
Confirmation	1149-1150	Josselin, bishop of Chartres, confirms the division of any income from the church at Montchauvet between his uncle, the bishop Geoffroy of Chartres, and the monks of Saint-Germain-des-Prés	
Bulle papale	1150, 16 April	Pope Eugene III confirms the rights of Saint-Germain-des-Prés to the church at Montchauvet	
Charte	1183	Louis VI provides Montchauvet with a communal charter which exempts the inhabitants from all <i>corvées</i> in exchange for neutrality in any dispute between the king and the lord of Montchauvet	The commune was led by a group of twelve men (<i>jurés</i>) elected for one year and who would elect another group of twelve men for the following year
Confirmation	1181	Simon of Montfort, son of count Amaury of Montfort, confirms the communal charter of Montchauvet	
Pouillés	Ca. 1250	Church; parish church	
Pouillés	Ca. 1320	Prior de Monte Calveto	
Pouillés	1351	Parish church	
Pouillés	1351	Prioratus de Montecalveti	
Confirmation	1393	Charles VI confirms the communal charter	
Pouillés	End 15 th c.	Prior de Monte Calveto	
Pouillés	End 15 th c.	Parish church	

Notes: The first chapel was commissioned by Hugues IV, abbot of Saint-Germain-des-Prés during the 12th c. Between 1116 and 1127, Hugues IV, abbot of Saint-Germain-des-Prés, associated himself with Louis VI the Fat and Amaury III, count of Montfort, as land owners in Montchauvet; the king and the count were allowed to build a castle on that land but had to pay a yearly rent of five *sous* and hand over the tithes and all the income from the land to Hugues IV. The three men were also associated as owners of two wind-mills which the abbey owned at Montchauvet; in exchange, the abbey held on to the income of the mill and all ovens which already existed or were to be built on this land. Any chapels or churches built on this land would become the property of the abbey and would remain tax-free.

The council meetings of the commune took place under the covered porch of the church of Saint-Fiacre. The church was destroyed during the Wars of Religion and reconstructed during the 16th c.

The priory of Sainte-Madeleine allegedly already existed before the year 987; it was reconstructed during the early 12th c. Eventually, the two priories at Montchauvet and Septeuil were united with the conventual mensa of the abbey of Saint-Germain-des-Prés.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Fiacre (built outside of the walls of the fortress; dedicated to Sainte-Marie-Madeleine after the destruction of the chapel) (<i>prieuré-cure</i>)		1125-1134, 13 th c., 16 th c. (reconstruction), 1912 (reconstruction)	Abbey of Saint-Germain-des-Prés	Extant
2	Chapel		1137		Lost
3	Hôtel-Dieu and Leprosarium (united with the hospital of Houdan at the end of the 17 th c.)		1297		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Sainte-Madeleine	Prioratus de Monte Calveto / Montecalveti	Before 987, 1125-1134 (reconstruction)	Abbey of Pontlevoy, then abbey of Saint-Germain-des-Prés	Lost

Settlement history

The Roman road Paris – Septeuil – Evreux passes through Montchauvet. The village is built on relatively poor agricultural land; however, its interest lay in its geographical situation and its defensive value. In 1133, the abbey of Saint-Germain-des-Prés ceded the site to Louis VI the Fat and Amaury III, count of Montfort. The king fortified the *ville neuve* together with count Amaury of Montfort between 1133 and 1136, and, in 1138, provided it with a communal charter. They also built a stone castle (*Le Fort*). The fortress was destroyed in 1378 by Charles V. Another fortress seems to have existed at Montchauvet (*Butte Ancelot*). Between 1531 and 1566, Montchauvet belonged to Diana of Poitiers. In 1590, the town was taken by Henri IV. The king razed the town walls and destroyed part of the donjon.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Several small buildings and 1 large building	GR, 1 st c.	Several concentrations of stones, tiles and burnt daub seem to correspond to 3 or 4 small buildings; aerial photography also indicates an angle of walls; an iron key and an undated bronze coin were also recovered; 200 m to the north, aerial photography shows a large building; it is accompanied by Samian ware, potsherds, a fragment of a grindstone and some limestone veneer elements
2	Building	GR, 1 st c.	Tiles, potsherds, Samian ware, building stones and coins indicate a GR building
3	Building?	GR	Some potsherds and some Samian ware, one blue glass pearl

1. *Le Clos Alix and la Chaperonne* - **Montchauvet** - aerial photography in 2004 and fieldwalking at an unknown date.
2. *Carnette, le Bateau* - **Montchauvet** - fieldwalking at an unknown date.
3. *Cocheret* - **Montchauvet** - fieldwalking before 1985.

Bibliography

Barat 2007, 251; Bardy 1989, 118; Base Mérimée; Beaunier 1905, 281; Cocheris 1874; Dupâquier et al. 1974, 817; Flohic (ed.) 2000, 324-326; Longnon 1904, IV, 105, 120, 137, 158, 183, 210, 215; Montchauvet. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 9/15); Montchauvet. Monographie communale de Paul Aubert (J 3211/15/10); Mulon 1997, 140; Nègre 1991, 1159



Montesson

Topographical information

Modern name: Montesson

Alternative form(s): Montessons

Medieval name(s): Mons Tessonis

Placename history: Monte Tessonis, 14th c.; Lat. *mons* (mountain, hill)

French personal name *Tesson* or Germ.? *Thiezo*

Coordinates: 48°54'31" N, 2°08'58" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Parisis

Deanery: Montmorency

Patron saint: Sainte Vierge de l'Assomption

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Registres du Parlement	1366	Mentions Nicolas of La Vieille, parish priest of Montesson and responsible for the leprosarium at Charlevanne	

Pouillés	Ca. 1450	Parish church	
Provisions	1472	The <i>curé</i> is called <i>Beatae Mariae de Monte Tessonis</i>	
Regist.Ep.Par.	1546	The bishop of Paris allows the bishop of Magarence to dedicate the parish church and to bless three altars	
Acte	1609	Thomas le Pilleur hands back some land to Montesson	

Notes: By 1360, Montesson had its own parish, and a stone church replaced the modest wooden oratory. The church was almost completely destroyed during the Hundred Years' War apart from the lower part of the tower.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Cosme-et-Saint-Damien (<i>prieuré-cure</i>)		12 th c. (wooden oratory), 1360, fourth quarter of the 17 th c., fourth quarter of the 19 th c.	Abbey of Malnoue	Extant

Settlement history

During the 12th and 13th c., Montesson separated from Chatou. In 1295, Montesson changed hands from the abbey of Malnoue to a secular lord, Guillaume Des-Escu-au-Col. By 1360, the separation from Chatou was complete and Montesson developed from a *prieuré-cure* into a parish. The village was occupied by the English during the Hundred Years' War and completely destroyed; the same happened to neighbouring Croissy and Chatou. In 1470, Montesson only had four inhabitants left over (two in Croissy and 30 in Chatou).

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 251; Bardy 1989, 332f; Base Mérimée; Dupâquier et al. 1974, 818; Flohic (ed.) 2000, II, 1107; Lebeuf 1883, II, 29-31; Longnon 1904, IV, 438; Montesson. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 9/16); Mulon 1997, 141; Nègre 1998, 1668



Montfort-l'Amaury

Topographical information

Modern name: Montfort-l'Amaury

Alternative form(s): Montfort, Monfort-L'Amaury

Medieval name(s): Monfortis, Mons Fortis, Mons Fortis l'Amauri

Placename history: *Montpinson*, 768, *Monsfortis*, 1072, *Mons fortis*, 13th c.; Lat. *mons* (mountain, hill) + early French *fort* (fortified) = the fortress of Amaury

Coordinates: 48°46'38" N, 1°48'33" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerai
Deanery: Poissy
Patron saint: Saint Pierre
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	768	Pippin the Short donates Montpinson to the abbey of Saint-Denis	Rather <i>Pincionisms</i> in Millemont
Acte	Between 997 and 1031	Robert the Pious nominates Guillaume of Hainaut as <i>Gruyer</i> or <i>Grand forestier</i> of the Yveline [with this title – equivalent of a count –, Guillaume had jurisdiction over all the inhabitants of the surrounding region and even over the neighboring lords]	Guillaume built the first fortress at Montfort in 989; destroyed by the English in 1419
Confirmation	1072	King Philip I confirms the foundation of the priory of Saint-Laurent and the church of Saint-Pierre	
Confirmation	1182	Moustier-la-Celle also known as Pierre de La Celle, bishop of Chartres, confirms the donation of the church of Saint-Pierre and the chapel of Saint-Nicolas at Montfort to the abbey of Saint-Magloire	
Confirmation	1196	Simon IV of Montfort confirms the donation of the church of Saint-Laurent founded by his father to the abbey of Saint-Magloire	
Document	1239	Amaury of Montfort founds the Hôtel-Dieu	
Pouillés	Ca. 1250	Church; parish church	
Arrêt du Parlement	1307	The parliament declares that the countess of Montfort has the right to punish the farmers of the prior of Saint-Martin-des-Champs at Saint-Hilaire since they had refused to work in order to repair the tower of Montfort	
Pouillés	Ca. 1320	Prior de Monte Forti l'Amauri	
Pouillés	1351	Due presbiteri	
Pouillés	1351	Capella Sancti Francisci de Monte Forti	
Pouillés	1351	Prioratus de Monteforti	
Pouillés	End 15 th c.	Prior de Monte Forti	
Pouillés	End 15 th c.	Cappella Sancte Anne juxta domum Dei Montisfortis; domus Dei Montisfortis	
Pouillés	End 15 th c.	Montis Fortis altera portio	
Acte	1540, February	André of Foix provides funds for six prebendaries at the church of Saint-Pierre	

Notes: It seems that Amaury I founded the church of Saint-Pierre and a priory around 1060. In 1069, under Simon I, the priory was dedicated to Saint-Laurent and Simon donated both the church and the priory to the abbey of Saint-Magloire of Paris. Before the year 1556, the church of Saint-Nicolas was made redundant and its parish in the suburb of Saint-Nicolas was united with the parish of Saint-Pierre.

The Hôtel-Dieu was founded in 1239 at Montfort. By the 16th c., the hospital no longer had enough resources. At the end of the 17th c., the property of the leprosarium of Saint-Blaise at Méré was attributed to the Hôtel-Dieu during the hospital reform of the late 17th c. During the 18th c., it once again had great difficulties, and by 1731 only eight beds remained.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel and later church Saint-Nicolas (<i>prieuré-cure?</i>)		Before 1182	Abbey of Saint-Magloire	Lost (made redundant before 1556)
2	Saint-Pierre		Probably by 768 (?), ca. 1060 (reconstruction), 1491 (reconstruction since too small), 16 th c., 17 th c., 19 th c.	Abbey of Saint-Magloire	Extant
3	Saint-Laurent (<i>prieuré-cure</i>)		1060 (Amaury I of Montfort)	Abbey of Saint-Magloire	Lost
3	Chapel Saint-François		1351 or earlier		Lost
4	Chapel Sainte-Anne (adjacent to the 'domus Dei') (chapel within Saint-Pierre?)		End 15 th c.		Lost
5	Hôtel-Dieu		1239 (by Amaury V of Montfort)		Lost by 1684

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Laurent	Prioratus de Monte Forti l'Amauri / Monteforti	1060 (Amaury I of Montfort)	Abbey of Saint-Magloire; united with the Archdiocese of Paris	Lost
2	Priory Saint-Nicolas		By 1182	Abbey of Saint-Magloire	Lost
3	Capuchin convent		1601	Capuchin	Lost

Settlement history

The Roman road Beauvais – Orléans passes through the village. The early medieval village probably developed around monastic property. The village was dependent on the county of Madrie (a feudal domain established under Charlemagne) until 912. In 925, the Vikings descended the Seine River and devastated the region of Montfort which was called Montpinson at that time. It was finally Guillaume of Hainaut, grand-son of Hugues Capet (died c. 996), who built a fortress in the form of an irregular octagon with a donjon (probably out of wood) at Montfort as well as town walls which encircled the village. Apparently, Guillaume built the fortress on the site of an ancient oppidum. During the 11th c., his son Amaury I of Montfort changed the name of the village from Montpinson into Montfort. The counts of Montfort

became very powerful and by 1204 dominated the Yveline region. The counts of Montfort also were the counts of Leicester in England. After the Hundred Years' War, the Yveline was largely depopulated and Montfort was in ruins; the dukes of Brittany repopulated the county of Montfort with a number of inhabitants from Brittany, and Anne of Bretagne, wife of first Charles VIII in 1491 and then of Louis XII in 1499, commissioned the (re)construction of a church and of a fortress at Montfort.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Tiled floor with tile mortar some 300 m from the antique road Beauvais-Orléans
2	Metal workshop	IA, GR	2 ditches and a pond with IA and GR potsherds, tiles and some slag might indicate a metal workshop
3	Town wall	MED	Part of the medieval town wall and a small tower on the site of the old Hôtel-Dieu, founded in 1239

1. *La Triperie* – **Montfort-l'Amaury** - discovery in the 1960s (?).
2. *Rue du Bois Renoult* – **Montfort-l'Amaury** – evaluation in 2005.
3. *Site des anciens bâtiments de l'Hôpital: 1 rue Maurice Ravel* - **Montfort-l'Amaury** – evaluation in 2012.

Bibliography

Barat 2007, 251f; Bardy 1989, 219f; Base Mérimée; Beaunier 1905, 281; Cocheris 1874; Dupâquier et al. 1974, 819; Flohic (ed.) 2000, 595-597; Longnon 1904, IV, 105, 120, 136, 158, 161-163, 210, 211, 213; Montfort-l'Amaury. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/16/1); Mulon 1997, 91, 202; Nègre 1991, 1159; https://actu.fr/ile-de-france/montfort-lamaury_78420/patrimoine-la-cite-medievale-de-montfort-lamaury_12655117.html, accessed on 20 June 2019



Montigny-le-Bretonneux

Topographical information

Modern name: Montigny-le-Bretonneux

Alternative form(s): Montigny

Medieval name(s): Montigniacum, Montigniacum le Breton

Placename history: *Mintegni*, 1204, *Montigneium*, 13th c.,

Montingniacum, 1228, *Montiniacum*, 1250, *Montiniacum le*

Brestonneux, 1351, *Montigny*, 1370; Lat. *montanea* (hill) + *acum* (farm)

Coordinates: 48°46'14" N, 2°01'57" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	768	Donation of Montigny and other territory to the abbey of Saint-Denis by Trappes	
Donation	1003	Robert II le Pieux donates Montigny to Notre-Dame in Argenteuil	
Donation	1075	Guy of Monthéry donates several churches, among them the church at Montigny, to the abbey of Bourgueil	Donation confirmed in 1208 by Pope Innocent III
Donation	1129	Montigny is restituted to the abbey of Saint-Denis	Confirmed in 1144 by Louis VII and approved by a papal bull in 1183
Cartulaire de Notre-Dame de Paris	1204	Mentions the placename <i>Mintegni</i>	
Pouillés	1250	Parish church	
Pouillés	1351	Parish church	

Notes: The village apparently developed around the church of Saint-Martin during the 12th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin with a chapel (chapel founded by Alips of Richebourg around 1260)		By 1075, 13 th c., 17 th c.	Abbey of Bourgueil	Extant

Settlement history

Montigny is located on a site dominating different river valleys. When Francis I returned with his troops of Italian mercenaries to the region of Paris after the battle of Pavia (24 February 1525), some of them invaded Montigny and strung up the remaining inhabitants at a large tree (the *Chêne Fourchu*).

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 252; Bardy 1989, 404f; Cocheris 1874; Dupâquier et al. 1974, 820; Flohic (ed.) 2000, II, 629f; Longnon 1904, IV, 120, 158; Mulon 1997, 75



Montreuil

Topographical information

Modern name: Montreuil (today attached to Versailles)

Alternative form(s): Monstreuil, Montreuil-hors-Viroflay

Medieval name(s): Mosterul, Monsterolium

Placename history: *Monasteriolum, Monsterolium, Monstrolium*; Late Lat. *monasteriolum* (small monastery)

Coordinates: 48° 48' 23" N, 2° 09' 04" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Symphorien

Parish in 1789: Yes

Christianization

Legendary: Saint Germain of Paris (496-576) apparently founded a small monastery dedicated to Saint Symphorien during the 6th c.; this foundation is still reflected in the placename history. Nothing remains of this monastery, but the parish church was later on dedicated to the same saint.

Documentary evidence:

Document	Date	Evidence	Notes
Document	1003	Mentions a church of Saint-Symphorien	
Donation	1033	Helvise, widow of Hugues II Tête d'Ours, donates the church of Saint-Denis with its tithe, sepultures, and half of the land to the abbey of Coulombs	
Confirmation	1063	Galeran I of Meulan confirms the donation by Helvise	Brother of Hugues II
Donation	Before 1194	Donation by Jean of Montreuil to the monastery of Saint Magloire	Oldest trace of the lords of Montreuil
Acte du Cartulaire de Notre-Dame des Champs	Around 1200	Udon of Saint Cloud donates a <i>censive</i> (<i>censiva terra</i>) to Notre-Dame-des-Champs	
Pouillés	Ca. 1205	Church	
Pouillés	1352	Curatus de Monsterolio	
Pouillés	Ca. 1450	Parish church	
Registres de l'Evêche	14 April 1472	Mentions that the church of Saint Symphorien was destroyed during the wars and needs to be rebuilt	

Notes: The priory of Saint-Symphorien was founded by the abbey of Saint-Symphorien at Autun during the 6th c.; apparently, the monks came on invitation by Saint Germain of Paris who had received some land from Childebert I three miles outside of Paris and wanted to evangelize the local inhabitants.

Viroflay was once a part of the parish of Montreuil. On January 1, 1787, Montreuil, which had been attached to Versailles, became officially the third parish of Versailles.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Denis		By 1033	Abbey of Coulombs; abbey of Saint-Père in Chartres; Archbishop of Paris (by 1205)	Lost
2	Saint-Symphorien (<i>prieuré-cure?</i>) (origins in a <i>monesteriolo</i> or small monastery)		6 th c., 1003, 1472 (reconstruction)	Abbey of Saint-Symphorien (6 th c.); Abbey of Coulombs	Lost, demolished in 1747 (a new and larger church of Saint-Symphorien is built in 1767 at a different place)

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Symphorien		6 th c. (?), 1472 (reconstruction)	Abbey of Coulombs	Lost

Settlement history

Monastic foundation: Likely

Archaeological sites

Archaeological site(s): None

Bibliography

Charles 1960; Cocheris 1874; Dupâquier et al. 1974, 897; Lebeuf 1757, VIII, 337-344; Longnon 1904, IV, 349, 390, 438; Mulon 1997, 10, 101;
<https://francearchives.fr/findingaid/5c0ad0425d66879a5682aabf658e1a3036a3755f>, accessed on 1 November 2018; <http://mantes.histoire.free.fr/items/fichiers/1196.pdf>, accessed on 9 November 2018; <https://www.patrimoine-histoire.fr/Patrimoine/Versailles/Versailles-Saint-Symphorien.htm>, accessed on 25 May 2019



Morainvilliers

Topographical information

Modern name: Morainvilliers

Alternative form(s): Morainvill(i)er, Maurainvillier(s)

Medieval name(s): Morainvillare, Moreinvillare, Maurenvillare

Placename history: *Morenviller*, 1077; Germ. *Morannus* + late Lat. *villare* (farm)

Coordinates: 48°55'43" N, 1°56'13" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerails
Deanery: Poissy
Patron saint: Saint Léger
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Papyrus d'Arthies	Second half of the 7 th c.	Mentions <i>Binando Vilare</i> , maybe Bénainvillier	
Document	829	A hamlet of Morainvilliers is mentioned under the name of <i>Hostoldi Villa</i> as property of the abbey of Saint-Germain-des-Prés	Hétouville, Rougemont
Donation	1083	The count of Meulan donates the church of Saint-Léger to the abbey of Bec-Hellouin	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Donation	1406	Louis of Morainvilliers donates some land at Mantes to the Hôtel-Dieu of that town	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Léger		By 1083, 2 nd half of the 12 th c., mid-15 th c., 16 th c., 2 nd quarter of the 19 th c.	Abbey of Bec	Extant

Settlement history

The Roman road Paris – Rouen passes through Morainvilliers.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Fanum?	GR	Remains of a square building (8 x 8 m) with large quantity of building stones and <i>tegulae</i> ; a tiled floor is signalled: mosaic or pavement?; probably a small <i>fanum</i> with a square plan
2	Burial	MER, 5 th -6 th c.	One stone sarcophagus with gravegoods: 1 fibula and 1 vase; a MER necropolis?

1. *Le Murget* – **Morainvilliers** - discovery in 1949.
2. *Les Groux, north of the Moulin des Sept Arpents* – **Morainvilliers** - discovery at an unknown date.

Bibliography

Barat 2007, 252; Bardy 1989, 334; Base Mérimée; Dupâquier et al. 1974, 821; Flohic (ed.) 2000, 671f; Le Forestier (ed.) 2016, 203; Longnon 1904, IV, 120, 158, 213; Morainvilliers. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/15/12); Mulon 1997, 86; Nègre 1991, 982



Mousseaux-sur-Seine

Topographical information

Modern name: Mousseaux-sur-Seine

Alternative form(s): Mousseaux, Monceau les Boües?

Medieval name(s): Moncelli

Placename history: de Moncellis, 1205; Lat. *monticellus*, early French *moncel* (small hill)

Coordinates: 49°02'34" N, 1°38'47" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Léger

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Church (dedicated to Saint-Léger in 1749)		9 th c., 1749 (reconstruction)	Archdeacon of Pincerais	Extant (only the bell tower remains; a freestanding church replaced the one built into the rock in 1875)

Settlement history

Mousseaux still has some 200 houses which are built into the rock; the primitive 9th-c. church was constructed in the same way. During the 13th c., Mousseaux belonged to Pierre of Mauvoisin, son of Raoul IV, lord of Rosny.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Numerous tiles seem to indicate the presence of a GR building

1. *Les Bâtes* – **Mousseaux-sur-Seine** - discovery in the 1890s.

Bibliography

Bardy 1989, 119; Dupâquier et al. 1974, 822; Flohic (ed.) 2000, 118f; Longnon 1904, IV, 120, 158; Mulon 1997, 140; Nègre 1991, 1174

Mulcent



Topographical information

Modern name: Mulcent

Alternative form(s): Mulsan(t), Mulsang, Meulsan(s), Meulsant, Meulsens, Meursent

Medieval name(s): Mulcent, Mulcentum

Placename history: *Morcincto*, 9th c.; late Lat. *muro cinctus* (circled by walls)

Coordinates: 48°52'44" N, 1°39'06" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pinceraiis

Deanery: Mantes

Patron saint: Saint Etienne

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions property of the abbey of Saint-Germain-des-Prés at Mulcent	La Petite Ferme, au cimetière
Donation	1080	Guy, lord of Mulcent, is mentioned as a witness in a donation to the abbey of Saint-Pierre in Chartres	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: Until the 18th c., the parish church of Saint-Etienne and the cemetery surrounding the church were located in the north of the medieval village in a relatively isolated position. The dedication to Saint-Etienne, the presence of a MER necropolis as well as GR and MER buildings indicate that the church is very old.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Étienne (built at an isolated place to the north of the village)		By 11 th c. (reconstruction?)	Abbey of Saint-Germain-des-Prés	Lost (made redundant during the Revolution)

Settlement history

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Buildings with graves	GR, 1 st -4 th c., MER, 5 th c. and later	A large quantity of GR and MER small finds indicate the presence of several buildings; very numerous GR potsherds including Samian ware and amphorae, several bronze objects (MER bronze ring with Chi Rho within pentagonal frame; fibula; clasp (agrafe)) and coins; the GR occupation is concentrated in the northern part of the site; during the MER period, the entire site is settled; numerous MER small finds (silver coins, fibulae, and a bronze ring with a Chi Rho); it also seems that several MER graves covered by tiles were discovered on the site; the site itself is located immediately next to the old parish church of Saint-Etienne (surrounded by its cemetery) which was located in the north of the MED village in a relatively isolated position; it is likely that this is the location of the more than a dozen <i>mansi</i> belonging to the abbey of Saint-Germain-des-Prés
2	Small finds	GR, 3 rd -4 th c.?	Important number of GR small finds, including potsherds, Samian ware, and several metallic objects (fibulae, a bronze statuette of a gladiator, a silver spoon, 1 Constantinian bronze coin)

1. *La Petite Ferme, au cimetière* – **Mulcent** - discovery of graves in 1950-60; fieldwalking in the 1980s and 1990s.
2. *Fond de la Remise* – **Mulcent** – fieldwalking at the end of the 20th c.

Bibliography

Barat 2007, 252-253; Bardy 1989, 120; Cocheris 1874; Dupâquier et al. 1974, 823; Flohic (ed.) 2000, 328; Le Forestier (ed.) 2016, 204; Longnon 1904, IV, 120, 158, 215; Mulon 1997, 187; Nègre 1990, 393

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Neauphle-le-Château



Topographical information

Modern name: Neauphle-le-Château
Alternative form(s): Neaufle le Chasteau, Neauphle-Le-Chastel, Neauphle-La-Montagne; Pontchartrain
Medieval name(s): Nealpha Castri, Neapha Castrum
Placename history: *Nealfum*, 1075, *Niefla castrum*, 1118, *Neauflejarum castellum*, 1225; Germ. *Nitulfus* or Germ. **nivi alah* (new temple)
Coordinates: 48°48'52" N, 1°54'08" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Poissy
Patron saint: Saint Nicolas
Parish in 1789: Yes

Christianization

Legendary: The region was evangelized by Saint Denis, first bishop of Paris, and his disciple Saint Saintin during the 3rd century.

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1052	Simon of Neauphle is mentioned in a charter concerning the abbey of Coulombs	
Fondation	1118, 11 September	Simon III of Neuaphle founds the abbey of Vaux-de-Cernay	
Confirmation	Ca. 1150	Simon, lord of Neauphle, confirms the donation by Ansoud of Jouy and his brothers of the mill of Vauboyen to the church of Saint-Germain-des-Prés	
Confirmation	1154	Louis VII confirms the donation by Mile of Neauphle and his brother Amaury of land at Saint-Robert and the Grande Haye to the abbey of Vaux-de-Cernay	
Donation	1200	Simon of Neauphle donates a considerable amount of property to the priory of Bazainville	Simon had been condemned to this donation by the royal court and the archbishop of Sens because of his assassination of Simon of Maurepas in 1176 or 1177
Donation	1220, August	Simon III of Neauphle, Constable of France (the First Officer of the Crown of France), castellan of Neauphle since 1214, donates 5 <i>sous paris</i> from the income of land at Saint-Rémy-l'Honoré to the abbey of Notre-Dame-de-la-Roche	

Confirmation	1237, April	Guillaume, archdeacon of Poissy, Guiard of Nauphle, Jean and Philip, brothers of Simon, knight and castellan of Neauphle, confirm the transfer of Simon's rights to the tithe of Plaisir to the abbey of Joyeval	
Pouillés	Ca. 1250	Parish church	
Confirmation	1301, sale	Guy of Chevreuse, castellan of Neauphle, and his wife Jeanne confirm the sale of land close to Cernay by Jean of Cernay to the abbey of Vaux-de-Cernay	
Pouillés	Ca. 1320	Prior de Neapha Castro	
Pouillés	1351	Parish church	
Pouillés	1351	Prioratus de Nealpha Castri	
Pouillés	End 15 th c.	Prior de Nealpha Castri	
Pouillés	End 15 th c.	Parish church	

Notes: The primitive church was allegedly built during a 4th-c. evangelization campaign. During the 13th c., the parish of Neauphle had 84 members. Around the year 1092, Simon of Neauphle was excommunicated by Rome because of adultery.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nicolas		4 th c. (legendary) destroyed by the Vikings), 1118 (reconstruction), 15 th c., 17 th c., 19 th c., 20 th c.	Abbey of Bourgueil	Extant
2	Chapel Notre-Dame		By 1587		Lost
3	Leprosarium Saint-Barthélémy (the property of the leprosaria at Neauphle-le Château, Garancières and Trappes was handed over to the Hôtel-Dieu at Neauphle-le-Château in 1695)		1180		Lost, the leprosarium ceased to exist in 1673
4	Hôtel-Dieu Saint-Barthélémy		14 th c.	Order of Saint-Lazare and of the Mont-Carmel	Lost, transferred to Bordes in 1698

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-André	Prioratus de Neapha Castro / Nealpha Castri	1320 or earlier	Abbey of Bourgueil; united with the Oratories of Paris	Lost, made redundant in 1703
2	Priory Saint-Jean-Baptiste-de-Buc		1152	Abbey of Notre-Dame of Josaphat	Lost

Settlement history

Neauphle is located at the Roman road connecting Paris with Dreux. Neauphle was part of the third line of defence (together with Meulan, Maule, and Montfort) against the Vikings which was organized south of the Seine River during the 9th c. At the beginning of the 11th c., Simon I of Neauphle was a vassal of the king. The fortress dates back to the same century; it was ruined in 1125 by Louis the Fat, and then reconstructed by Simon III of Montfort during the early 12th c. It was finally demolished under Charles VII during the 15th c. In 1445, François I, duke of Brittany, acquired Neauphle. In 1532, Neauphle was reunited with the kingdom of France.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 271; Bardy 1989, 221; Beaunier 1905, 282; Cocheris 1874; Dupâquier et al. 1974, 824; Flohic (ed.) 2000, 601f; Longnon 1904, IV, 120, 136, 159, 163, 210, 213; Mulon 1997, 98; Neauphle-le-Château. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/17/1); Nègre 1991, 854; <http://www.bancon.fr/neauphle/nof-p-03.htm>, accessed on 25 May 2019; <http://www.neauphle-le-chateau.com/index.php?id=61&lang=>, accessed on 20 June 2019; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78442-Neauphle-le-Chateau/172528-EgliseSaint-Nicolas (accessed on 1 July 2017)



Neauphle-le-Vieux

Topographical information

Modern name: Neauphle-le-Vieux
Alternative form(s): Neaufle le Vieil, Neauphle-Le-Viel
Medieval name(s): Neapha Vetus, Neaufla Vetus, Neaufla Veius, Nealpha Veteres, Nealpha Vetus
Placename history: *Nielfa*, 1077, *Nealpha veteres*, 13th c.; Germ. *Nitulfus* or Germ. **nivi alah* (new temple)
Coordinates: 48°48'57" N, 1°51'47" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Poissy
Patron saint: Saint Nicolas
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1078	Philip I erects the monastery at Neauphle into a Benedictine abbey	

Acte	1152, August – 1153, April	Louis VII, following a wish by abbot Bernard of Neauphle-le-Vieux, exempts the abbey in Neauphle from paying taxes for pigs raised in the Yveline forest	
Confirmation	1195	Confirmation by Philip-Augustus of the rights of the abbey in Neauphle in the Yveline forest	
Acte	1198	Simon, duke of Chevreuse and count of Montfort, lord of Neauphle-le-Château, accords hunt and fishing rights to the abbey in the territory between the mill Robert and the mill Crobert	
Confirmation	1248	Jean, lord of Montfort, confirms all donations by his predecessors to the abbey in Neauphle on the eve of his departure for the Orient	
Confirmation	1255	Jean, count of Soissons, and his wife Marguerite confirm a donation by Jean, count of Montfort, to the abbey as well as the donation by Pernelle, wife of master Bristête, of a house in Paris (rue Mauconseil) together with 70 <i>sous</i>	
Confirmation	1256, January	Laure of Montfort, sister of the deceased Jean I, count of Montfort, confirms his donation of 200 <i>arpents</i> of land and wood in the Yveline forest to the abbey of Neauphle	
Pouillés	Ca. 1250	Church, parish church	
Confirmation	1277, March	Guy of Chevreuse, lord and castellan of Neauphle-le-Château, approves the acquisition of the manor of Beaumez by the abbot of Neauphle-le-Vieux	
Donation	1295	The same lord donates all the <i>cens</i> , income and seigniorial hunting and fishing rights between Neauphle-le-Château and the mill of Poirier to the abbey	
Confirmation	1312	Pierre of Amboise, son of Pierre Bistête, count of Chevreuse and of Montfort-l'Amaury, takes the abbey in Neauphle under his protection and confirms all past donations by the counts of Montfort to the abbey	
Pouillés	Ca. 1320	Abbatia de Neapha Veteri	
Vente	1330	Simon of La Queue sells all his wood, land, and fields around Bois-Nivert to the abbey	
Acte	1330, March	King Philip VI accords several privileges to the abbey	The abbots were appointed by the king
Acte	1334	Jeanne, widow of Raoul of Chavanne, lady of Beaurepaire, bequeaths her fiefdom of Beaurepaire to the abbey	
Pouillés	1351	Abbatia de Nealpha Veteri	
Acte	1353	Guillaume, abbot of Neauphle-le-Vieux, executes protection letters by the duke of Bretagne, count of Montfort, and frees the inhabitants of Neauphle-le-Vieux from all charges and subventions under the condition that they pay all seigniorial rights, <i>cens</i> and rents which they owe on Saint-Martin's day in 1353 to the abbey	

Donation	Ca. 1362	Jean of Trie, son of Jean of Trie and of Iolande of Dreux, lord of Beaurepaire, donates Beaurepaire to the abbey	
Confirmation	1499, October	Letters of Louis XII confirm the privileges accorded to the abbey of Neauphle by Philip VI in 1330	
Pouillés	End 15 th c.	Parish church	
Pouillés	End 15 th c.	Abbas de Nealpha Veteri	
Lettres patentes	1525, août	Creation of two annual fairs and a weekly market in Neauphle-le-Vieux following a request by Gilbert Filhol, abbot and lord of Neauphle-le-Vieux	
Confirmation	1536, January	Confirmation of royal letters (<i>lettres de garde-gardienne</i>) accorded to the abbey of Saint-Pierre in 1330 and 1499	

Notes: It seems that the church of Saint-Pierre was attached to the monastery in 1078 to create an abbey. In March 1266/67, King Saint-Louis visited the abbey in Neauphle-le-Vieux. The prior of the abbey acted as parish priest. The church of Saint-Pierre/Saint-Nicolas is divided into the abbey church of Saint-Pierre (choir and transept) and the parish church of Saint-Nicolas (nave).

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre/Saint-Nicolas		Mid-10 th c., 12 th c., 16 th c., 19 th c.	Abbey of Neauphle-le-Vieux/Cathedral of Chartres	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Abbey Saint-Pierre (first founded as a monastery, then changed into an abbey in 1078)	Abbatia de Neapha Veteri / Nealpha Veteri	1045		Lost, all buildings were sold in 1791, but some parts of it are incorporated into a farm

Settlement history

Two Roman roads pass through Neauphle-le-Vieux: Paris – Evreux and Beauvais – Orléans. Neauphle-le-Vieux was founded during the GR period. During the Middle Ages, a cattle market was located in the village.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa?	GR, 1 st -4 th c.	Aerial photography indicates a large group of constructions; 1 rectangular building (20 x 10 m), 1 rectangular building (70 m x 25 m), probably with a tower-portal and a front gallery; numerous GR tiles and potsherds

2	2 sunken featured buildings	IA, 1 st c. BC, MER, 7 th c.	On a site which was occupied during the late IA (enclosure with several buildings on posts) 2 sunken featured buildings
3	Building	GR or MED	Aerial photography indicates a GR and/or MED building oriented SSE/NNW
4	Building	GR-CAR, 2 nd -9 th c.	Numerous potsherds and Samian ware
5	Small finds	GR-MED	Small finds in the major bed of the river Lieutel, a tributary of the Mauldre, on the edge of the current village; evidence of the use of the northern bank; the medieval period shows the richest archaeological evidence

1. *La Chapelle* – **Neauphle-le-Vieux** – aerial photography between 1996 and 1999, and fieldwalking in 1998 and 1999.
2. *L'Ardillière* – **Neauphle-le-Vieux** – aerial photography in 1998 and evaluation in 2007.
3. *Saint-Aubin* – **Neauphle-le-Vieux** – aerial photography in the 1990s?
4. *Le Pourrais* – **Neauphle-le-Vieux** – watching brief in 1994.
5. *Le Village et l'Île Robert* – **Neauphle-le-Vieux** – evaluation in 2006.

Bibliography

Barat 2007, 271-273; Bardy 1989, 223; Cocheris 1874; Dupâquier et al. 1974, 825; Flohic (ed.) 2000, 604; Longnon 1904, IV, 105, 120, 136, 164, 192, 214; Mulon 1997, 98; Neauphle-le-Vieux. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/17/2); Nègre 1991, 854



Neauphlette

Topographical information

Modern name: Neauphlette
Alternative form(s): Neauflette, Nauflette
Medieval name(s): Nealphetula, Nealfeta
Placename history: *Nidalfa*, 9th c., *Neelphyta*, 1030, *Nealphetula*, 13th c.; Germ. *Nitulfus* or Germ. **nivi alah* (new temple)
Coordinates: 48°55'52" N, 1°31'33" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pinceris
Deanery: Mantes
Patron saint: Saint Martin
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions a church of Saint-Martin	
Charte	1030	A charter by King Robert mentions the donation of <i>Neelfleta</i> to the abbey of Saint-Germain-des-Prés by King Pippin	

Confirmation	1177	Pope Alexander III confirms the property of the abbey of Saint-Germain, including the donation by King Pippin	
Document	1264/65, March, 1266/67, April	Alphonse of Poitiers gives alms to the leprosarium of Beaulieu	Hamlet of Neauphlette
Acte	1265, 1 October	Thomas of Beaulieu, knight, and his brother Robert, squire, cede a part of their fiefdom which they held together with the king at Neauphlette to King Louis IX against 10 <i>livre paris</i>	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		By 820 (wooden?), 1177 (reconstruction), 13 th c. (reconstruction), 16 th c.	Abbey of Saint-Germain-des-Prés	Extant
2	Leprosarium (in the hamlet Beaulieu)		By 1264		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Blaise de la Brosse		1123 (founded by Hugues le Roux)	Benedictine; abbey of Josaphat	Lost; abandoned during the Revolution

Settlement history

In 1188 Neauphlette was burnt down by the English. During the 13th c., Neauphlette had 53 parishioners.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 1 st -2 nd c.	Foundation walls and a mortar floor, Samian ware, amphorae, potsherds, tegulae, terracotta canalization, several metallic (mostly iron) objects

1. *Les Joncs Marins – Neauphlette* – fieldwalking, evaluation in 1968 and 1970.

Bibliography

Barat 2007, 273f; Bardy 1989, 123; Cocheris 1874; Dupâquier et al. 1974, 826; Flohic (ed.) 2000, 119; Longnon 1904, IV, 120, 159, 215; Mulon 1997, 98; Neauphlette. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/17/3); Nègre 1991, 854; <http://saint-martindetours.com/eglise-saint-martin-neauphlette/>, accessed on 9 June 2019



Nézel

Topographical information

Modern name: Nézel

Alternative form(s): Nezels, Nezé(e), Nésel, Neseel, Nésée

Medieval name(s): -

Placename history: *Noisi et Nezeel*, ca. 1205, *Neseel*, 1389; French placename *Noisy*, Lat. *nucetum* (place with walnut trees)

Coordinates: 48°56'40" N, 1°50'11" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Blaise

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Acte du monastère de Saint-Nicaise	1139	Mentions Colin, first lord of Nézel	
Lettres d'affranchissement	1407, 3 April	Thomassin of Nézel, esquire of the duke of Orléans, is freed from all taxes	

Notes: The chapel, which first was dependent on the priest of Epône, was erected into a parish church in 1546 after the parishioners had demanded its conversion in 1511 and then, once again, in 1545. They argued that the village had 28 families and that the inhabitants had enough money to support a church; they also argued that the way to Epône was long and sometimes difficult because of the absence of a bridge over the Mauldre and frequent inundations. It is unclear when the chapel itself was built; it could be that it once belonged to a leprosarium which would probably place its foundation date during the 12th or 13th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel, later church Saint-Blaise (since 1546) (once the chapel of a leprosarium?)		12 th /13 th c. (?), 1546, 18 th c., 19 th c., 1985	Priest of Epône; chapter of Notre-Dame of Paris?	Extant

Settlement history

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 274; Bardy 1989, 124; Dupâquier et al. 1974, 827; Flohic (ed.) 2000, 87; Mulon 1997, 15, 156; Nègre 1998, 1724; Nézel. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 9/24); <http://paroisse.aubergenville.org/article183.html>, accessed on 22 July 2017; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78451-Nezel/172533-EgliseSaint-Blaise, accessed on 22 July 2017



Noisy-le-Roi

Topographical information

Modern name: Noisy-le-Roi

Alternative form(s): Noisy(-Bailly), Val de Gal

Medieval name(s): Nusiacum, Noisiacum

Placename history: *Noisi*, 1173, *Nusiacum*, 13th c.; Lat. *nucetum* (place with walnut trees)

Coordinates: 48°50'47" N, 2°03'36" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Lubin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque du diocèse de Chartres	Mid-11 th c.	Mentions <i>Nusiacum</i> with its 44 parishioners for the first time	
Cartulaire de l'abbaye des Vaux de Cernay	1160-1196	Mentions Laudry, lord of Noisy, as witness to a donation to the abbey of Vaux-de-Cernay by Hélène of Athies	
Donation	1267	Robert of Noisy, knight, makes a donation to the abbey of Joyenval	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	

Notes: The village became a parish during the 11th c. The convent of the Cordeliers was founded at the end of the 16th c. by Albert of Gondi to serve his castle chapel.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Church, then transformed into a castle chapel in 1589 by Albert of Gondi		By 1250		Lost
2	Saint-Lubin		1589, 17 th c., 20 th c.	Archdeacon of Pincerails	Extant
3	Leprosarium		1226		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Convent of the Minimes (since 1599 of the Cordeliers)		1589, third quarter of the 19 th c., 20 th c.	Minimes, then Cordeliers	Extant

Settlement history

The territory of Noisy was once located on the frontier between the tribes of the Carnutes and the Parisii. The Roman road Paris – Evreux passes probably through Noisy-le-Roi. During the Hundred Years' War, Noisy was one of the villages fortified by Philip VI. The region was devastated by the war and the fortress of Noisy burnt down by the English.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Cellar	GR, MER	A GR cellar with 1 grindstone, tegulae and burnt stones; MER potsherds
2	Building	GR, 1 st -3 rd c.	Rectangular building with potsherds and tiles
3	Extraction pit, path	GR	Very large extraction pit, maybe associated with a ditch; a path

1. *La Fosse Verte – Noisy-le-Roy* – evaluation in 2003 and excavation in 2004.
2. *Chaponval, les Girouettes – Noisy-le-Roy* – aerial photography in 1986, fieldwalking in 1999.
3. *Secteur du Cornouiller: Lot F – Noisy-le-Roy* – evaluation in 2014.

Bibliography

Barat 2007, 274; Bardy 1989, 335f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 828; Flohic (ed.) 2000, 897-899; Longnon 1904, IV, 121, 159; Mulon 1997, 156; Noisy-le-Roi. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 9/25)



Oinville-sur-Montcient

Topographical information

Modern name: Oinville-sur-Montcient
Alternative form(s): Oin(g)ville, Ouigville, Ouinville, Doingville, Oenville, Ointville
Medieval name(s): Oynvilla
Placename history: *Undoni Villa*, 990, *Oenis villa*, 1101; Germ. *Audowin* + Lat. *villa*
Coordinates: 49°01'40" N, 1°50'58" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin Français
Deanery: Magny
Patron saint: Saint Séverin
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1101	Mentions <i>Oenis villa</i>	
Donation	1101	Denis Payen donates the tithe and the mill of the church at Oinville to the church at Juziers	
Polyptyque du diocèse de Rouen	1222-1229	Mentions a church dedicated to Saint-Séverin at Oinville	
Pouillés	1337	Church	

Notes: During the 13th c., the parish counted some 52 families.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Séverin		11 th c., 1127 (reconstruction), 13 th c., 14 th c., 15 th c., 17 th c., 19 th c.	Abbey of Saint-Père-en-Vallée	Extant

Settlement history

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 274; Bardy 1989, 125; Base Mérimée; Dupâquier et al. 1974, 829; Flohic (ed.) 2000, 384f; Longnon 1903, II, 66; Mulon 1997, 84; Nègre 1991, 945; Oinville-sur-Montcient. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 10/1)



Orcement

Topographical information

Modern name: Orcement

Alternative form(s): Orsement

Medieval name(s): Arsement, Ursement, Orsement

Placename history: *Ursis mons*, 1209; early French *Ours* (bear) + Lat. *mons* (mountain, hill)

Coordinates: 48°35'17" N, 1°48'38" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Epernon

Patron saint: Saint Eutrope

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Church	
Pouillés	1351	Capella	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Eutrope		11 th c., 13 th c., 1520 (reconstruction), 19 th c., first quarter of the 20 th c.	Great archdeacon	Extant

Settlement history

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Small finds	GR	A GR site with potsherds, Samian ware and one statuette made out of white clay
2	Iron treatment?	GR or MER	Large quantity of iron slag, maybe site in which iron was treated; the site seems to be connected to a large GR/MER enclosure in Sonchamp (<i>Remise du Pavé</i>)

1. *La Butte d'Orcement* – **Orcement** - fieldwalking in 1967.

Bibliography

Barat 2007, 274, 344; Bardy 1989, 224; Base Mérimée; Dupâquier et al. 1974, 830; Flohic (ed.) 2000, 728f; Longnon 1904, IV, 108, 142, 162, 194; Mulon 1997, 141; <http://www.mairie-orcemont.fr/la-commune/patrimoine/>, accessed on 22 July 2017



Orgerus (Béconcelle)

Topographical information

Modern name: Orgerus
Alternative form(s): Les Orgereux
Medieval name(s): Besconceles, Besconcelles, Bisconcella
Placename history: Orgerus, 1230; unclear
Coordinates: 48°50'21" N, 1°42'02" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerai
Deanery: Mantes
Patron saint: Saint Pierre
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions the fisc of Béconcelle (Orgerus) as well as 2 well-constructed and decorated churches and 1 <i>mansum indominicatum</i> in Béconcelle	One church is probably Saint-Pierre in the hamlet Moutier, the other one a monastic <i>cella</i> a few hundred m further away
Document	1064	Geoffroy of Gometz cedes the seigniorship to the newly founded priory of Saint-Georges of Bazainville	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre-aux-Liens (in the hamlet of Moutier)		By 820, 12 th c., 15 th c. (reconstructed), 16 th c.	Abbey of Saint-Germain-des-Prés	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory		By 820	Abbey of Saint-Germain-des-Prés	Lost

Settlement history

The Roman road Epône – Richebourg – Chartres passes through Orgerus. The parish of Béconcelle was dependent on the abbey of Saint-Germain-des-Prés; its territory corresponded more or less to today's territory of Orgerus. The placename Béconcelle was replaced by the placename of Orgerus during the 13th c. when the village became a parish.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Cross	CAR	During the 18 th c. there still was a cross of Saint-Denis close to the now lost priory
2	Building and necropolis?	GR, 3 th -4 th c., MER	GR building with potsherds, tiles, a bronze fibula and a coin treasure; a series of MER small finds (1 bird fibula, 1 belt buckle element) indicates the presence of a necropolis

1. *Moûtier, north of Béconcelle* – **Orgerus** - clandestine excavation in 1975-76 of the cemetery associated with Saint-Denis.
2. *Le Poirier d'Argent* – **Orgerus** - fieldwalking in ?

Bibliography

Barat 2007, 274-275; Bardy 1989, 126; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 831; Flohic (ed.) 2000, 329; Longnon 1904, IV, 118, 156, 214; Orgerus. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/17/7)



Orgeval

Topographical information

Modern name: Orgeval

Alternative form(s): -

Medieval name(s): Ordea Valles, Orgeval

Placename history: *Orgivallis*, 1180, *Orgeval*, 13th c.; Germ. *Orgisus* or *Otgari* + Lat. *vallis* (valley)

Coordinates: 48°55'16" N, 1°58'35" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1170	Gasce V of Poissy donates land to the future abbey of Abbecourt	
Document	1180	Hugo of Orgevallès and Anselme Orgevallès are witnesses to the foundation of the abbey of Abbecourt by Gasce V of Poissy	Abbecourt is a hamlet of Orgeval
Confirmation	1213	Robert of Poissy, son of Gasce of Poissy, confirms his father's donation of land to the abbey of Abbecourt	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Document	1383/1384, 2 January	The abbey of Abbecourt cedes a fiefdom in Orgeval as well as some land to master Jean le Coq, lawyer at the parliament and councillor of the king at Châtelet,	
Pouillés	End 15 th c.	Church	

Notes: In c. 1150, the construction of the chapel of Saint-Siméon had been ordered by Alberic of Heubecourt on his land in Abbecourt (hamlet of Orgeval). In 1180, a conflict arose between the superior of the convent of Hautes Bruyères and the abbot of Coulombs about the dependence of the parish of Orgeval. The first claimed that the chapel of Saint-Siméon and its income had been given to him; the abbot of Coulombs argued that the church was under his jurisdiction. After the intervention of Gasce V of Poissy, the priory of Hautes Bruyères was allowed to keep the chapel and the tithe of the 10 acres of land; however, it had to agree to hand over to the abbey of Coulombs the tithe of everything it owned or could acquire in the future within the territory of Orgeval. The abbot of Coulombs chose to ignore this agreement and took over the chapel. After a second intervention by Gasce V, the abbot finally had to hand over the chapel to the Premonstratensian canons of Marcheroux to establish an abbey. Gasce V of Poissy financed the construction of the future abbey of Abbecourt.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre-Saint-Paul		11 th c., 1152 (reconstruction), 15 th c., 16 th c.	Abbey of Coulombs	Extant
2	Chapel Saint-Jean (probably first a seigniorial chapel depending on the castle of Tressancourt)		11 th /12 th c., 13 th c., 19 th c., 20 th c.		Extant, sold in 1793 and reconsecrated in 1835
3	Chapel Saint-Marc		?	Abbey of Abbecourt	Lost
4	Chapel Saint-Gilles		?	Abbey of Abbecourt	Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Abbey Notre-Dame of Abbecourt (first a chapel dedicated to Saint-Siméon)	Beata Maria de Alba Curia	Ca. 1148 (chapel), (transformed into an abbey by Gasce V of Poissy in 1180, 17 th c. (reconstruction)	Premonstratensian	Lost, destroyed during the 19 th c.

Settlement history

Orgeval was already settled during the MER period. The fortress was destroyed in 1431 at the end of the Hundred Years' War.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER	19 th c.: 4 sarcophagi (among them 1 for a child); 1979: some more graves, 1 with a ring; 2 plaster sarcophagi, 1 of them with a reused stela as cover; 1 non-inscribed stela; 1 ring made out of 'white metal', 1 belt buckle, some weapons
2	Necropolis	MER	Some undocumented sarcophagi: a MER cemetery?; 2 skeletons in a plaster sarcophagus covered with stone slabs; 2 plaster sarcophagi, 1 bronze ring, 1 belt buckle
3	Sarcophagus	MER	1 stone sarcophagus with 1 fibula
4	Small finds	GR	Potsherds, Samian ware, tiles

1. *Saint-Marc* – **Orgeval** - discovery in 1897; discovery in 1979; excavation around 1979.
2. *Bois du Regard, la Chapelle* – **Orgeval** – discovery at an unknown date; fieldwalking by F. Zuber.
3. *Sept Arpents* - **Orgeval** - discovery during works at an unknown date.
4. *La Vieille Ville* – **Orgeval** – fieldwalking in 1974.

Bibliography

Barat 2007, 275; Bardy 1989, 337f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 832; Flohic (ed.) 2000, 673-675; Le Forestier (ed.) 2016, 204f; Longnon 1904, IV, 121, 159, 213; Mulon 1997, 144; Nègre 1991, 921; Orgeval. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/17/8); <http://www.histoire-orgeval.fr/pages/histoire-locale-orgeval.html>, accessed on 24 April 2019; <http://www.ville-orgeval.fr/decouvrir-orgeval/histoire>, accessed on 20 June 2019



Orphin

Topographical information

Modern name: Orphin

Alternative form(s): Orfin

Medieval name(s): Orfin, Urfin, Urfinus

Placename history: *Ulfinum*, *Urfinum*, 12th c.; Germ. *Ulfin(us)*

Coordinates: 48°34'43" N, 1°46'52" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Grand Archidiaconé
Deanery: Epernon
Patron saint: Sainte Monégonde
Parish in 1789: Yes

Christianization

Legendary: According to Gregory of Tours, Sainte Monégonde was born in Orphin during the 6th c.

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Church	
Pouillés	End 15 th c.	Parish church	

Notes: The parish was erected during the 11th c. During the 13th c., the abbey of Vaux-de-Cernay apparently had some vineyards in the community (hamlet of La Vigne) between the church and the leprosarium.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Sainte-Monégonde		By 11 th c., 1512 (reconstruction), 17 th c., fourth quarter of the 19 th c.	Archdeacon	Extant
2	Leprosarium (Hamlet of La Vigne)		1282		Lost

Settlement history

The Roman road Dourdan – Epernon – Sénantes – Evreux passes through Orphin.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	IA 1 st c. BC, GR, 1 st c. AD	Within an IA ditch (enclosure of a farm), partial GR foundation walls, potsherds, tegulae, and amphorae
2	Vast building or small settlement	GR, until 3 rd c.	Three large concentrations of GR small finds; potsherds, Samian ware, iron tools, lead, large vases, amphorae, bronze and iron small finds, some glass, two fragments of grindstones
3	Building	GR, 1 st c.	Small building indicated by tiles, potsherds, fragments of a lead spoon and a bronze fibula

4	Building	GR, 1 st -2 nd c.	Small building indicated by tiles, nails, Samian ware and potsherds, iron slag
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1. *Bois des Petites Bruyères* – **Orphin** - discovery and aerial photography in 1995.
2. *Le Muid d'Adonville, Bois de la Fosse Bidout* – **Orphin** – fieldwalking (unknown date).
3. *Le Pilon* – **Orphin** – fieldwalking in ca. 1991.
4. *Au nord de la vallée Barbière, au sud de la R.D. 176* – **Orphin** – fieldwalking at an unknown date.

Bibliography

Barat 2007, 275f; Bardy 1989, 225; Base Mérimée; Dupâquier et al. 1974, 833; Flohic (ed.) 2000, 729-731; Longnon 1904, IV, 108, 142, 194; Mulon 1997, 80; Nègre 1991, 855; Orphin. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 10/5); <http://www.orphin.fr/la-commune/histoire-de-la-commune/>, accessed on 6 August 2017



Orsonville

Topographical information

Modern name: Orsonville
Alternative form(s): Oisonville
Medieval name(s): Orsonvilla
Placename history: *Ursionevillare*, 768, *Ursionis ville*, 1079-86, *Ursonis villa*, 1096, *Orsonvilla*, 13th c.; Lat. *Ursio(n)* + Lat. *villa*
Coordinates: 48°28'40" N, 1°50'07" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Grand Archidiaconé
Deanery: Rochefort
Patron saint: Saint André
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Diplôme	768	A diploma by Pippin the Short mentions <i>Ursionevillare</i>	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Church	
Pouillés	End 15 th c.	Church	

Notes: In 1096, the title of the parish church was given to the abbey of Saint-Martin-des-Champs.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-André		By 1096, first half of the 12 th c., 15 th c., ca. 1600, 20 th c.	Abbey Saint-Martin-des-Champs	Extant

Settlement history

Two Roman roads pass through Orsonville: Beauvais – Orléans and Ablis – Verdes – Blois.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None, apart from a part of the GR road Beauvais-Orléans

Bibliography

Barat 2007, 276; Bardy 1989, 226; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 834; Flohic (ed.) 2000, 781f; Longnon 1904, IV, 110, 143, 149, 197; Mulon 1997, 85; Nègre 1991, 1002



Orvilliers

Topographical information

Modern name: Orvilliers

Alternative form(s): Orviller(s), Orvillières

Medieval name(s): Orvilers, Orvillare, Osvillare

Placename history: *Urs villare*, 9th c., *Onillers*, ca. 1250, *Osvillare*, 1351; Germ. *Uro* or Lat. *Ursus* + Lat. *villare* (farm)

Coordinates: 48°51'33" N, 1°38'33" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions Orvilliers	
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: During the 9th c., Orvilliers belonged to the abbey of Béconcelles which itself was dependent on the abbey of Saint-Germain-des-Prés. In 1297, the inhabitant of Orvilliers paid 8 *sous* 9 *deniers* on the anniversary of Saint Rémy to the priory of Saint-Laurent at Montfort. At that time, Orvilliers had some 240 inhabitants. In 1876, there still was a chapel of Sainte Beuve at Orvilliers – the last trace of the convent of Sainte-Beuve?

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		By 1250, 1608 (reconstruction), 1932	Abbey of Béconcelles	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Convent Sainte Beuve		Probably after the end of the 15 th c.		Lost; by 1876 there still was a chapel of Sainte Beuve

Settlement history

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa?	GR	Aerial photography of a possible <i>villa</i> with front gallery; fieldwalking, however, without result
2	Villa	IA, 1 st c. BC, GR, 1 st -4 th c.	Vast GR site with numerous tiles, Samian ware, a relatively large number of coins, some bronze objects, mosaic fragments, 1 architectural element in the form of a sculpted flower; several GR bronze objects (fibulae, decorative nail, knife handle, mirror fragment, decorative element with the head of a Medusa)
3	Villa?	GR	Small building with rectangular plan within a large enclosure; GR tiles and potsherds; probably a small <i>villa</i>

1. *Le Camp Hubert* – **Orvilliers** – aerial photography in 1996; fieldwalking in 1996.
2. *La Beuve, la Mare Jeanne* – **Orvilliers** – fieldwalking in 1996.
3. *Les Bergeries, la Roche* – **Orvilliers** – aerial photography and fieldwalking in 2001.

Bibliography

Barat 2007, 276f; Bardy 1989, 127; Dupâquier et al. 1974, 835; Flohic (ed.) 2000, 331f; Longnon 1904, IV, 121, 159, 215; Mulon 1997, 86; Nègre 1991, 982; Orvilliers. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 10/7)



Osmoy

Topographical information

Modern name: Osmoy

Alternative form(s): Ormoy, Aulmoy, Omoy

Medieval name(s): Ulmeium, Ulmetum, Ulmeyum

Placename history: *Ulmidum*, early 9th c., *Ulmetum*, 1272; Lat. *ulmus* (elm) + *-etum* (place with elms)

Coordinates: 48°51'48" N, 1°42'58" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerails
Deanery: Mantes
Patron saint: Saint Cloud
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	Mentions 9 mansi in <i>Ulmidum</i>	
Donation	1149	Guillaume of Meberon donates the territory of Osmoy to the abbey of Josaphat	
Pouillés	Ca. 1250	Parish church	
Pouillés	Ca. 1320	Prior de Ulmeio	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church, Sanctus Clodoaldus	

Notes: During the 9th c., Osmoy belonged to the abbey of Saint-Germain-des-Prés. The chapel of Notre-Dame de Pitié was once a popular place of pilgrimage where pilgrims venerated the 15th-c. statue – the chapel was maybe a remnant of the old priory which was destroyed during the French Revolution.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Cloud	Sanctus Clodoaldus	12 th c., 18 th c.	Abbey of Saint-Germain-des-Prés	Extant
2	Chapel Notre-Dame-de-Pitié (priory-church ?)		1151 (?), 16 th c., 1970	Abbey of Josaphat?	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Notre-Dame de la Pitié		1151	Abbey of Josaphat	Lost, destroyed during the Revolution

Settlement history

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sarcophagus	MER?	A monolithic sarcophagus in an unknown location; can eventually be linked to a grave discovered in 1833 at <i>la Pièce du Prieuré</i>

2	Sarcophagus	MER	Furnished burial with stone sarcophagus, 1 iron sword and 1 bronze (?) dagger
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1. *Le Trou à Lapin* – **Osmoy** - discovery in 1823 [and in 1833].
2. *La Pièce du Prieuré* – **Osmoy** – discovery around 1889.

Bibliography

Barat 2007, 277; Bardy 1989, 128; Beaunier 1905, 284; Cocheris 1874; Dupâquier et al. 1974, 836; Flohic (ed.) 2000, 333f; Longnon 1904, IV, 122, 137, 160, 216; Mulon 1997, 19; Nègre 1990, 340; Osmoy. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/17/10)

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Paray-Douaville



Topographical information

Modern name: Paray-Douaville
Alternative form(s): Paré, Par(r)ay, Paray-le-Moineau, Parey-en-Beauce
Medieval name(s): Paretum
Placename history: *Paretum*; Lat. *parietes* (walls)
Coordinates: 48°27'51" N, 1°52'42" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Grand Archidiaconé
Deanery: Rochefort
Patron saint: Saint Pierre
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Bulle papale	1179, 25 March	Mentions the church of Paray as property of the abbey of Clairefontaine	
Pouillés	Ca. 1205	Parish church	
Inventaire des titres du prieur de Saint-Martin-de-Bréthencourt	1235, March	Agreement between Alexandre of Longchêne, Geoffroy Jasmin and the prior of Saint-Martin-de-Bréthencourt with regard to the <i>taille</i> to be raised in Paray	
Document	1294, August	Sale of land and a house in Paray to the prior of Saint-Martin-de-Bréthencourt	
Pouillés	1352	Curatus de Pareto	
Pouillés	Ca. 1450	Parish church	

Notes: Paray allegedly became a parish under the reign of Charles the Bald in 850. During three centuries, the parish was deserved by secular clergy before it was transformed into a *prieuré-cure* during the 12th and 13th c. The former placename Paray-le-Moineau carries the memory of a lost priory founded during the 12th c.

The prior of Saint-Martin-de-Bréthencourt was lord of Paray since at least the 13th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre et Saint-Santin (<i>prieuré-cure</i>) (dedicated to the Nativité of Notre-Dame in 1816)		Ca. 850 (?), by 1179, 15 th c., 1777 (reconstruction), 19 th c.	Abbey of Clairefontaine	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory		12 th c. (Simon le Jeune)	Abbey of Clairefontaine	Lost, destroyed during the Revolution

Settlement history

During the GR period, the road between Lutetia and Cenebum (Orléans) crossed the territory of Paray.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 278; Bardy 1989, 227; Base Mérimée; Dupâquier et al. 1974, 837; Flohic (ed.) 2000, 783; Longnon 1904, IV, 351, 393, 443; Mulon 1997, 186f; Paray-Douaville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 10/9); <http://www.paraydouaville.fr/council.html>, accessed on 4 April 2017



Perdreauxville

Topographical information

Modern name: Perdreauxville

Alternative form(s): -

Medieval name(s): Prodrinevilla, Perdriovilla

Placename history: Parita Villa, 1168, Pertriavilla, 1210-11, Prodrinevilla, ca. 1250; maybe Germ. *Pertricus* + Lat. *villa*

Coordinates: 48°57'52" N, 1°37'43" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pinceris

Deanery: Mantes

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	Ca. 1250	Parish church	
Pouillés	1351	Church	
Pouillés	End 15 th c.	Church	

Notes: During the 13th c., the parish had 56 parishioners.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin (first a seigniorial chapel in the hamlet of Petit-Perdreauville)		11 th c., 16 th c., 1930	Abbey of Coulombs	Extant

Settlement history

Between 1070 and the 18th c., the abbey of Coulombs owned the fiefdom of Perdreauville. At some time, it also belonged to the Mauvoisin family. The fortress was destroyed during the Hundred Years' War in 1435.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sarcophagi	MER?	Several stone sarcophagi

1. *La Butte* – **Perdreauville** – discovery in 1855.

Bibliography

Barat 2007, 278; Bardy 1989, 129; Cocheris 1874; Dupâquier et al. 1974, 838; Flohic (ed.) 2000, 121f; Le Forestier (ed.) 2016, 205; Longnon 1904, IV, 121, 159, 215; Mulon 1997, 84; Nègre 1991, 955; Perdreauville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/17/15)

Plaisir



Topographical information

Modern name: Plaisir

Alternative form(s): -

Medieval name(s): Plesiacum, Plesicium, Plesiz, Plessiacum

Placename history: *Placicio*, 775, *Plesiz*, 1162, *Plessiaci*, *vulgo Plaisii*, 1236, *Plesicium*, 1272; Lat. *Placitus*

Coordinates: 48°49'04" N, 1°56'47" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	768	Plaisir is donated to the abbey of Saint-Denis	

Document	775	The monastery of Plaisir is subject to a law dispute between the abbot of Saint-Denis and the bishop of Paris; Saint-Denis wins	
Acte	1128	The lord of Neauphle-le-Château cedes a fortified farm (<i>ferme des Ebisoires</i>) at Plaisir to the abbey of Vaux-de-Cernay	
Acte	Ca. 1162	Elisabeth of Busco (Buc) and her sons give land in the hamlet of the Petits-Prés to the abbey of Vaux-de-Cernay against a yearly <i>cens</i> payment	Hamlet to the north of Plaisir
Donation	Second half of the 12 th c.	Hugo of Plésiz donates land in Plésiz to the abbey of Vaux-de-Cernay	
Acte	12 th c.	Gaucher of Buisson is witness to the foundation of the abbey of Vaux-de-Cernay by Simon of Neauphle	The hamlet Buisson was a fiefdom which was originally dependent on Simon of Neauphle
Vente	1237, January	Master Pierre, priest of Plaisir, approves the sale of the whole tithes of Plaisir (860 <i>livres parisis</i>) by Gilou of Saint-Pré and numerous others to the abbey of Joyenval	
Donation	1250	Geoffrey of La Hunière and his wife Philip donate a rent of 16 <i>setiers</i> of wheat and oat from the farm of Ebisoires to the abbey of Vaux-de-Cernay	
Pouillés	Ca. 1250	Parish church	
Pouillés	Ca. 1320	Prior de Plessiaco	
Pouillés	1351	Parish church	
Pouillés	1351	Prioratus de Plesiaco	
Pouillés	End 15 th c.	Prior de Plessiaco	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	La Vierge-et-Saint-Pierre		Ca. 768, 13 th c., mid-14 th c., 15 th c., 16 th c., 17 th c., early 18 th c., 19 th c., 20 th c. 2012	Abbey of Saint-Denis	Extant
2	Chapel Sainte-Apolline (in the hamlet of Sainte-Apolline)		?		Lost, made redundant in 1726 because of its location in the middle of a forest and its degradation

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Pierre (then Notre-Dame)	Prioratus de Plessiaco / Plesiaco	By 775	Abbey of Saint-Denis Abbey of Bourgueil	Lost, today transformed into the city hall and a hospital

Settlement history

The Roman road Poissy – Jouars-Pontchartrain – Chartres passes through Plaisir. It seems that the village developed around the priory. In 1514, Plaisir became part of the royal domain.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Enclosure, ditches, habitat	IA-GR, 1 st c. BC-3 rd c. AD	Square enclosure with a ditch and a small hearth; amphora; another ditch which recuts the first one and pits, small finds; a 3 rd -c. habitat, potsherds, tiles, bones
2	Church Saint-Pierre	CAR-MED, by 10 th c.-16 th c.	Remains of the first church with a large single nave and a square choir which could not be dated precisely but which date back to before the year 1000; an annex, flanking the nave to the south, near the choir, was added in a second step; subsequently, a quadrangular apse replaced the original choir; reconstruction of the nave during the 13 th c.: construction of the current pentagonal apse in the mid-14 th c.; creation of a seigniorial chapel during the 16 th c.; excavation of the place in front of the church showed the parish cemetery with the oldest burial dating to the 12 th c.; the highest density of burials was observed north of the church with six levels of burials

1. *Les Bretéchelles – Plaisir* – evaluation in 1990.
2. *Eglise Saint-Pierre – Plaisir* – evaluation in 2011, excavation in 2015.

Bibliography

Barat 2007, 279; Bardy 1989, 406-408; Base Mérimée; Beaunier 1905, 285; Cocheris 1874; Dupâquier et al. 1974, 839; Flohic (ed.) 2000, 653f; Longnon 1904, IV, 105, 121, 137, 159, 163, 210; Nègre 1990, 668; Plaisir. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/17/18); <http://plaisir.paroisse.net/rubriques/gauche/la-paroisse/patrimoine/patrimoine#1>, accessed on 10 June 2019



Poigny-la-Forêt

Topographical information

Modern name: Poigny-la-Forêt

Alternative form(s): Poigny

Medieval name(s): Poignéés, Poigneys, Pongnéés

Placename history: *Pugneis*, 1124, *Pognies*, 1197, *de Pogniis*, 1227,

Poignéés, ca. 1250, *Pougnis*, 1338; Lat. *Pu(g)nius*

Coordinates: 48°40'41" N, 1°45'13" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Epernon

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Legendary: Saint Fôrt, bishop of Bordeaux, Christianized the village during the 3rd c. When he encountered a sick child, he caused water to spring out of the ground and ordered the child to bath in it. It seems that a chapel was constructed on the place of the miracle – today the location of the spring of Saint-Fort.

Documentary evidence:

Document	Date	Evidence	Notes
Acte	768	Poigny becomes property of the abbey of Saint-Denis	
Donation	1155-1176	Louis VII gives to the priory of Notre-Dame-des-Moulineaux the right to collect deadwood as well as other rights	
Confirmation	1158	Pope Adrian IV confirms the church of Saint-Pierre at Poigny as property of the abbey of Saint-Magloire of Paris	
Donation	1209	Simon of Montfort donates to the monks of Moulineaux a <i>hostise</i> [a cottage inhabited by peasants who had to pay a fee to the monastery] in Epernon	
Donation	1209	Pierre of Maule also donates a <i>hostise</i> in Maule to the monks	
Pouillés	Ca. 1250	Parish church	
Bulle papale	1317	A papal bull by pope Jean XXII reforms the order of Grandmont and makes the priory of Moulineaux an annex of the priory of Notre-Dame at Louye	
Vente	1338, 31 March	The brothers Guillaume and Jean of Rivières sell the fiefdom, the land and the seigniorship of Pognis to Jacques of Bellay and his wife Jeanne	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	

Notes: During the 10th c., King Hugues Capet (987-996) allowed the abbey of Saint-Magloire to found a church in Poigny. The priory – a closed order – was founded by Louis VII (1137-1180), close to a mill which existed until after 1830. During the 13th c., the parish had 80 members. The priory was devastated during the Hundred Years' War and by the end of the 15th c., no monks remained.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre		10 th c., 12 th c., 16 th c., 19 th c., 20 th c.	Abbey of Saint-Magloire (until the 12 th c.)	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Notre-Dame-des-Moulineaux		1155-1176, 16 th c.	Abbey of Grandmont; annex of the abbey of Ouj�e by 1317; Abbey of Saint-Magloire at Paris (when?)	Lost, transformed into a castle apart from the church which becomes the castle chapel, in ruins since 1643; only the chapel of Moulineaux remains

Other:

	Name	Date	Description
1	Spring oratory Saint-Fort	Unclear	Location of the miracle caused by bishop Saint Fort; important place of pilgrimage until the 1960s; the current oratory dates to the 19 th c.

Settlement history

The Roman road between Epernon and Elancourt passed through the territory. In 1195, King Philip August took away the Norman property from Jean of Rouvray close to Vernon and gave him in exchange property in Poigny and Auffargis. Since the 14th c., the fortress at Poigny was only occasionally inhabited.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis?	MER	Plaster sarcophagi indicate the presence of a necropolis, several coins
2	Necropolis	MER	Plaster sarcophagi with human skeletons and iron weapons (axes and spearheads) were found in the middle of the forest
3	Villa	GR, 2 nd -3 rd c.	Powerful foundation walls (more than 1 m thick) over a length of several dozen meters: L-shaped <i>villa</i> ; some potsherds and 1 fragment of Samian ware
4	Incinerations	IA, 2 nd -1 st c. BC	Two incinerations, maybe part of a larger cemetery, pottery, coins

1. *La Mare Plate, la Haie des Houx* – **Poigny-la-For t** - wood cutting around 1850.
2. *Bois de Gazeran* – **Poigny-la-For t** – discovery around 1820.
3. *Bois de Vilpert, la Vignerie* – **Poigny-la-For t** - fieldwalking at an unknown date, collection of pot sherds in 2004.
4. *Les Fl aux, au sud du Petit Paris* – **Poigny-la-For t** – discovery during construction work in 1981.

Bibliography

Barat 2007, 279-280; Bardy 1989, 230; Base M rim e; Cocheris 1874; Dup quier et al. 1974, 840; Flohic (ed.) 2000, 739f; Longnon 1904, IV, 108, 142, 194; Mulon 1997, 68; N gre 1990, 598; Poigny-la-For t. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/17/19)



Poissy

Topographical information

Modern name: Poissy

Alternative form(s): Poissy (Bethemont)

Medieval name(s): Pisciacum, Pissiacum

Placename history: in *Pinciense*, 816, *Pinciacum*, 844, *Pintiaco*, ca. 1045, *Pensiacum*, 1055, *Pissiacum*, 1061, *Poissy*, 1270; Lat. *Pincius* + Lat. *-acum* (farm)

Coordinates: 48°55'44" N, 2°02'41" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Notre Dame de l'Assomption

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	Ca. 820	The abbey of Saint-Germain-des-Prés owns several vineyards in Poissy	
Confirmation	1060-1108	Philip I confirms a donation by King Robert to the church of Notre-Dame at Poissy	
Confirmation	1073	Philip I confirms the donation of the tithe of wine and food from the royal caves and granaries in Poissy, Triel and Charlevanne by his predecessors to the monks of the priory of Saint-Vincent at Saint-Germain-en-Laye	
Acte	1100	The bishop Yves of Chartres approves the decree of Philip I and his son Louis the Fat concerning the expulsion of the monks and the reintegration of the canons into the church of Notre-Dame at Poissy; the church is changed into a collegiate church	
Charte	1106	A charter by Philip I mentions Gasce, lord of Possy and of Fresne	
Charte royale	1112, August	King Louis the Fat confirms the property of the canons of Notre-Dame at Poissy and donates to them the vineyard of Saint-Jean in exchange for the celebration of the Divine Office in the chapel of Saint-Jean	
Confirmation	1138	Louis VII confirms the property of the priory of Saint-Martin-des-Champs at Poissy, especially a fishery	

Legs	Ca. 1148	Simon of Poissy bequeaths 30 <i>livres</i> for the purchase of an annuity for the endowment of a priest of the church of Saint-Denis-du-Pas on Ile-de-la-Cité, Paris	
Acte	1184	Gace V of Poissy founds the abbey of Notre-Dame at Abbecourt; shortly after, he donates the <i>grange</i> (barn) of Pou-en-Cruye at Poissy to the abbey	The farm still exists
Charte spéciale	1179	Louis VII, during his pilgrimage to the grave of Thomas Becket of Canterbury, concedes to the monks of the Trinity at Canterbury 100 <i>muids</i> of wine to be taken out of the income of the royal residence at Poissy	
Confirmation	1189	Philip-Augustus confirms a donation by Mahault (Maltildis), widow of Simon of Poissy, to the Hôtel-Dieu at Paris (donation of <i>unam clamatoriam Parisius</i>)	
Confirmation	1190	Philip-Augustus confirms the bequest of Gathon (Gaston) of Poissy to the members of the order of Citeaux to free them from all tolls on goods intended for their consumption in his fiefdom	
Actes	1190	Gaston of Poissy frees the abbey of Vaux-de-Cernay from any payment when passing the harbour of Maisons; he also confirms the donations made by his father to the abbey of Abbecourt	
Donation	1193	Simon of Poissy donates a barn close to the <i>palais des Thermes</i> to the Hôtel-Dieu of Paris	
Donation	1216	Prince Louis of France, future Louis VIII, after his campaign in England, donates Cambridge to Simon of Poissy	This caused a lot of discontentment among the English; Louis was beaten one year later in the battle of Lincoln and it can be assumed that Cambridge returned to the English
Charte communale	1216	Philip-Augustus grants a communal charter to Poissy because of its status as a royal residence; the citizens are exempt from the <i>taille</i>	
Donation	1227	Hugue Bariller, mayor of Poissy, and others donate to the abbey of Joyenval one of the arches of the bridge of Poissy for the construction of a mill and to use it for fishing	
Donation	1227, November	Gasce of Poissy and his wife Alide donate to the abbey of Joyenval six <i>setiers</i> of salt per year from their house at Maisons-sur-Seine	

Donation	1233	Geoffroy of Poissy, husband of Marguerite, donates all his property at Molières of Abbecourt to the abbey of Joyenval	
Confirmation	1244, September	Knight Gautier of Poissy, widower of Isabelle of Lévis, confirms the donation of an annuity of ten <i>sous chartrains</i> made by his wife to the monks of the abbey of Notre-Dame-de-la-Roche at Lévy-Saint-Nom and taken from his <i>cens</i> at Seresville (close to Chartres)	
Acte	1245	Louis IX allows Poissy to hold a market for animals intended for slaughter	
Donation	1248, 10 July	Simon of Poissy and his son Simon of Poissy the Young make a donation to the abbey of Saint-Denis	
Vente et donation	1249	Pierre Buhort and his wife sell and donate land in Poissy to the abbey of Saint-Denis	
Pouillés	Ca. 1250	Capitulum Pissiacense	
Pouillés	Ca. 1250	Decanus Pissiacensis	
Arrêt du parlement de Paris	1258, 8 September	Mentions the leprosarium	
Donation	1264/65, March and 1266/67, April	Donation of 40 <i>sous tournois</i> to the leprosarium at Poissy by Alphonse, count of Poitiers and brother of King Louis IX (Saint Louis)	
Testament	1270, 30 June	Alphonse, count of Poitiers, founds a chapel in the church of Notre-Dame at Poissy and pays for the masses which will be sung their by the chaplain; he also bequeaths money to the Hôtel-Dieu and the leprosarium at Poissy	Alphonse died in 1271
Donation	1273, April	Isabelle, widow of Guillaume of Poissy, donates eight <i>arpents</i> of vineyards at Behesac and at Vaux to the abbey of Joyenval	
Vente	13th c.	Guillaume of Poissy sells 14 <i>arpents</i> of land in the parish of Lay to the abbey of Saint-Victor	
Acte	Ca. 1300	Foundation of the royal abbey or convent of the Ladies of Saint-Louis at Poissy by Philip the Fair	
Codicile	1314, 28 November	Philip the Fair bequests an annuity of 6000 <i>livres</i> to the royal abbey in Poissy	
Pouillés	Ca. 1320	Capitulum Pissiacense	
Charte	1330, February	King Philip VI grants to the abbey of Joyenval one of the eight prebends of the church at Poissy	
Pouillés	1351	Decanus ruralis Pissiacensis	
Pouillés	1351	Capitulum de Pissiaco: 7 prebende integre	Collegiate church of Notre-Dame
Pouillés	1351	Notre-Dame: capella Sancti Martini, capella Sancti Petri, capella Sancti Johannis; at the castle: duo capellani Regis	

Pouillés	1351	Saint-Martin: capella Sancti Martini de Pissiaco	Cited separately from Notre-Dame, probably a separate chapel
Pouillés	1351	Capella Regis de Pissiaco	
Acte	1367, 9 September	Charles V transfers a chapel from the castle in Poissy into the castle in Saint-Germain-en-Laye	The royal castle in Poissy had been destroyed by the English Black Prince in 1346; it was razed to the ground in 1369
Donation	1379, 14 July	The queen Jeanne of Bourbon, wife of Charles V, undertakes a pilgrimage to Poissy with her oldest son, the future Charles VI, and offers to the church of Notre-Dame 'two pieces of fine imperial baldachins covered with gold'	
Testament	1380	Charles V bequeaths an annuity of 100 <i>livres</i> to the royal abbey for the reading of masses	
Donation	1380, 9 December and 1383, 1 July	The newly anointed King Charles VI offers 20 <i>deniers parisis</i> and later on four <i>livres parisis</i> to the relics of the church of Notre-Dame at Poissy for the reading of masses	
Confirmation	1422, 3 June	Henri V, King of England and lord of Poissy, confirms to the church of Saint-Marie of Poissy the right, which it had received upon its foundation, to the tithe on the commerce in the harbor of Poissy	
Comptes de la reine Anne de Bretagne	1498	According to the accounts of the queen Anne of Brittany, she donates the sum of "huit vingt quinze livres tournois en cent eseus d'or coronnés » to the royal abbey in Poissy for the repair of its church	
Pouillés	End 15 th c.	Capitulum de Pissiaco: rex confert prebendas; vicarii ejusdem ecclesie, qui sunt octo cum capitulo, capellani ejusdem ecclesie	
Pouillés	End 15 th c.	Priorissa conventualius de Pissiaco	
Pouillés	End 15 th c.	Hospitale de Pissiaco, leprosaria loci	
Pouillés	End 15 th c.	Decanus ruralis Pissiacensis	
Pouillés	End 15 th c.	Parish church (patron: Abbas de Burgolio)	
Pouillés	1525	Capella Beate Marie de Bonnes Nouvelles in ecclesia de Pissiaco fundata; capella Sancte Jame in ecclesia de Pissiaco fundata	
Lettres royales	1537, May	King Francis I allows the inhabitants of Poissy and its priory to erect fortifications	
Déclaration de biens	1548, 16 February	Mentions a chapel of the leprosarium	
Colloque de Poissy	1561	Assembly reunited by Catherine of Medici and Michel of L'Hospital in order to reconcile Catholics and Protestants	

Notes: The Capetian King Robert the Pious (996-1031) ordered the construction of a monastery dedicated to Christ; apparently, he often came to Poissy to visit it. The central bell tower of the church of Notre-Dame originally served as defensive tower for the adjacent royal castle. King Louis IX, also known as Saint Louis, was born in the royal castle in Poissy and baptised in the adjacent church of Notre-Dame on 25 April 1214. As a prince, Louis called himself Louis of Poissy. On the occasion of the canonization of Saint Louis in 1297, his grand-son Philip IV the Fair, founded the royal priory of Saint-Louis. Philip IV ordered that his heart should be transported into the convent of Saint-Louis after his death. In 1567, two Protestant leaders, d'Andelot and Montgomery, devastated Notre-Dame at Poissy; they vandalised the statues and the stained glass windows and set the church on fire.

A first Hôtel-Dieu was founded during the 12th c. by Anselme, lord of Poissy. Another Hôtel-Dieu was apparently founded by Robert of Fresnes in 1330. By the end of the 17th c., it was governed by the nuns of Saint-Thomas at Villeneuve. Louis XIV ordered the renovation of the hospital and gave it an annual income of 300 *livres*. During the Revolution it became a civil hospice. During the 19th c., a new hospital-hospice was built behind the church.

The church of Notre-Dame was built adjacent to the royal castle (the castle itself burnt down in 1346); apparently, it was also originally connected with the Merovingian monastery.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame (collegiate church) (with chapels Saint-Martin, Saint-Pierre, Saint-Jean – at least since 1351)	Capitulum Pissiacense	996-1031 (Robert II the Pious), 12 th c., 14 th c., 15 th c., 16 th c., 18 th c., 19 th c.	Chapter of Paris?	Extant
2	Sainte-Marie		By 1422		Lost
3	Chapel Saint-Jean (close to the Grange Saint-Louis, between Poissy and Achères)		By 1112		Lost
4	Leprosarium Saint-Lazare (on the <i>Route de Quarante sous</i>)		End of the 11 th c., 12 th c., 17 th c.	Reunited with the order of Notre Dame of Mont Carmel in 1695 and attached to the Hôtel-Dieu at Poissy	Lost, chapel in ruins by the early 16 th c., but mass celebrated until the 17 th c.; at the end of the 19 th c., the chapel was used as a barn; today, private property
5	Chapel of the butchers (to the east of the market place since town churches were too far away)		1648	Capuchin	Lost, destroyed around 1835 when the market place was enlarged
6	Hôtel-Dieu		12 th c. (by Anselme, lord of Poissy)		Lost

7	Chapel (in the royal castle)		Before 1346		Lost, destroyed by the English Black Prince
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Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Monastery (same as 2?)		MER		Lost, but the church Notre-Dame originally seems to have been connected with this monastery (maybe constructed on the same place?)
2	Monastery dedicated to Christ		996-1031		Lost
3	Royal abbey or priory (convent) of the Ladies of Saint-Louis (with the chapel Saint-Dominique) (erected within the enclosure of the royal castle)		1304-1330, 1 st half of the 18 th c.	Dominican; diocese of Chartres (until 1622)	Lost, sold during the Revolution, transformed into a military hospital in 1794, sold once again; the church was entirely destroyed at the beginning of the 19 th c.; the fortified gatehouse (<i>porterie</i>) of the priory today houses the <i>musée du Jouet</i> (Toy museum)
4	Convent of the Capuchins		1617, 3rd quarter of the 18 th c., 2 nd quarter of the 19 th c.		Lost, sold in 1791, then transformed into different public buildings between 1837 and 1937 (school, townhall, etc.), before being destroyed in 1968
5	Convent of the Ursulines (opposite of the Royal abbey)		1647		Lost, closed in 1792 and transformed into lodgings, then a military hospital in 1814 and 1815; since 1821, a prison which provides the detainees with some vocational training

Settlement history

Poissy was founded during the GR period and was located on the Roman road between Beauvais and Orléans. It became the capital of the Pinceraiis under the Franks and the capital of the archdeaconry of Pinceraiis; the archdeaconry existed until the Revolution. MER Poissy was grouped around a monastery which was later on replaced by the collegiate church Notre-Dame. The MER kings owned a royal *villa* at Poissy which served as their temporary residence and, apparently, also as a mint. During the CAR period, in 865, the bridge of Poissy was fortified with two wooden towers to protect the town against Viking invasions. From the time of Hugues

Capet (end of the 10th c.) and until the 14th c., Poissy was a royal town. King Louis IX installed an important cattle market in Poissy during the 13th c. which took place every Thursday for several centuries. During the Hundred Years' War, Poissy was taken by the English in 1346 and in 1419. The royal castle – which was built during the 10th c. and which served as residence for numerous kings – was burnt down by the English Black Prince in 1346 and razed to the ground in 1369. In 1441, the English warrior Talbot pillaged the royal abbey of Saint-Louis and looted Poissy. In 1589 and 1590, the town was attacked and pillaged by the royal army and by Henry IV. The town walls which the town received under Philip-Augustus (1180-1223) were conserved until the 19th c.; they were recently rediscovered during archaeological excavations. The structure, observed over a length of 36 linear meters, was very narrow (1.05 m) which excludes a defensive function; its main purpose was instead administrative and symbolic.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Graves	GR	5 GR graves with some gravegoods, all oriented differently, 1 GR goblet
2	Necropolis	MER, 6 th -7 th c.	A great number of sarcophagi, many decorated plaster sarcophagi, some stone sarcophagi; some destroyed during subsequent construction work; discovery of 20 stone plaster sarcophagi in the 1970s/1980s, 7 graves oriented NE/SW; excavation of 70 graves and 12 sarcophagi in 2001; 2 small sarcophagi with children's bones; one sarcophagus with cup of maybe Germanic origin; modest gravegoods, mostly goblets and belt-buckles
3	Necropolis?	MER	In 2 m depth, a number of graves, probably with sarcophagi and accompanied by some gravegoods, 1 MER goblet and 1 Constantinian coin
4	Sarcophagi and monastery	MER	Several MER sarcophagi (2 stone sarcophagi) were discovered beneath the parvis of the collegiate church of Notre-Dame, as well as 1 plain earth burial oriented EW; beneath the church, several IA coins and weapons as well as GR walls and maybe MER weapons – probably the remains of the MER monastery
5	Sarcophagi	MER, 5 th -8 th c.	2 stone sarcophagi made out of roughly hewn stones, 1 plain earth burial (all EW); foundation wall: MER or later MED?; 2 additional sarcophagi discovered by a neighbour: extension of church cemetery?; 5 stone sarcophagi without slab with very disturbed bones and very few gravegoods discovered in 2001: garnet jewellery, 1 pearl, and gold thread
6	Building	GR, 1 st -4 th c., or MER	Stone building (22 x 8 m) with thick walls (1 m) in <i>opus mixtum</i> ; tiles and potsherds, some GR coins
7	Building with well	GR	Well (diam. 70-80 cm, 29 m deep) with numerous potsherds, probably including Samian ware, tegulae, imbrices, burnt wood, animal bones, small iron objects; close by a square building (15 x 8.55 m) with two rooms and a stone floor
8	Town wall	MED, 16 th c.?	Part of the medieval town wall; according to its construction technique it might date to the 16 th c., but no small finds confirm this dating – maybe a restoration of the medieval town wall or a final phase of the expansion of the town
9	Priory Saint-Louis and tithe barn	MED, ca. 14 th c.	Excavation within the medieval enclosure of the priory of Saint-Louis on the site of the tithe barn; discovery of two buttresses of the barn's northeast wall and medieval plain earth burials

10	Buildings and structures	GR-MED, ca. 2 nd /3 rd c.	Three GR ditches from the mid or late GR period; occupation continues, but becomes notably more dense during the later MED period; the town extends into this area by the late 13 th or early 14 th c.; at least two buildings, part of a hitherto unknown 14 th -c. town wall; absence of remains dating to the 15 th -17 th c., probably due to the Hundred Years' War and the Religious Wars – this periurban town quarter seems to have experienced a real regression
11	Town wall	MED, 13 th -14 th c.	First town wall and its outer moat from the second half of the 13 th or 14 th c. (1.4 m high, 1.05 m wide and 36 m long); its dimensions exclude a defensive function and suggest instead a symbolic function as administrative enclosure visible from the harbour; the structure also separates the lower town – subject to Seine floodings – from the more urbanized higher area; late MED ditches next to the priory of Saint-Louis
12	Cattle market and artisanal activity	MED, 13 th -19 th c.	MED cattle market, created during the first half of the 13 th c. south of the MED town next to two major roads; evidence of 14 th -c. artisanal activity: pit linked to a smithy, two pottery waste disposal pits

1. *Rue Jean-Claude Mary* – **Poissy** – discovery in 1954, careless excavation in 1956.
2. *Allée des Glaïeuls, parc Meissonnier, avenue des Œillets* – **Poissy** – discovered during 18th c.; construction work in 1907, 1965 (destruction of decorated sarc.), 1978, 2001; discovery in 1986-87.
3. *Rue de la Caserne* – **Poissy** – construction work around 1900.
4. *Collégiale Notre-Dame* – **Poissy** – discovery in 1866.
5. *Rue de l'Eglise, place de l'Eglise* – **Poissy** – construction work at unknown date and discovery in 2001.
6. *South of the Maladrerie* – **Poissy** – discovery at the end of the 19th c.
7. *Les Clos de la Forêt, l'Orée du Bois or Rue des Capuchins* – **Poissy** – discovery in the 1880s, excavation in 1886.
8. *6-10 boulevard Louis Lemelle: Résidence Marguerite de Provence* – **Poissy** – evaluation in 1999.
9. *Avenue Christine de Pisan* – **Poissy** – evaluation in 2006.
10. *Rues du 11 novembre, de la Libération et du 8 mai 1945* – **Poissy** – evaluation in 2016.
11. *1 avenue Meissonnier* – **Poissy** – evaluation in 2014, excavation in 2017.
12. *Place de la République* – **Poissy** – excavation in 1992.

Bibliography

Barat 2007, 280-284, 418-424; Bardy 1989, 342-345; Base Mérimée; Dupâquier et al. 1974, 841; Flohic (ed.) 2000, 677-693; Le Forestier (ed.) 2016, 206f; Longnon 1904, IV, 104, 107, 136, 160, 161, 162, 183, 209, 211, 213, 456; Mulon 1997, 68; Nègre 1990, 579; Poissy. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/18/1); <http://www.eveha.fr/fouille/poissy-78--1-avenue-meissonnier/>, accessed on 9 March 2019



Ponthévrard

Topographical information

Modern name: Ponthévrard

Alternative form(s): Pont-Evrard, Pontevrard

Medieval name(s): Pons Evrardi

Placename history: *Pons Ebradi*, 1162; Lat. *pons* (bridge) + Germ.? *Ebrard*

Coordinates: 48°33'05" N, 1°54'36" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Grand Archidiaconé
Deanery: Rochefort
Patron saint: Notre Dame de la Nativité
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Bulle papale	1162, 24 September	Pope Alexander III confirms the property of the bishops of Chartres at <i>Pons Ebrardi</i> and mentions the church	
Pouillés	Ca. 1250	Church	
Pouillés	End 15 th c.	Church	

Notes: During the 12th c., the bishops of Chartres received the income from the church of Notre-Dame. During the 13th c., the parish had 45 families. The church was probably serviced by the Benedictine monks of Saint-Arnoult before the agglomeration became an independent parish.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame (since 1983 Saint-Germain-de-Paris)		11 th c.	Abbey of Saint-Germer-de-Fly; cathedral of Chartres (by 1250)	Extant

Settlement history

The important GR *villa* seems to have been constructed on an important crossroads marking the limits of the territories of the Parisii, the Carnutes, and the Senons. The agglomeration itself was located on the Roman road between Paris and Chartres.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa with fanum	GR, 1 st -4 th c.	Great <i>villa</i> (230 x 300 m), but most of the building is on the territory of Saint-Martin-de-Bréthencourt; façade with a long portico interrupted by a monumental gateway; the <i>villa</i> seems to be fortified; in the south, a great alley which connects the monumental entry with a vast portico in exedra; to the east of this alley a series of buildings including one <i>fanum</i> and a thermal bath (pink concrete; hypocaust heating is still visible); several other constructions are visible in the SE, among them probably a square <i>palestra</i> ; in the north, a large number of constructions, certain of them with mosaic pavements, painted decoration, additional decoration (marble, red porphyry); not just a simple agricultural farm, but rather a Late Roman palace which was still occupied during the 4 th c.; although there is a large number of potsherds from the 1 st -3 rd c., most of them concentrated in few places whereas the 4 th -c. material

		is distributed across the entire surface of the <i>villa</i> ; in addition to the potsherds: amphorae, Samian ware, marble, paint fragments, oyster shells, bronze decoration; in 1922, the site was still used as a quarry for building material
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1. *Châtelliers* – **Ponthévrard and Saint-Martin-de-Bréthencourt** – known since a long time, first (?) exploration during the late 19th c. and in the first half of the 20th c., aerial photography since the 1970s, partial excavation in 1971, several fieldwalking campaigns since the 1970s

Bibliography

Barat 2007, 284, 319-322; Bardy 1989, 231; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 843; Flohic (ed.) 2000, 785; Longnon 1904, IV, 104, 131, 190; Mulon 1997, 197; Ponthévrard. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 10/14)



Porcheville

Topographical information

Modern name: Porcheville
Alternative form(s): Porcheville, Porcherenville, Porchereville
Medieval name(s): Porchereville
Placename history: *Porciaco villa*, 680, *Villa porcariorum*, 690, *Porchevrevilla*, 1249; unclear, maybe Lat. *Porcius* or early French *porchers* (swineherds) + Lat. *-acum* (farm)
Coordinates: 48°58'19" N, 1°46'41" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin Français
Deanery: Magny
Patron saint: Saint Séverin
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	690	Donation by the lord of Arthies of a farm, the <i>villa porcariorum</i> , to the abbey of Saint-Denis	
Acte de donation	1200	Thibaud of Porcheville is mentioned as witness of a donation to the chapel Saint Gilles of Mantes	
Pouillés	1337	Church	

Notes: By 1200, the parish counted 31 families.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Séverin and Saint-Fiacre		13 th c. (reconstruction), 1388, 16 th c., 18 th c., 1973	Abbey of Marmoutier	Extant

Settlement history

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 284; Bardy 1989, 130; Cocheris 1874; Dupâquier et al. 1974, 844; Flohic (ed.) 2000, 386; Longnon 1903, II, 66; Mulon 1997, 83; Porcheville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 10/15); Porcheville. Monographie communale de Paul Aubert (archives des Yvelines, J3211/18/3); <http://www.porcheville.fr/fr/histoire-porcheville>, accessed on 19 August 2017



Port-Marly

Topographical information

Modern name: Le Port-Marly

Alternative form(s): Marly le bas, Le Port de Marly, Port de Marly

Medieval name(s): Port de la Loge, port de Marly

Placename history: French *port* (harbour) + Gall. *margila* (marly, clay)

Coordinates: 48°52'45" N, 2°06'35" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Louis

Parish in 1789: Yes

Christianization

Documentary evidence: None

Notes: In 1688, a first chapel was installed at Port-Marly. Several decades later, a second chapel was created in the château of the Countess of Varneville; it became public in 1773. The first church (Saint-Louis) was constructed in 1780 under Louis XVI. Five years later, Port-Marly became an independent parish, separate from Marly-le-Roi.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Leprosarium		1276		Lost

Settlement history

Port-Marly, or the harbour of Marly, was a hamlet of Marly-le-Roi until 1819. The harbour was created during the GR period whereas the hamlet itself developed parallel to the clearing of the Yveline forest during the Carolingian period. During the Middle Ages, the agglomeration was known as *Port de la Loge* or *Port de Marly* (1226). Under Louis XIV, Port-Marly gained considerably in importance.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	GR-MER, 3 rd -5 th c.	Six late GR graves in variable depth and roughly oriented SE/NW or NS, nails in three pits, some with, some without gravegoods, some food offerings, mostly ceramics, 2 bronze coins from Constance Chlore and Maximien, 1 horse bit

1. *Ermitage, parc du château de Monte-Cristo* – **Port-Marly** - construction work in 1914, excavation in 1915 (B. Champion).

Bibliography

Barat 2007, 284-285; Bardy 1989, 346f; Dupâquier et al. 1974, 763; Flohic (ed.) 2000, 473-476; Le Forestier (ed.) 2016, 208; Mulon 1997, 73f; Le Port-Marly. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 7/15)



Port-Villez

Topographical information

Modern name: Port-Villez

Alternative form(s): Port de Villez, (Le) Port de Villiers, Port Villiez

Medieval name(s): Portus Villarum

Placename history: French *port* (harbour) = harbour opposite of Limetz-Villez, on the other Seine bank + Gall. *li mansion* (houses) or Lat. *limes* (limit, frontier, path) + Late Lat. *villare* = *villa*, French *La Villette* (small town)

Coordinates: 49°03'44" N, 1°31'21" E

Ecclesiastical information

Diocese: Evreux

Archdeaconry: Evreux

Deanery: Vernon

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1199	The village is mentioned for the first time in a donation by Guy of Mauvoisin to Philippe of Blaru	
Acte	1332	The seignior of Port-Villez belongs to Guillaume of Saquenville together with Val d'Aconville, Genfosse and Blaru	
Pouillés	Ca. 1370	Church with a lay patron	
Acte	1394, 16 April	Mentions the parish of Port-Villez	At that time, the parishes of Blaru and of Port-Villez stretched from France into Normandy (Evreux)

Notes: Until the end of the 19th c., Saint Pierre was honoured in Port-Villez as patron saint of the fishermen.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre		12 th c., 15 th c., 20 th c.	Lay patron (by 1370)	Extant

Settlement history

The Roman road Gisors – Evreux passed through Port-Villez. Port-Villez is situated opposite of Villez on the other side of the Seine River. It was once connected with Villez by ferry and was considered as its harbour (*Portus Villarum*). The settlement probably developed out of a Gallic *oppidum* which seems to have been continuously occupied from the Iron Age until at least the Carolingian period. In 1543, 30 families lived in Port-Villez. A gallows was placed at an unknown time on the highest point of the territory of Port-Villez overlooking the Seine and the Seine valley. The site was marked by a cross around the year 1860.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis?	MER	MER grave vases (potsherds): necropolis?
2	Oppidum	IA, GR-MER, CAR, 9 th c.	Located on a steep promontory with the Seine River to the E and the valley of Aconville to the W; occupied since the Neolithic period; during the GR and MER periods re-occupation (potsherds, vases, an ivory ring, bronze axe, coins, medals depicting Antoninus Pius (138-161)); the placename <i>Le Camp de César</i> is incorrect, but during the 9 th c., several Vikings from Normandy established a winter camp in this location
3	Necropolis?	GR?	Several graves with bones and 'antique weapons'

1. *Chêne Godon* – **Port-Villez** - excavation in 1944.
2. *Le Camp de César* – **Port-Villez** – exploration since the end of the 19th c., fieldwalking between the 1950s and 1999, aerial photography at an unknown date.
3. *Close to the Route Nationale n. 182* – **Port-Villez** – discovery in ca. 1850.

Bibliography

Barat 2007, 285f; Bardy 1989, 131; Dupâquier et al. 1974, 845; Flohic (ed.) 2000, 123; Longnon 1903, II, 195; Mulon 1997, 130, 185; Port-Villez. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 10/16); Port-Villez. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/18/4)



Prunay-en-Yvelines (see Craches)

Topographical information

Modern name: Prunay-en-Yvelines

Alternative form(s): Prunay, Pruné sous Ablis (1789)

Medieval name(s): Prunetum

Placename history: *Prunetum*, 13th c.; Lat. *prunus* (plum) + *-etum* = orchard with plumbtrees

Coordinates: 48°31'41" N, 1°47'43" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Rochefort

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	970	Donation of land at the hamlet Gourville to the monks of Saint-Père in Chartres by the countess Letgarde	Ledgarde of Vermandois (d. 978), widow of William Longsword
Cartulaire de Bonneval	1207	Mentions Hugues, lord of Prunay	
Pouillés	Ca. 1250	Parish church	
Cartulaire de Beaulieu	1255	Confirmation of the donation of property by Gérard of Prunay to the leprosarium of the grand Beaulieu	
Cartulaire de Béatrice de Montfort	1283, 9 March	Mentions Regnault, bailiff of Prunay	
Pouillés	1351	Church	
Pouillés	End 15 th c.	Parish church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre-Saint-Paul (Prunay)		11 th c., 15 th c., 1780	Great archdeacon	Extant
2	Notre-Dame-de-la-Crèche-et-Saint-Gorgon (Craches)		13 th c., ca. 1600, first quarter of the 20 th c.		Extant, but transformed into a museum

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Laurent (Gourville)		11 th c.	Abbey of Saint-Père-en-Vallée	Lost, probably during the Revolution
2	Convent (built in the middle of the territory of the priory of Gourville)		1546	Celestine convent of Esclimont	Lost

Other:

	Name	Description
1	Baptismal font	The baptismal font of the church of Notre-Dame-de-la-Crèche-et-Saint-Gorgon is a Christianized GR tub

Settlement history

Four Roman roads pass through the town. Today's Prunay-en-Yvelines is rather extensive and includes Craches as well as several other hamlets such as Guerville. Craches itself is mentioned since the 11th c., *Prunetum* is attested since 1162. The tower Sarrazine of Lower Prunay once was a part of an 11th c. defence system which marked the territorial limits between the land of Gourville dependent on the monks of Chartres and the land dependent on the lords of Montfort. Craches and Prunay-sous-Ablis were united in 1912 to create the town of Prunay-en-Yvelines.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): all sites recorded for Prunay-en-Yvelines, including Craches

	Type	Date range	Description
1	Villa	GR, 1 st – 3 rd c.	Building material and GR small finds suggest the presence of a <i>villa</i> : animal bones, oyster shells, bronze fibula, bronze gilded ring, Samian ware, Hispanic wine amphorae, potsherds, coins
2	Villa	GR, 1 st – 5 th c.	<i>Villa</i> with several buildings, building material, tiles, potsherds including Samian ware, amphorae
3	Building	GR, 1 st – 5 th c.	Small antique building, tegulae and imbrices, potsherds including Samian ware, amphorae
4	Building	GR, MER, 1 st – 6 th c.	Building suggested by potsherds including Samian ware and amphorae, tegulae, and slag
5	Building?	GR, 1 st – 4 th c.	Potsherds
6	Building?	GR	Potsherds and tiles
7	Fanum?	GR	Small square structure (10 x 10 m), maybe a <i>fanum</i>

9. *La Croix de Villiers* – **Prunay-en-Yvelines** – fieldwalking in 1991.

10. *Le Champ Pailleaume*, east to the hamlet of La Chapelle – **Prunay-en-Yvelines** – aerial photography in 1998 and fieldwalking.

11. *Les Bruyères* – **Prunay-en-Yvelines** – aerial photography and fieldwalking in 1997.

12. *Les Fourneaux* – **Prunay-en-Yvelines** – fieldwalking in 1991.

13. *La Remise du Milieu* – **Prunay-en-Yvelines** – fieldwalking in 1991.

14. *Le Chemin de Gourville, la Fosse Morillon* – **Prunay-en-Yvelines** – fieldwalking in 1991.

15. *Moulin d'André* – **Prunay-en-Yvelines** – aerial photography in 1996.

Bibliography

Barat 2007, 287-288; Barat 2007, fig. 430; Barat 2007, 287; Base Mérimée; Cocheris 1874; Craches. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 3/17); Dupâquier et al. 1974, 847; Longnon 1904, IV, 110, 149, 197; Mulon 1997, 156; Nègre 1990, 352; Prunay-sous-Ablis. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 10/17)



Prunay-le-Temple

Topographical information

Modern name: Prunay-le-Temple
Alternative form(s): Pruné le Temple, Pruné-Le-Temple
Medieval name(s): Prunetum, Prunetum Templi
Placename history: *Prunidus*, 846-74, *Prunetum*, 13th c.; Lat. *prunus* (plum) + - *etum* = orchard with plumbtrees; *le Temple* refers to a commandery of the Templars in Prunay since the 12th c.
Coordinates: 48°51'40" N, 1°40'24" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerails
Deanery: Mantes
Patron saint: Saint Martin
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Miracula Sancti Germani	846-874	Mentions <i>Prunidus</i> among the property of the abbey of Saint-Germain-des-Prés	
Charte	1177	A charter of King Louis VII confirms the property of the abbey of Saint-Wandrille at Prunay	
Lettres de l'évêque de Chartres	1189, 15 février	Donation by Simon of Anet of the <i>villa</i> of Prunay with all its land, wood, justice and its seigniorly to the knights of the Temple in exchange for an annuity of 30 <i>livres</i> for his wife Isabelle	The order of the Knights Templar was founded in 1119; it was active until 1312
Pouillés	Ca. 1250	Parish church	
Petit Cartulaire de l'abbaye de Saint-Magloire	End of 13 th c.	Prunay is mentioned among the earnings of the priory of Saint-Laurent at Montfort	
Pouillés	Ca. 1320	Preceptor domus de Pruneto	Templars
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Prunetum Templi	Templars

Notes: The seigniorial manor of Prunay included a chapel dedicated first to Notre-Dame-du-Temple and later on to Saint Marguerite. The commandery of the Temple shared the title of Prunay with the priest of Prunay and the Benedictine monks of Coulours. With the suppression

of the Templars during the 14th c., their property – including the commandery at Prunay – was taken over by the knights of Saint-Jean of Jerusalem – who had their headquarter on the island of Malte by 1530. The property of the Templars in Prunay burnt down in 1373. The order of Saint-Jean of Jerusalem owned the tithe of Prunay. The commandery of Prunay was a branch of the commandery at Chanu (Eure).

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		11 th c., 14 th c., 17 th c.	Archdeacon of Pinceris or lay lord or abbey of Josaphat	Extant
2	Commandery of the Knights Templar with chapel Notre-Dame du Temple (later on dedicated to Sainte Marguerite)		Ca. 1189, 13 th c., 14 th c. (reconstruction?)	Knights Templar (until 1373) Order of Saint-Jean of Jérusalem (since the 14 th c.)	Lost, the commandery was still extant in 1781; it was probably seized in 1793; the chapel is still standing (13 th c. features)

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory		12 th c.		Lost

Settlement history

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Small building	GR, MER	GR and MER potsherds including Samian ware indicate a small building
2	Building? with small coin treasure	GR, 1 st -2 nd c.	Small coin treasure and some fibulae, tiles, building material and potsherds including Samian ware
3	Grave	GR	GR grave (destroyed at the end of the 19 th c.)

1. *La Commanderie – Prunay-le-Temple* – fieldwalking in the 1990s?
2. *La Maillière – Prunay-le-Temple* – fieldwalking in the 1990s?
3. **Prunay-le-Temple** – discovery in 1890.

Bibliography

Barat 2007, 286f; Bardy 1989, 132; Cocheris 1874; Dupâquier et al. 1974, 846; Flohic (ed.) 2000, 335f; Longnon 1904, IV, 121, 141, 159, 215; Mulon 1997, 101, 156; Nègre 1990, 352; Prunay-le-Temple. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/18/5); <http://racineshistoire.free.fr/DOC/PDF/1996-Montfort-Fondations-Religieuses.pdf>, accessed on 7 January 2019

Christianity's Slow Revolution
in Northern France:
The Religious Transformation of the Medieval
Countryside in the Yvelines (AD 350-1300)

Volume 3

Thesis submitted for the degree of
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By

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**ANNEX 1 – GAZETTEER
Q-Z [R-V]**

- R -

Raizeux



Topographical information

Modern name: Raizeux
Alternative form(s): Raiseux, Raiseulx
Medieval name(s): Reisels
Placename history: *Resolium, Rectolia, Reisels*, 1209, *Raisseuls*, 1236, *Reseulx*, 1497; Old French *raiz* (root, stump)?
Coordinates: 48°37'27" N, 1°41'01" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Grand Archidiaconé
Deanery: Epernon
Patron saint: Notre Dame de l'Assomption
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	758	Pippin the Short donates the forest of the Yvelines including the hamlet of Les Grandes-Piffaudières to the abbey of Saint-Denis	
Confirmation	774	Charlemagne confirms the property of the abbey of Saint-Denis and mentions <i>Calmontem contra pagum Carnotensem</i>	Located in today's hamlet of Chaumont (deserted habitat)
Donation	989	Donation of land to the abbey of Saint-Magloire	
Charte	1052	Simon Amaury of Montfort donates the mill at Seincourt to the abbey of Saint-Père in Chartres; the lord of Raizeux allows the monks to do work on the stream feeding the mill against the payment of 22.5 <i>livres</i>	
Donation	1173	Donation of land to the monastery of Moulineaux and the priory of Saint-Thomas	
Donation	Late 11 th /early 12 th c.	Dreux of Raizeux donates part of the tithe of the church of Saint-Lucien at Sangis to the abbey of Saint-Père in Chartres	
Charte	1209	A charter of Simon IV of Montfort mentions an agreement between the abbey of Saint-Père of Chartres and S.S. <i>miles</i> (lord) of Reisels	

Charte	1231, 25 April	Dreux of Raizeux approves an exchange between the priory of Saint-Thomas and Jean of Nigelles	
Charte (cartulaire de St Thomas d'Epéron)	1236, 6 June	Drogon or Dreux, lord of Raizeux, donates a perpetual annual alms to the church of Saint-Thomas at Epéron under the condition that he would receive the right to be buried with the monks of the priory of Saint-Thomas and that his wife and their children would be allowed to participate in all 'spiritual matters' of the priory	
Document	1236, June	Droci of Raissieux, his wife and their children give up a <i>cens</i> of six <i>deniers</i> which they received on a field given in 1231 (see above) by Jean of Nigelles to the priory of Saint-Thomas	
Donation	1247	Renaud of Guipéroux and his wife Alesia donate all their rights to the tithes of Guipéroux and to the barn of the lepers at Epéron (called la Piffaudière) to the priory of Saint-Thomas	

Notes: The chapel of Notre-Dame at Raizeux was the annex chapel of Hanches (Eure et Loire) located one to two km southwest.

The leprosarium of La Piffaudière and the of priory Saint-Thomas were both located at Epéron, a small town a few 100 m south of Raizeux; however, it seems that both communities were closely connected during the Middle Ages.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Leprosarium La Piffaudière (leprosarium of Epéron, installed in a farmhouse)		989	Annex of the leprosarium of Saint-Denis, managed by the abbey of Saint-Magloire	Lost, apparently transformed into a farm during the 14 th c. (restored during the 19 th /20 th c.)
2	Chapel then church Notre-Dame-de-la-Bonne Nouvelle (church since the 11 th c., parish church since 1807)		9 th c., 11 th c., 16 th c., 18 th c., 1900	Priory of Epéron	Extant
3	Chapel (in the fiefdom of Dreux in Raizeux)		11th c.		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Abbey, then priory Saint-Thomas (Epernon, Eure et Loire)		990?		Lost

Other:

	Name	Date	Description
1	Fountain Sainte-Catherine	13 th c.	Mentioned since the 13 th c.

Settlement history

The Roman road Poissy – Jouars-Pontchartrain – Chartres passed through Raizeux. During the 12th/13th c., the men of Raizeux were obliged to work in the moats of Epernon (next to Raizeux, but today in the department Eure-et-Loir) whenever their labour was needed. Epernon and Raizeux were devastated during the Hundred Years' War. In 1581, 51 persons died of the Black Death in the parish of Raizeux.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	One wall and some GR potsherds

1. *Trousse Bâton* – **Raizeux** – fieldwalking in c. 1999.

Bibliography

Barat 2007, 288; Bardy 1989, 234; Base Mérimée; Dupâquier et al. 1974, 848; Flohic (ed.) 2000, 741; Mulon 1997, 163; Raizeux. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 10/19); <http://www.mairie-raizeux.fr/histoire/>, accessed on 19 November 2017; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78516-Raizeux/172696-EglisediteChapelleNotre-DamedelaBonneNouvelle, accessed on 19 September 2018



Rambouillet

Topographical information

Modern name: Rambouillet

Alternative form(s): Ramboüillet

Medieval name(s): Ramboilletum

Placename history: *Rumbellitum*, 768, *Rambullet*, 1142; little *Rambeuil* = site situated to the N of Rambouillet; *Rambeuil*: maybe Lat. *ramulus* (small branch)

Coordinates: 48°38'58" N, 1°49'32" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Epernon

Patron saint: Saint Lubin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	768, 23 September	Donation of the forest of the Yvelines to the abbey of Saint-Denis by Pippin the Short; mentions <i>Rambolium</i>	
Donation	1053	Donation of the church of Rambouillet to the abbey of Marmoutier by Amaury I, count of Montfort	
Confirmation	1142	King Louis VII confirms the donation of the tithe of the abbey of Vaux-de-Cernay by Gautier of Rambouillet to the monks of the abbey	
Acte	1220	Mentions the knight Andreum of Rambolieto, militem	
Pouillés	C. 1250	Parish church	
Pouillés	1351	Church	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Lubin (close to the castle, place René Masson)		Late 10 th c.	Abbey of Marmoutier (since 1053); Priory of Epernon (by 1648)	Lost, demolished because of its insufficient size in 1872 and replaced at a different place by a church with the same name
2	Chapel Notre-Dame (Villeneuve)		?		Lost, disappeared during the Revolution

Settlement history

Rambouillet has been continuously occupied since the IA or at least the GR period. The Roman road Beauvais – Les Mureaux – Ablis – Orléans passed through the town. Until 1218, Rambouillet belonged to the house of Montfort. A first manor house was built during the 9th c. to defend the local population against the Vikings; a fortified castle, however, was only erected around 1370. Rambouillet was taken by the English in 1425 and, once again, in 1428. The fiefdom of Montorgueil was acquired by the lords of Rambouillet in 1394.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 3 rd c.	GR potsherds and fragment of millstone indicate a small building

2	Buildings	IA, GR, 1 st – 3 rd c., MER-MED	Squarish IA or GR enclosure; some IA potsherds, GR potsherds and amphorae, important amount of MER, CAR and MED potsherds indicate a continuous occupation until at least the 14 th c.
3	Building (villa?)	GR	A GR building (<i>villa?</i>) along the eastern shore of the pond (L: at least 50 m), probably connected to a GR road (W: 3.6 m); numerous tegulae and imbrices as well as GR potsherds
4	Building	GR	GR building
5	Rural establishment	GR, 2 nd -3 rd c.	A number of GR walls – most likely a rural establishment – in a sector which was apparently crossed by a network of roads; barn, half of a large grinding wheel suggesting the presence of a likely hydraulic mill; evidence of some iron production; a second building which is either an annex or part of the domestic complex

1. *Le Pâtis* – **Rambouillet** – fieldwalking in 1981.
2. *Parc de Châtillon, bois de la Villeneuve* – **Rambouillet** – discovery in the early 20th c., fieldwalking in 1936, evaluation in 1991.
3. *L'étang du Gruyer* – **Rambouillet** – discovery in 1976.
4. *Clos Batant* – **Rambouillet** – evaluation before 1980.
5. *ZAC de la Louvière: Le Petit Parc* – **Rambouillet** – evaluation in 2003.

Bibliography

Barat 2007, 288f; Bardy 1989, 235-240; Cocheris 1874; Dupâquier et al. 1974, 849; Flohic (ed.) 2000, 743; Longnon 1904, IV, 108, 142; Mulon 1997, 16; Nègre 1990, 184; Nègre 1998, 1725; Rambouillet. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/19); <http://paroisserrambouillet.fr/Les-eglises-de-Rambouillet>, accessed on 15 September 2018



Rennemoulin

Topographical information

Modern name: Rennemoulin

Alternative form(s): Resnemoulin, Resne-Moulin, Renne-Moulin, Reine-Moulins, Renemoulin(s)

Medieval name(s): Rennemolin, Renemolinum

Placename history: *Reinemoulin*, 1196, *Ranae molendinum*, 1208, *Regne moulin*, 1286; probably Oil *areine* (sand) + oil *moulin* (mill)

Coordinates: 48°50'02" N, 2°02'35" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Nicolas

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	1202	Two landowners, Jean Paalé, lord of Rennemoulin, and Guillaume Escuasol, provost of Paris in 1195 and then bailiff of Rouen, declare that they are willing to sponsor a chapel at Rennemoulin if it were to be serviced by a Canon Regular from the order of the Trinity; the bishop of Paris authorises this, but takes steps to diminish the influence of the lay founders; he inserts a clause into the foundation charter which allows him to nominate and to revoke the priest	
Donation	1230	Marie of Rennemoulin, widow of Jean Paolé, donates to the monks of Joyenval ten <i>sous</i> from her income of property in Noisy, and to the abbey of Notre-Dame de la Roche an income of 20 <i>sous paris</i> from a house in Poissy	
Pouillés	1352	Prior de Renemolino	
Pouillés	C. 1450	Prior de Renemolins	

Notes: The order of the Trinity was created in 1193 for the redemption of Christian prisoners from the Crusades.

The church of Saint-Nicolas was probably constructed over the remains of an earlier church/chapel which might date back to the 9th c.

In 1804, the parish of Rennemoulin was abolished and first united with the parish of Villepreux, then, in 1901, with the parish of Noisy-le-Roi. The church subsequently became a barn, a stable, and an attic.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint-Nicolas (became a parish church during the 16 th c.) (<i>prieuré-cure</i>)		9 th c., c. 1202 (reconstruction?), 16 th c. (reduction to a chapel), 17 th c., 18 th c., 2013-2014 (restoration)	Abbey of Hermières	Extant, damaged by an accidental fire in 1790 and disaffected in 1793; today, property of the <i>Pastor Institute</i>

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Nicolas (close to a water-mill)	Ranae Molendium	1202	Abbey of Hermières	Lost, only the chapel still exists (see above)

Settlement history

Rennemoulin is already attested before the foundation of the priory. Today, Rennemoulin is the smallest village of the Yvelines with 150 inhabitants. During the second half of the 17th c., the village was integrated into the great hunting park of Louis XIV which enraged the inhabitants since it imposed strict regulations on land use.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 1 st -3 rd c.	GR potsherds, tiles, and amphorae indicate a small building
2	Potsherds	GR	GR potsherds
3	Church Saint-Nicolas and cemetery	CAR-MED, 9 th -13 th c.	Remains of the first church (southern aisle and part of the transept), a second nave was discovered to the north of the chapel; the two naves communicate with each other through a series of large arches; the presence of a third nave is strongly suspected; small finds from the 9 th -13 th c. seem to exclude an <i>ex nihilo</i> foundation of the church; hardly any small finds for the period between the 14 th -16 th c. – probably linked to the Hundred Years' War; the church was to a large extent ruined at the end of the 15 th c.; during the 16 th c., the church was reduced to a chapel by sealing off the large arches in the nave and the triumphal arch of the choir; a cemetery was discovered next to the building; the oldest grave dates to 1295

1. *L'Oisemont* – **Rennemoulin** – fieldwalking in 1992.
2. *La Remise des Veaux* – **Rennemoulin** – fieldwalking in 1992.
3. *Chapelle Saint-Nicolas* – **Rennemoulin** – excavation in 2016.

Bibliography

Barat 2007, 289; Bardy 1989, 348; Beaunier 1905, 171; Cocheris 1874; Dupâquier et al. 1974, 850; Flohic (ed.) 2000, 900; Longnin 1904, IV, 384, 431; Mulon 1997, 171; Nègre 1991, 1066; Rennemoulin. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/18/8); <https://journals-openedition-org.ezproxy.inha.fr:2443/archeomed/7968>, accessed on 3 April 2019; <http://renaissancedupatrimoine.com/historique-des-communes-rennemoulin/>, accessed on 4 October 2018



Retz

Topographical information

Modern name: No longer exists, parish attached to Chambourcy

Alternative form(s): Rets

Medieval name(s): Raya, Roia, Roya

Placename history: *Roye*, 1221, *Raiz*, 1674

Coordinates: 48°54'22" N, 2°02'25" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy
 Patron saint: Saint Christoph and Saint Jacques
 Parish in 1789: No?

Christianization

Legendary: The abbey of Joyenval was founded next to a spring where Clovis had seen three lilies of astonishing whiteness in the middle of winter. The spring is still known as the *fontaine des lys*.

Documentary evidence:

Document	Date	Evidence	Notes
Obituaire de l'abbaye de Joyenval	1216	Pétronille of Montfort, wife of Barthélémy of Roye, bequeaths one fifth of her property to the abbey of Joyenval	
Charte	1221	Philip-Augustus authorises the creation of the Premonstratensian abbey of Joyenval by Barthélémy of Roye	Roye (Retz)
Pouillés	C. 1250	Parish church	
Donation	1278	Jean, lord of Roye and knight, bequeaths 20 <i>sous</i> of annual rent from Mesnil-sous-Vienne to the abbey of Joyenval	Etc. etc. (see below)
Lettres de sauvegarde royale	1328, November	King Philip VI recompenses the good behaviour of the monks of Joyenval with so-called <i>lettres de sauvegarde royale</i> ; the provost of Paris becomes the guardian of the abbey	
Pouillés	1351	Parish church / Archidiaconatus Pissiacensis	
Lettres	1360	Gauthier, bishop of Chartres, describes the translation of the relics of Saint Barthélémy, donated by the count of Montfort, to the church of the abbey of Joyenval	Gauthier was bishop between 1218 and 1234; he died in 1234
Pouillés	End 15 th c.	Parish church / Capitulum de Pisciaco	

Notes: The church of the abbey of Joyenval was consecrated on 16 June 1221 by Gauthier, bishop of Chartres. Following the foundation of the abbey, very numerous donations were made to it by various lords and kings over the centuries. The relics of Saint Barthélémy must have been translated between 1221 and 1234 since bishop Gauthier was witness of the translation. It is likely that the church would have been dedicated to Saint-Barthélémy shortly after and not in 1261(see below).

The first abbot of Joyenval was Ansculpe who died in 1227. The last abbot was Georges of Aubusson de la Feuillade who became abbot in 1668; in the same year, he abandoned the abbey to become bishop of Metz. The abbey continued without an abbot until the Revolution when it was made redundant. By 1768, there were still 12 monks at the abbey. The parishes of Saint-Christoph at Retz and Saint-Saturnin at Chambourcy were united into the unique parish of Chambourcy in c. 1792.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Jacques		By 1250	Abbey of Joyenval?	Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Abbey of Joyenval (with a church dedicated to Saint Laurent and from 1261, after the translation of his relics, also to Saint Barthélémy) (transformed into a priory in 1696) (Retz)		1221 (Barthélémy of Roye, chamberlain of France), 14 th c.		Lost (destroyed during the Revolution; some ruins remain)

Settlement history

The castle of Retz was probably built in the early 13th c. It was razed to the ground at the end of the 17th c. In 1346, the Black Prince burnt down Roye (Retz). The early 15th c. must have been difficult; according to the obituary of the abbey of Joyenval, the region suffered under the Black Death, hunger, and the war. The abbey itself was taken and almost destroyed by the English.

Albert of Gondi, duke of Retz, founded the convent of the Cordeliers in Noisy-le-Roi in 1599. Retz no longer exists today; it is instead a park, the *Désert du Retz*, which was created between 1774 and 1789 by François de Monville.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Chambourcy. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/5/3); Longnon 1904, IV, 121, 159, 213; <http://www.chambourcy.fr/culture-patrimoine-loisirs/histoire>, accessed on 4 October 2018; http://hiscrea.free.fr/article.php3?id_article=20, accessed on 4 October 2018; <http://www.ledesertderetz.fr/le-desert-de-retz/historique>, accessed on 4 October 2018



Richebourg

Topographical information

Modern name: Richebourg (since 1799)

Alternative form(s): Saulx-(et)-Richebourg, Saux, Saux-Richebourg

Medieval name(s): Salices

Placename history: *Ricmari villa*, 11th c., *Richeborch*, 1195; old French (?) *ricke* (goat herd) + late Lat.: *burg* (ensemble of fortified houses, large village)

Coordinates: 48°49'24" N, 1°38'15" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Saint Georges

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Orderic Vital, <i>Historia ecclesiastica</i>	1114-1141	Donation by the first lords of Richebourg to the monks of Saint-Evrault	
Donation	1154	Henri of Richebourg donates the tithe of his mills and his ovens at Coudray to the monks of Ivry	
Document	1196	Pierre of Richebourg serves as arbitrator between the monks of Bazainville and the men of Tacoignières in a dispute over a fiefdom	
Donation	1200	Pierre of Richebourg (<i>Richebore</i>) donates an annual rent of 60 <i>sous tournois</i> from the tollgates of Berchères and Saint-Lubin to the monks of Ivry	
Donation	1200	Donation by Guillaume de la Troche and his son Pierre to the priory of Saint-Georges at <i>Basainville</i>	
Donation	1241	Pierre, lord of Richebourg, knight, donates 60 <i>sous</i> from his <i>censives</i> of Ville-l'Evêque to the monks of Ivry	
Charte	1244	Jeanne, wife of the nobleman of Richebourg (Petrus of La Forest), approves the sale of a wood at Fouilleuse close to La Celle-lès-Bordes to the abbey of Vaux-de-Cernay	
Pouillés	C. 1250	Parish church	
Confirmation	1300	Sovène, widow of Pierre of Richebourg, confirms donations to the monks of Ivry	
Pouillés	1351	Parish church	
Pouillés	End 15 th c.	Parish church	
Lettres	1546, July	King Francis I establishes a weekly market and two annual fairs at Richebourg	
Document	1556	Amaury, count of Montfort, creates a leprosarium at the domain of La Troche	

Notes: The priory was attached to the parish of Richebourg during the 16th c. following disagreements with the monks of Bazainville.

The manor house of La Troche which seems to date back to the 13th/14th c. might have originated in a leprosarium founded by the Templars. The great hall on the ground floor is known as ‘the hospital’. By 1556, the site had been transformed into a convent; apparently, a (new?) leprosarium was once again added by this date.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Leprosarium (La Troche)		13 th c. (according to oral tradition), 1556 (attested)	Templars	Lost, but traces can be found in a great hall within a fortified farm dating to the 13 th and 14 th c. which still carries the name ‘hôpital’
2	Saint-Georges (in the suburb of Saulx/Salices)		12 th c., 16 th c., 18 th c., 19 th c.	Archdeacon of Pincerai	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory (later known as <i>ferme de la Troche</i> , a fortified farm)		By 1556	Laic or abbey of Coulombs (the latter at least since 1587) Priory of Bazainville (abbey of Marmoutier)	Lost, but the farm buildings still exist; the chapel is also still standing and has been converted into a farm building

Settlement history

Richebourg was located on three different GR roads (Paris-Dreux, Richebourg-Evreux, Epône-Chartres). The village is famous for its important GR *villae*. The feudal motte dates to the 10th/11th c.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa	IA-MED, 2 nd c. BC – 3 rd c. AD, 6 th -10 th c., 11 th -12 th c.	Important <i>villa</i> on IA site to both sides of a brook; U-shaped <i>pars urbana</i> ; <i>pars rustica</i> concentrated in the North; strong and continuous occupation until at least the 3 rd c.; MER and CAR occupation (potsherds, pits and posts) concentrated in the <i>pars rustica</i> ; MER occupation from the 6 th the early 8 th c., with perhaps later elements (11 th -12 th c.), including domestic and agricultural structures; early medieval sunken-feature buildings, silos, ovens, pits and a six-post-building that was probably a barn instead of a dwelling; it seems that the site is linked to a MER habitat outside of the excavated zone

2	Building(s)	GR, 1 st -3 rd c., MER, CAR	GR potsherds (including Samian ware), some 1 st /2 nd -c. coins, and several concentrations of tiles and stones indicate one or more buildings; some MER potsherds, a spearhead and a CAR coin indicate a MER and CAR occupation
3	Villa	GR	<i>Villa</i> with front gallery (aerial photography), but no finds on ground
4	Villa with fanum	IA-GR, 1 st c. BC to late 3 rd c., maybe 4 th /5 th c.	<p>Huge, exceptional, richly decorated <i>villa</i> which developed between the 1st c. BC to at least the late 3rd c. AD</p> <p>U-shape, two floors with a frontal gallery, baths, well-organized gardens, and a fortified granary with a gallery; some 30 m to the W of the <i>villa</i>, a zone with four cult buildings next to a small road: in the South, a carefully decorated <i>fanum</i> (6 x 6.32 m) with numerous coin offerings which was replaced by a larger <i>fanum</i> (8.4 x 8.4 m) with a surrounding gallery around the year 0; further to the North, three 'chapels' (2 stone, 1 wood); a small polished ax made out of green stone was discovered in a pit next to the largest of the three 'chapels' (2.8 x 2.8 m); the second stone 'chapel' only measured 2 x 2 m, and the wooden 'chapel' 2.4 x 2.4 m; the wooden building contained a large central pit for offerings which was later on covered up by large stone slabs which seem to have held up a wooden 'idol'; Sardonyx intaglio with sun god (3rd c.), bronze statuette of Sarapis (3rd c.?); some fragments of white terracotta Venus statuettes from the <i>fanum</i></p> <p>The first <i>villa</i> could have belonged to an important Gallic aristocrat who might have served in Cesar's army during the civil wars (Republican coins from the troops in Africa); by 250-260, the main residence was in ruins and housed several temporary constructions; the whole <i>villa</i> seems to have been reorganized around this time with several new constructions in the <i>pars urbana</i>; the baths were destroyed and the building material was systematically reused for the construction of a large and solid road in the gardens; to the West of the gardens, an important wooden construction (15 x 6 m); another stone building with a large main room (12.5 x 8.8 m) and two smaller ones constructed at the end of the road leading through the gardens</p> <p>Within the <i>pars rustica</i>, construction of a cellar which might have housed an oriental solar cult (indicated by a Sardonyx intaglio with a sun god (3rd c.), a bronze statuette of Sarapis, and a fragment of a <i>krater</i> with a snake)</p> <p>The site was abandoned at the end of the 3rd c.; possible that parts were burnt down; no resettlement or reuse, apart from a small square <i>mausoleum</i> in the middle of the <i>pars rustica</i>; further excavation is needed to determine what happened to the site in Late Antiquity and during the MER period</p>
5	Building	GR, 1 st c. BC ?	Very early GR rural establishment, probably with a Gallic enclosure; ditches

1. *Le Moulin de Renonville, les Vignes de l'Aulnay, les Terres de Renonville* – **Richebourg** - discovery in 1975, watching brief before 1978 and excavation in 1978, fieldwalking in 1987 and 1988, evaluation in 1994 and 2004, aerial photography in 1996, excavation in 2006.
2. *Haussepied, les Petits Champs* – **Richebourg** – fieldwalking.
3. *Le Camp Hubert* – **Richebourg** - aerial photography and fieldwalking in 1996.
4. *La Pièce du Fient* – **Richebourg** - fieldwalking in 1978, evaluations and surface cleaning from 1987-1993, programmed excavation from 1994-1998.
5. *Richebourg – Tacoignières* – **Richebourg** – evaluation in 2011.

Bibliography

Barat 2007, 289-304; Bardy 1989, 133; Base Mérimée; Casasoprana et al. 2007; Cocheris 1874; Dupâquier et al. 1974, 851; Flohic (ed.) 2000, 336-338; Longnon 1904, IV, 121, 159, 216; Mulon 1997, 96; Peytreman 2001c, 189; Richebourg. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 10/21); Richebourg. Monographie communale de Paul Aubert (archives des Yvelines), J 3211/18/9; http://dolia.inrap.fr/flora/jsp/index_view_direct.jsp?record=default:UNIMARC:5046, accessed on 10 March 2019; <http://forteresses2009.canalblog.com/archives/2010/02/05/16810011.html>, accessed on 27 April 2019; <http://rpn.richebourg.org/index.php/l-association/publications/43-ferme-de-la-troche-marche-du-10-juin-2017>, accessed on 19 November 2017; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78520-Richebourg/172681-EgliseSaint-Georges, accessed on 4 September 2018



Rochefort-en-Yvelines

Topographical information

Modern name: Rochefort-en-Yvelines

Alternative form(s): Rochefort

Medieval name(s): Rupes Fortis, Ruppis Fortis, Ruppe Fortis

Placename history: *Rupeforti*, c. 1132 *Rupiford*, 1196, *Rochefort*, 1261, *Ruppis fortis*, 13th c.; Oil *roche* (rock, fortified castle) + *fort*

Coordinates: 48°35'09" N, 1°59'16" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Rochefort

Patron saint: Saint Gilles

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1166	Simon of Montfort donates 200 acres of wood from the Yveline forest	
Pouillés	C. 1250	Parish church in Ruppis Fortis	
Pouillés	1351	Rupe Fortis: due presbiteri	
Pouillés	End 15 th c.	Rupis Fortis prima portio / Rupis Fortis secunda portio	Patron: Dominis temporalis (episcopalis) loci
Pouillés	End 15 th c.	Decanus ruralis Rupisfortensis	Patron: Archidiaconus Carnotensis

Notes: Guy le Rouge or Guy Ist of Rochefort (died c. 1107/08) tried to spread the cult of Saint Arnoult in the region around Paris, especially at Gournay-sur-Marne and at Marolles-en-Brie. The church is situated between the castle on top of the hill and the village below.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Gilles (later dedicated to Saint-Gilles-et-de-la-Assomption)		11 th c., 12 th c., 17 th c.	Lay lord	Extant
2	Leprosarium Sainte-Madeleine		1249		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory La Madeleine (women's priory)		C. 1166 (probably by Simon III of Montfort)	Abbey of Clairefontaine	Lost after 1496; remains taken to the new chapel Sainte Marie-Madeleine adjacent to the church

Settlement history

The settlement lies on the road Paris-Chartres. Rochefort was partially destroyed by the Vikings in c. 911 despite some fortifications erected by Robert the Strong. It seems that Guy I the Red of Rochefort built a castle on the site of an 'ancient *oppidum*' during the 11th c. There is no archaeological proof for this *oppidum* so far, but it is cited by numerous local historians. This castle was probably one of the largest and most important in the region south of Paris.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 304; Bardy 1989, 241; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 852; Flohic (ed.) 2000, 789-792; Longnon 1904, IV, 110, 149, 196f; Mulon 1997, 91; Nègre 1990, 86; Rochefort-en-Yvelines. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 10/22); Rochefort-en-Yvelines. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/18/10); <http://forteresses2009.canalblog.com/archives/2010/02/06/16820915.html#c70776884>, accessed on 21 June 2019



Rocquencourt

Topographical information

Modern name: Rocquencourt

Alternative form(s): Chèvreloup, today part of Rocquencourt; Roquencourt, Ro(c)quancourt, Rocancourt

Medieval name(s): Roquencort, Roquencuria

Placename history: *Rocioni Curtis*, 678, *Rocconcurtis*, 691, *Rocconis Curtis*, 862, *Rocencort*, 1209, *Roquencort*, 1230; Germ. *Rocco(n) + Lat. cortem* (farm)

Coordinates: 48°50'12" N, 2°06'39" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Nicolas and Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	678	Roccon, a Neustrian 'lord king', donates some of his land at <i>Rocioni-Curtis</i> to the church of Saint-Germain l'Auxerrois	
Acte	862	Mentions the village in an act dividing the property of the abbey of Saint-Denis and the church of Saint-Germain-l'Auxerrois at Paris	
Acte de l'abbaye de Coulombs	C. 1120	Mentions Geoffroy of Rocquancourt	
Pouillés	C. 1205	Capella de Capra Lupi	
Pouillés	C. 1205	Ecclesia de Roquencort	
Document	1210	Garnier of Rocquencourt donates the tithe of Rocquencourt to the church of Val	
Charte	1248	King Louis IX confiscates the land of Henri of Rocquencourt who had committed a murder and hands it over to Philip, his chamberlain	
Pouillés	1352	Curatus de Roquencuria	
Pouillés	C. 1450	Ecclesia parochialis de Roquencuria, capellania ibidem	

Notes: Between the 9th and the 12th c., the territory was under lay authority. The village was erected into a parish in 862, first under the patronage of Saint Martin, then of Saint Nicolas. Some local lords built a chapel dedicated to Saint-Nicolas; when the population started assembling there, it was decided by consent of the bishop of Paris, that the parish of Rocquencourt would carry the name Saint-Nicolas. Since 1811, the church of Saint-Germain is the joint church of Le Chesnay and Rocquencourt.

Rocquencourt belongs to the large number of parishes in Ile-de-France who belonged to the abbey of Saint-Denis under the first Capetian kings. By the 12th c., lay lords replaced the abbey in many places.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel then church Saint-Nicolas		By 1205	Local lords (chapel); bishop of Paris?	Lost (still extant in 1672), demolished when the parish of Rocquencourt was united with Le Chesnay

2	Chapel Saint-Sulpice, then church Saint-Antoine (after the translation of a relic of Saint-Antoine by Celestine monks from Amiens) (the church was located next to the castle) (Le Chesnay)		1192, 1655 (?)	Bishop of Paris?	Lost, was replaced by the church of Saint-Germain in a different location in 1805 since the old church had become ruined
3	Chapel Saint-Martin (Chèvreloup)		862	Abbey of Saint-Germain-des-Près	Lost, destroyed – together with the hamlet – in 1699 under Louis XIV and replaced by a vast hunting ground; today an Arboretum

Settlement history

The settlement lies on the road Paris-Evreux. Until 862, *Rocconis Curtum* was part of the village of *Mons Lupicinus* (Louveciennes). They were only detached under Louis, abbot of Saint-Denis. At the beginning of the 12th c., the lords of this place adopted the name Rocquencourt. Chèvreloup was once a hamlet of Rocquencourt, but it was demolished in 1689 to make place for the great park of Versailles. The parish of Rocquencourt declined at the same time and most of the medieval morphology of the village disappeared because of the extension of the park of Versailles.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Two culinary ovens	MED, 11 th -12 th c.	Two culinary ovens with a few side pits; one jug

1. *Le Bourg – Rocquencourt* – excavation in 2011.

Bibliography

Barat 2007, 304; Bardy 1989, 409f; Cocheris 1874; Dupâquier et al. 1974, 853; Flohic (ed.) 2000, 163; Longnon 1904, IV, 349, 391, 438; Mulon 1997, 86f; Rocquencourt. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/18/12); <https://journals-openedition-org.ezproxy.inha.fr:2443/archeomed/10869>, accessed on 3 April 2019; https://www.parcsetjardins.fr/ile_de_france/yvelines/arboretum_de_chEvreloup-826.html, accessed on 12 September 2018; <https://paroisselechesnay.com/sinformer/histoire-patrimoine/histoire-de-paroisse-2/>, accessed on 4 September 2018



Rolleboise

Topographical information

Modern name: Rolleboise

Alternative form(s): Roulleboise, Rouleboise, Rolboise, Rolboize

Medieval name(s): Roilleboisse, Rouleboisa, Roillebeuf, Rouleboisia

Placename history: Rolleboise, 704, *Rosbadium*, 754, *Roilleboisse*, 13th c.; Ger. *raus* (reed) + *bach* (stream)

Coordinates: 49°01'08" N, 1°36'27" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Saint Michel

Parish in 1789: Yes

Christianization

Legendary: According to legend, the village was Christianized by Saint Nicaise during the 5th c. Saint Nicaise apparently lived for one year in Mousseaux, 3 km away from Rolleboise.

Documentary evidence:

Document	Date	Evidence	Notes
Diplôme	751	King Pippin the Short concedes property to the abbey of Saint-Denis and mentions <i>Rosbacio</i>	
Confirmation	854	Charles the Bald confirms the property of the abbey of Wandrille at Rolleboise	
Confirmation	1177	King Louis VII, on the demand of the abbot of Saint-Wandrille, confirms several donations made by King Childebart to the abbey, including the free passage of the Seine at Rolleboise	
Mandement	1198, 6 January	The bishop of Chartres, Reginald, threatens excommunication to anybody who denies the right of the abbey of Saint-Wandrille to nominate priests for the churches at Rosny, Rolleboise, Chauffour and Villette	
Document	1248	The lord of Rolleboise buys 120 <i>arpents</i> of wood from King Louis IX in the forst of Arthies (Seine et Oise) to help pay the ransom for the king who had been taken prisoner during a crusade	
Pouillés	C. 1250	Parish church in Roilleboisse	
Pouillés	1351	Parish church in Rouleboisa alias Roillebeuf	
Pouillés	End 15 th c.	Parish church in Rouleboisia	
Lettres	1540, 8 March	King Francis I orders the Great Master of the Waters and the Forest to open an inquiry into illegal wood cutting by the inhabitants of Freuseuse in the wood Galliche owned by Jean of Maricourt, baron of Rolleboise	

Notes: A new church of Saint-Michel was built after 1364 on a site dominating the Seine valley.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Michel		By 1198, 1364 (reconstruction), 1540, 17 th c. (reconstruction)	Abbey of Saint-Wandrille	Extant

Settlement history

In 861, the Vikings devastated the region of Rolleboise. When they returned during the 10th c., a fortress was built overlooking the Seine River. Over the centuries, the castle very often served as a stronghold for plundering brigands. Between 1358 and 1363, the tower of Rolleboise was occupied first by the English knight Jean Jouel – who imprisoned the lady of Rolleboise –, and then by a Flemish adventurer, Wauter Strael. At the same time, brigands haunted the countryside and disrupted the commerce on the route connecting Paris with Rouen. In 1364, the dauphin Charles ordered the knight Bertrand Du Guesclin to take back the fortress and to chase the brigands. The village including the church were damaged during the siege; the fortress was razed to the ground. On 22 April 1479, Rolleboise was donated to the Englishman Philippe Branch by Henry V of England.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Agricultural building?	GR, 1 st -2 nd c.	Rectangular building in a privileged strategic position next to the Seine River; has also been described as a potential 'Roman camp'; finds include Roman coins and tegulae as well as a 'Frankish' sword

2. *Le Galicet* – **Rolleboise** - fieldwalking in the 19th and 20th c.

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Rosay

Topographical information

Modern name: Rosay

Alternative form(s): Ronsay, Rozay

Medieval name(s):

Placename history: *Roseium*, 1189, *Rosar*, *Rosaie*; Ger. *raus* (reed)

Coordinates: 48°55'01" N, 1°40'39" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Mantes
Patron saint: Saint Martin
Parish in 1789: No

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Cartulaire de Marmoutier	1189	Mentions the lord Huberti of Roseio	

Notes: From the 13th c. and until 1686, the principal fiefdom of Rosay, Haut Rosay, depended on the abbey of Saint-Denis. Rosay never was a parish; it depended on the parish of Villette and only received a church in 1910. In 1360, Simon of Maizelan held a fiefdom for the abbot of Saint Denis in Rosay. The hamlet of Saint-Corentin depended half on Rosay, half on Septeuil. In 1201, King Philippe-August built the royal abbey of Saint-Corentin in the half depending on Septeuil.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint-Anne (chapel within the old castle of Rosay which was built in the 11 th c.)		11 th c.?	Private	Lost (replaced by another chapel of Saint-Anne in 1719 within the new castle at another place)
2	Leprosarium		1036	Abbey of Saint-Denis?	Lost

Settlement history

The road Paris-Evreux via Septeuil passes through the settlement. Rosay was the seat of a castellany since the 11th c.; its fortified castle dominated the river Vaucouleurs. In 1382, the inhabitants of Rosay could not pay a war tax which King Charles VI introduced. In 1513, the seigniorship of Bas-Rosay – which belonged to the family Courtin – was united with the seigniorship of Haut-Rosay – which belonged to the family Fredet – through a marriage between the two families.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Building, some GR potsherds and tiles

1. *Les Sables, le Trou Rouge* – **Rosay** - fieldwalking in 1976.

Bibliography

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Yvelines, 1T mono 10/24); Rosay. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/20/2); <https://www.cc-payshoudanais.fr/fr/decouvrir-la-ccph/le-territoire/les-communes.html?op=detail&ref=31&refModule=121>, accessed on 6 October 2018



Rosny-sur-Seine

Topographical information

Modern name: Rosny-sur-Seine

Alternative form(s): Rosny, Rooney

Medieval name(s): Rodonium, Roigniacum, Roilleium, Roniacum, Rony

Placename history: *Rooniacum*, 1162, *Rodoniacum*, 1204, *Roni*, 1248, *Roniacum*, 1249, *Rodonium*, c. 1320; Lat. *Rutenus* or *Rotho(n) + -acum* (farm)

Coordinates: 48°59'59" N, 1°37'54" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Lubin

Parish in 1789: Yes

Christianization

Legendary: On 16 September 1431, Brother Thomas, prior of Saint-Wandrille at Rosny, went to inspect his vineyards close to the forest of Rosny. Instead of going directly into the vineyards, he decided to walk around them. As soon as he came close to the forest, he was kidnapped by a band of brigands who shackled him and drew a blindfold over his eyes. The bandits took him deep into the forest to their lair where they started to torture him since he refused to sign a document asking for a ransom. After several days of torture, the bandits heard of a rich convoy that had to pass through the forest. Since they needed all men for an ambush, they decided to leave Brother Thomas behind believing that his strong chains would detain him. Brother Thomas tried in vain to free himself from the chains. But when he started to implore the Virgin Mary and Saint Quirin, the chains immediately fell loose and Thomas escaped. He erred through the forest during one day and two nights and hid from the bandits who tried to recapture him. Finally, on the morning of the second day he was recovered by three farmers who took him first to Mantes and then back to Rosny. As a thank you for his deliverance, Brother Thomas ordered a magnificent silver box reliquary, richly decorated with scenes from the forest of Rosny.

Documentary evidence:

Document	Date	Evidence	Notes
Inventaire	7 th c.	A list with the property of the abbey of Saint-Wandrille mentions Rosny	
Ordonnance	848	King Charles the Bald mentions the parish church at Rosny as part of the property of the abbey of Fontenelle	
Acte	884	Carloman II confirms the property of the abbey of La Croix-Saint-Leufroy, including three <i>mansi</i> given by Charles the Bald	

Donation	C. 1060	Raoul I Mauvoisin, called the Bearded, lord of Rosny, donates land in Lommoie to the abbey of Coulombs; he donates the tithe on land held for him by Aubert and Alberède of Cravent and their son Raoul to abbot Mainier of the abbey of Saint-Evroutl	
Acte	1117	Raoul III Mauvoisin, lord of Rosny, and his sons Samson and Robert II, witness a contract between Guillaume, viscount of Mantes, and the abbey of Saint-Wandrille	
Confirmation	1129	Raoul III Mauvoisin, lord of Rosny, confirms that boats of the abbey of Bec are exempt from the toll between Mantes and Rosny (granted by Raoul II); he extends the exemption to the abbey of Saint-Wandrille	
Acte	1133	Samson of Mauvoisin, brother of the deceased Guillaume I of Mauvoisin and lord of Rosny, fulfils the wish of his brother and constructs the priory of the Madeleine at Mantes	
Charte	Second half of the 12 th c.	Gautier donates a rent of 30 <i>livres</i> to the priory of Rosny	
Bulle papale	1142	Mentions the church of Rosny among the dependencies of the abbey of Saint-Wandrille	
Acte	1145	Mentions the priory Saint-Wandrille	
Acte	1177/1178	Louis VII confirms several donations by King Childebert to the abbey of Saint-Wandrille, including free passage on the Seine River at Rosny and Rolleboise	
Charte	1192	Gui III Mauvoisin cedes his rights to Boissy-L'Aillerie held by Thibaut I of Maudétour to the abbey of Saint-Denis	
Mandement	1198, 6 January	The bishop of Chartres, Reginald, threatens excommunication to anybody who denies the right of the abbey of Saint-Wandrille to nominate priests for the churches at Rosny, Rolleboise, Chauffour and Villette	
Charte	C. 1200	Hildeburge, abbess of Notre-Dame des Anges of Saint-Cyr-l'Ecole, confirms that the abbot of Saint-Wandrille authorizes her to construct a chapel close to the parish church of Saint-Lubin and within the priory of Saint-Antoine against an annual payment of 5 <i>sols parisis</i> and the tithe of all their harvests and against the assurance that no parisher of Saint-Lubin would be allowed to enter the chapel without the authorization of Saint-Lubin	
Document	1200	Guy I Mauvoisin, 5 th lord of Rosny, founds the priory of Saint-Antoine at Rosny	
Charte	1201	Etienne Pointmule, provost of Rosny, restitutes property and certain liberties to the priory of Saint-Wandrille at Rosny; the charter also mentions	

		Guillaume, priest of Saint-Lubin at Rosny, the priory of Saint-Etienne, and the church of Sainte-Marie at Rosny	
Donation	1203	Gui III Mauvoisin, lord of Rosny, donates all his fields at Mauvoisin next to the Seine above the bridge of Mantes to Barthélémi of Roye	
Charte	1204	King Philip-Augustus confirms the lease of two-thirds of the <i>coutume</i> of Rôni to the inhabitants of Mantes (a rent of 173 <i>livres</i> 6 <i>sous</i> and 8 <i>deniers</i>)	
Donation	1207	Guy I Mauvoisin donates two <i>arpents</i> of wood in his forest of Villeneuve-en-Chevrie to the priory of Saint-Wandrille	
Donation	1219, June	Rodolphe Mauvoisin donates the tithe of hay of his fields at Espineuse to the priory of Saint-Wandrille at Rosny	
Confirmation	1220	Guy I Mauvoisin witnesses the confirmation of a charter of the abbey of Jumièges by Henry II, King of England	
Pouillés	C. 1250	Parish church in Roilleium	
Convention	C. 1253	King Louis IX ratifies an agreement between Rosny and Ide of Picquigny, lady of Rosny, on hunting rights	
Charte	1283	King Philip III confirms the donation by Gui III Mauvoisin, lord of Rosny, of an annual product of the hunt in his forest of Chevrie to the abbey of Saint-Denis	
Document	1307, 23 February	The bailiff denies the right of Guy IV Mauvoisin, lord of Rosny, to demand a fee from each boat of the abbey of Saint-Wandrille passing through his seigniority on the Seine River	
Pouillés	C. 1320	Prior de Rodonio	
Pouillés	1351	Prioratus de Roigniaco	
Vente	1365, 28 April	Amaury Malvoisin, canon of Paris and lord of Rosny, sells the seigniority to his niece, Beatrix la Mauvoisine, for 3,000 gold <i>florins</i>	
Lettres	1383	Pardon of Guillaume Mauvoisin who had participated in the looting of Jewish houses in Mantes in 1380	See below
Pouillés	End 15 th c.	Priorissa conventualis de Rodonio	Patron: abbatissa Sancti Cirici
Pouillés	End 15 th c.	Prior de Rodonio	Patron: Abbas Sancti Wandregislii
Pouillés	End 15 th c.	Capella in castra de Rodonio	
Pouillés	End 15 th c.	Capella de Rodonio fundata in bassa cyrua castru	
Pouillés	End 15 th c.	Parish church in Roniacum	Patron: Abbas Sancti Wandregislii
Déclaration des revenus et dépendances du couvent Saint-Antoine	1521, 13 May	The priory of Saint-Antoine declares before the bailiff of Mantes that the priory was built on three <i>arpens</i> which enclose a chapel, a dormitory, a house, and a garden, and that the property produces a yearly income of barely 60 <i>livres tournois</i>	

Notes: The priory of Saint-Wandrille seems to have been the first landlord of Rosny. During the 11th c., the monks were replaced by the family Mauvoisin as lords of Rosny. The first official mention of the priory dates to 1145. The priory which was rather rich worked the vineyards of Rosny. The prior also was priest of Rosny. During the first three or four centuries of its existence, the priory counted some 12 monks. Between the 16th c. and 1791, it was reduced to only its prior. Some of the last priors were laics but they still assured the religious service of the parish with the help of one or two vicars.

The convent of Saint-Antoine was founded for eight nuns around the year 1200 by the lord of Rosny, Guy Mauvoisin. They nuns had to pray for the soul of their founder and for the souls of all subsequent lords of Rosny according to a declaration in front of the bailiff of Mantes in 1521. It was almost entirely destroyed during the Hundred Years' War. It was reconstructed in 1492 and resettled with six nuns and a prioress. The nuns tried to recover their possessions, but were only partly successful. The monastery soon became very run-down and the bishop of Chartres ordered to close the chapel at the end of the 17th c. The nuns were allowed to rent a gallery within the church of Saint-Lubin.

The priory of Saint-Etienne was founded before 1201. By 1613, no prior was any longer in residence; instead he stayed at the abbey of Clairefontaine. In 1705, the chapel was abandoned, by 1730, it was mostly in ruins. It seems that the priory was probably once founded by the lords of Rosny since the castle was close by. The revenue of the chapel was given to the church of Saint-Lubin in 1730.

During the reconstruction of the church of Saint-Lubin on the same place that it had occupied for a thousand years, 145 sarcophagi (60 stone and 85 plaster sarcophagi) were found distributed over 800 m², a tenth of the estimated size of the necropolis (*see* below). The author of the *Monographie communale de l'instituteur* from 1899 mentions the fragment of a GR pilaster discovered during the excavations which he interprets as part of a 'pagan altar'. He includes a figure showing the attempted reconstitution of the first Christian 'basilica' of Rosny based on the archaeological excavations in his essay. The head of Saint Quirin was translated by the monks of the priory of Saint-Wandrille to their chapel of Sainte-Mairie before 1201. As soon as the relics arrived, numerous miracles happened which prompted pilgrimages from the surrounding region. Saint Quirin was especially evoked during periods of drought. In 1446, the relics still were in Sainte-Marie. Before the Revolution and possibly during the 16th c. when the priory was reduced to only its prior, the reliquary with its relics was taken to the parish church of Saint-Lubin where it still could be found by 1829. By that time, however, it was enclosed in a reliquary made of gilded wood in the form of a bust. During the Revolution, the relics were taken to the house of Nicholas Lasne who defended them with an axe in his hand against the Sansculottes when they tried to destroy them.

In 1380, Guillaume Mauvoisin, whose family owned the seigniorship of Rosny, refused to pay back the money lent from a Jew and participated in the looting of Jewish houses in Mantes. He was sentenced to prison but was released three years later since it was established that the looting had been ordered by the inhabitants of Paris.

It seems that the priory of Rosny was abandoned for up to 20 years during the Hundred Years' War. It was reoccupied in 1452. This apparently was nothing unusual. Since the castle had been razed, the only structure which remained standing was the chapel of Sainte-Marie. In 1584, the duke of Sully financed the reconstruction of the chapel of Sainte-Marie on a different place, on land which belonged to the priory of Saint-Wandrille.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Lubin		Early 6 th c. (chapel), late 7 th /early 8 th c. (<i>memoria</i>), by 848, 11 th c., 1890/91 (reconstruction)	Abbey of Fontenelle; Abbey of Saint-Wandrille (by 1198)	Lost, demolished in 1892; a new church was erected some 200 m further away
2	Chapel/church Sainte-Marie (with the relics of Saint Quirin) (within the castle) (<i>prieuré-cure</i> of the priory Saint-Wandrille)		By the second half of the 12 th c. (probably much earlier), 1584 (reconstruction)	Abbey of Fontenelle, priory Saint-Wandrille	Lost, still visible during the 16 th /17 th c.
3	Leprosarium		C. 1100 (by Raoul III Mauvoisin)		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Wandrille		By 1145 (probably much earlier)	Abbey of Fontenelle (became Saint-Wandrille)	Lost, mostly abandoned by the 16 th c. and finally dissolved in 1791
2	Priory Saint-Antoine (nunnery)		1200 (by Gui II Mauvoisin), 1492 (reconstruction after its destruction and abandonment during the Hundred Years' War)	Abbey Notre-Dame des Anges of Saint-Cyr-l'Ecole	Lost, dissolved in August 1751
3	Priory Saint-Etienne		Before 1201	Abbey of Notre-Dame de Clairefontaine; abbey of Jumièges	Lost, the chapel was already in ruins by 1730 and the rest of the buildings were sold in 1792
4	Priory Notre-Dame (dedicated to Saint-Lubin by 1704)		By 1575	Abbey of Jumièges	Lost

Settlement history

The history of Rosny is closely linked to the history of nearby Mantes. The first known lord of Rosny by c. 1050 was Raoul I of Mauvoisin (d. after 1076). The castle was probably built by Raoul III around the year 1100 on land occupied by farm buildings of the priory in Rosny; the local lord affirmed that he would respect the chapel and that he would grant free access to the monks and the faithful. In 1524/25, the local lord still had to pay an annual rent of 5 *sous paris* to the priory (dependent on the abbey of Wandrille).

In 1200, Guy Mauvoisin, lord of Rosny, founded a school for the children of the region together with the ecclesiastic authorities. The monastery of Saint-Antoine was also established to look after the school and to instruct the children.

Between 1435 and 1453, during the Hundred Years' War, the English occupied the village and burnt down the castle; the chapel survived. When the English were expelled, Rosny became the property of the family Melun until c. 1545. A new castle was built at Beuron. Maximilien of Béthune, duke of Sully, was born in Rosny.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Agglomeration	GR	Possible agglomeration (has not yet been formally identified) connected to a ford on the Seine River and situated on the GR road Paris-Rouen on the left bank of the Seine; numerous GR coin finds
2	Necropolis with <i>memoria</i>	GR-MER, 6 th -8 th c.	Important necropolis (Late Roman and MER; continues until the modern period); quadrilobe building, probably a late 7 th or early 8 th c. <i>memoria</i> ; 60 stone and 80 plaster sarcophagi, organized in two zones: one with monolithic or bipartite sarcophagi (some of them with re-used antique stones) organized around a furnished burial with a Frankish helmet, a sword and a lance, the other one with plaster sarcophagi (7 th /8 th c.) with abundant gravegoods (a reliquary box, a reliquary Byzantine cross) and burials without gravegoods; in the second zone, a number of decorated sarcophagi (rings, rosaces), some of them with Christian motifs; discovery of 19 additional sarcophagi (2 stone, 17 plaster) and one burial without gravegoods during the excavation in 1969
3	Necropolis	MER, 5 th - 8 th c.	Graves organized in rows with plaster and stone sarcophagi; numerous gravegoods: fibula (<i>discoïde, ansée</i>), weapons, belt buckles, bronze bracelet, necklace with glass pearls; located 1 km to the west of Rosny
4	Villa	GR, 1 st - 4 th c.	Villa with <i>pars urbana</i> towards the north and a square building (porch with tower or <i>fanum</i>) towards the south; coin finds; bronze bowl with mythological scene

1. **Rosny-sur-Seine** – discovery during the 19th c.
2. *Place de l'église* – **Rosny-sur-Seine** – discovery during the destruction of the church Saint-Lubin in 1892; excavation in 1892-1899, 1969, and 2003.
3. *Les Tranchées* – **Rosny-sur-Seine** - construction work in 1850, agricultural work in 1892, evaluation around 1892.
4. *Les Perreux* – **Rosny-sur-Seine** - fieldwalking around 1990, aerial photography in 1999.

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<https://francearchives.fr/facomponent/f3c5d3e84c43a60a2947430d397cb8294b5d7df5>, accessed on 6 October 2018; <http://racineshistoire.free.fr/LGN/PDF/Mauvoisin.pdf>, accessed on 6 October 2018

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Sailly



Topographical information

Modern name: Sailly
Alternative form(s): Sailli
Medieval name(s): Sally
Placename history: *Salli*, c. 1175, *Salliacum*, c. 1178, *Salleium*, 1225;
 Lat. *Salius* or Gall. *Sagillius* + Lat. *acum* (farm)
Coordinates: 49°02'25" N, 1°48'01" E

Ecclesiastical information

Diocese: Rouen
Archdeaconry: Vexin Français
Deanery: Magny
Patron saint: Saint Sulpice
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	832	Mentions property of the abbey of Saint-Denis in Sailly	
Confirmation	1118, 14 January	King Louis le Gros confirms the donation of Eude of La Porte of land in Sailly to the priory in Concervin (dependent on the convent of Josaphat)	
Donation	1224	King Louis VIII donates land at Mouci-en-Fontaine to the priory of the Bonshommes of Maffliers on the condition that the monks deforest the village and instruct the poor	Hamlet of Sailly
Donation	1254	Donation by Raoul, grand-son of Thibaut, lord of Sailly, of a half-acre of vine from Sailly to the convent at Juziers	
Polyptyque du diocese de Rouen	Between 1248, March and 1275, July 2	The church of Sailly is dedicated to Saint Sulpice and has an annual income of twelve <i>livres</i> ; patron is the abbot of de la Croix-Saint-Leufroy; the priest is called Guillaume	
Pouillés	1337	Church in Sailly. Non excedit	Patron: Abbas de Cruce S. Leufredi
Pouillés	1337	Prior de Sailly	

Notes: During the 12th c., the fortified convent of Montcient-Fontaine together with the nearby monastery of Saint-Laurent defended one of the entrances to Ile-de-France against English raids coming from the Vexin. The local inhabitants sought refuge within the convent during times of trouble. Sailly is erected into a parish during the 13th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Sulpice (<i>prieuré-cure</i>)		1170, 1854 (identical reconstruction)	Abbey of La Croix Saint-Leufroy; Priory Montcient-Fontaine	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Montcient-Fontaine (fortified convent), later an abbey		1170, 13 th c.	Templars (12 th c.) Abbey of Grandmont; Priory of the Bonshommes of Maffliers (Val d'Oise)	Lost, abandoned at the end of the 17 th c. and transformed into a farm; the chapel was demolished in c. 1774; today seat of an association

Settlement history

The lords of Saily are known since the 10th c. Thibaut, lord of Saily, followed King Philip-Augustus to Palestine on a crusade in 1191.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 4 th -5 th c.	Large amount of tiles and GR potsherds (including Samian ware) as well a fragment of a millstone indicate a building which was probably occupied during at least the 4 th /5 th c., but maybe also starting earlier
2	Building	GR	Numerous large stones, tiles, and GR potsherds indicate a building
3	Necropolis	MER?	Several stone sarcophagi and weapons which were interpreted as GR when they were discovered but which are rather MER

1. *Le Cul Doux* - **Saily** - fieldwalking in 1990.
2. *La Folle Entreprise* - **Saily** - fieldwalking in 1991.
3. *Les Côtes de Montcient* - **Saily** - discovery around 1756-57 and in 1882.

Bibliography

Barat 2007, 310; Bardy 1989, 138; Base Mérimée; Besse 1914, 88; Dupâquier et al. 1974, 857; Flohic (ed.) 2000, 387f; Longnon 1903, II, 64, 66; Mulon 1997, 69; Nègre 1990, 214; Saily. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/1); Saily. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/20/6); <http://prieuredumeynel.canalblog.com/>, accessed on 12 November 2018



Saint-Arnoult-en-Yvelines

Topographical information

Modern name: Saint-Arnoult-en-Yvelines

Alternative form(s): Saint-Arnould-en-Yveline, Saint Arnoul, Saint Arnout, Saint Arnoult

Medieval name(s): Sanctus Arnulphus (in Aquilina)

Placename history: *Hibernie, S. Arnulfum de Aquilina*, c. 1132, *S.*

Arulphus in Aquilina, 13th c.; Germ. *Arnwulf* (bishop of Metz, died 640)

Coordinates: 48°34'18" N, 1°56'26" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Rochefort

Patron saint: Saint Nicolas

Parish in 1789: Yes

Christianization

Legendary: In 535, Scariberge, widow of Saint Arnoult and niece of King Clovis, ordered the transport of the body of her husband from Reims to Tours. While crossing through the Yveline forest, the cart could not continue since the funeral procession refused to pay a toll; this was understood as a divine sign and Scariberge decided to bury her husband on the spot.

Documentary evidence:

Document	Date	Evidence	Notes
Diplôme	717	Chilperic II donates a priory to the abbey of Saint-Maur-des Fossés	Contested by certain authors
Donation	724	Part of the Yveline forest together with Saint-Arnoult is donated to the abbey of Saint-Maur	
Confirmation	774	Charlemagne confirms this donation	
Document	1167	Simon III, count of Montfort, accords the right to the local priory to render justice on its land and within the priory fiefdoms	
Charte	1201	Simon IV, count of Montfort, accords different rights in the neighbouring forests to the inhabitants of Saint-Arnoult	
Document	C. 1241	Alexandre of Bordes bequeaths a house for the foundation of a Hôtel-Dieu to Saint-Arnoult	
Pouillés	C. 1250	Parish church in Sanctus Arnulphus	
Pouillés	C. 1320	Prior Sancti Arnulphi in Aquilina	
Pouillés	1351	Parish church in Sanctus Arnulphus in Aquilina	
Lettres patentes	1498	King Louis XII establishes a fair in front of the leprosarium which becomes known as 'Fair of Saint-Fiacre'	The fair continued until 1830 and was one of the most important grain markets of the region during the 17 th c.

Pouillés	End 15 th c.	Prior Sancti Arnulphi in Aquilina	Patron: Abbas Sancti Mauri Parisiensis
Pouillés	End 15 th c.	Parish church in Sanctus Arnulphus in Aquilina	Patron: Abbas Sancti Mauri de Fossatis
Pouillés	End 15 th c.	Domus leprosaria Sancti Arnulphi in Aquilina	
Lettre patente	1545, 2 September	King Francis I authorizes the construction of town walls and a ditch	

Notes: Saint Arnoult was buried here and an oratory was erected above his grave. During the 9th c., a first church replaced the previous structure; at the same time, a priory was founded. In 935, the monk Constant sold several relics of Saint Arnoult to the count Raoul of Crépy-en-Valois who then created the abbey of Saint-Arnoult to the north of Paris. The old mausoleum seems to have been transformed into the crypt of Saint-Nicolas. This crypt is apparently one of the oldest of the Yvelines; it was rediscovered in 1852 by abbot Dubois, priest of Saint-Arnoult, when he moved the altar.

During the 16th c., a second nave was built, dedicated to Saint-Nicolas; this became the parish church. The monks continued to use the old nave dedicated to Saint-Arnoult as their church.

Saint-Arnoult is located on the pilgrim road of Saint-Jacques-de Compostelle. Guy le Rouge, lord of Rochefort, returned on this road from a crusade in 1104.

The priory Saint-Arnoult owned a large part of the land in Saint-Arnoult. It seems that it was involved in a permanent conflict with the counts of Rochefort. A document from 1695 recorded countless trials between the two sides over the last 528 years.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Arnoult (by the 16 th c., a new nave was dedicated to Saint Nicolas (for the parish), the old nave (for the priory) remained dedicated to Saint Arnoult) (<i>prieuré-cure?</i>)		535 (oratory), 9 th c., 10 th c., 1104, 13 th c., 15 th c. (reconstruction), 1533, 17 th c., 1877, 1965	Abbey of Saint-Maur-des-Fossés (since 717?)	Extant
2	Leprosarium Saint-Fiacre (close to Rochefort)	Domus leprosaria Sancti Arnulphi in Aquilina	1276	Archdeacon of Chartres	Lost, the chapel still existed in the early 19 th c.
3	Hôtel-Dieu		1241		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Arnoult (then Saint-Nicolas)	Prior Sancti Arnulphi in Aquilina	717?, 1021	Abbey of Saint-Maur-des-Fossés; bishop of Paris (after 1536)	Lost, sold between 1702 and 1789; some remains are still visible

Other:

	Name	Date	Description
1	Fountain Saint-Arnoult	?	The fountain of Saint-Arnoult was originally created above a well; it was moved to another place during the 19th c.

Settlement history

The territory once belonged to the Carnutes and depended on the castrum of Rochefort. During the MER period, it was inhabited by hermits. By the 13th c., Saint-Arnoult had become an important stopover on the road between Paris and Chartres. During the Middle Ages, it had up to 1,500 inhabitants (500 during the 13th c.) and 57 inns. In 1357, a large group of bandits established in Epernon looted Saint-Arnoult which was insufficiently protected by town walls; the village was almost entirely destroyed. It was once again looted and destroyed by Charles the Bad in the following year. During the 15th c., the church was partially destroyed by English mercenaries. During the Religious Wars, the village was looted during two days by the Prince of Condé together with the Huguenots on 13 and 14 December 1562. In 1599, under Henri IV, Saint-Arnoult received the title of 'town'.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	GR, 2 nd – 3 rd c.	GR necropolis with numerous urns containing cremations; at the foot of the castrum
2	Building(s)	GR	Tiles, GR potsherds and GR coins and medals found in various places indicate the presence of one or more GR buildings and maybe also of a GR road
3	Buildings and structures	MER, 6 th -7 th c., MED, 13 th -15 th c.	MER occupation (postholes, hearth) and evidence of a MED crafts activity (basins, tank, buildings), probably a tannery; part of the 16 th c. moat
4	Building	Late MED	Late medieval building which is linked to the leprosarium and the chapel of Saint-Fiacre on the other side of the RD 988 (in ruins)

1. *Butte des Vignes* – **Saint-Arnoult-en-Yvelines** – construction work in the 1970s.
2. **Saint-Arnoult-en-Yvelines** – discovery during the 19th c.
3. *4 rue de la Fontaine et Ruelle à l'Eau* – **Saint-Arnoult-en-Yvelines** – evaluation in 2006.
4. *La Butte de Guhermont* – **Saint-Arnoult-en-Yvelines** – evaluation in 2004.

Bibliography

Barat 2007, 310; Bardy 1989, 242f; Base Mérimée; Beaunier 1905, 288; Cocheris 1874; Dupâquier et al. 1974, 858; Flohic (ed.) 2000, 793-803; Longnon 1904, IV, 104, 110, 134, 195f, 198; Mulon 1997, 108; Nègre 1998, 1529; Saint-Arnoult-en-yvelines. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/2); <http://www.clg-brassens-st-arnoult.ac-versailles.fr/spip/spip.php?article200>, accessed on 19 November 2017; <http://jmsattohurepoix.blogspot.com/2012/12/une-visite-de-leglise-saint-nicolas-de.html>, accessed on 25 May 2019; <http://static.reseaudesassociations.fr/cities/725/documents/k2b89yzop375zc.pdf>, accessed on 7 October 2018; <http://sthistoriquestarnoultyvelines.e-monsite.com/pages/monument-historique-sa/eglise-de-saint-arnoult.html>, accessed on 25 May 2019



Saint-Cyr-l'École

Topographical information

Modern name: Saint-Cyr-l'École

Alternative form(s): Saint Cir, Saint Cyr-au-Val-Gally, Libreval, Val-Libre

Medieval name(s): Sanctus Ciricus (in Valle Gallie), Sanctus Cyriacus

Placename history: *Sanctus Cyricus*, c. 1186, *Sanctus Cyriacus*, c. 1190, *Saint-Cir*, 1482; Lat. *Cyricus* (4th c. saint) + *école* (school; the military school created by Napoléon in 1803 and transferred to Saint-Cyr)

Coordinates: 48°48'01" N, 2°03'45" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Cyr

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Actes	1156 & 1157	Louis VII confirms the foundation of a women's monastery dedicated to Saint-Cyr by the bishop of Chartres, Robert III,	
Donation	1161	King Louis VII accords the right to take wood from the Yveline forest to the abbey of Notre-Dame-des-Anges	
Donation	1185/1186	King Philip-Augustus makes a donation to the abbey of Notre-Dame-des-Anges	
Listes des aumônes	1265, March and 1267, April	Count Alphonse of Poitiers mentions the abbey of Notre-Dame-des-Anges on his alms lists	
Pouillés	1351	Parish church in Sanctus Ciricus	
Pouillés	1351	Abbatia Sancti Cirici	
Pouillés	End 15 th c.	Parish church in Sanctus Ciricus	

Notes: During the 11th c., the monks of the priory of Gally were charged with the evangelization and the clearing and deforestation of the region. The abbey of Saint-Cyr gave the village its name. The abbey suffered during the Hundred Years' War and the Religious Wars. However, it seems that the abbey was still inhabited since the nuns of the priory of Villarceaux, dependent on the abbey of Saint-Cyr, sought refuge in the abbey around the year 1450.

The abbey of Notre-Dame-des-Anges held a part of the village in fiefdom; it also owned half of the tithes of Bailly and of Noisy.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Sainte-Julithe		C. 1115	Abbey of Notre-Dame-des-Anges	Lost, declared too small and in bad shape in 1892; a new church was built between 1896 and 1898 at a different place; this church was destroyed by aerial bombs in June 1944 and reconstructed in 1962

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Abbey Notre-Dame-des-Anges (nunnery)	Abbatia Sancti Cirici	Before 1144 (by Robert III, bishop of Saint-Benoît, died 1144)	Benedictine	Lost, sold and destroyed during the Revolution (only the main portal remains)
2	Priory of Gally		11 th c.	Abbey of Sainte-Geneviève-du-Mont	Lost, some 12 th c. farm buildings remain; the chapel was destroyed in 1684

Settlement history

The village was of little importance and mostly survived because of its abbey. Saint-Cyr was looted and destroyed during the Hundred Years' War and the Religious Wars. It did not fare any better during the 19th and 20th c.: in 1870/71, Saint-Cyr was occupied and looted by the Prussians, and during the Second World War, the village was destroyed to 92 percent – the largest destruction recorded in the Yvelines; reconstruction did not begin before 1958.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Farm/villa?	IA, 2 nd - GR, st c. BC, 1 st -4 th /5 th c., MER, CAR, 6 th - 11 th c.	Site located close to the site of a – yet undiscovered – nunnery attested since the 12 th c.; late IA ditches with dolia and amphorae potsherds as well as a bronze fibula indicate the presence of a building; numerous GR potsherds attest the continuous occupation of the site; the centre of the agricultural establishment (farm, villa?) has not been discovered yet, but postholes indicate several structures; finds include numerous GR potsherds (including Samian ware) and 4 th -c. GR coins; occupation continued during the MER period although most structures (postholes, ditches, maybe an oven) belong to the 6 th c.; finds include a large quantity of MER potsherds (including complete vases); after the MER period, occupation seems to have been sketchy and just a few 9 th -11 th -c. potsherds were discovered

2	Structures	GR, MER	Traces of GR and MER occupation (black earth, some 30 cm thick), fragments of tegulae and imbrices, two small pits and one post hole; several MER post holes with wedging stones
3	Structures	IA-MER/CAR	Evaluation within the enclosures walls of the medieval abbey of Notre-Dame-des-Anges; presence of black earth over the entire surface of the evaluation (30-60 cm thick), contains numerous burnt stones and some GR tiles, IA, GR and early medieval potsherds; some post holes and ditches, including one IA ditch

1. Z.A.C., avenue Gabriel Pétri/rue Marceau – **Saint-Cyr-l'École** – evaluation and excavation in 2001 and 2002.
2. ZAC Centre-Ville – **Saint-Cyr-l'École** – evaluation in 2003, excavation in 2004.
3. Enclos de l'abbaye Notre-Dame des Anges – **Saint-Cyr-l'École** – evaluation in 2001.

Bibliography

Barat 2007, 310f; Bardy 1989, 411-413; Base Mérimée; Dupâquier et al. 1974, 859; Flohic (ed.) 2⁰⁰⁰, 827-832; Longnon 1904, IV, 159, 164, 213; Mulon 1997, 105; Saint-Cyr-l'École. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/3); Saint-Cyr-l'École. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/20/7)



Sainte-Mesme

Topographical information

Modern name: Sainte-Mesme
Alternative form(s): Sainte Mesme et Denisy
Medieval name(s): -
Placename history: Lat. *Maxima* (see below)
Coordinates: 48°31'50" N, 1°57'32" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Grand Archidiaconé
Deanery: Rochefort
Patron saint: Sainte Mesme
Parish in 1789: Yes

Christianization

Legendary: The name of the town name derives from a 4th or 5th c. century saint, Saint Mesme, daughter of the Frankish King Dordanus. Mesme was killed by her brother Mesmin, on order of their father, when she converted to Christianity. The deed apparently took place within the village of Sainte-Mesme itself. Mesme herself had prayed secretly next to a spring close by; her brother, regretting her death, later retreated to this spring to bury her head. This legend, however, seems to be a late medieval fabrication; although Mesmin himself is attested as founder of the monastery of Micy (Loiret) during the 6th (!) century, Dordanus and Mesme are probably legendary figures.

Documentary evidence:

Document	Date	Evidence	Notes
Document	1379	Ligier of Orgeri, knight and lord of Sainte-Mesme, receives the permission to fortify his house at Sainte-Mesme	

Document	1386, 28 September	Mentions Ligier of Orgesin, knight, as lord of the chapel Sainte-Mesme	
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Notes: A GR source sanctuary whose water apparently cured fevers. The spring seems to have been used since the Paleolithic period; during the IA, this first became a Gallic and then a GR source sanctuary dedicated to the goddess Silgina – although much of this might be wishful thinking – whose cult was known between the 1st c. BC until the 4th c. AD. This is the only source sanctuary in Ile-de-France where the goddess has been identified thanks to potsherds and a wooden plaque (disappeared) carrying her name. It is haphazardous, however, to base the identification of a ‘source sanctuary’ on the presence of just a few engraved potsherds.

The cult of Saint Mesme began a few centuries after her ‘death’ and continued until the 1990s.¹ It seems that her relics were translated from Rome and deposited in the church around the year 1539. Two pilgrimages took place between 1539 and 1791; they started once again in the early 19th c. and finally stopped in 1902.² According to local tradition, the parish church was once the chapel of the 15th-c. castle of Aymard of Poysieu; in fact, the chapel was founded earlier.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre		Late 10 th c.	Abbey of Josaphat	Abandoned in 1792, today in ruins
2	Sainte-Mesme (a seigniorial chapel was founded before 1343)		13 th c. (seigniorial chapel until at least 1386), 1470, 16 th c., 19 th c.		Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Monastery (hamlet of Denisy)		991	Abbey of Josaphat	Lost
2	Hermitage		Maillard n. 256		

Settlement history

Two Roman roads cross the settlement – the road Dourdan – Epernon – Sénantes – Evreux and the road Dourdan – Ablis. The seignory of Sainte-Mesme was founded before the 10th c. The first lord known of Sainte-Mesme, Ligier of Orgery, participated in the first crusade of 1095. The castle was built by his successor, Adam of La Chapelle. The manor house was built on the site of a GR *villa* with a thermal bath and a nearby source sanctuary.

Monastic foundation: Unlikely

¹ L. Schmitt, Un manoir aux multiples histoires, à Sainte-Mesme, *L’Echo Républicain*, 5 August 2017 (https://www.lechorepublicain.fr/sainte-mesme/loisirs/2017/08/05/un-manoir-aux-multiples-histoires-a-sainte-mesme_12507967.html#refresh, accessed on 1 July 2018).

² <http://www.ste-mesme.fr/sainte-mesme.html>, accessed on 1 July 2018.

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa with source sanctuary (?)	GR, 1 st – 5 th c.	Great GR <i>villa</i> beneath the manor house of Sainte-Mesme; several walls were discovered but the overall plan is still unknown; finds such as mosaic tessellae, marble fragments, sculpted chapiters, and fresco remains indicate a rather rich establishment; to the N a source sanctuary (?) dedicated to the goddess <i>Silgina</i> (?) although it is unclear how – and if – the sanctuary was connected with the <i>villa</i> ; important grindstone fragments seem to indicate the presence of a GR mill (probably anterior to the 3 rd c.); huge quantity of small finds (potsherds, Samian ware; amphorae, tiles, nails, bricks laid out in <i>opus spicatum</i>), a fragment of a statuette (white terracotta), a bronze ring with a blue glass stone, two bronze keys, an iron axe, GR coins, several pieces of worked wood such as two barrel bottoms; fragment of a great plate made out of lignite which probably comes from Britain; large quantity of animal bones, oyster and mussel shells; several GR potsherds which seem to be engraved with the name of the water goddess <i>Silgina</i> as well as some wooden 'ex-voto' which, however, have disappeared; gilded 1 st -c. bronze fibula carrying the inscription <i>Omulus</i> or <i>Omocus</i>
2	Necropolis	MER	Some 20 MER graves

1. *Between the manoir of Sainte-Mesme and the railway, W to the R.D. 168 – Sainte-Mesme* – discovery in the early 17th c., evaluations in 1975, 1984, fieldwalking in the 1970s and 1980s during construction and restoration work.
2. *Ardenay – Sainte-Mesme* – discovery during the 19th c.

Bibliography

Barat 2007, 324f; Bardy 1989, 250f; Dupâquier et al. 1974, 873; Flohic (ed.) 2000, 806-811; Mulon 1997, 112; Nègre 1998, 1589; Sainte-Mesme. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/6); www.arbre-celtique.com/forum/viewtopic.php?f=8&t=492, accessed on 20 May 2019



Saint-Forget

Topographical information

Modern name: Saint-Forget
Alternative form(s): Saint Frojet, Saint Project
Medieval name(s): Sanctus Ferreolus
Placename history: *Sanctus Ferreolus*, c. 1250, *Saint Fargel*, 1370, *Saint Forgetus*; Lat. *Ferreolus* 1462
Coordinates: 48°42'27" N, 1°59'46" E

Ecclesiastical information

Diocese: Paris
Archdeaconry: Josas
Deanery: Châteaufort
Patron saint: Saint Gilles
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	C. 1205	Ecclesia de Sancto Ferreolo	
Acte	1229, 29 May	Gui IV, lord of Chevreuse, the abbot and the chapter of the abbey of Saint-Denis appear in Saint-Forget before the bishop of Paris, Guillaume of Auvergne, to decide the transfer of the castellany of Beurain to the abbey of Saint-Denis	
Document	1259, November	At an unknown date, Alice, lady of Saint-Forget bequeaths her <i>quint</i> [a seigniorial tax on the sale of fiefdoms] to the church at Saint-Forget; in 1259, the bishop Renault of Corbeil approves the sale of this <i>quint</i> by Simon, priest of the parish church, for 10 <i>livres parisis</i>	
Cartulaire de Notre-Dame de Paris	13 th c.	Mentions the parish of Saint-Forget and its church	
Pouillés	1352	Curatus de Sancto Ferreolo	
Pouillés	C. 1450	Ecclesia parochialis de Sancto Ferreolo	

Notes: Saint-Féréole became a parish church during the 12th or 13th c. According to Abbé Lebeuf, the cult of Saint Gilles was transferred from a nearby hamlet during the 13th c. to Saint-Gilles when its sanctuary was destroyed. The church at Saint-Forget became thus known as Saint-Gilles-Saint-Féréole. Between the 12th and the 16th c., Saint-Forget belonged to the abbey of Saint-Denis. In 1803, the parish became an annex of Chevreuse and the church was transformed back into a chapel.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Gilles Saint-Féréole (during the 12 th /13 th c., a church replaced a chapel dedicated to Saint-Gilles)		Before the 12 th c. (as chapel), 13 th c., reconstructed in 1539, 1972	Abbey of Saint-Denis (at least until the 14 th c.)	Extant
2	Chapel (at the back of the castle)		15 th c., 18 th c.		Extant

Settlement history

The first lord of Saint-Forget, Bernard of Malverius, is mentioned in 1179. In the 15th century, the stronghold of Mauvières was offered to Ramond de la Rivière de la Martigne as a reward for his help to retake the town of Bergerac (Dordogne) from the English in 1450. In memory of his origins, he named the neighboring meadows of Mauvières by the name of Bergerac; the lords of the domain then become known as lords of Mauvières and Bergerac. In 1582, the estate became

the property of the grandfather of the writer Cyrano de Bergerac who spent part of his youth there.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Fanum	GR, 1 st -4 th c.	A GR <i>fanum</i> with two foundation walls, one measuring 5 x 4,5 m, the other one, surrounding the first one, 9 x 9 m; another building just to the south (5 x 4 m) is associated with the first building; numerous small finds (potsherds, including Samian ware, amphorae, glass, GR coins, large number of tiles and iron nails), some of them might have been ex-voto offerings; silver-incrusted bronze spur, harness elements, parts of a 4 th -c. belt; the <i>fanum</i> was located on a hill (53 m) dominating the valley of the river Yvette, next to the GR road from Lutetia to Chartres and close to a spring (<i>Le Trou aux Fées</i>); it was destroyed by a fire during the 4 th c.
2	Necropolis?	MER	A MER cemetery is mentioned by a late 19 th c. scholar; no precise location or any other information is given

1. *La Butte Ronde* – **Saint-Forget** – excavation between 1850 and 1854; clandestine excavation in 1978.
2. *Location unknown* – **Saint-Forget** – mentioned by P. Guégan de l'Isle, 1877-1892.

Bibliography

Barat 2007, 311-313; Bardy 1989, 244; Base Mérimée; Cocheris 1874; Dauvergne 1948, 46-48; Dupâquier et al. 1974, 860; Flohic (ed.) 2000, 191f; Longnon 1904, IV, 349, 391, 439; Mulon 1997, 107; Nègre 1998, 1541; Saint-Forget. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/4); <https://www.saint-forget.fr/patrimoine/>, accessed on 1 August 2018



Saint-Germain-de-la-Grange

Topographical information

Modern name: Saint-Germain-de-la-Grange
Alternative form(s): Morainvillie, Morainville
Medieval name(s): Granchia juxta Nealpham, Sanctus Germanus de Moreinvilla, Sanctus Germanus de Moronval
Placename history: *Sancto Germano subtus Neaupfle*, c. 1184, *Sanctus Germanus de Morevilla*, 1205, *Saint Germain de Morainville*, 1484;
 Lat. *Germanus*; Lat. *Morinus* + *villa*
Coordinates: 48°50'01" N, 1°53'58" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pinceraiis
Deanery: Poissy
Patron saint: Saint Germain
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1204 or 1207	Simon IV of Neauphle-le-Château donates the tithe of Saint-Germain-de-la-Grange to the abbey of Vaux-de-Cernay	
Pouillés	C. 1250	Parish church in Sanctus Germanus de Moronval	
Pouillés	1351	Parish church in Sanctus Germanus de Moreinvilla	
Pouillés	1351	Capella Granchie juxta Nealpham / Capella de Sabulo	

Notes: The church was destroyed in 1789. In 1793, the parish was attached to the parish of Villiers-Saint-Frédéric.

The chapel of Sainte-Apolline was a place of pilgrimage until the early 20th c. Sainte Apolline was known to heal teeth and is the patron saint of dentists.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Sainte-Apolline	Capella Granchie juxta Nealpham	By 1320	Notre-Dame at Poissy	Lost, still a place of pilgrimage in the early 20 th c.; only a few foundation walls remain
2	Saint-Germain		By 1204/1207	Notre-Dame at Poissy?; archdeacon of Pincerai	Lost, destroyed in 1789; the site of the church is marked by a stone cross
3	Chapel	Capella de Sabulo	By 1351	Notre-Dame at Poissy	Lost

Settlement history

According to local tradition, the village received the name of Saint-Germain during the 9th and 10th c. The second part of the name of the village – de la Grange – stems from the castle of the Grange-aux-Bois which has disappeared since long. The village was once the most important fiefdom of the castellany of Neauphle. The fiefdom was administered by the lords of Chateron (in today's hamlet of Chatron).

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, late 6 th c.-7 th c.	Numerous human bones were discovered on the site of the old lost church; only one grave containing a decorated (?) plaster sarcophagus, oriented E-W, with fragments of a scramasaxe and a belt buckle without prong has so far been attributed to the MER period

2	Lime kilns	Late GR or early MER	Two lime kilns, a few potsherds
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1. *To the south of the main square of the village – Saint-Germain-de-la-Grange* – evaluation in 1985.
2. *Le Village – Saint-Germain-de-la-Grange* – excavation in 1997.

Bibliography

Barat 2007, 313; Bardy 1989, 245; Dupâquier et al. 1974, 861; Flohic (ed.) 2000, 609; Longnon 1904, IV, 121, 159, 162; Mulon 1997, 104, 170; Nègre 1998, 1545; Saint-Germain-de-la-Grange. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/20/9); <http://www.saint-germain-de-la-grange.net/>, accessed on 7 October 2018



Saint-Germain-en-Laye

Topographical information

Modern name: Saint-Germain-en-Laye

Alternative form(s): Saint Germain, La Montagne-du-Bon-Air

Medieval name(s): Sanctus Germanus in Laya, Sanctus Germanus in Loia

Placename history: *Lida silva*, c. 820, *Silva cognominata Ledia*, 11th c., *Lida*, 11th c., *Sancto Germano loco beati Germani*, 1073, *Sanctus Germanus*, 1124, *Sanctus Germanus de Leja*, 1124, *Sanctus Germanus in Leia*, 1161; Lat *Germanus* + Ger. *laida* (forest path which separates the wood for sale)

Coordinates: 48°53'47" N, 2°05'26" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Germain de Paris

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Confirmation	1124, August	King Louis VI confirms donations by the Kings Robert, Henri and Philippe to the church of Saint-Germain-en-Laye: the village of Saint-Germain-en-Laye with its rights and its justice; the tithe on wine, cereals, and oats from Poissy, Triel, and other places in the cellars and the royal barn at Poissy	
Pouillés	1205	Prioratus de Sancti Germani in Loia	
Confirmation	1229, October	Louis IX confirms the foundation of the chapel of Saint-Eloi and the small Hôtel-Dieu by Renault Larcher and unites it with the priory of Saint-Germain-et-Saint-Vincent	
Pouillés	C. 1250	Church of Hennemont	

Echange de redevances	1336	King Philip VI agrees to a royalty exchange with the Hôtel-Dieu	
Pouillés	1352	Prior Sancti Germani in Laya	
Pouillés	C. 1450	Capella Sancti Johannis Evangeliste in castro Sancti Germani in Laya fundata	
Pouillés	C. 1450	Prior Sancti Germani in Laya	
Donation	1482	Louis XI donates Saint-Germain, its castle, and seigniorly to his first doctor, Jacques Coytier; upon the death of Louis XI, one year later, the donation was declared void by the parliament	
Pouillés	End 15 th c.	Prior Sanctu Germani in Laya	Patron: Abbas de Columbis
Pouillés	End 15 th c.	Prior de Hanemont	

Notes: Saint-Léger was decapitated close to Arras in 678 on the order of Ebroin, mayor of the Merovingian palace, who had been jealous of his influence at the royal court. A modest sanctuary was built on the edge of the forest of Laye. According to one source, the construction of the church of Saint-Léger had been ordered by an Austrasian king some time before 751; a parish – one of the oldest in France – developed around it which was called Saint-Léger-Feuillancourt. In 1765, during extension work on the church of Saint-Léger, two 7th c.-Merovingian graves were discovered.

Saint Erembert, bishop of Toulouse, was the son of an aristocratic Merovingian family; he was born in Feuillancourt which he held as fiefdom together with his brother Gamard. When Erembert received the relics of Saint Saturnin (or Saint Sernin, died in c. 250), first bishop of Toulouse, he built a chapel or a priory dedicated to Saint-Saturnin in c. 635. When the church was menaced by fire some time after 661, Erembert managed to control and extinguish the fire with his crozier and his prayers.

According to legend, a hermit called Gilles lived in a forest between Arles and Nimes in the late 7th, early 8th c. A cult developed after his death which also arrived in Saint-Germain-en-Laye. Next to the old Roman road, a small sanctuary was built in his honour; several lumberjacks settled next to it.

King Robert II the Pious (987-1031) erected a small monastery for six monks in order to avert bad spirits from the forest. The monks were charged with deforestation and cultivation.

The chapel of Sainte-Radegonde became a place of pilgrimage and was reconstructed several times. A nearby miraculous source was named after the saint; it was supposed to cure eye diseases. Later on, the source became known as *fontaine de la Pissotte*.

Around the year 1225, Renault Larcher founded the chapel or convent of Saint-Eloi as well as a small hospital (Hôtel-Dieu).

In 1390, a violent storm destroyed all the windows of the Sainte-Chapelle.

The priory of Hennemont was first destroyed by the troops of Edward, the Black Prince, during the Hundred Years' War. It was destroyed once again during the Wars of Religion, but it continued to exist *in commendam*. It was reconstructed in 1662 by the abbot of Conches when he became its prior. In 1784, the priory was made redundant.

The Convent of the Recollects was built in 1619 on the site of the old Hôtel-Dieu, founded in 1225 by Regnault Larcher.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Sainte Chapelle (within the old castle)		1235-39, 16 th c., 17 th c., 19 th c., 21 st c.		Extant, but no longer in use; today part of the <i>Musée d'Archéologie Nationale</i>
2	Church of Hennemont		By 1250		Lost
3	Saint-Saturnin (Feuillancourt)		C. 635	Abbey of Fontenelle (by c. 670)	Lost, but the cemetery discovered at <i>Le Clos Moisy</i> is probably linked with this church
4	Saint-Léger		Before 751 (Austrasian king?)	Abbey of Saint-Magloire (from 980)	Lost, destroyed during the French Revolution
5	Chapel or convent Saint-Eloi (Saint Eloi is the patron saint of goldsmiths) (maybe on the same place as the Hôtel-Dieu)		C. 1225 (Renault Larcher)	Priory Saint-Germain et Saint-Vincent	Lost, in 1619 replaced by the Convent of the Récollets (Recollets)
6	Chapel Saint-Gilles then church Saint-Vincent-Saint-Germain (since 1163 Saint-Germain) (<i>prieuré-cure</i>)		By 1015, 1015-20 (reconstruction as church of Saint-Vincent-Saint-Germain), c. 17 th c. (reconstruction), 1765-1827 (reconstruction as Saint-Louis), 1903 (reconstruction), 1967	Abbey of Coulombs	Extant, today a parish church
7	Chapel Saint-Fiacre		Between 996 and 1031 (Robert the Pious)?, by 1270 (Saint Louis, 1226-1270)		Lost, replaced by the Augustinian convent under Louis XIII (1610-1643)
8	Hôtel-Dieu (on the road to Normandy) (maybe on the same place as the chapel or convent of Saint-Eloi)		1225 (by Regnault Larcher, sergeant of the King)	Priory Saint-Germain-et-Saint-Vincent	Lost, the ruined buildings were demolished around the year 1619
9	Leprosarium		By 1592		Lost, ceased to exist in 1629
10	Chapel Sainte-Radegonde (close to the parish of Saint-Léger)		C. 1215		?, still extant during the 19 th c.

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Vincent-et-Saint-Germain (in the middle of the forest) (dedicated to Saint-Germain since 1163)	Prioratus de Sancti Germani in Loia	1000 (Robert the Pious)	Abbey of Coulombs (since 1060)	Lost, was replaced by the new church of Saint-Germain in 1824
2	Convent of the Recollects (replaced the chapel of Saint-Eloi) with chapel of Notre-Dame-des-Anges		1619		Lost, replaced in the mid-17 th c. with the Convent of the Loges; evacuated in 1792 and sold in 1797
3	Priory (Hennemont)		1308 (Pérrenelle of Géry), 14 th /15 th c. (reconstruction), 1662 (reconstruction)	Abbey of Val des Escoliers at Mons	Lost, made redundant in 1784

Settlement history

The municipality is located on the Roman road connecting Paris and Rouen. Saint-Germain is in a strategic location dominating the valley of the Seine; historically, it also was the first stop on the road to Normandy and England. Because of its location, the kings of France always tried to assure its protection (this is also the reason why Robert the Pious erected a priory to protect the site against bad spirits from the forest).

Around the year 1015, King Robert the Pious built a residence in the forest of Laye together with a monastery and its church dedicated to Saint-Vincent-et-Saint-Germain. Both constructions rapidly attracted settlers including numerous ‘foreigners’ before the year 1100.

In the Middle Ages, Hennemont was a separate village; today, it is part of Saint-Germain-en-Laye.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER	Some 15 graves (earth-cut or plaster sarcophagi); some sarcophagi covered with stone slabs; several ‘decapitated skeletons’, some children; some potsherds and maybe a decorated iron plate (element of a belt buckle?); at least two plaster sarcophagi with a decorated slab at the foot end (cross and cross surrounded by a circle)
2	Sarcophagi	MER?	Remains of plaster sarcophagi
3	Sanctuary?	IA, GR	Some 30 IA and GR coins (four or five gold coins, some silver ones, the rest bronze); possibility that this might indicate the presence of a sanctuary located on the margins of the territories of three Gallic tribes (Carnutes, Parisii, Véliocasses)
4	Cemetery	MED	Medieval cemetery with some skeletons

1. *Le Clos Moisy, 1 rue de Feuillancourt* – **Saint-Germain-en-Laye** – excavation in 1925.
2. *La Mare des Loges, Etoile des Six Chiens, ancienne hôtellerie des Layes* – **Saint-Germain-en-Laye** – discovery during construction work in 1977.
3. *Forest of Saint-Germain-en-Laye* – **Saint-Germain-en-Laye** – discovery between 1999 and 2000.
4. *Place du Marché Neuf* – **Saint-Germain-en-Laye** – evaluation in 2003.

Bibliography

Barat 2007, 313f; Bardy 1989, 349-353; Beaunier 1905, 159; Boulet 2006; Cocheris 1874; Dupâquier et al. 1974, 862; Flohic (ed.) 2000, 844-879; Longnon 1904, IV, 105, 209, 211, 362, 398, 456; Mulon 1997, 86, 104, 154, 208; Nègre 1998, 1545; Saint-Germain-en-Laye. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/5); <http://www.chambourcy.fr/histoire>, accessed on 25 May 2019



Saint-Hilarion

Topographical information

Modern name: Saint-Hilarion
Alternative form(s): Saint Hillarion
Medieval name(s): Sanctus Hilario, Sanctus Hilarius, Sanctus Hylarius
Placename history: *Sanctus Hilarius*, 1143; Lat. *Hilarius*
Coordinates: 48°37'13" N, 1°44'00" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Grand Archidiaconé
Deanery: Epernon
Patron saint: Saint Hilarion
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	768	The site is mentioned in a donation act by King Pippin the Short in which he donates two <i>mansi</i> in Voisins to the abbey of Saint-Denis	Voisins is a hamlet, 2 km to the NE
Document	1157	King Louis VII rewards his chaplain André of Saint-Hilarion for services rendered to him	
Scriptum feodorum de Monteforti	C. 1230	Mentions Dominus Hugo de S. Hilarione; Hugues owes one month of guard per year to the count of Montfort at the castle of Epernon	
Pouillés	C. 1250	Parish church in Sanctus Hylarius	68 parishers
Pouillés	C. 1250	Nova Capella in Voisins	5 parishers
Pouillés	1351	Church in Sanctus Hilario	
Pouillés	End 15 th c.	Parish church in Sanctus Hilarius	Patron: Archidiaconus Carnotensis

Notes: The parish of Saint-Hilarion apparently already existed during the 11th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Hilarion		11 th c.?, 12 th c., 13 th c., 1654 (partial reconstruction)	Great archdeacon	Extant
2	Chapel (Voisins)		By 1225		Lost

Settlement history

The region of Epernon, which includes Saint-Hilarion, was devastated by Foulques le Réchin, count of Anjou, in 1093. In 1098, the whole region was occupied by the English; the English returned in 1159 and controlled all roads between Paris, Dreux, and Chartres. In 1358, the army of the king of Navarre and a group of adventurers settled in Epernon and looted the surrounding region. The English returned between 1428 and 1431 under the command of the count of Salisbury.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Treasure	GR	Monetary treasure in a small pot
2	Small finds	GR, 1 st -4 th c.	A small number of potsherds and a dozen GR coins discovered in a ditch next to the northern nave of the church of Saint-Hilarion
3	Small finds	GR	Tiles and potsherds indicate a GR site

1. *Old quarries, to the W of Fléau* – **Saint-Hilarion** – mentioned in 1902.
2. *Eglise Saint-Hilarion* – **Saint-Hilarion** – discovery in 1738, 1902, and 1999.
3. *Les Îles* – **Saint-Hilarion** – fieldwalking at an unknown date.

Bibliography

Barat 2007, 315; Bardy 1989, 246; Dupâquier et al. 1974, 865; Flohic (ed.) 2000, 753; Longnon 1904, IV, 108, 142, 194; Mulon 1997, 105; Saint-Hilarion. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/6); Saint-Hilarion. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/20/10)



Saint-Illiers-la-Ville

Topographical information

Modern name: Saint-Illiers-la-Ville
Alternative form(s): Saint Hillier la Ville, Saint Illiers, Saint Hillaire
Medieval name(s): Sanctus Hilarius de Campis, Sanctus Hylarius les Chans, Leschans
Placename history: *Sancti Ilaris villa*, c. 820, *Sanctus Hylarius les Chans*, c. 1250; Lat. *Hilarius*
Coordinates: 48°58'35" N, 1°32'26" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Mantes
Patron saint: Sainte Hilaire
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	C. 820	Mentions <i>Sancti Ilaris villa</i>	Probably incorrect
Donation	1063	Donation by Richard, lord of Saint-André-de-la-Marche and brother of Robert, third abbot of Coulombs, of the church at Saint-Illiers-la-Ville with the right to present the priest, some land, and half of the tithe to the abbey of Coulombs	
Document	1090	Thibault, abbot of Coulombs, abandons, the right to high, middle, and low justice to Robert of Ivry, lord of Bréval	
Pouillés	C. 1250	Parish church at <i>Sanctus Hylarius les Chans</i>	
Document	1334	The abbey of Coulombs recovers the right to exercise high, middle, and low justice in Saint-Illier	
Pouillés	1351	Church in Sanctus Hilarius de Campis	
Confirmation	C. 1494	The Bailly of Chartres confirms the right of the abbey of Coulombs to exercise high, middle, and low justice	
Documents	1531-1559	Criminal proceedings against Thomas Du Val, called Pelleret, lord of Saint-Illiers-la-Ville, accused of murder, robbery, looting, and heresy; he is condemned to death by hanging	

Notes: The church was built adjacent to the farm of the abbey during the 11th c. The church is the only church of the Yvelines which still has a timber-framed nave which recalls the buildings of the GR period. During the 12th c., Robert of Saint-Illiers was the lord of Saint-Illiers-la-Ville and Saint-Illiers-le-Bois which were united in a single parish. During the 14th and 15th c., the monks of the priory of Saint-Illiers-la-Ville were lords of the village and obtained the right to exercise low, middle, and high justice.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Extant/lost
1	Saint-Hilaire et Saint-Crépin (<i>prieuré-cure</i>) (adjacent to the <i>Ferme de l'Abbaye</i>)		By 1063, 12 th c., 15 th c., 16 th c.	Abbey of Coulombs	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Extant/lost
1	Priory (adjacent to the church)		11 th c.?	Abbey of Coulombs	Lost, some ruins are still visible within the "Ferme de l'Abbaye"

Settlement history

The Roman road connecting Bonnières-sur-Seine with Dreux passes through the village. Saint-Illiers-la-Ville had a medieval castle in Pelleray. The owner of the castle ruins conducted archaeological excavations during the 19th c. since he suspected that the monks of the local priory had objects 'of great value' hidden within the grounds; apparently nothing was discovered. The owner of the priory farm, however, found money-making tools in a cave of the farm.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Small finds	Late IA, early GR, 1 st c.	Two late IA, early GR incineration pits and one GR pit with potsherds and a fragment of amphora (1 st c. AD)
2	Secondary funerary pits?	IA-GR, 1 st c. BC-1st c. AD	Three isolated pits with charcoal and charred bone remains (secondary funerary pits – incinerators?)

1. *Entre la Grande Rue et le chemin de la Couture – Saint-Illiers-la-Ville* – evaluation in 2005.
2. *Le Village: Grande Rue/Rue de la Couture – Saint-Illiers-la-Ville* – evaluation in 2005.

Bibliography

Barat 2007, 315; Bardy 1989, 139; Base Mérimée; Charles 1960; Dupâquier et al. 1974, 866; Flohic (ed.) 2000, 125f; Longnon 1904, IV, 121, 159; Mulon 1997, 105; Saint-Illiers-la-Ville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/7); Saint-Illiers-la-Ville. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/20/2); <http://mantes.histoire.free.fr/items/fichiers/1196.pdf>, accessed on 9 November 2018



Saint-Illiers-le-Bois

Topographical information

Modern name: Saint-Illiers-le-Bois

Alternative form(s): Saint Illier le Bois, Saint Elier le Bois, Saint Illiers-Les-Bois, Saint Estier-Le-Bois

Medieval name(s): Sanctus Elerius, Sanctus Olerius

Placename history: Sanctus Telerus Boscus, before 1200, Sanctus Islarus Lucus, 1204; Lat. Hilarius

Coordinates: 48°57'29" N, 1°30'26" E

Ecclesiastical information

Diocese: Evreux
Archdeaconry: Evreux
Deanery: Pacy
Patron saint: Très Sainte Trinité
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Histoire d'Orderie Vital	Late 11 th c.	Mentions Ascelin Goël, lord of Breval, famous at the end of the 11 th c. for his highway robberies; Goël agrees that the monks of Saint-Illiers-le-Bois are exempt from all rights of way in his seigniori; his sons, Robert and Guillaume, confirm this concession	
Pouillés	C. 1370	Church at Sancti Elerii	Patron: Magnus prior in Francia
Donation	1393	Pierre of Flins and his wife donate their fiefdom of Chapelain at Saint-Illiers-le-Bois to the church of Notre-Dame at Evreux	

Notes: During the 12th c., Robert of Saint-Illiers was the lord of both Saint-Illiers-la-Ville and Saint-Illiers-le-Bois which were united in a single parish.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Sainte-Trinité	Ecclesia de Sancti Elerii / Sancti Olerii	By 12 th c., 16 th c., 17 th c., 19 th c.		Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory		By late 11 th c.		Lost

Settlement history

The Roman road connecting Paris with Evreux passes through the village. Saint-Illiers-le-Bois lies immediately south-west of Saint-Illiers-la-Ville.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 315; Bardy 1989, 140; Dupâquier et al. 1974, 867; Flohic (ed.) 2000, 128; Longnon 1903, II, 197; Mulon 1997, 105; Saint-illiers-le-bois. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/20/13)



Saint-Lambert-des-Bois

Topographical information

Modern name: Saint-Lambert-des-Bois

Alternative form(s): Germainville (until the late 17th c.); Saint Lambert, Lambert, Lamber-Les-Bois

Medieval name(s): Sanctus Lambertus

Placename history: Sanctus Lambertus, 13th c.; Lat. Lambertus or Ger. Germarus + villa

Coordinates: 48°43'55" N, 2°01'15" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Lambert

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	C. 1170	Gui II of Chevreuse cedes his seigniorial rights over La Brosse to the Templars of Ville-Dieu-lez-Maurepas	Today's hamlet La Brosse
Pouillés	C. 1205	Ecclesia Sancti Lamberti	
Pouillés	1352	Curatus de Sancto Lamberto	
Pouillés	C. 1450	Ecclesia parochialis de Sancto Lamberto	

Notes: The hamlet of La Brosse first belonged to the Templar Commandery at Villedieu and then, after it had been abolished, to the Hospitallers' Order Saint John of Jerusalem. A part of the farm of the Commandery of Belle which belonged to the Hospitallers' Order was used as tithe house whereas the chapel served as leprosarium.

The history of the village is linked to the abbey of Port-Royal; many of its inhabitants worked for the nearby abbey which owned land at Saint-Lambert-des-Bois since the 13th c. With the dispersion of the nuns in 1709 and the demolition of the abbey in 1710, the village declined. 3,000 bodies from the abbey's cemetery were moved to the cemetery of Saint-Lambert in 1710/1711.

It seems that there was a parish of Saint-Lambert since the early 13th c.; this parish was probably detached from the priory of Saint-Saturnin at Chevreuse.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Blaise (dedicated to Saint-Lambert in 1538)		By 999 (as chapel Saint-Blaise), 1207 (replacement), 15 th c., 1958	Abbey of Bourgueil	Extant
2	Chapel of the Commandery of Belle used as leprosarium (La Brosse)		13 th c.	Hospitallers' Order Saint-Jean-de-Jérusalem	Lost, demolished in 1820

Settlement history

During the Middle Ages, Saint-Lambert belonged to the lords of Chevreuse, which explains the absence of a medieval castle.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 1 st -3 rd c.	Several potsherds and 'dark spots' indicate a GR site
2	Villa	GR	Aerial photography indicates a GR <i>villa</i>
3	Small find	MÉR, early 7 th c.	Decorated prong of a MÉR belt buckle

1. *Vallée de Misère* – **Saint-Lambert-des-Bois** – construction work and evaluation in 2002.
2. *Champ Garnier* – **Saint-Lambert-des-Bois** – aerial photography in 1985.
3. *La Brosse, le Chemin de la Messe, la Grande Pièce* – **Saint-Lambert-des-Bois** – fieldwalking in 2002.

Bibliography

Barat 2007, 315; Bardy 1989, 247; Cocheris 1874; Dupâquier et al. 1974, 868; Flohic (ed.) 2000, 192f; Longnon 1904, IV, 350, 391, 440; Mulon 1997, 110; Nègre 1991, 935; <http://www.aumilieudenous.fr/pratique/les-lieux/275-des-bois>, accessed on 12 October 2018; <http://forteresses2009.canalblog.com/archives/2010/02/13/16903130.html>, accessed on 12 October 2018



Saint-Léger-en-Yvelines

Topographical information

Modern name: Saint-Léger-en-Yvelines

Alternative form(s): Saint-Léger-en-Yveline, Saint Leger, Marat-des-Bois

Medieval name(s): Sanctus Leodegarius in Aquilina

Placename history: Sanctus Leodegarius, 1048, Sanctus Leodegarius in Acquilina, 13th c., Saint Liger, 1317; Ger. Leudgari

Coordinates: 48°43'17" N, 1°45'56" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pinceraiis
Deanery: Poissy
Patron saint: Saint Léger
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	999	King Robert the Pious donates land at Guipéroux and the tithe of the pig pasture to the abbey of Saint-Magloire at Paris	
Helgaud, <i>Abrégé de la vie du roi Robert</i>	1031	According to Hugues, monk of Fleury, Robert the Pious ordered the construction of a church at Saint-Léger in 1026: "in Aquilina etiam sylva S. Ledegarii extruxit ecclesiam"	
Acte	1044	An act by King Henry I is signed at the church of Saint-Léger	
Confirmation	1044	Henry I confirms the donations by various lords to the abbey of Coulombs at Saint-Léger	
Confirmation	1108	King Philippe I confirms a donation to the abbey of Coulombs at Saint-Léger	
Confirmation	1124	King Louis VI confirms the donation of the tithe of wheat, oats, and vegetables from Saint-Léger to the church at Saint-Germain-en-Laye	
Charte	1139	King Louis VII confirms several donations to the abbey of Coulombs at Saint-Léger	
Charte	1159	King Louis VII confirms several donations to the abbey of Saint-Magloire at Paris, among them the church of Saint-Léger	
Acte	1179	King Louis VII follows the demand of the monk Guinard and donates the hermitage of Haut Planet to the abbey of Vaux-de-Cernay	
Charte	1186, 23 June	King Louis VII concedes the right to hunt and to fish to a priory	Likely the monastery at Planet
Document	1200, 7 September	A Church council presided by the papal legate Octavian in the castle in Saint-Léger obliges King Philip-Augustus to take back his queen Inge(l)burge of Denmark	
Donation	1204, November or December	King Philip-Augustus cedes to Amicie of Montfort, countess of Leicester, in an exchange the castle in Saint-Léger-en-Yvelines together with the forest of the Yvelines which depended on the provost of this castle, as well as all his rights to the sale of wood in Gazeran in exchange for the castellany of Breteuil	

Nécrologie de Notre-Dame de Chartres	1206, 10 September	Amicie of Montfort, countess of Leicester, donates an annual rent of 100 <i>sous parisis</i> on the cens of Saint-Léger to the cathedral church of Notre-Dame in Chartres	
Document	1238	The abbot of Montfort cedes to the count of Montfort his right of use in the Yveline forest; he also cedes to him Planet and all its dependencies	
Pouillés	1351	Capella Sancti Leodegarii in Aquilina	
Pouillés	1351	Parish church in Sanctus Leodegarius in Laya	
Pouillés	End 15 th c.	Elemosinaria S. Leodegarii in Aquilina	Patron: Episcopus Carnotensis
Pouillés	End 15 th c.	Parish church in Sanctus Leodegarius in Aquilina	Patron: Archidiaconus Pisciacensis

Notes: The church of Saint-Léger was first constructed by Robert the Pious within the enclosure of his castle in 1026. Louis VII apparently had a vision in the church of Saint-Léger in 1184.

The Yveline forest around Saint-Léger had been given to the abbey of Saint-Denis under the Carolingians. King Pippin Short, first Carolingian king (751-168), made Saint-Léger into a castellany for the benefit of the abbey of Saint-Denis. During the 10th c., the castellany became royal property.

The hermitage or monastery of Planet replaced the abandoned monastery of Haut Planet. It was founded by the monk Guinard who moved there with a few hermits. In 1179, he donated the hermitage/monastery to the abbey of Vaux-de-Cernay. When the count of Montfort received Planet from the abbey of Vaux-de-Cernay, he replaced the hermitage/monastery with a manor house, probably shortly after 1238.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint Jean-Baptiste-et-Saint-Léger		1026 (Robert the Pious), 13 th c., 16 th c.	Abbey of Saint-Magloire of Paris	Extant
2	Chapel	Capella Sancti Leodegarii in Aquilina	By 1320		Lost
3	Leprosarium Saint-Fiacre		Late 13 th c. (countess Béatrice of Montfort)		Lost, chapel still visible in 1708, but destroyed before 1785
4	Hôtel-Dieu		Late 13 th or early 14 th c. (Béatrice of Montfort)		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Monastery (Haut Planet)		C. 1000 (under Robert II, 987-1031)		Lost, abandoned during the 12 th c.; the ruins are known as "Les Caves du Haut Planet"
2	Hermitage or monastery (Planet)		C. 1168	Abbey of Vaux-de-Cernay (since 1179)	Lost, but walls still visible; replaced by a manor house in c. 1238

Settlement history

Four Roman roads pass through the town: Beauvais-Orléans, Sens-Corbeil-Dreux, Poissy-Jouars-Pontchartrain-Chartres, and Saint-Léger-en-Yvelines-Senantes. Between 987 and 1203 and once again between 1499 – construction of a hunting lodge – and 1875, the village was used as a royal residence. The first royal castle was constructed during the 10th c. by King Hugues Capet. A large number of medieval charters edited in Saint-Léger attest to the fact that the kings often chose the village for extended stays. Saint-Léger was the headquarters of the royal domain which extended to 14 surrounding parishes. In 1204 – four years after the process which obliged King Philip-Augustus to take back his wife Ingelburge and to send away his lover Agnès (who promptly died of heartache) –, Philip-Augustus ceded to Amicie of Beaumont, countess of Leicester and widow of Simon III of Montfort, the castle in Saint-Léger and the whole Yveline forest.

It seems that the village of Saint-Léger was rather insignificant. During the 13th c., the inhabitants of Saint-Léger were composed of people who lived from the forest such as lumberjacks and coopers, but Saint-Léger itself mostly seems to have been limited to its castle and the *prévôté* (provost guard) with its prison and its judges. It also seems to have been a place where war machines were produced; in 1203, Godefroy of Montfort was put in charge of this production. In 1317, Saint-Léger became property of the Dukes of Brittany, and in 1363, the village was occupied by the English. In 1499, Anne of Brittany married Louis XII, and in 1532, under King Francis I, Saint-Léger once again became royal property.

During the 16th c., Saint-Léger became known as the most beautiful stud of France; the stud stayed here until its transfer to Pin in 1715.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Treasure	GR, 1 st c. BC-1 st c. AD	700 silver denarii, 12 aurei, several medals
2	Settlement	GR, 1 st -3 rd c.	Several structures (wooden buildings, post holes, pits, ditches, ovens, wells, walls), a late 1 st - early 2 nd -c. pottery workshop with several kilns and a storage house; numerous potsherds indicate that the production consisted mainly of cooking and storage pots as well as of jugs, goblets, and colanders
3	Buildings	GR, MED, 12 th c.	GR potsherds (including Samian ware); three MED buildings; one of them, a large hall with small columns (15 x 10 m) with walls conserved up to 1 m – the hermitage of the monk Guinard

4	Settlement	GR, 1 st -late 3 rd c./early 4 th c.	GR settlement with probable metallurgical activity (reduction of iron ore) and two pottery kilns; two periods of occupation: second half of the 1 st c. – first half of the 2 nd c.: pottery activity; second half of the 2 nd – 3 rd c.: abandonment of the pottery workshop and habitat associated with metallurgical activity; construction of post-built buildings and buildings with stone flashing, surrounded by a masonry cellar, a storeroom and a large well, all of which delivered abundant domestic small finds; the site was abandoned during the late 3 rd or early 4 th c.
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1. *Unknown location* – **Saint-Léger-en-Yvelines** – discovery in the early 19th c.
2. *Les Grands Coins* – **Saint-Léger-en-Yvelines** – excavation in 2006.
3. *L'Ermitage des Caves de Planet, le Haut Planet* – **Saint-Léger-en-Yvelines** – excavation between 1870-1872, fieldwalking in 1968-1969.
4. *Rue Octave Allaire* – **Saint-Léger-en-Yvelines** – evaluation in 2004, excavation in 2008.

Bibliography

Barat 2007, 315-319; Bardy 1989, 248; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 869; Longnon 1904, IV, 159, 162, 211, 213; Mulon 1997, 106; Nègre 1998, 1555; Saint-Léger-en-Yvelines. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono, 11/9); Saint-Léger-en-Yvelines. Monographie communale de Paul Aubert (archives des Yvelines, J3211/20/14); http://dolia.inrap.fr/flora/jsp/portal/index.jsp?record=default:UNIMARC:7717&action=opac_direct_view&success=/jsp/portal/index.jsp&profile=anonymous_fr, accessed on 10 March 2019; <http://www.stleger.info/les72StLeger/region4/78.htm> (accessed on 1 August 2018); Flohic (ed.) 2000, 755



Saint-Maclou

Topographical information

Modern name: today part of Mantes-la-Jolie
Alternative form(s): -
Medieval name(s): Sanctus Macutus de Medunta
Placename history: Lat. *Maclovius*
Coordinates: 48°59'26" N, 1°42'60" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerails
Deanery: Mantes
Patron saint:
Parish in 1789: No

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	1351	Sanctus Macutus de Medunta; Crucifixus de Medunta, id est quoddam altare Sancti Macuti de Medunta, quo est inferius	

Pouillés	1351	Parish church in Sanctus Macutus de Medunta	
Pouillés	End 15 th c.	Sanctus Macutus loci, quator cappellani in eadem ecclesia	Patron: Decanus Meduntensis

Notes: Mantes-la-Jolie had three parishes: Saint-Pierre, Saint-Maclou and Sainte-Croix. The parish of Saint-Maclou dates back to the 11th c. After the destruction of Notre-Dame by the troops of William the Conqueror towards the end of the 11th c., the inhabitants built the church of Saint-Maclou on the site of the old Hôtel-Dieu and used it as their parish church since the reconstruction of Notre-Dame took almost a century. They also transferred their cemetery out of town; a new chapel, the chapel of Saint-Jacques-le-Majeur, was erected in the middle of the cemetery. This cemetery as well as the church of Saint-Pierre suffered the most during the Hundred Years' War due to their location in the suburbs. Between 1589 and 1591, right in the middle of the Religious Wars, the count of Brissac demolished the suburbs of Mantes out of strategic reasons which also led to the destruction of the cemetery, the chapel of Saint-Jacques-le-Majeur and the church of Saint-Pierre. In 1605, the *confrérie de Saint-Jacques* of the cemetery of Mantes rebuilt the chapel of Saint-Jacques-le-Majeur and paved it with tomb stones from the old cemetery.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Maclou	Sancti Macuti de Medunta	1015 (replaced the first Hôtel-Dieu), 1087 (reconstruction), early 13 th c., early 18 th c.		Lost, demolished in 1806 since in very bad shape, only the tower is still extant
2	Chapel Saint-Jacques-le-Majeur (within the old cemetery of the church of Saint-Maclou after its transfer out of town)	Capella Sancti Jacoi de Medunta	C. 1027, 15 th c. (reconstruction), 1605 (entirely reconstructed)		Extant, today transformed into a cultural venue
3	Hôtel-Dieu		Before 1015		Lost, replaced by the church Saint-Maclou in 1015

Settlement history

See Mantes-la-Jolie

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Longnon 1904, IV, 156, 159, 216; Nègre 1998, 1557; *See* Mantes-la-Jolie



Saint-Martin-de-Bréthencourt

Topographical information

Modern name: Saint-Martin-de-Bréthencourt

Alternative form(s): Saint Martin de Brestencourt, Bretencourt

Medieval name(s): Berthaudi Curia, Bertoudi Curia, Bertocuria, Bertodicuria

Placename history: *Bertecuria*, 1142, *Berticuria*, c. 1160, *Bertraudi curiam*, c. 1168, *Bertoudi curia*, 1276; Germ. *Bertoaldus* + *cortem* (farm)

Coordinates: 1°42'60" E, 1°55'39" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Rochefort

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	C. 1080	Donation by Gui I le Rouge of Rochefort and his wife Adélaïde to the abbey of Marmoutier	
Donation	End of the 11 th c.	Donation of a priory by Gui Ist of Rochefort and his wife Luciane to the abbey of Marmoutier	Luciane was his daughter
Donation	Early 12 th c.	The lord of Rochefort donates land for the construction of a church to the priory as well as gardens, pasture, the wood of the Garenne, a mill at Gue d'Orge and the tithe of the whole territory	
Document	1239	Guillaume of La Chapelle receives 35 <i>arpents</i> of land close to Bréthencourt from Philip of Montfort	
Pouillés	C. 1250	Church in Bertocuria	
Donation	1270	Louis of Mirepoix donates 20 <i>sous</i> to the lepers of Bréthencourt	
Pouillés	C. 1320	Prior de Bertodi Curia	
Pouillés	1351	Parish church in Berthaudi Curia	
Pouillés	1351	Prioratus de Berthaudi Curia	
Pouillés	End 15 th c.	Prior de Berthaudicuria	Patron: Abbas Majoris Monasterii
Pouillés	End 15 th c.	Leprosaria de Berthaudicuria	Patron: Archidiaconus Carnotensis

Notes: The church was built shortly after the priory on land donated by the lord of Rochefort. The priory itself was donated by Gui Ist of Rochefort and his daughter Luciane. Later on, the monks also received the seigniories of Vierville and of Parray, but it seems that the income from these donations was insufficient for the upkeep of the priory and the fees (*redevances*) due to

the abbey of Marmoutier; with the exception of the prior, all the monks were called back to the abbey at an unknown date.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin (Saint-Pierre-Saint-Paul since 1893) (<i>prieuré-cure</i>)		Early 12 th c., 1150, 13 th c., 15 th c., 1858	Abbey of Marmoutier; bishop of Chartres	Extant
2	Leprosarium		By 1270		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Martin (Saint-Pierre et Saint-Paul?) (Bréthencourt)		C. 1080	Abbey of Marmoutier	Lost, only the chapel with its surrounding cemetery remains

Settlement history

The Roman road Dourdan-Epernon-Sénantes-Evreux passes through the town. The castle was built by Guy I the Red, count of Rochefort, during the 11th c. The village was fortified.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa?	GR, 1 st -4 th c.	A large number of potsherds (including dolia, amphorae, and Samian ware) as well as fragments of marble and tiles indicate the presence of an important GR building, maybe a <i>villa</i>
2	Building	GR, 3 rd c.	Potsherds and tiles indicate a GR building
3	Building	GR, 3 rd -4 th c.	Potsherds and tiles indicate a GR building
4	Roman camp?	GR	According to 19 th -c. historians, a potential Roman camp located on a strategic site dominating the valley; no excavation possible since completely overbuilt, but finds of GR weapons and coins
5	Great villa with fanum	GR, 1 st -4 th c.	Great <i>villa</i> (230 x 300 m); part of the building is on the territory of Ponthévrard; façade with a long portico interrupted by a monumental gateway; the <i>villa</i> seems to be fortified; in the south, a great alley which connects the monumental entry with a vast portico in exedra; to the east of this alley a series of buildings including one <i>fanum</i> and a thermal bath (pink concrete and hypocaust heating is still visible); several other constructions are visible in the SE, among them probably a square <i>palestra</i> ; in the north, a large number of constructions, certain of them with mosaic pavements, painted decoration, additional decoration (marble, red porphyry); not just a simple agricultural farm, but rather a Late Roman palace which was still occupied during the 4 th c.; although there is a large number of potsherds from the 1 st to 3 rd c., most of them are concentrated in few places whereas the 4 th c. material is distributed across the entire surface of the

			<i>villa</i> ; in addition to the potsherds: amphorae, Samian ware, marble, paint fragments, oyster shells, bronze decoration; in 1922, the site was still used as a quarry for building material
6	Fanum?	GR	Structure with square plan in a location dominating the valley of the Orge; maybe a <i>fanum</i>
7	Building	GR	Potsherds and tiles indicate a GR building
8	Building	GR, 1 st c.	Potsherds and tiles indicate a GR building
9	Building	GR	Foundation walls as well as potsherds, tiles, and glass indicate a GR building
10	Necropolis	MER	Some 20 graves, some of them furnished (belt fittings, some 20 francisca and 2 seaxes), several GR coins, 2 spear points, 2 fragments of fibulae
11	Burial?, hamlet, metallurgical site	GR-MED, since late 4 th c.	Late 4 th -c. deposit of isolated potsherds (part of a burial?), extraction pit (probably for iron ore); small concentration of MER remains (post holes, domestic ovens, hearths) could attest the implementation of a hamlet which developed from the CAR period until the early 12 th c.: well, burial, sunken-feature buildings, domestic ovens, silo, ditches, post holes, pits; medieval metallurgical site (enclosure, four extraction pits, several kg of iron slag) – the entire ironmaking process seems to be present: ore extraction, reduction and forging; MED potsherds (11 th -12 th c.)

1. *Les Terres Salées, les Champs Câlines* – **Saint-Martin-de-Bréthencourt** – fieldwalking in 1972, 1976, and 1992.
2. *La Mare à Michard, la Garenne* – **Saint-Martin-de-Bréthencourt** – fieldwalking in 1973.
3. *Parc de Vitry* – **Saint-Martin-de-Bréthencourt** – fieldwalking in the 1970s.
4. *Ferme de Montgarier, les Grouettes* – **Saint-Martin-de-Bréthencourt** – discovery during around 1869, fieldwalking ? in 1968-69.
5. *Châtelliers* – **Ponthévrard and Saint-Martin-de-Bréthencourt** – known since a long time, first (?) exploration during the late 19th c. and in the first half of the 20th c., aerial photography since the 1970s, partial excavation in 1971, several fieldwalking campaigns since the 1970s.
6. *To the NE of the Ferme de la Brosse* – **Saint-Martin-de-Bréthencourt** – aerial photography and fieldwalking during the 20th c.
7. *Le Buisson Pouilleux, les Tranchées* – **Saint-Martin-de-Bréthencourt** – fieldwalking in 1999.
8. *Bois des Bouleaux* – **Saint-Martin-de-Bréthencourt** – fieldwalking in 1999.
9. *La Butte d'Aigremont, hameai d'Ardenay* – **Saint-Martin-de-Bréthencourt** – fieldwalking in 1878.
10. *Butte d'Aigremont* – **Saint-Martin-de-Bréthencourt** – discovery during quarry work in c. 1835, excavation in the 1840s, discovery of weapons and arms in 1918.
11. *Les Terres Salées* – **Saint-Martin-de-Bréthencourt** – evaluation in 2008, 2009, 2010 and 2013.

Bibliography

Barat 2007, 319-323; Bardy 1989, 249; Base Mérimée; Beaunier 1905, 261; Dupâquier et al. 1974, 870; Flohic (ed.) 2000, 804-806; Longnon 1904, IV, 104, 135, 148, 182, 195f; Mulon 1997, 87, 104; Nègre 1991, 887; Saint-Martin-de-Bréthencourt. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/10); <http://lafrancedesclochers.clicforum.com/t453-Saint-Martin-de-Brethencourt-78660.htm>, accessed on 10 November 2018



Saint-Martin-des-Champs

Topographical information

Modern name: Saint-Martin-des-Champs

Alternative form(s): Elleville (1789), Saint Martin de Corbeville, Saint Martin d'Elleville

Medieval name(s): Elevilla, Ellevilla

Placename history: Agili Villa, 1079, Sanctus Martinus, 1101, Blevilla, 13th c., Elleville, 1351; Lat. Martinus

Coordinates: 48°52'53" N, 1°43'01" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1140	Simon III, count of Evreux, lord of Montfort, donates the fees of every tenth market held at Epernon and Elleville to the monastery of Saint-Thomas at Epernon	
Charte	Before 1234	Amicie of Beaumont, countess of Leicester and of Montfort, widow of Simon III of Montfort, and her third husband, the knight Guillaume of Barres, donate to the church of Strate the deadwood of the forest of Nivelin (Yveline?) and the toll of Elleville for the peace of the soul of Simon III of Montfort	
Pouillés	C. 1250	Parish church in Elevilla	
Pouillés	1351	Parish church in Ellevilla	
Document	1383	A trial is brought against the knight Pierre of Hargeville, lord of Prés and of Boissy, on the occasion of the sale of his fiefdom of Elleville; Pierre has to deliver all the outstanding payments of wheat to the monastery of Vauvers-lès-Paris	
Document	1389	Pierre of Hargeville, lord of Prés and of Boissy-sans-Avoir shares tax rights on the passage of cattle and merchandise at Elleville with the count of Montfort	
Donation	1433	Maitre Jean de Rames donates all his rights on land at Elleville, Goupillière and Saint-Martin to the Hôtel-Dieu at Paris	
Pouillés	End 15 th c.	Parish church in Ellevilla	Patron: Abbas de Josaphat, vel Sancti Petri Carnotensis

Donation	1539, 6 August	Martial Baliste, lawyer for the Parliament, donates a fiefdom to the Hôtel-Dieu at Paris under the condition that a weekly mass would be celebrated in the chapel Saint-Prix at Elleville	
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Notes: The convent of Vauvers-lès-Paris acquired the fiefdom of Elleville in 1384 and resold it seven years later, in 1391. In 1433, the Hôtel-Dieu of Paris received the fiefdom of Elleville; on 30 July 1631, it was sold once again to Jean IV le Coq for a perpetual rent of 2,000 *livres*.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint-Prix		By 1539		?
2	Saint-Martin		12 th c., 13 th c., 16 th c., 17 th c.	Abbey of Josaphat	Extant

Settlement history

The Roman road Epône-Chartres passes through the town. During the Middle Ages, the hamlet of Elleville was known for its important cattle market. Already by the 12th c., the name of Saint-Martin was sometimes used instead of Elleville. Officially, however, Elleville was still used in 1648. It seems that Elleville was fortified during the Middle Ages.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis with chapel	MER, 6 th c.	Some graves, one stone sarcophagus with iron weapons were found next to the chapel of Saint-Prix; a 6 th -c. axe – probably from this site – was discovered in a private collection
2	Buildings	GR-MED	Vast site with some traces of buildings and a fountain; large quantity of small finds (GR: tegulae, imbrices, antefixes, potsherds, Samian ware; MER-MED: potsherds)
3	Sarcophagus	MER	Stone sarcophagus with a sword and a cross; maybe connected with the MER necropolis next to the chapel of Saint-Prix

1. *La Chapelle Saint-Prix, les Pâtures d'Elleville* – **Saint-Martin-des-Champs** – discovery around 1850.
2. *Bois de la Fontaine, Charretiers* – **Saint-Martin-des-Champs** – fieldwalking during the late 20th c.
3. *Unknown location* – **Saint-Martin-des-Champs** – discovery in 1830.

Bibliography

Barat 2007, 323; Bardy 1989, 141; Cocheris 1874; Dupâquier et al. 1974, 871; Flohic (ed.) 2000, 339f; Longnon 1904, IV, 119, 157, 212; Mulon 1997, 104; Saint-Martin-des-Champs. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/2)



Saint-Martin-la-Garenne

Topographical information

Modern name: Saint-Martin-la-Garenne

Alternative form(s): Saint Martin de la Garenne

Medieval name(s): Garenna, Sanctus Martinus in Garenna

Placename history: *Varenna*, 11th c., *Sanctus Martinus*, 1101; Lat.

Martinus + medieval Lat. *wareнна* (reserved hunting area)

Coordinates: 49°02'25" N, 1°41'20" E

Ecclesiastical information

Diocese: Rouen

Archdeaconry: Vexin Français

Deanery: Magny

Patron saint: Saint Michel (Sainte Croix?)

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	1066	Mentions a lord of Saint-Martin as companion of William the Conqueror	Probably Robert of Beaumont (d. 1118), count of Meulan and first earl of Leicester
Donation	1081	Hilduin, viscount of Mantes, and Guillaume, his son, donate the church of Saint-Martin to the abbey of Bec-Hellouin as well as the vineyards and the land of this church and all the land of Coudray	
Document	1081 and 1083	Robert, count of Meulan, concedes the title of the village as well as all his property at Saint-Martin, including the church, to the abbey of Bec-Hellouin	
Document	1095	Mentions de Ver, lord of Saint Martin, among the participants of the first crusades	
Donation	1141	Archbishop Hugues of Amiens donates the priory of Saint-Martin-la-Garenne to the abbey of Bec	
Pouillés	1337	Prior de Garenna	
Pouillés	1337	Church in Sanctus Martinus in Garenna	Patron: Abbas de Becco
Document	1376-1403	Maryot or Marriot of Ver, <i>écuyer</i> , <i>panetier</i> of the Duke of Anjou, contributes to the foundation of Notre-Dame-de-la-Désirée	
Donation	1376	Charles V donates a vineyard and pasture for the foundation of Notre-Dame-de-la-Désirée	
Document	1395	Mentions Jean, lord of Sandrancourt	

Confirmation	1397	Charles VI confirms the donation of the chapel of Notre-Dame-de-la-Désirée by Henri of Villemarieu (made shortly before his death) to the abbey of Saint-Germain-des-Prés	
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Notes: During the 11th c., the parish of Saint-Martin contained the hamlets of Sandrancourt, Herville as well as the Lower Saint-Martin (later also known as Villeneuve), the hamlets Godelan and Praelles which have since disappeared, the village of Dennemont as well as Saint-Martin itself. It seems that there was only one chapel at that time. Dennemont was dependent on Saint-Martin for church services and the cemetery, but depended on Follainville for its administration and its finances. This led to a certain rivalry between the priests of Saint-Martin and of Follainville for a long time. In 1121, the priory was erected by the abbey of Bec-Hellouin on property received between 1081 and 1083 from Robert, count of Meulan. The priory was built *after* the church. It seems that the monks had their own church/chapel adjacent to the priory. The discipline among the monks was rather low, according to the *procès-verbaux* of visits made by Eudes Rigaud, archbishop of Rouen, between 1249 and 1268. Until the 15th c., the prior also was the parish priest of Saint-Martin. He was seconded by a vicar.

Sandrancourt and the chapel of Désirée also each had a vicar. The chapel of Désirée was donated to the abbey of Saint-Germain-des-Prés at the end of the 14th c.; however, the local lords never wanted to give up their rights to the land owned by the chapel. This led to numerous difficulties which were only solved under Louis XI after an investigation ordered by the king himself. The chapel itself attracted many pilgrims as well as a very busy fair; in addition, it also attracted many offerings. In 1458, the priest of Saint-Martin demanded a trial at the Châtelet in Paris claiming that the offerings should belong to the parish church of Saint-Martin and not to the chapel. He was unsuccessful and the money was attributed to the monks of Saint-Germain-des-Prés. The monks, however, had to donate 40 *sols* per year to the parish church in exchange.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin (<i>prieuré-cure</i>)		By 1081, 16 th c., 18 th c., 1873, 1976	Abbey of Bec-Hellouin (since 1141)	Extant
2	Chapel Notre-Dame de la Désirée		1376 (Charles V or Henri of Villemarieu)	Abbey of Saint-Germain-des-Prés	Lost, sold during the Revolution
3	Chapel Sainte-Anne of Sandrancourt		By 1645		Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory		C. 1081	Abbey of Bec-Hellouin (since 1141)	Lost, no longer inhabited by monks by the 16 th c. and finally sold during the Revolution

Settlement history

The Roman road Paris-Les Andelys-Rouen passes through the settlement. The two hamlets Herville and Sandrancourt are of Roman origin. Saint-Martin was divided into a lower and a higher part (Lower Saint-Martin and Upper Saint-Martin).

During the 11th and 12th centuries, Montalet-le-Bois belonged to the counts of Meulan.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	IA, 5 th – 3 rd c. BC	Pit with four burial urns, maybe linked to a Gallic settlement on the banks of the Seine to the west of the hamlet Sandrancourt
2	Building	GR	Foundation walls, a well, and a millstone
3	Building	GR	Tiles indicate the presence of a GR building
4	Building	GR	Numerous fragments of tegulae and imbrices indicate a GR building
5	Necropolis	MER	40 MER stone sarcophagi within the old cemetery next to the church; some gravegoods: an axe, some vases and goblets, a glass cup
6	Necropolis	MER	A second MER necropolis located some 430 m to the north of the previous cemetery; some stone sarcophagi, one containing an axe
7	Rural establishment, buildings	GR, 2 nd -3 rd c., MER, 6 th -7 th c., MED, 13 th -15 th c.	GR rural establishment with buildings with stone foundation, ditch, potsherds and metal small finds; MER sunken-feature building, a possible building with stone foundation, some isolated pits, 6 th -7 th -c. small finds – probably in connection with the MER necropolis some 750 m to the east; one or two medieval buildings (13 th -15 th c.): either a hitherto unknown hamlet or an annex reserved for water-related artisanal activities; path, ditches, cultivation pits

1. *Les Bas-Clos, sablière Audebert* – **Saint-Martin-la-Garenne** – discovery during the 19th c. and around 1960.
2. *Les Champs Franc, south of Sandrancourt* – **Saint-Martin-la-Garenne** – fieldwalking during the late 20th c.
3. *La Ville de Cléry* – **Saint-Martin-la-Garenne** – discovery at the end of the 19th c.
4. *Le Champtier du Petit Clos, le Trou Roger* – **Saint-Martin-la-Garenne** – discovery during the late 19th c.
5. *Place de l'Eglise* – **Saint-Martin-la-Garenne** – construction work at the end of the 19th c., watching brief in the 1970s.
6. *La Villeneuve* – **Saint-Martin-la-Garenne** – discovery during the late 19th c., evaluations in the 1930s and 1970s.
7. *Les Bretelles* – **Saint-Martin-la-Garenne** – evaluation in 2018.

Bibliography

Barat 2007, 323f; Bardy 1989, 142; Besse 1914, 88; Dupâquier et al. 1974, 782; Flohic (ed.) 2000, 389; Longnon 1903, II, 64, 66; Mulon 1997, 104; Nègre 1998, 1561; Saint-Martin-la-Garenne. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/12); Saint-Martin-la-Garenne. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/1)



Saint-Nom-la-Bretèche

Topographical information

Modern name: Saint-Nom-la-Bretèche

Alternative form(s): Saint Nom, La Bretesche, Saint Nom De La Bretèche, Saint Nom de La Bretesche, Saint-Nonne-La-Bretèche

Medieval name(s): Breteschia, Sanctus Nummus de Breteschia, Sanctus Nunnus de Bretechia

Placename history: *Sanctus Nonum*, 1061, *Breteschia*, 1228; Lat.

Nummius + *Oïl bretèche* (bretèche with machicolations)

Coordinates: 48°51'35" N, 2°01'16" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Nom

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1003	Robert II confirms the donation of two <i>mansi</i> in <i>Aconiacus</i> to the abbey of Argenteuil	
Acte	1061	An official act by Philip I st mentions Saint-Nom-près-la-Bretèche	
Donation	1075	Gauthier of Poissy donates the farm of Saint-Nom to the abbey of Marmoutier	
Donation	1145	The farm of Saint-Nom is donated to the Cistercian monks of the abbey of Vaux-de-Cernay	The farm buildings still exist but have been transformed into apartments
Donation	1185	Gasce of Thorote donates the territory of the old feudal motte together with a well to the abbey of Vaux-de-Cernay	The well still exists
Pouillés	C. 1205	Ecclesia de Breteschia	
Document	1241	Saint-Thibaud, abbot of Vaux-de-Cernay, recognizes that he owes 20 <i>so/s</i> of annual rent for land at Saint-Nom to the abbey of Sainte-Geneviève	
Donation	1250	Milon of Voisins-le-Bretonneux leases to the nuns of Vaux-de-Cernay land situated in the parish of Saint-Nom-la-Bretèche	
Pouillés	1352	Curatus Sancti Nunki de Breteschia	
Donation	1376, 12 September	Clément of Villepreux, lord of La Bretèche, sells to the abbey of Vaux-de-Cernay cereal which he received every year from the barn which the nuns had at Saint-Nom	

Pouillés	C. 1450	Ecclesia parochialis Sancti Nummi de Bretecchia	Patron: Abbas Majoris Monasterii
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Notes: The abbey of Marmoutier owned a farm at Saint-Nom as well as an oratory which became parish church in 1084. Before that date, the inhabitants depended on the parish of Villepreux. Between the 11th and the 15th c., the hamlets of La Bretèche, Saint-Nom, Val-Martin and La Tuilerie-Bignon depended on lay lords, the Ladies of Poissy, and the abbey of Vaux-de-Cernay. Saint-Nom also had a tithe barn.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nom (built next to the farm of Saint-Nom) (first an oratory, then the parish church since 1084)		By 1084, 12 th c., 1245, 16 th c., c. 1657 (reconstruction), 1746, 1810	Abbey of Vaux-de-Cernay (since c. 1215); Abbey of Marmoutier	Extant

Settlement history

Two Roman roads pass through the settlement: the road linking Poissy with Chartres and the road between Paris and Evreux. In 1198, the English plundered and destroyed the region, including the church of Saint-Nom. Only 30 inhabitants survived the Black Death of 1465. During the 12th and 13th c., the kings of France organized the forest of Marly into a natural defence line. They constructed a castle in Bretèche; in fact, it was this castle which gave the name to the locality: a *bretèche* was a small wooden castle.

Today, the town is composed of two separate villages, Saint-Nom and La Bretèche; they are 700 m away from each other.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Coin treasure	GR, 2 nd c.	Several gold coins as well as some sesterces and some bronze coins
2	Villa	IA, GR-MER, CAR?	2 foundation walls conserved up to 1 m, 14 pits with potsherds (IA?, GR-MED), numerous small finds (2 fragments of white marble, mosaic fragments, tiles, fragments of a hypocaust heating system, dolium, Samian ware, maybe some elements of a wattle and daub construction; probably continuously inhabited)
3	Building	GR, 1 st – 4 th c., MER, 5 th – 8 th c.	Numerous GR and MER potsherds including Samian ware indicate the presence of a building
4	Building	GR, 1 st – 3 rd c.	Some potsherds indicate the presence of a building
5	Necropolis	GR, 4 th -5 th c.	GR necropolis with 20 graves organized into two groups: one group with 17 graves arranged in three more or less rectilinear rows; a second group, further east, with 3 graves; the necropolis could not be linked to any known habitat site; it is likely that it belonged to a small rural community; one obole of Charon

1. *Les Ruaux, le Clos d'Ancoigny, la Fausse Tombe, la Mare de l'Orme de Chavenay – Saint-Nom-la-Bretèche* – discovery between 1983 and 1985.

2. *Les Ruaux, le Clos d'Ancoigny, la Fausse Tombe, la Mare de l'Orme de Chavenay* – **Saint-Nom-la-Bretèche** – fieldwalking during the late 20th c., watching brief in 1999.
3. *Les Déserts* – **Saint-Nom-la-Bretèche** – fieldwalking in 1993-1994.
4. *Le Clos Guépin* – **Saint-Nom-la-Bretèche** – fieldwalking in 1993.
5. *Le Buisson Sainte-Anne* – **Saint-Nom-la-Bretèche** – evaluation in 2005, excavation in 2007.

Bibliography

Barat 2007, 326f; Bardy 1989, 354f; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 874; Flohic (ed.) 2000, 901-903; Longnon 1904, IV, 350, 391, 440; Mulon 1997, 94; Nègre 1998, 1567, 1460; Saint-Nom-la-Bretèche. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/13); Saint-Nom-la-Bretèche. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/3); http://asnb.histoire.pagesperso-orange.fr/dos_histoireVillage.html, accessed on 16 August 2019; http://dolia.inrap.fr/flora/jsp/index_view_direct.jsp?record=default:UNIMARC:5322, accessed on 10 March 2019



Saint-Rémy-lès-Chevreuse

Topographical information

Modern name: Saint-Rémy-lès-Chevreuse
Alternative form(s): Saint Remy, Saint Rémy, Saint Rémy-les-Charbonniers Près Chevreuse
Medieval name(s): Sanctus Remigius, Sanctus Remigius, alias Bellus Locus, Sanctus Remigius de Bello Loco
Placename history: Sanctus Remigius, 1205, Saint Rémi, 1370, Sanctus Remigius de Bello loco, 1300; Lat. Remigius
Coordinates: 48°42'21" N, 2°04'19" E

Ecclesiastical information

Diocese: Paris
Archdeaconry: Josas
Deanery: Châteaufort
Patron saint: Saint Rémy
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1070	The bishop of Paris donates the priory of Beaulieu and the church of Saint-Rémy to the abbey of Saint-Florent of Saumur	
Donation	1162	The archdeacon Bernard donates the chapel of Saint-Paul to the abbey of Saint-Victor	
Pouillés	C. 1205	Ecclesia Sancti Remigii	
Pouillés	C. 1205	Prioratus S. Remigii	

Document	1206	The prior and Anselme, lord of Saint-Rémy, dispute fishing rights; they come to a solution with the help of the abbot and the chapter of Saint-Florent; from now on, the lord of Saint-Rémy no longer has any rights with regard to the priory	
Document	1244	Henri and Renault of Saint-Rémy cede land to the abbey of Saint-Florent at Saumur	
Confirmation	1252	Guy IV, lord of Chevreuse, confirms a donation for the upkeep of a canon at the priory of Saint-Paul (where he would join the two already existing canons) by Raoul Galopin, burgher of Chevreuse	
Pouillés	1281-1342	Prior de Sancto Remigio sulvit anno octogesimo tercio. – Solvit anno nonagesimo VIII. – Item solvit anno CCC XIII. – Solvit anno XXXVII.	
Pouillés	1352	Curatus de Sancto Remigio	
Pouillés	1384	Prior Sancti Remigii, alias de Bello Loco	Beaulieu
Pouillés	1384	Prop priore Sancti Remigii de Bello Loco, impotente	Beaulieu
Pouillés	C. 1450	Prior Sancti Remigii	

Notes: The parish of Saint-Rémy exists since at least the 11th c. The first known priest of Saint-Rémy was Ogier in 1206. Saint-Rémy as well as the priory of Saint-Rémy were located in the centre of the village. When a second priory – Saint-Paul -, was built during the 12th c., it was apparently erected as an independent parish.

The priory was built at a different place originally, opposite of the manor house. It was rebuilt by the prior Renaud in 1244 opposite of the current townhall where it continued to exist until the Revolution. Apparently, the monks wanted to be on drier land, away from the church. The church of Saint-Rémy was indeed located on the lowest part of the territory and was often flooded. After the move, the parish became to be known as Saint-Rémy-de-Beaulieu-lez-Chevreuse. Since the end of the 13th c., the priory was known under the name of Beaulieu, also in order to distinguish it from the parish church. It seems that church and priory were distinctive entities by that time. By the late 15th c., the church of the priory was reduced to a chapel and the priory threatened to fall into ruin.

The priory of Saint-Paul was located some 2 km away from the priory of Saint-Rémy and depended on the same parish. In the early 12th c., there were only two small chapels dedicated to the Virgin and to Saint-Paul. Thibault, bishop of Paris, donated them with their property to his archdeacon Bernard who wanted to retire there. When he instead joined a monastic order, Bernard abandoned Saint-Paul to the abbey of Saint-Victor in 1162. In 1172, the abbot Ermise from the abbey of Saint-Victor retired to the priory of Saint-Paul. In 1582, Henri of Lorraine, duke of Guise and of Chevreuse, tried to seize the priory as well as the seigniorship of Saint-Paul, but the monks were able to prove that the priory and its property had already been depreciated by the lords of Chevreuse and by King Louis XI and that the duke of Chevreuse had no longer any rights to exercise over the priory.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Rémy (<i>prieuré-cure</i>)	Ecclesia Sancti Remigii	By 1070, first half of the 16 th c. (reconstruction following degradation by numerous floodings; the new church is oriented towards the west), 1581, 1788, early 19 th c.	Abbey of Saint-Florent de Saumur (since 1070); Priory of Saint-Rémy-les-Chevreuse	Extant
2	Chapel Saint-Paul (priory church since 1162) (replaced by a chapel in 1727)		Early 12 th c.	Abbey of Saint-Victor (since 1162)	Lost
3	Chapel Sainte-Vierge		Early 12 th c.		Lost

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Rémy, then Beaulieu (after its move to a new location in 1244), then Sainte-Avoye during the 18 th c.) (by the late 15 th c., the church was reduced to a neglected chapel)	Prioratus Sancti Remigii	8 th c.	Abbey of Saint-Florent de Saumur	Lost, demolished in 1840
2	Priory Saint-Paul-des-Aulnays (<i>prieuré-cure?</i> until 1621)		C. 1162, 1727 (reconstruction of the church in form of a chapel)	Abbey of Saint-Victor of Paris	Lost, sold during the Revolution, several buildings are still standing

Settlement history

The town is known for its rich religious heritage. Saint-Rémy apparently had no medieval castle; it probably was protected by the nearby castle of the Madeleine at Chevreuse which had an excellent view over the valley of Chevreuse.

Monastic foundation: Likely

Archaeological sites

None

Bibliography

Barat 2007, 327; Bardy 1989, 253f; Cocheris 1874; Dupâquier et al. 1974, 875; Flohic (ed.) 2000, 192-198; Longnon 1904, IV, 350, 362, 369, 391, 412f, 432; Mulon 1997, 106; Saint-Rémy-les-Chevreuse. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/15); http://www.epvc.fr/clochers/saint_remy_les_chevreuse, accessed on 21 October 2018; <https://www.ville-st-remy-chevreuse.fr/ma-ville/presentation/historique/>, accessed on 21 October 2018



Saint-Rémy-l'Honoré

Topographical information

Modern name: Saint-Rémy-l'Honoré

Alternative form(s): Saint Remy L'Honoré, Saint Rémy, Saint Rhemy-L'Honoré

Medieval name(s): Sanctus Remigius, Sanctus Remigius Honorati

Placename history: Sanctus Remigius, 1220, *Seint Remi*, 1289; Lat. Remigius

Coordinates: 48°45'23" N, 1°52'51" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Rémy

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Confirmation	1112	King Louis the Fat confirms the donations made by the parents of Bertrade of Montfort to the priory of Notre-Dame-des-Hautes-Bruyères founded by Bertrade; Bertrade, with the authorization of the king, donates some property which the king had given to her in Touraine to the priory	
Charte	1118	Mentions Roger of Saint-Rémy	
Charte	1162	Mentions Ascha of Saint-Rémy	
Document	1190	King Philip-Augustus orders his provosts and bailiffs to protect the priory and its inhabitants	
Confirmation	1194	King Philip-Augustus confirms the donation of a half-measure of salt by Robert, count of Meulan, with the consent of his son Galeran, to the priory of Hautes-Bruyères	

Donation	1220	Simon, castellan of Neauphle, with the consent of his wife Fénie, accords to the nuns of Notre-Dame-de-la-Roche a yearly rent of 5 <i>sous parisis</i> to be taken from the income of the village of Saint-Rémy l'Honoré	
Pouillés	C. 1250	Parish church in Sanctus Remigius	
Charte	13 th c.	Mentions Gautier and Perrin of Saint-Rémy	
Document	1302	The town of Mantes destroys three houses located at place de l'Etape at Mantes to make place for the church of Notre-Dame; since the priory of Haute-Bruyère had a right to an income from these three houses, the town agrees to pay an annual rent to the nuns in exchange	This rent was paid until the Revolution
Pouillés	End 15 th c.	Parish church in Sanctus Remigius Honorati	Patron: Priorissa de Alta Brueria
Lettres de garde	1514, November	King Louis XII grants "lettres de garde" to the nuns of Haute-Bruyère; he assigns "all foot and mounted seargents" as guards and orders that all the future trials of the priory will be judged by the provost of Paris	
Document	1537, 6 May	King Francis I orders his <i>grand maître des Eaux et Forêts</i> to give the priory of Hautes-Bruyères several rights to the forests of Montfort and the Yvelines and to expand these rights if needed	

Notes: Saint-Rémy owes its foundation to the small chapel which was built by the nuns of the priory of Hautes-Bruyères. The chapel became a place of pilgrimage which led to the addition of the title "Honoré" to the placename. The village was built around the chapel which eventually became the parish church.

The first nuns arrived in the priory in 1113; Bertrade herself retired to it in 1115 and lived there until her death in 1118. She was buried in the priory church. By 1530, the priory housed 80 nuns and 8 monks. It was a mixed priory according to the rules of the order of Fontevrault: the men's convent was juxtaposed to the women's convent. The monks were in charge of running the estate. In 1547, the heart of King Francis I was buried in the priory church according to his wishes; the church no longer exists. When the priory was destroyed, several architectural elements and works of art were transferred to the parish church of Saint-Rémy.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel then church Saint-Rémy (priory-church?)		By 1250, 19 th c.	Abbey Notre-Dame-des-Hautes-Bruyères	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Royal priory Notre-Dame-des-Hautes-Bruyères (abbey)		C. 1108 (founded by Bertrade of Montfort, c. 1070-1117)	Abbey Notre-Dame of Fontevrault	Lost, transformed into a farm during the 19 th c.; only the barn is still standing

Settlement history

The road Beauvais-Orléans crosses the settlement. Saint-Rémy is located on a hill between two valleys. During the 13th c., the parish had 60 parishes.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Military camp	GR, 1 st -3 rd c.	Trapezoidal enclosure (112 x 99 m) surrounded by a rampart and ditch, three entrances; numerous small finds (potsherds including Samian ware, tiles, concrete, mosaic tesserae, nails, a horsebit); probably a semi-permanent military camp

1. *Le Camp Romain, Plainvaux* – **Saint-Rémy-l'Honoré** – evaluation in the 1930s, excavation in 1943, 1960; fieldwalking in 1968-69.

Bibliography

Barat 2007, 327; Bardy 1989, 252; Cocheris 1874; Dupâquier et al. 1974, 876; Flohic (ed.) 2000, 610f; Longnon 1904, IV, 121, 213; Mulon 1997, 106; Nègre 1998, 1575; Saint-Rémy-l'Honoré. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/4)



Sartrouville

Topographical information

Modern name: Sartrouville

Alternative form(s): Certrouville, Chartrouville

Medieval name(s): Sartrovilla, Sartrovilla

Placename history: *Satorvilla*, 1004, *Sacrovilla*, *Sartorvilla*, 1007; Lat.

Or Germ. *Saturus* or *Saduru* + Lat. *villa*

Coordinates: 48°56'43" N, 2°10'12" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Parisis

Deanery: Montmorency

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	7th c.	Sartrouville was maybe donated by Clotaire III and Childebert III to the monastery in Argenteuil	Until the Revolution, the Benedictine monks of Argenteuil were, indeed, the lords of Sartrouville
Charte de confirmation Hist. Eccl. Par. T. I, p. 631	1009	King Robert confirms the property of the Benedictine monastery in Argenteuil in Sartrouville (some 20 houses with outbuildings as well as fishing rights on an island called <i>Berliseia</i> or <i>Bertileia</i>); some of this property had been donated by his mother, Adélaïde	King Robert probably also ordered the (re)construction of the church of Saint-Martin at the same date
Duchène, T. IV, p. 550	12 th c.	Abbot Suger from the abbey of Saint-Denis orders the use 10 <i>sols</i> of the income from Sartrouville to celebrate his anniversary in Argenteuil after his death	
Pouillés	1205	Ecclesia de Sartrovilla	
Donation	1337	A knight of the family of Aunay, lord of Poissy and Maisons sur Seine, donates his tithes of Sartrouville to the parish church at Sartrouville in exchange against a mass in the chapel of the Virgin (previously built on his orders)	
Pouillés	1352	Curatus de Sartrovilla	
Pouillés	C. 1450	Ecclesia parrochialis de Sartrovilla	

Notes: During the 12th c., the Templars installed themselves at Sartrouville in houses grouped around the church of Saint-Martin, but they were chased out by Philip le Bel and their fief was handed over to the Hospitallers of Saint John of Jerusalem (later known as knights of Malta) at Louvières and Vauxmion (Magny-en-Vexin). It seems that the Benedictine monks of Argenteuil and of Saint-Denis were the successors of the Templars.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin with chapel dedicated to the Virgin		By 1009 (Robert II the Pious) (reconstruction?); 12 th c., 13 th c., 15 th c., 19 th c., 21 st c.	Abbey in Argenteuil?; Bishop of Paris (by 1205)	Extant

Settlement history

The town is known for its important vineyards. Sartrouville was destroyed in 1359 during the Hundred Years' War so that it could not serve as a refuge for the English. In 1363, numerous inhabitants became victims of the Black Death and when the epidemic hit again during the mid-15th c., only 18 inhabitants were still alive in 1470. Sartrouville was fortified with rather low

town walls which nevertheless protected the town against brigands and during the battle of Saint-Denis in 1568.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sarcophagi	GR?	Apparently discovery of numerous GR (?) sarcophagi in the sable quarries; numerous weapons (swords, sabers, spearheads) and bones
2	Sarcophagi	MER?	Apparently discovery of several plaster sarcophagi with weapons close to the church and the old cemetery next to the church; an excavation in 1970 only discovered MED and modern graves belonging to the parish cemetery

1. *Place de la Gare* – **Sartrouville** – discovery before the early 20th c.; evaluation in 1997.
2. *Place du Champ de Mars* – **Sartrouville** – discovery before the early 20th c.; excavation in 1970.

Bibliography

Barat 2007, 327; Base Mérimée; Bardy 1989, 356-359; Base Mérimée; Dupâquier et al. 1974, 877; Eglise Saint-Martin, 1009-2009, Récit d'une renaissance http://www.sartrouville.fr/fileadmin/user_upload/06_Loisirs-culture/Histoire_de_sartrouville/Eglise_Saint-martin/Livret-Millenaire-saint-martin.pdf, accessed on 5 February 2017; Flohic (ed.) 2000, 911; Lebeuf 1883, 36-39; Longnon 1904, IV, 354, 388, 434; Mulon 1997, 85; Sartrouville. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/17)



Saulx-Marchais

Topographical information

Modern name: Saulx-Marchais

Alternative form(s): Saux Marchais, Saumarchais, La Mare, Saut-Marchais

Medieval name(s): Salvus Marchesius, Samarchés, Saumarchés

Placename history: *Salmarchès*, c. 1145, *Samarches*, *Sauf-Marché*, 13th c.; Gall. *salico?* (willow) + *marchais* (swamp)

Coordinates: 48°50'25" N, 1°50'09" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Pierre

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1006	Grimaldus of Salmarhes donates to the priory in Maule	
Acte	1143	Robert of Salmarches witness the confirmation by Simon of Montfort of the donation of the Couperie to the priory of Saint-Martin-des-Champs by his father Amaury	
Vente	1194	The abbey of Marmoutier sells land at Saumarchais to the widow of Geoffroy (Godefridus) of Saumarchais and his heirs; the land had previously been donated to them by Ernaud of the Millière	
Pouillés	C. 1250	Parish church in Saumarchés	
Donation	1296	Eudes Drouard of Saumarchés donates all his property to the abbey of Neauphle	
Pouillés	1351	Parish church in Saumarchés	
Pouillés	End 15 th c.	Parish church in Salvum Marchesium	Patron: Abbas de Nealpha Veteri
Accord	1515, 30 June	The abbess of Saint-Corentin and the prior of Maule as well as the abbot of Neauphle and the priest of Saumarchais agree to share the tithes of Saumarchais	
Donation	C. 1600	Mlle De Sagonne, baroness of Beynes and of Saulx-Marchais, donates to the church of Saint-Pierre half of her property in the hamlet of Rouet together with the chapel of Saint-Pierre	

Notes: A quarter of the wood of Beynes was on the territory of Saulx-Marchais, the rest on the territory of Beynes. The western part first belonged to the abbey of Saint-Germain-de-la-Grange; during the 10th c., King Robert took it away from the abbey and gave it to the count of Montfort and the abbey of Saint-Magloire. During the 13th c., the village was a parish of the deanery of Poissy; the abbot of Neauphle-le-Vieux nominated the parish priest. The parish had some 150 inhabitants at that time.

The first church Saint-Pierre-et-Saint-Maur was too far away from the hamlets which formed the new town; since it also threatened to fall in ruins, the count of Pontchartrain and lord of Saulx-Marchais ordered the construction of a new church in 1719. The *chapel* of Saint-Pierre – separate from the church and constructed at an unknown date – was famous for the processions which took place there.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Pierre et Saint-Maur (replaced by Saint-Pierre-et-Saint-Paul in 1718 at a different place)		By 1250	Abbey of Neauphle-le-Vieux	Lost, destroyed in 1715

2	Chapel Saint-Pierre		By c. 1600		Lost, disappeared probably shortly after 1600
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Settlement history

The castle mound dates back to at least the 11th c. The village was first located within the forest of Beynes before it moved out of the forest and further down to the sites of *La Grande Mare* and *La Petite Mare*; the villagers might have searched for better drinking water after their village was decimated several times by the Black Death. Saulx-Marchais, including its castle called *Château Mignon*, was entirely destroyed by the English between 1430 and 1440; only the parish church survived. For a long time after this disaster, the lords of Saulx-Marchais disappeared from historical documents.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Large pit (3 x 4 m) lined with stones at the bottom, several potsherds; probably the remains of a cave
2	Building	GR	Remains of walls, tiles, potsherds and Samian ware indicate a GR building

1. *Rouet* – **Saulx-Marchais** – discovery before 1955 during construction work.
2. *Bois de Beynes* – **Saulx-Marchais** – watching brief in 1992.

Bibliography

Barat 2007, 327; Bardy 1989, 255; Cocheris 1874; Dupâquier et al. 1974, 878; Flohic (ed.) 2000, 611; Longnon 1904, IV, 121, 159, 213; Mulon 1997, 130, 158; Saulx-Marchais. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/18)



Senlisse

Topographical information

Modern name: Senlisse

Alternative form(s): Sanlisses, Sentisse, Senlis

Medieval name(s): Senlisse, Sanlicie

Placename history: *Scindelicias*, 862, *Cenlicias*, 1215, *Senliciae*, 13th c.;

Lat. *scindula* (clapboard) = houses covered in clapboard

Coordinates: 48°41'13" N, 1°58'54" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Denis

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	862	Charles the Bald donates the village with all its land, vineyards, pasture, wood, etc. to the abbey of Saint-Denis	
Donation	1171	Gui II of Chevreuse donates the tithe of the hamlet of La Barre (<i>Barra</i>) to Maurice, bishop of Paris	
Pouillés	1205	Ecclesia de Seuliciis	
Donation	1208	Gui III, lord of Chevreuse, donates to his sister Cécile of Chevreuse, wife of Robert Mauvoisin, all his possessions at the hamlet La Barre apart from the tithe in exchange for 40 <i>livres parisis</i> which she received from the tollgate of Francourville in Beauce	
Petite cartulaire de l'éveque de Paris	1218	Enquiry about the <i>novales</i> [newly cleared and cultivated land] for the abbey of Saint Denis; Senlisse is mentioned	
Donation	1231	Guy IV of Chevreuse donates the tithe from his land at Senlisse to the abbey of Saint-Denis	
Acte	1232	The abbey of Saint-Denis acquires from Odeline, widow of Thomas of Bonnelles, the justice, the wood and the land which she held at Senlisse	
Confirmation	1239, April	Guy IV of Chevreuse confirms the donation of a field in the parish of Senlisse by Renault Galopin to the abbey of Vaux-de-Cernay	
Document	1263, March	Jean of Bruyères, knight, and his wife Eustachie sell land at La Barre and Chevrigny to the chapter of Notre-Dame in Paris for 1600 <i>livres tournois</i>	
Document	C. 1314	Thomas of Senlices sells land in the valley of Senlisse to Simon of Chevreuse, lord of Dampierre	
Pouillés	1352	Curatus de Sanliciis	
Pouillés	C. 1450	Ecclesia parrochialis de Sanliciis	

Notes: According to Abbé Lebeuf, in 862 there was no mention of a church at Senlisse and it is likely that the inhabitants were dependent of the church of Saint Martin in Chevreuse; however, he thinks that a church dedicated to Saint Denis was built not much later.

It is possible that the abbey of Saint-Denis established a small monastery at Senlisse some time after 862; although no trace has been found, part of the village still carries the placename “Le Couvent”. Since the abbey of Saint-Denis was Benedictine, the monastery must have been taken over by friars at a later time.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Denis		Late 9 th /early 10 th c. (?), by 1205, 13 th c. (reconstruction?), c. 1700, 18 th c., 19 th c.	Archbishop of Paris	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Monastery/convent?		9 th c. or later	Abbey of Saint-Denis	Lost, part of the village still carries the placename "Le Couvent"

Settlement history

The road Jouars-Pontchartrain/Diodorum – Richebourg – Evreux passes through the settlement. In 1597, the population of Senlisse was decimated by the Black Death. During the three months of the epidemic, most of the inhabitants died; the survivors, including the parish priest, fled to other villages and abandoned their houses.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 1 st c.	Remains of a GR building, a well built with millstones, a wall, 8 GR coins, potsherds, a pearl, and a necklace
2	Building	GR, 1 st -2 nd c.	Small building indicated by potsherds including Samian ware

1. *Chemin de Dampierre* – **Senlisse** – excavation in 1895.
2. *La Justice* – **Senlisse** – fieldwalking at an unknown date.

Bibliography

Barat 2007, 328; Bardy 1989, 256; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 879; Flohic (ed.) 2000, I, 198; Lebeuf 1757, IX, 158-163; Longnon 1904, 349, 391, 439; Mulon 1997, 187; Nègre 1990, 385; Senlisse. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 11/19)



Septeuil

Topographical information

Modern name: Septeuil

Alternative form(s): Stüeille, Septuelle, Septueil, Steüil, Septeville, Septeuille

Medieval name(s): Setolia, Septolia, Septolium

Placename history: *Septogilum*, 9th c., *Septoilum*, early 11th c., *Septulia*, 1177, *Septolia*, *Sistolium*, *Sitolicum*, 13th c.; Lat. *saeptum* (fence,

paddock) + Gall. *ialo* (clearing, open space)
Coordinates: 48°53'33" N, 1°40'53" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Mantes
Patron saint: Saint Nicolas
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	C. 820	Mentions the village Septeuil which is owned by the abbey of Saint-Germain-des-Prés and the abbey of Saint-Wandrille	
Donation	1074	Nivarius of Setuleia is witness to the donation of Notre-Dame at Mantes to the abbey of Cluny by Simon, count of Mantes	
Confirmation	1123	Nivard of Septeuil confirms the donation by his father Eudes to the priory of Saint-Laurent at Montfort of half of the tithes of Galluis, Boissy, and Autouillet	
Accord	1149-1155	Josselin, bishop of Chartres, announces an agreement between Gilon, prior of Septeuil, and Bérard, priest of Septeuil, for the income from the church at Septeuil following the intervention of Thibaud, prior of Saint-Germain-des-Prés	
Charte	1161	King Louis VII, following a request by Aimeri, bishop of Senlis, grants the use of construction wood in the Yveline forest to the abbey of Saint-Corentin	
Bulle	1177	A papal bull by Pope Alexander III mentions the two churches at Septulia which are dependent on the abbey of Saint-Germain-des-Prés	
Donation	1211, October	King Philip-Augustus attests that Aubrée of Ivry donates a rent of 100 <i>sous</i> to the church of Saint-Corentin	
Donation	1229, 3 May	Philip, count of Boulogne, and Mahaud his wife make an annual donation of 5,000 herrings (in the form of alms) from Boulogne to the nuns of Saint-Corentin	
Pouillés	C. 1250	Church in Setolia	
Pouillés	C. 1250	Parish church in Septolia	
Donation	Before 1252	Blanche of Castille, wife of King Louis VIII, donates a rent of 50 <i>livres</i> to the abbey of Saint-Corentin	

Pouillés	C. 1320	Prior de Septolio	
Pouillés	1351	Parish church in Septolia	
Pouillés	End 15 th c.	Prior de Septolio	Patron: Abbas S. Germani a Pratis Parisiensis
Pouillés	End 15 th c.	Parish church in Septolium	Patron: Abbas Sancti Germani Pratis
Lettres de François I	1545	Letters by King Francis I exempt the nuns of Saint-Corentin from paying taxes on the wine and cider sold by them	

Notes: The relics of Saint Corentin were sent from the church of Guimper to Paris in 966. After the foundation of the abbey of Saint-Corentin at Septeuil, some of the relics were sent on to Septeuil. Agnès of Méranie, third wife of King Philip-Augustus, was buried in the abbey church in 1201, and in 1252, the heart of Blanche of Castille was also buried there. Following the annual donation of 5,000 herrings, the abbey became known as *Abbaye aux Harengs*. In 1599, King Henri IV promised to the abbess of Saint-Corentin that the abbey church would be part of the 16 churches which he would finance to reconstruct. It seems that the abbey was damaged during the Religious Wars. Between 1678 and 1712, 12 nuns lived in the abbey.

The fiefdom of Saint-Wandrille – located between Prunay-le-Temple and Septeuil – was dependent on Septeuil. A chapel of Saint-Wandrille still remains.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nicolas (first a chapel) (<i>prieuré-cure?</i>) (built on the emplacement of the lost castle)		Between 1098 and 1150, 13 th c., 1860, 1978, 1981	Abbey of Saint-Germain-des-Prés	Extant
2	Church		By 1177	Abbey of Saint-Germain-des-Prés	Lost, disappeared during the Hundred Years' War
3	Leprosarium		Maillard n. 270		?

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Martin		C. 1000	Abbey of Saint-Germain-des-Prés	Lost, still existed in 1700, sold in 1791
2	Royal abbey of Saint-Corentin (nunnery in the hamlet Saint-Corentin)		1201 (founded by Philip-Augustus for 120 nuns)	Abbey of Saint-Cyr	Lost, destroyed in 1792, only the entrance remains

Settlement history

The antique settlement of Septeuil, *Septogilo*, was founded during the 1st c. BC next to the road between Paris and Evreux and at the confluence of two rivers. The church of Saint-Nicolas was built on the emplacement of the first medieval castle. In 1098, Nivard of Septeuil and the lord of Houdan, defected the king of France, Philippe I, and delivered their castles to the king of England, William the Red, son of William the Conqueror. But since the third line of defence, the castles at Maule, Neauphle and Montfort, resisted the English attack, the lords of Septeuil and of Houdan were obliged to obey the king of France. Nivard of Septeuil was absolved from his serment to the king of England by Ive, bishop of Chartres.

Monastic foundation: Unlikely

Archaeological sites

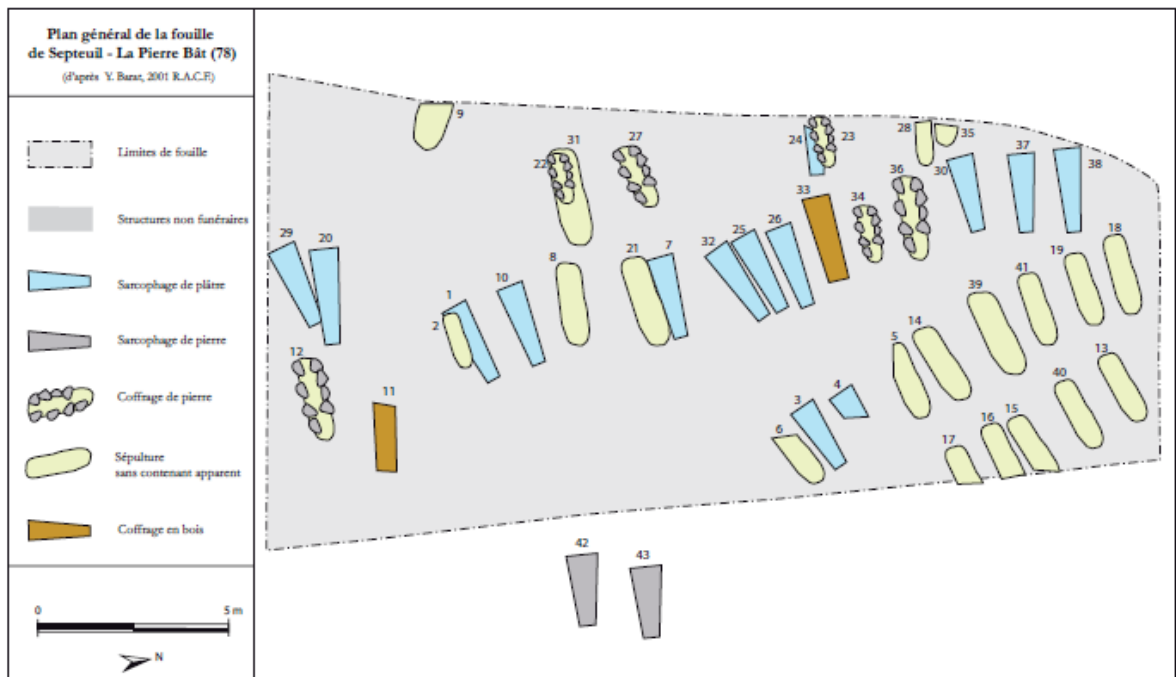


Figure G.6: Plan of the necropolis at Septeuil, *La Pierre Bât*
(Graphics and layout: M. Kérien, C. Gorin, C. Houpert, C. Le Forestier)

Archaeological site(s):

	Type	Date range	Description
1	Source sanctuary	GR, 1 st -early 5 th c.	Small rectangular source sanctuary (10 x 15 m) divided into 2 rooms with a N-facing 5-sided apse with 14 marble columns and 3 openings (N, W, and E); octagonal marble pool (3,5 x 3,5 m) in the middle of the northern room; the second, southern room featured thick walls and no openings (probably a <i>cella</i> consecrated to a nymph); originally installed on a spring, the sanctuary was partially demolished during the second half of the 4 th c. and the southern room transformed into a mithraeum divided into three distinct spaces (centrale nave (2,6 m wide) flanked by 2 lateral banks (each 1,3 m deep)); the pool was used until the abandonment of the mithraeum after AD 378; the southern room contained 3 separate fireplaces with 1 containing more than 14.000 remains of animal bones; large quantity of small finds (potsherds, Samian ware, coins, small bronze elements, elements of weapons), all dating to the 4 th c.; the small mithraeum might have been

			used by members of the military; the original sanctuary seems to have been located within a vast cult complex; a few m to the E, the foundations of a building with large stones and cannellated columns might indicate a temple or a bath; a theatre might have been located to the SW (sites not excavated since on private property); head of a 1 st /2 nd -c. white marble statue found within the filling of the pool; the rest of the body representing that of a nymph was spotted close by; the statue seems to have been installed in a niche opposite of the pool; several fragments of sculpture and low-reliefs represent Mithra killing a bull, Aion, Mithra Petrogen, Dadophore and Luna
2	Settlement	GR-CAR, 1 st c. BC-10 th c.	The GR settlement of <i>Septogilo</i> founded next to the road between Paris and Evreux and at the confluence of two rivers; during the 1 st c. AD, the settlement acquired a necropolis towards the NE, and a sanctuary towards the SW; the settlement was still occupied during the MER period, but the population was considerably less dense and continued to shrink during the CAR period; around the year 1000, the settlement moved further south, maybe because of the creation of the priory of Saint-Martin
3	Stele	MER	Christian stele discovered close to the source sanctuary; flat limestone stele showing a fish and the word PAX
4	Buildings	CAR	Sunken featured building (3,20 x 2,40 m) which probably contained a loom, three small silos, one of them dug in the middle of the sunken featured building
5	Sanctuary	GR, 1 st c. BC – 1st c. AD	Small concentration of potsherds, large blocs of stone, and metal small finds (coins, bronze) indicate a sanctuary
6	Military camp?	GR	According to a local tradition a 'Roman camp'; apparently discovery of numerous gold coins
7	Buildings and necropolis	GR, MER, 6 th -7 th c.	GR structures and numerous MER plaster sarcophagi; vases, a bronze fibula, a silver earring from the grave of a child, two flat pieces of copper with two holes each, an axe and eight GR coins; a GR grave located close by might indicate that the MER necropolis was voluntarily constructed close to a GR necropolis; 41 graves oriented with the feet towards the E; at least four rows of graves; in the E, two rows consisting mainly of earth-cut burials, in the W, most of the plaster and stone-lined burials – most of the gravegoods were discovered in the stone sarcophagi; numerous cases of reuse of plaster vat burials; two stone-lined graves with small children (3 or 4 years old) (graves 34 and 22); the sarcophagi 42 and 43 are oriented slightly different and seem to be the oldest graves (6 th c.); several stelae and hewn stones; gravegoods include fibulae, belt or shoe buckles, chatelaine and chaplain, jewellery, weapons, and offerings (vases); 6 th -c. stele decorated with a cross (probably reuse and Christianization of an antique stele)
8	Buildings	MER, CAR	Large spread of earth mixed with charcoal, in the centre a hearth; GR potsherds (mostly Samian ware), MER vases and potsherds (one goblet decorated with crosses surrounded by a circle), some iron objects (large knife or small scramasaxe) and a clothes' pin; maybe some buildings belonging to the abbey of Saint-Wandrille to the S of Septeuil during the early Middle Ages

1. *Les Prés de la Seigneurie, la Féerie, Le Trou de l'Enfer* – **Septeuil** – discovery during construction work in 1984; excavation in 1984-85 and underwater excavation in 1988.
2. *Septoglio* – **Septeuil** – numerous excavations since the mid-19th c.
3. *Les Grands Bilheux, les Gaux* – **Septeuil** – discovery before the mid-19th c.
4. *Les Bilheux, la Pièce-du-Moulin, les Gaux* – **Septeuil** – discovery in 1985 and 2001.
5. *La Charbonnière* – **Septeuil** – fieldwalking at an unknown date.

6. *Les Champs Blancs* – **Septeuil** – discovery before 1853.
7. *La Pierre Bât* – **Septeuil** – discovery during construction work around 1851.
8. *Les Groux* – **Septeuil** – discovery during construction work in 1971.

Bibliography

Barat et al. 2001; Barat 2007, 328-340; Bardy 1989, 143; Beaunier 1905, 292; Cocheris 1874; Dupâquier et al. 1974, 880; Flohic (ed.) 2000, 340-342; Longnon 1904, IV, 105, 121, 137, 159, 210, 216; Mulon 1997, 47; Nègre 1990, 184; Septeuil. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/6)



Soindres

Topographical information

Modern name: Soindres

Alternative form(s): Soindre, Suindres

Medieval name(s): Soandre, Sondres, Sondrie, Souendreyum vel Sondres

Placename history: *Soendrinis*, 12th c., *Soandre*, *Soandra*, 13th c.; ?

Coordinates: 48°57'26" N, 1°40'31" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	C. 1250	Parish church in Soandre	
Pouillés	1351	Parish church in Souendreyum vel Sondres	
Donation	1380	Estienne of Monstier, vice admiral of the king, donates land on the territory of Soindres to the Celestines at Limay	
Pouillés	End 15 th c.	Parish church in Sondrie	Patron: Decanus de Gassicuria
Acte devant notaire au Châtelet	1546, June	Grégoire Godefroy, priest of Saint-Martin at Soindres, living in Paris, leases his <i>cure</i> for three years to Etienne Arnoul, his vicary, living in Soindres, for 60 <i>livres tournois</i> and 12 <i>chapons</i> per year	

Notes: Henry IV met with Philippe Du Plessis-Mornay, also known as “Pope of the Huguenots”, in Soindres on 26 March 1591 to discuss peace between the two religions of the kingdom.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin (old chapel of the castle of Arches)		12 th or 13 th c., 15 th c. (reconstruction?), 17 th c., 18 th c.	Dean of Gassicourt	Extant

Settlement history

The Roman road Dreux – Mantes – Gisors passes through Soindres. Soindres was a fiefdom of the Mauvoisin family. In 1202, Henry, King of England, and his son Richard were chased out of Mantes; they assembled in Soindres before they were further pushed back by the army of Philip-Augustus. During the 13th c., Soindres had 55 parishioners.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Potsherds, including some Samian ware, and tegulae indicate a GR building
2	Building	GR	Three separate zones with small finds indicate a large GR building; finds include a large quantity of potsherds, including Samian ware, limestone, daub, tiles, and coins
3	Villa?	GR, 1 st c.-4 th /5 th c., MER?	Large quantity of small finds indicates an important GR building which might have been occupied until the MER period; finds include a large quantity of potsherds, including Samian ware, several fragments of mortars, an amphora, fragments of glass, slag, oyster shells, a small Roman bronze balance, part of a key shaped like the head of a wolf, a fibula, and fragments of a bronze strainer for wine
4	Building	IA, 2 nd -1 st c. BC; MED	Several postholes and ditches as well as a large quantity of animal remains indicate the presence of a small Gallic building; the walls were probably made out of daub and wattle, some iron slag; cows, swine and sheep were elevated and slaughtered here; potsherds; unconnected to this building, discovery of two MED hearths

1. *La Pièce d'Arche* – **Soindres** – fieldwalking and construction work in 1983.
2. *Le Bois des Bouleaux* – **Soindres** – numerous fieldwalkings between 1986 and 1994.
3. *Le Pied de Réchaud* – **Soindres** – fieldwalking in 1995.

Bibliography

Barat 2007, 340f; Bardy 1989, 144; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 881; Flohic (ed.) 2000, 281; Longnon 1904, IV, 121, 159, 216; Soindres. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/8); http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78597-Soindres/172306-EgliseSaint-Martin, accessed on 4 September 2018



Sonchamp

Topographical information

Modern name: Sonchamp

Alternative form(s): Somchamp, Sonchamps

Medieval name(s): Suus Campus

Placename history: *Souchand*, 1186, *Sunocampo*, *Sunecampo*, 1202, *Suus campus*, 13th c.; Germ. *Suno/Sunno* + Lat. *campus* (cultivated plain)

Coordinates: 48°34'33" N, 1°52'40" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Grand Archidiaconé

Deanery: Rochefort

Patron saint: Saint Georges

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	768	A donation by Pippin the Short to the abbey of Saint-Denis mentions <i>Epaneuilla</i>	Today the village of Epainville
Acte de fondation	1160	The foundation act of the abbey of Saint-Rémy-des-Landes mentions Sonchamp	
Cartulaire de l'abbaye de Saint-Benoît-sur-Loire	1190	King Philip-Augustus foregoes 3 measures of oats which he received from land in Sonchamp in order to create a cemetery on the same spot	
Charte	1201	The charter of Simon III of Montfort mentions the wood of Saint-Benoît close to Sonchamp	
Donation	1207	Simon of Montfort donates an oven (used by all parishioners to bake their bread) at Sonchamp and two measures of wheat to the abbey of Clairefontaine	
Pouillés	C. 1250	Parish church in Suus Campus	
Pouillés	1351	Parish church in Suus Campus	
Pouillés	End 15 th c.	Parish church in Suus Campus	Patron: Abbas Sancti Benedicti

Notes: Sonchamp belonged to the abbey of Fleury or Saint-Benoist-sur-Loire until 15 September 1701.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Georges		Late 11 th / early 12 th c., 13 th c., 15 th c., 16 th c., 1880	Abbey of Saint-Benoît-sur-Loire	Extant

2	Chapel Saint-Sacrement? (today Saint-Sébastien) (hamlet of Greffiers)		13 th /14 th c.	Abbey of Vaux-de-Cernay during the 15th c.	Extant
3	Chapel Saint-Jean (maybe a stop on a pilgrim's road) (hamlet of Louareux)		13 th /14 th c., 20 th c.		Extant

Settlement history

Three antique roads pass through the settlement: the road from Beauvais to Orléans, the road Dourdan-Eperson-Sénantes-Evreux as well as the road Paris-Limours-Ablis-Verdes-Blois. During the Religious Wars and especially during the 16th c., Sonchamp and its hamlets were repeatedly looted and burnt down.

In 1842, more than 1,200 GR medals discovered on the territory of Sonchamp were handed over to the *Musée des Antiquités nationales* of Saint-Germain-en-Laye.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR, 3 rd -4 th c.	Potsherds as well as the fragment of a wall indicate a GR building
2	Villa or settlement	GR, 3 rd c.; MED	A large quantity of small finds has been identified as either a <i>villa</i> or a small GR settlement; finds include potsherds, a fragment of an amphora, mortars, a millstone, tiles, slag, and a ceramic figurine; a building identified at <i>l'Enfer</i> could be an extension of the structure identified at <i>Le Pont de la Droue</i> ; two MED potsherds were found at <i>l'Enfer</i>
3	Building?	GR	Three square structures might correspond to a GR building
4	Building	GR	A GR building with tiles and potsherds
5	Building	GR, 1 st -3 rd c.	Potsherds, fragments of amphorae and five mortars indicate a GR building
6	Building	GR, 1 st -2 nd or 3 rd c.	A small quantity of potsherds, some vases and a mortar indicate a GR building
7	Buildings	GR	Several GR buildings in various locations are indicated by small quantities of potsherds
8	Villa?	GR	A potential <i>villa</i> ; small finds include painted plaster, tiles, slag, and potsherds
9	Villa	GR-MER, 1 st -6 th c., CAR?	Vast <i>villa</i> which was occupied until at least the 6 th c., but maybe also up to the CAR period; construction material (marble, mortar, painted plaster, tegulae, tiles), fibula, potsherds including Samian ware, amphorae, and doliae, mortar, large quantity of slag
10	Villa	GR, until c. 3 rd /4 th c.	Vast <i>villa</i> with large <i>pars urbana</i> organized around a peristyle courtyard, <i>pars rustica</i> with several buildings; several remains of walls are still visible; hypocaust bath; numerous potsherds including Samian ware; the site was probably abandoned during the later Roman Empire; close to a Roman camp situated 2 km to the N in Rambouillet

11	Villa	GR, 1 st - 3 rd c.	GR <i>Villa</i> indicated by construction material and coin treasure (29 kg); foundation walls, potsherds including Samian ware and amphorae, tiles, nails, five millstones, charcoal, a jade axe, a wooden bucket
12	Sarcophagi	MER?	Three plaster sarcophagi with three skeletons, one with a bronze clip
13	Enclosure	GR, MER	Enclosure (200 x 70 m), probably divided into three parts; the site is probably connected with a site in Orcemont (<i>Remise des Trois Faces</i>) which has delivered a large quantity of iron slag; important quantity of small finds (potsherds, tiles, painted plaster, fibula)
14	Enclosures	IA, GR/MER?	Numerous enclosures of unknown date have been identified in various locations by aerial photography; the enclosure at <i>la Reverderie</i> is probably Gallic
15	Bridge	GR	A GR stone bridge
16	Pit	MED, 13 th /14 th c.	Small circular pit next to the chapel of Saint-Jean
17	Chapel of Saint-Sébastien	MED, 13 th -15 th c.	Absence of graves prior to the construction of the chapel, but numerous medieval burials; four construction periods of the chapel: a first building built during the 13 th /14 th c. (segments of the two drip walls), 15 th c. (eastern section of the nave, choir, western façade, final state of the framework), after 15 th c. (western bell tower), 20 th c. (?) (contemporary arcade bell tower); it seems that there also was a medieval civil building dating to before the 15 th c. opposite the chapel
18	Rural establishment and metallurgical activity	MED, 12 th c.	Well-organized rural settlement with a hollow path and ditches, the ruts in the roads are refilled with large quantity of slag to avoid the jamming of horses and chariots, numerous horseshoes, metallurgical activity attested by numerous small pits and slag, discharge pits; waste is characteristic of post-reduction work (purification and forging); 6 post-built buildings with regular plan, a sunken-feature building, two hypothetical barns and an oven

1. *La Butte Saint-Georges, les Grands Clos* – **Sonchamp** – fieldwalking in 1992 and aerial photography in 1997.
2. *Le Pont de la Droue, l'Enfer* – **Sonchamp** – aerial photography between 1968 and 1970, fieldwalking in 1968-1970, and in 1992.
3. *Renonvilliers* – **Sonchamp** – aerial photography in 2004.
4. *Within the forest of Sonchamp* – **Sonchamp** – fieldwalking at an unknown date.
5. *Between Les Marnières and le Vieux Puits* – **Sonchamp** – fieldwalking around 1970.
6. *Monts Gras* – **Sonchamp** – fieldwalking in 1994 and in 2000.
7. *Between Loireux and le Petit Loireux; les Vignes; le Muid Boyard; la Butte Rouge* – **Sonchamp** – fieldwalking in the last third of the 20th c.
8. *Remise de la Fosse aux Ormes* – **Sonchamp** – construction work.
9. *La Remise des Trois Faces* – **Sonchamp** – fieldwalking around 1970.
10. *Bois domanial de la Villeneuve* – **Sonchamp** – discovery during construction work, several clandestine excavations, topographic survey in 1992, fieldwalking.
11. *Le Bois de la Folie, Grand Ville* – **Sonchamp** – discovery in 1842 during construction work, fieldwalking in 1951, 1968-1969, 1986, and 1994.
12. *Parc du Château de Pinceloup* – **Sonchamp** – discovery at an unknown date.
13. *Remise du Pavé* – **Sonchamp** – aerial photography in 1996.
14. *Plaine des Châtelliers; la Cheraille; between Carrefour de Sonchamp and carrefour du Coin du Bois; Buisson Douillet; la Reverderie* – **Sonchamp** – aerial photography in 1997, 1998, 2001, 2004.
15. **Sonchamp** – still visible.
16. *Ferme de Louareux, voie communale 10* – **Sonchamp** – evaluation in 2008.
17. *Chapelle de Greffiers: rue de la Droue* – **Sonchamp** – evaluation in 2018.
18. *Doublement de la Route Nationale 10* – **Sonchamp** – excavation 2011.

Bibliography

Barat 2007, 341-345; Bardy 1989, 257; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 882; Flohic (ed.) 2000, 812-817; Longnon 1904, IV, 111, 149, 198; Mulon 1997, 163; Sonchamp. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/9); http://www.actuacity.com/sonchamp_78120/monuments/, accessed on 25 October 2018

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Tacoignières



Topographical information

Modern name: Tacoignières
Alternative form(s): Taconnieres, Taconnières, Tacognée, Tacoignes, Tacoignées, Tacoignerées, Tacoigné
Medieval name(s): Taconerie, Tacoignieres
Placename history: Taconerie, Taconière, 13th c.; Germ. *Tacon* + Lat. *-aria* (property)
Coordinates: 48°50'11" N, 1°40'29" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Mantes
Patron saint: Sainte Vierge de l'Assomption
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	1196	Mentions Guillaume of Tacognier, knight	
Pouillés	C. 1250	Parish church in Taconerie	
Pouillés	1351	Parish church in Tacoignieres	
Pouillés	End 15 th c.	Parish church in Taconerie	Patron: Prior de Bazainvilla

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame (since 1760 dedicated to Saint-Blaise)		First half of the 12 th c., 18 th c.	Priory of Bazainville	Extant

Settlement history

The road Epône-Richebourg-Chartres passes through Tacoignières. In 1240, Nevelon of Tieccio was lord of the hamlet Tessé.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 345; Bardy 1989, 145; Cocheris 1874; Dupâquier et al. 1974, 883; Flohic (ed.) 2000, 344; Longnon 1904, IV, 122, 160, 216; Mulon 1997, 204; Tacoignières. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/1); Tacoignières. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/10)



Tessancourt-sur-Aubette

Topographical information

Modern name: Tessancourt-sur-Aubette

Alternative form(s): Tessancour(t), Thessancourt, Thessencourt, Texencourt, Tessencourt

Medieval name(s): Tressencuria

Placename history: *Taissuncort*, 1056, *Taxicurtis*, 1069, *Taxencurt*, 1116, *Tessencort*, c. 1150; Germ. *Tactisa/Tasso/Datso(n)* + Lat. *cortem* (farm, property)

Coordinates: 49°01'28" N, 1°55'13" E

Ecclesiastical information

Diocese: Rouen

Archdeaconry: Vexin Français

Deanery: Meulan

Patron saint: Saint Nicolas

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1055	Mentions Tessancourt in a donation by Galéran I, count of Meulan, of land to the abbey of Jumièges	
Donation	1065	Hugues, son of Galéran, donates the same land to the abbey of Bec-Helloin	
Donation	1069	Hugues of Meulan donates a <i>villa</i> at <i>Taxis curtus</i> to the abbey of Bec-Helloin	
Donation	1116	Count Robert III donates some uncultivated land at Tessancourt to the church at Liancourt	
Charte	1121	Galeran II exempts the inhabitants of Tessancourt of all taxes on goods brought to and sold by them in the market at Meulan	
Acte capitulaire des moines de Saint-Nicaise	1239	States that the red and white wine produced in Tessencourt is from now on given entirely to the inhabitants; nothing will be sold	
Obituaire du prieuré de Davron	13 th c.	Hildearde, mother of Geoffroy of Tessencort, bequeaths a rent of 6 <i>deniers</i> and a measure of oats to the priory of Davron	

Pouillés	1337	Church in Tressencuria	
Pouillés	1337	Church in Tressencuria	Patron: Abbas de Becco

Notes: After the donation of land to the abbey of Bec-Helloin in 1065, the monks of Saint-Nicaise at Meulan who depended on Bec-Helloin, drained and then cultivated the swampland of Tessancourt. With the subsequent donation of Robert III in 1116, the village developed on the cultivated land. The church was restaured and extended by Agnès of Montfort, countess of Meulan, during the 12th c. The old cemetery next to the church was displaced in 1837 out of hygienical considerations.

The 13th-c. castle had its own chapel which was also used for marriages; later on, it was transformed into an oven for baking bread.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nicolas		11 th c., 12 th c., 16 th c., 20 th c.	Abbey of Bec-Hellouin	Extant
2	Chapel (within the castle)		13 th c.		Lost

Settlement history

During the 11th/12th century, Tessancourt was property of the counts of Meulan. The first lords of Tessancourt appeared during the early 13th c. – probably when the county of Meulan returned to the royal domain in 1204. At the end of the 13th c., Jehan of Banthelu, lord of Tessancourt, erected a castle. The castle had its own chapel which was later on transformed into a bread oven.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa	GR, 2 nd , 4 th c.	Two buildings which might have belonged to a <i>villa</i> ; some potsherds including 2 nd -c. Samian ware
2	Necropolis	MER	Some 15 limestone sarcophagi, orientated head to the N; when the site was discovered, the gravegoods were taken away by the construction workers; at least one iron knife, one bronze earring and a potsherd; some further fragments of limestone sarcophagi were identified at a later date

1. *La Coudraie, les Masures de la Coudraie* – **Tessancourt-sur-Aubette** – fieldwalking between 1964 and 1979.
2. *La Marêche* – **Tessancourt-sur-Aubette** – discovery in 1922, fieldwalking in 1989.

Bibliography

Barat 2007, 345; Bardy 1989, 148; Base Mérimée; Dupâquier et al. 1974, 884; Flohic (ed.) 2000, 518f; Longnon 1903, IV, 51, 63; Mulon 1997, 87; Nègre 1991, 907; Tessancourt-sur-Aubette. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/2); Tessancourt-sur-Aubette. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/13)



Thionville-sur-Opton

Topographical information

Modern name: Thionville-sur-Opton (attached to Maulette in 1964)

Alternative form(s): Thyonville

Medieval name(s): Tionvilla, Tyonvilla

Placename history: Teodulfi/Teudulfi villa, Dedulfi villa, 9th c., Tyonvilla, c. 1250; Germ. Theodulfus + villa

Coordinates: 48°46'32" N, 1°36'08" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Saint Nicolas

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	C. 1250	Parish church in Tyonvilla	
Pouillés	1351	Parish church in Tionvilla	
Pouillés	End 15 th c.	Parish church in Tionvilla	Patron: Abbas de Burgolio
Document	1529, 19 June	Mentions Jean de Prez, lord of Neuville and of Thionville	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nicolas		By 1250, 15 th c. (reconstruction)	Abbey of Bourgueil	Extant

Settlement history

The lords of Thionville are still mentioned in 1700.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Longnon 1904, IV, 122, 160, 216; Maulette. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/14); Mulon 1997, 84; Nègre 1991, 950



Thiverval-Grignon

Topographical information

Modern name: Thiverval-Grignon
Alternative form(s): Thiverval, Thyverval, Tiverval
Medieval name(s): Tiverval, Tivervallis, Tivernal, Tyvernal
Placename history: Tyverval, 13th c., Tivervallis, 1351, Tyverval, 1483;
 Germ. *Thiotwar* + Lat. *vallis* (valley)
Coordinates: 48°51'04" N, 1°55'02" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerails
Deanery: Poissy
Patron saint: Saint Martin
Parish in 1789: Yes

Christianization

Legendary: After his conversion, Clovis (c. 466-511) apparently threw up three feathers in the wind and promised to build a church where each feather would fall. One of the feathers fell down in Thiverval.

Documentary evidence:

Document	Date	Evidence	Notes
Document	1217	Mentions the knight Eudes of Thiverval	
Obituaire de l'abbaye de Joyenval	Before 1244	Simon, Guillaume and Etienne of Thiverval make several donations to the abbey of Joyenval before their death around the year 1244	
Pouillés	C. 1250	Parish church in Tiverval	
Pouillés	1351	Parish church in Tiverval	
Pouillés	End 15 th c.	Parish church in Tivervallis	

Notes: The Chapter of Notre-Dame at Poissy owned the seigniorship of a part of Thiverval, Grignon, and Crespières.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		12 th c. (reconstruction?), 13 th c., 1804	Abbey of Coulombs	Extant

Settlement history

The Roman road Poissy – Jouars-Pontchartrain – Chartres passes through the settlement. The existence of the villages of Thiverval and Grignon is attested since the 12th c. The first known lord of Grignon was Etienne of Buc in 1159.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	A few potsherds and one fragment of Samian ware indicate the presence of a GR building
2	Enclosures	?	Several vast enclosures of uncertain date and in various locations were discovered through aerial photography

1. *La Laverie* – **Thiverval-Grignon** – fieldwalking in 1993.
2. *La Pièce des Vignes; le Pinchevin; les Plantes; les Soixante deux Arpents* – **Thiverval-Grignon** – fieldwalking in 2000, aerial photography in 2004.

Bibliography

Barat 2007, 345f; Bardy 1989, 414; Base Mérimée; Dupâquier et al. 1974, 885; Flohic (ed.) 2000, 655; Longnon 1904, IV, 122, 160, 213; Mulon 1997, 119, 144; Thiverval-Grignon. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/3); Thiverval-Grignon. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/16 and J 3211/8/12)



Thoiry

Topographical information

Modern name: Thoiry
Alternative form(s): Toiry
Medieval name(s): Toireum, Toriacum, Torreium
Placename history: *Toreio*, 1150, *Thoriacum*, 12th c., *Toriacum*, 1230, *Torreium*, *Torim*, c. 1250, *Thoiri*, 1415; Rom. *Taur(i)us* or Lat. *torus* (bulge of ground)
Coordinates: 48°51'56" N, 1°47'38" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerails
Deanery: Poissy
Patron saint: Saint Martin
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Document	1076	The monastery at Maule donates 20 <i>sols</i> to Symon of Thoiry and 3 <i>sols</i> to his wife in exchange for their approval of the donation of part of the tithe at Puiseux	
Donation	C. 1160	Simon III of Thoiry donates part of the tithe at Thoiry to the abbey of Clairefontaine [founded in c. 1160]	
Donation	C. 1160	Heloïde or Héloïse of Prémont donates a farm (<i>hôte</i>) at Thoiry to the abbey of Saint-Léonor at Clermont-sur-Oise	

Document	C. 1230	Amaury of Thoiry, vassal of Montfort, owes two months of guard at the castle in Montfort	
Acte	1230, March	Barthélémy of Thoiry, knight, guarantees (<i>plegium</i>) the execution of the peace treaty between Simon of Boulogne, count of Ponthieu, and the royal power in exchange for 100 <i>marcs</i>	
Cartulaire des fiefs de l'évêché de Chartres	1241, December	Mentions Guillelmus of Thoriaco, <i>miles</i> [knight]	
Obituaire de la cathédrale de Chartres	1250, 27 October	Mentions Simon of Thoiry, cantor of Chartres	
Confirmation	1268	Isabelle of Poilegei, widow of Guillaume of Thoiry, knight, confirms a donation to the abbey of Abbecourt by Albéric of Mareuil	
Pouillés	C. 1250	Parish church in Torreium	
Charte	1300, January	Mentions the donation of the cens of the fiefdom of Tronchay to the abbey of Neauphle-le-Vieux by Robert of Maiselan in exchange for abbey property at Villiers-le-Mahieu	Tronchay is a hamlet of Thoiry
Polyptyque de l'église Notre-Dame de Chartres	1300	Mentions a sum of 25 <i>sous</i> for the anniversary of Symon of Thoriaco	
Obituaire de la cathédrale de Chartres	1318, 20 February	Mentions Regnaud of Thoiry, canon of Chartres	
Pouillés	C. 1320	Prior de Toriaco	
Pouillés	1351	Prioratus de Toriaco	
Vente	1394, 23 February	Pierre of Garancières, squire, lord of Buisson-de-Préaux, and Jeanne of Maiselan, his wife, sell to Philippot Balu the manor house "La Cour" with all its outhouses at Thoiry	
Pouillés	End 15 th c.	Parish church in Toireium	
Document	1579	King Henri III authorizes a regular market at Thoiry	
Acte	1552, 3 June	Jean Dallenais the Elder, lord of Thoiry, and Jean Dallenais the Younger, archer of the royal guard, lord of Heudelimay, and Nicolas of La Chaussée are witnesses to the lease of the tithes of the priory of Saint-Martin at Thoiry	
Acte	1584	Nicolas Moreau sells enclosed land and the chapel of the seigniorial manor at Thoiry (La Cour) to the tailor of Thoiry, Jean Thuret, under the condition that he will build a house with stones from the chapel	
Lettres royales	1587, 12 September	King Henry III authorizes the citizens of Thoiry to fortify their village for the sum of 1500 <i>écus sol d'or</i>	

Notes: The 12th-c. church of Saint-Martin measured 11 x 2.80 m; the foundation walls were discovered beneath the chapel of the Virgin during restoration work. During the Middle Ages, the entrance to the church would have been via the northern *Porte des morts* directed towards

the old village; during the 16th c., a new entrance was built, this time orientated towards the current village. On 3 April 1629, the ruined abbey of Clairefontaine ceded the priory of Thoiry to the Oratorians of Maule. During the Revolution, the church was converted into a Temple of Reason in February 1794.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin (<i>prieuré-cure</i>)		By 1160, c. 1350, 16 th c., 1639, 18 th c., 19 th c., 1982-1983	Abbey of Clairefontaine; Pères de l'Oratoire (since 1629)	Extant
2	Chapel (within the manor house "La Cour")		By 1394	Private	Lost, sold and destroyed in 1584

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Martin		By 1160	Abbey of Clairefontaine, since 1629 Pères de l'Oratoire (founded in 1611)	Lost, sold in 1794

Settlement history

The Roman roads Paris – Septeuil – Evreux as well as Poissy – Richebourg pass through Thoiry. Thoiry was once located on the limit of the Yveline forest. During the Religious Wars, Thoiry was authorized to erect town walls with five gates to protect the town. Although the walls were only 66 cm thick, they protected Thoiry during the last ten years of the Religious Wars. Henry IV had a camp at Thoiry in 1590. One year later, the duke of Sully was attacked and wounded close to the church at Thoiry.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Construction material (stones and tiles) distributed over a surface of 500 m ² , several potsherds including one fragment of 'pottery derived from Paleochristian Samian ware'

1. *La Justice* – **Thoiry** – fieldwalking in 1991.

Bibliography

Barat 2007, 346; Bardy 1989, 258f; Beaunier 1905, 300; Dupâquier et al. 1974, 886; Flohic (ed.) 2000, 612f; Longnon 1904, IV, 122, 136, 163, 214; Mulon 1997, 76; Thoiry. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/1 and J 3211/2); <http://racineshistoire.free.fr/ART/PDF/2001-SHARY-80-egliseThoiry.pdf>, accessed on 30 October 2018



Tilly

Topographical information

Modern name: Tilly

Alternative form(s): Thilly, Tilly-Flins

Medieval name(s): Telleium, Tilleium, Tilleyum, Telleyum

Placename history: *Atilium*, 5th c., *Attiliacus*, 9th c., *Tellium*, 13th c., *Tylliacum*, 1235; Lat. *Attilius* + *acum* (farm)

Coordinates: 48°52'56" N, 1°34'33" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Mantes

Patron saint: Notre Dame de la Nativité

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	10 th c.	<i>Attiliacum</i> is mentioned in a paragraph added to the Polyptych during the 10 th c.	
Document	1096	Robert of Ivry, lord of Bréval, obtains the right to exercise justice in Tilly from Thibault, abbot of Coulombs	Probably only temporary
Donation	1109	Guillaume of Tilly, monk of Coulombs, donates the church of Notre-Dame at Tilly to the abbey of Coulombs	
Document	1173	The abbot of Coulombs cedes the right to high, middle, and low justice in Tilly to the lords of Anet against the exchange of three pieces of land next to the parish of Coulombs; justice was returned to the abbey two years later	The abbey of Coulombs retained the right to exercise justice in Tilly until 1742
Pouillés	C. 1250	Parish church in Telleium	
Pouillés	End 15 th c.	Parish church in Tilleium	Patron: Abbas de Columbis

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Nativité-de-Notre-Dame		By 1109, 15 th c., 16 th c. (reconstruction), 18 th c., 19 th c.	Abbey of Coulombs	Extant
2	Leprosarium		Maillard n. 392		Lost

Settlement history

Two Roman roads (Jouars-Pontchartrain/Diodurum – Richebourg – Evreux and Dreux – Mantes – Gisors) pass through the settlement.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 346; Bardy 1989, 149; Charles 1960; Cocheris 1874; Dupâquier et al. 1974, 887; Flohic (ed.) 2000, 346; Longnon 1904, IV, 122, 160, 216; Mulon 1997, 70; Tilly. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/5); Tilly. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/17); <http://mantes.histoire.free.fr/items/fichiers/1196.pdf>, accessed on 9 November 2018



Toussus-le-Noble

Topographical information

Modern name: Toussus-le-Noble
Alternative form(s): Toussu(s), Tossus, Toussous
Medieval name(s): Toussus, Torsus
Placename history: *Tussium*, 12th c., *Torsus*, 1205, *Toussus*, 1212, *Torsus*, 1247, *Torcus*, 13th c.; Lat. *tuscha*, *tosca* (ornamental wood)
Coordinates: 1°34'33" E, 2°06'51" E

Ecclesiastical information

Diocese: Paris
Archdeaconry: Josas
Deanery: Châteaufort
Patron saint: Saint Germain l'Auxerrois
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	C. 1205	Ecclesia de Torsus	
Itinéraire de Cassini	13 th c.	Mentions Toussu or Toufsu	
Pouillés	1352	Curatus de Toussus	
Pouillés	C. 1450	Ecclesia parochialis de Toussus	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Germain-l'Auxerrois		By the 10 th c.	Archbishop of Paris	Lost, abandoned in the late 17 th c., destroyed during the Revolution

Settlement history

The placename appears for the first time during the 13th c.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	Late GR/early MER	Building and combustion structures, ditch

1. *La Mare Chevalier* – **Toussus-le-Noble** – evaluation in 2006.

Bibliography

Barat 2007, 347; Bardy 1989, 415; Cocheris 1874; Dupâquier et al. 1974, 272; Flohic (ed.) 2000, 963; Longnon 1904, IV, 349, 391, 439; <http://www.mairie-toussus.fr/16/histoire-commune-de-toussus-le-noble>, accessed on 7 September 2018



Trappes

Topographical information

Modern name: Trappes

Alternative form(s): Trapes

Medieval name(s): Trapes

Placename history: *Trapoe*, 6th c., *Villatrapas*, 1004, *Villa trapas*, 1007, *Trappas*, 1144, *Trapis*, 1206, *Trapes*, 1250, *Trapas*, 1357; Oil *trappe* (steps leading to a fishing pond) or *trape* (trap dug in the ground and covered with branches)

Coordinates: 48°46'36" N, 2°00'06" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Georges

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	6 th c.	Mentions <i>Trapoe</i> as <i>gistum regis</i> (king's house)	
Confirmation	1003	Robert II the Pious confirms the donation of the town and its church by his mother, queen Adélaïde, to the abbey of Saint-Denis	
Charte	1003, 28 March	Robert II the Pious confirms the donation of property his father Hugues Capet had owned in Argenteuil (including Trappes) to the abbey of Argenteuil	

Charte	1144	King Louis VII confirms that he has ceded several rights to the abbot of Saint-Denis, but recalls that he still owns the <i>droit de gîte, l'host et la chevauchée</i> in Trappes, meaning, he still had the right to use Trappes as a stop-over during his travels	
Lettres	1226	King Louis VIII allows the monks of Trappes rights in the forest of Breteuil and to the mill of Buré	
Lettres	1231, April	Bernard, mayor of Trappes, acquires a fiefdom within Trappes called <i>Montmort</i> because of its location just opposite of the cemetery of the abbey of Saint-Denis (30 acres with a manor house and other properties)	In 1792, this fiefdom was known as <i>Ferme du Colombier</i>
Pouillés	C. 1250	Parish church in Trappes	
Donation	1276	Guy III of Lévis bequeaths 20 <i>sols tournois</i> to the leprosarium at Trappes	
Document	13 th c.	The inhabitants of Trappes buy back the <i>coucher royal</i> (see below) against an annual fee	
Pouillés	1351	Parish church in Trappes	
Document	1402	Charles of Montmort lists his property within the fiefdom of Montmort for the abbey of Saint-Denis; this was a declaration made by a vassal for his feudal lord	
Pouillés	End 15 th c.	Parish church in Trappes	Patron: Abbas Sancti Dionisii in Francia
Donation	1500, 24 January	Pierre Mercier, keeper of the seals of the castellanies of Trappes and Beaubrin, and Charles of Jussac, squire and keeper of the seals of Lévis, state that the merchantman André Lasne and his wife Simone, both from Trappes, donate to the church and monastery of Notre-Dame des Vaux-de-Cernay the fiefdom of Greffiers in the parish of Sonchamp; in exchange, after their death, their bodies will be accompanied by four monks from Trappes to Vaux-de-Cernay, to be buried in the abbey church	
Assemblée de la prévoté et vicomté	1580	Fault is announced against the nuns, the abbess, and the convent of Saint-Eutrope close to Trappes	

Notes: The abbey of Saint-Denis acquired the town and its church in 1003; the abbots built a feudal castle in Trappes, immediately north-east of the church. The castle has since disappeared. In 1689, the abbey mansus of Saint-Denis was attributed to the royal abbey of Saint-Louis at Saint-Cyr, a nunnery. The nuns took over the property of Saint-Denis at Trappes and used the old castle as their *pied-à-terre* in the town.

According to a *Pouillés* of 1648, the leprosarium at Trappes was a seigniorial foundation – since the lords of Trappes were the abbots of Saint-Denis, the abbey might also have founded this institution. The benefit of the leprosarium was for the *Grand Aumônier*. The leprosarium was

first located next to the fiefdom of Montmort within Trappes; by 1550 it had moved to a location outside of Trappes next to the main road leading to Versailles. It fell into ruin around 1600 and was replaced by the chapel of Saint-Quentin in 1648 for people suffering from fever and swelling. Every 31 October, a procession was led to the chapel and a mass was heard. In 1678, the chapel was relocated by Le Nôtre to create the pond of Saint-Quentin; it now served as a refuge for local bandits who infested the wood Mouton.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Georges		9 th c., 12 th c., 15 th c., 1602, 1701-03 (reconstruction), 20 th c. (reconstruction after shelling during WWII)	Abbey of Saint-Denis	Extant
2	Leprosarium with chapel Saint-Quentin (originally located within Trappes itself, then moved to the road to Versailles by 1550, today covered by the pond of Saint-Quentin)		1227, 1648 (chapel), 1678 (reconstruction)	Abbey of Saint-Denis?	Lost, around 1600; only the chapel still remained during the 17 th c. when it was displaced by Le Nôtre; the relocated chapel was demolished in 1782

Settlement history

Because of Trappes' location on several important roads (Paris – Dreux of the Itinerary of Antonin and Paris – Chartres), the king used it as a stopover – at least by the 6th c. – and also accorded the village the right to construct a town wall. By 1003, Trappes was already a *villa muralis*, i.e., surrounded by town walls; the walls were ruined by the 18th c. Trappes also was a castellany with numerous fiefdoms. Following a donation to the abbey of Saint-Denis in 1003, the abbey had the right to higher, middle, and lower justice in Trappes. The abbots had a bailiff, a tax procurator, and a clerk in the village. Although the king donated the town and its church to the abbey of Saint-Denis, he reserved himself the right to use Trappes as *coucher royal*, as a place where he would stop when on the road. This caused high expenses for the inhabitants, and by the 13th c., they bought back this right from the king. During the Hundred Years' War, Trappes suffered under the French and the English armies and its population was decimated. The town was occupied by troops from England and Navarre from 13 or 25 December 1357 until 1359. During that time, in 1358, peasants led by Etienne Marcel in the peasants' revolt called *La Jacquerie* burnt down the castle. During the Religious Wars, the town was once again occupied several times.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building?	GR	A strong concentration of GR potsherds might indicate a building

2	Buildings and structures, wall	MER-CAR, 6 th -9 th c., MED, 11 th -14 th c.	Excavation in the ancient heart of the town, 100 m to the north of the fortress and 50 m south of the church of Saint-Georges: several occupation phases; the oldest, 6 th -7 th c.: ditch, two pits and battery of furnaces; during the CAR period, the plot was oriented differently, as shown by a barely perceptible ditch; gap of one or two centuries; reoccupation during the 11 th c.: likely sunken-feature building; late 11 th /early 12 th c.: large dry ditch (3.5 m wide x 2 m deep) to delimit the seigniorial enclosure that developed to the west, a few perpendicular ditches, canalisation; 12 th c.: major ditch transformed into palisaded delimitation, numerous repairs of this structure; 13 th -14 th c.: two lightweight buildings south of an access path to the castle, perhaps protected by a palisade, extraction pits for raw material; 14 th c.: spatial reorganization by replacing the ditch and the palisades with a wall; a well to the south of this wall, a few silos; the area was then devoted almost exclusively to silt extraction (continued to function throughout the modern era); to the north of the wall large 14 th -c. extraction pits which were then abandoned; from the 14 th c.: pits for plantations on both sides of the wall
3	Buildings and structures	Late GR?, MER, late 6 th -7 th c., MED, 11 th -16 th c.	Excavation in the ancient heart of the town, 75 m to the east of the fortress and 20 m north of the church of Saint-Georges: several occupation phases; late 6 th -early 7 th c.: circular furnace in a possible late GR pit, post hole; gap of several centuries, reoccupation during the 11 th /12 th c.: loose occupation, 12 th -c. enclosure ditch; second half of the 13 th c./early 14 th c.: increased occupation with structures built in the south (wall, post hole, pits – maybe a building); 15 th -16 th c.: period of redevelopment, street front underwent several changes (reclamation, backfilling, new foundations), new buildings in the back of the plots, some light post-built buildings, a likely silo, and a likely large extraction pit
4	Structures	CAR-MED, 9 th -14 th c.	Pits and small finds from the 9 th -14 th c., with the earlier material mixed up with the later one; 12 th -early 14 th -c. occupation on two lots, separated by the N10, and linked to structures; numerous other structures and large quantity of potsherds (mostly local production) indicate the occupation of this sector

1. *La Boissière* – **Trappes** – discovery during construction work in 1979.
2. *38 rue de Montfort* – **Trappes** – evaluation in 2013, excavation in 2019.
3. *40/42 rue de Montfort* – **Trappes** – evaluation in 2018.
4. *Secteur rue de l'Abreuvoir* – **Trappes** – evaluation in 2018.

Bibliography

Barat 2007, 347; Bardy 1989, 416-418; Cocheris 1874; Dupâquier et al. 1974, 888; Flohic (ed.) 2000, 919-921; Longnon 1904, IV, 122, 160, 213; Mulon 1997, 187; Nègre 1991, 1121; Trappes. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/6); Trappes. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/18); http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78621-Trappes/172279-EgliseSaint-Georges, accessed on 7 September 2018



Triel-sur-Seine

Topographical information

Modern name: Triel-sur-Seine

Alternative form(s): Triel, Triel-Bourg, Trielbourg

Medieval name(s): Triel, Triellum

Placename history: *Treola*, early 9th c., *Trelus*, 984, *Trel*, 1173, *Triel*, 1188, *Trieneel*, 1204, *Trievel*, 1233, *Triollum*, *Trelium*, 1223; Oil *trieu*, *triol* (uncultivated land) or *trie* (fallow)

Coordinates: 48°58'51" N, 2°00'22" E

Ecclesiastical information

Diocese: Rouen

Archdeaconry: Vexin Français

Deanery: Meulan

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Acte	1112, August	King Louis VI gives the land he holds at Aubervilliers, Triel and Poissy to one of his counsellors, Henri Le Lorrain; the donation is hereditary and involves the rights to justice and to taxes	
Confirmation	1124, August	King Louis VI confirms donations by the kings Robert, Henri and Philip to the church of Saint-Germain-en-Laye, including oats from Triel	
Confirmation	1151	The archbishop Hugues II confirms the rights of the abbey of Saint-Martin at Pontoise to land in Triel	
Acte	1204, June	Roger of Ville d'Avray, knight, sells to the Hôtel-Dieu of Paris his tithes of Triel; Robert of Triel is cited as one of the witnesses	
Document	1221 or 1223	King Philip-Augustus accords the rights and the title of <i>commune</i> to Triel	
Document	1233, October	A sentence by the archdeacon of the church at Paris confirms that the Hôtel-Dieu at Paris owns the tithes of Triel (<i>Trievel</i>)	
Obituaire de l'abbaye de Joyenval	1234 and 1269	Mentions the knights Simon of Triel (died in 1234) and Jacob of Triel (died in 1269)	
Obituaire de l'abbaye de Joyenval	1274, 17 August	Mentions a memorial service for Jean of Rocheguyon (Joannis de Rupe Guidonis) who had donated the <i>cens</i> and many vineyards at Triel to the abbey of Joyenval	

Document	1289	Jacques of Triel, squire, son of the deceased Simon of Triel, knight, confirms a rent of 10 <i>sous paris</i> to the abbey of Joyenval	
Pouillés	1337	Prior de Triel	
Pouillés	1337	Church in Triel	Patron: Abbas Fiscannensis
Pouillés	1337	Prior de Triello	
Lettres	1367, 26 February	King Charles V states that the inhabitants of Triel only have to contribute to the reparation costs of the bridge at Poissy and not to the bridge at Mantes, arguing that they cannot pay for both places since they suffered a lot during the recent wars	
Acte	1524, December	François Fils de Femme, canon of Chartres, priest and prior of the church of the Saints-Innocents at Triel, consents the lease of this benefit for nine years to the priest-vicar of Triel, Lambert Bernard, and to Arnould Badère, merchantman from Triel, for 220 <i>livres tournois</i> for each of the first three years, and for 230 <i>livres tournois</i> for the following years	
Lettres patentes	1545, July	King Francis I allows Triel to erect town walls	Triel was part of the royal domain

Notes: It seems that the church of Saint-Martin was reconstructed on the foundations of an earlier church during the 13th c.; the Romanesque church had been surrounded by a cemetery.

The parish of Triel depended since the 11th c. on the abbey of Fécamp. Pissefontaine, Carrières-sous-Poissy and Chanteloup were dependent on the parish of Triel. Chanteloup received its own chapel in 1444 and a parish church in 1514; Carrières first received a chapel in 1663, and then became an independent parish in 1801.

The church of Saint-Martin had relics from several local saints, especially from Saint Egobille, first disciple of Saint Nicaise; the relics disappeared during the Revolution.

Cult sites

Legendary: Triel (together with Conflans, Andrésy, Vaux, Meulan, Mantes, and La Roche-Guyon) was apparently evangelized by Saint Nicaise (died c. 260), disciple of Saint Denis.

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		6 th /7 th c. (?), 12 th c., 1240 (reconstruction), 15 th c., 16 th c. (partial reconstruction), 1911-1915, 1931, 1988	Abbey of Fécamp	Extant
2	Chapel Sainte-Anne		Early 12 th c., 15 th c., 1994		Extant

3	Chapel Saint-Jean-Baptiste (hamlet of Hautil)		?		Lost
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Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory of the Saints-Innocents (Saint-Michel?) (adjacent to the former Romanesque chapel of Saint-Martin)		C. 1179	Abbey of Fécamp	Lost, made redundant in c. 1712 by the archbishop of Rouen

Settlement history

The Roman road Paris-Rouen passes through the settlement. Charles Martel (died 741) gave the site to Witram, one of his companions. During the 9th c., the village was devastated by the Vikings. In 987, it became part of the royal domain. The castle of Triel was built during the 13th c. During the Hundred Years' War, the village was once again devastated several times. In 1545, the village received the right to erect town walls.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	MER, 6 th -7 th c.	MER necropolis with 17 burial oriented EW and arranged in two levels; the upper level consists of plaster sarcophagi, the lower one of stone sarcophagi (one with a decorated lid); numerous 6 th and 7 th -c. gravegoods (fibulae and belt buckles); close by some more stone and plaster sarcophagi; a little further on, seven plaster sarcophagi oriented EW, either covered by or covering earth-cut burials oriented NS – five among the seven sarcophagi contained 7 th -c. ceramics; equally close by another 10 plaster sarcophagi with decorated lids, two stone sarcophagi and two earth-cut burials; some potsherds
2	Sarcophagi	MER	Numerous earth-cut burials and limestone sarcophagi with plaster lids further attest the existence of a MER necropolis at this site (same as above); 2 2 nd -c. coins, one bronze belt buckle, five iron belt buckles (one inlaid with silver), three small swords, and potsherds; a dozen plaster sarcophagi were excavated in 1966
3	Structures, embankments	Late MED	Urban occupation nucleus around the church of Saint-Martin in an area that had a high risk of flooding; medieval embankments

1. N. 207, avenue Paul Doumer, voie S.N.C.F; beneath the rail tracks (Argenteuil-Mantes); on the corner of C.R. 5 and 7; N. 207, avenue Paul Doumer – **Triel-sur-Seine** – discovery during construction work between 1853 and 1984.
2. Rue Paul Doumer, près de la gare – **Triel-sur-Seine** – discovery during construction work in 1853; excavation in 1966.
3. 4 rue de Seine – **Triel-sur-Seine** – evaluation in 2009.

Bibliography

Barat 2007, 359f; Bardy 1989, 360f; Base Mérimée; Besse 1914, 90; Cocheris 1874; Dupâquier et al. 1974, 889; Flohic (ed.) 2000, 927f; Longnon 1903, II, 61, 63, 71; Mulon 1997, 160; Nègre 1991, 1299; Triel-sur-Seine. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/7); Triel-sur-Seine. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/20); <http://www.basiliquesaintmartin.fr/project/triel-sur-seine-78/>, accessed on 25 May 2019; <https://paroisse-triel.fr/culture-et-patrimoine/histoire-de-l-eglise/>, accessed on 1 November 2018

Vaux-sur-Seine



Topographical information

Modern name: Vaux-sur-Seine

Alternative form(s): Vaux le Temple, Vaux, Vaulx

Medieval name(s): Vaus

Placename history: Vallis, 984, Vals, 1099, Vaux de Jousis Meullent, 1273; Lat. vallis (valley)

Coordinates: 49°00'28" N, 1°57'47" E

Ecclesiastical information

Diocese: Rouen

Archdeaconry: Vexin Français

Deanery: Meulan

Patron saint: Saint Pierre ès Liens

Parish in 1789: Yes

Christianization

Legendary: Around the year 250, Nicaise, bishop of Rouen and evangelizer of Vaux, rid the population of a dragon which lived in a cave and poisoned a spring. Nicaise tamed the dragon and finished it off with the sign of the cross. The 318 inhabitants of Vaux promptly asked to be baptised with the now purified water of the spring. A chapel was erected on top of the cave.

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1141	Galeran II donates the tithe of Vaux to the monks of Saint-Nicaise	
Pouillés	Late 12 th c.	Hugues, lord of Vaux, renounces his right of patronage over the church at Vaux to the archbishop of Rouen	
Confirmation	1201	Roger of Vaux and Gilbert of Née, his brother, confirm the donation by their father of two measures of wine to the priory in Boisemont to be taken annually from the tithe of their land at Vaux	
Vente	1247	Jehan of La Roche, knight and lord of Vaux, approves a sale made by Jean of Meudon, squire, to Jean of Aubergenville, burgher of Meulan	
Document	1331	Robert of La Roche, lord of Fontenay and Mauvoisin, sells the land and seignory of Vaux to Guillaume of La Roche, canon of Rouen	
Pouillés	1337	Church in Vaux	Patron: Dominus archiepiscopus

Notes: The land of Vaux first belonged to the abbey in Jumièges and then to the counts of Meulan until 1118.

The church was built on a platform beneath the castle. It was partially burnt down during the Hundred Years' War.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint-Nicaise (close to the spring of Saint-Nicaise in the hamlet of Saint-Nicaise)		3 rd c. (legendary and highly unlikely), probably not before the 12 th c.		Lost, destroyed during the 18 th c.
2	Saint-Pierre-ès-liens		By 1141, 14 th c. (reconstruction), 16 th c. (reconstruction), 19 th c., 1970	Archbishop of Rouen	Extant

Other:

	Name	Date	Description
1	Spring Saint-Nicaise	3 rd c.	'Miraculous' spring which was 'purified' by Saint-Nicaise

Settlement history

The two Roman roads Paris – Rouen and Pontoise – Maule – Nogent-le-Roi – Chartres pass through Vaux-sur-Seine. Since 1331, the castle in Vaux had watch and custody rights. The castle was burnt down in the 14th c. during the Hundred Years' War.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Necropolis	Late GR	Several burials with unspecified gravegoods were discovered in 1835; in 1894, fragments of late GR wooden sarcophagi with gravegoods were discovered (among them eight items made out of glass, several pots, some of them probably Samian ware, 12 copper pins and 6 silver pins), some human bones
2	Necropolis	Late GR	Close to the spring dedicated to Saint Nicaise, discovery of human bones and several burials; 9 burials with wooden coffins and two infant burials in jars, all of them at a depth of 60-70 cm; one knife, some pots, a silver ring, some nails; one additional burial oriented EW at a depth of 2.5 m; the presence of nails indicates a wooden coffin or a stretcher, gravegoods included nails, a terracotta bottle, a spear, a knife, a gold-plated silver ring, and fragments of glass; two incineration burials with an obol for Charon and numerous pots with poultry bones
3	Enclosure	Early GR	Quadrangular enclosure (80 x c. 52 m), oriented NE/SW, apparently bounded by dry stone terrace walls; tegulae and imbrices, and potsherds

4	Necropolis	MER	A series of plaster sarcophagi
5	Necropolis / cemetery	MER, 7 th c., MED, 12 th – 16 th c.	Old parish cemetery; MER 7 th c. pots and a large iron part of a belt buckle; several decorated stone and plaster sarcophagi; a further three stone sarcophagi located 500 m away; foot panel decorated with a Saint Andrew's cross within two concentric circles

1. *Le Moulin à Vent, les Grimons* – **Vaux-sur-Seine** – discovery in 1935, excavation in 1894, reevaluation of excavation in 1982.
2. *Close to the fountain of Saint Nicaise* – **Vaux-sur-Seine** – discovery in 1830, excavation in 1858 and 1860.
3. *Les Fortes Terres* – **Vaux-sur-Seine** – clandestine excavations in 1990, fieldwalking in 1991.
4. *La Grosse Pierre, les Petites Cogagnes* – **Vaux-sur-Seine** – discovery during construction work in 1982.
5. *Close to the church of Saint-Pierre-ès-Liens; close to the train station some 500 m away* – **Vaux-sur-Seine** – discovery during construction work in 1890 and subsequent excavation.

Bibliography

Barat 2007, 360; Bardy 1989, 150; Base Mérimée; Cocheris 1874; Dupâquier et al. 1974, 891; Flohic (ed.) 2000, 520-522; Longnon 1903, II, 63; Melun 1997/118, 143; Nègre 1991, 1142; Vaux-sur-Seine. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/8); Vaux-sur-Seine. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/21)



Vélizy-Villacoublay

Topographical information

Modern name: Vélizy-Villacoublay

Alternative form(s): Velizy, Villacoublay, Ursines et Veltzy, Ursinne, Urzine, Urcines, Vel(I)izy, Vellyzy

Medieval name(s): Villescoublay, Occine, Ocine

Placename history: *Uncinae*, 1084, *Vilisiacum*, 1286, *Ocinae*, 13th c., *Orchines*, 13th c., *Velisiacum*, 13th c.; Lat. *Vellesius* + *acum* (farm)

Coordinates: 48°47'00" N, 2°11'18" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Denis

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Acte	829	Mentions <i>Helericum</i>	
Cartulaire	1084	The cartulary of the priory of Notre-Dame-des-Champs mentions <i>Ursine</i>	
Document	1163	Mentions the farm of Villacoublay	
Pouillés	C. 1205	Ecclesia de Ocinis	Ursine/Sancti Maglorii Parisiensis

Pouillés	C. 1450	Ecclesia parochialis de Occinis	
Pouillés	C. 1450	Ecclesia parochialis de Occiniis	

Notes: The hamlet of Vélizy first depended on the village of Ursines. Ursines was erected into a parish during the 13th c.; its church was only a small distance away from the church at Chaville. On 15 April 1674, the transfer of the parish from Ursine to Vémizy was approved. The church of Saint-Denis at Ursine which was located in a place deemed unhealthy – swamp land - threatened to tumble down and was relocated to Vélizy. The transfer had been requested by the inhabitants of Ursine. Some of the elements of the old church were integrated into the new church and the graves of the old church were displaced next to the new building.

There were three different parishes at Ursine, Villacoublay and Vélizy. During the Middle Ages, the Hôtel-Dieu of Notre-Dame in Paris gradually acquired a large part of these three entities. The first lords of Vélizy were the bishop of Paris and the Chapter of Notre-Dame. During the 13th c., the Hôtel-Dieu of Notre-Dame in Paris became lord and landowner of Vélizy and shared the territory with the Chapter of Notre-Dame until February 1679. During the 13th c., the Hôtel-Dieu of Notre-Dame owned the land of Vélizy, then shared the land of Ursine with the abbey of Saint-Magloire; during the 15th c., it became co-owner of the seigniorship of Villacoublay.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel then church Saint-Denis (Ursine; then relocated to Vélizy)		1084, 13 th c., 1674 (relocation and reconstruction)	Priory of Notre-Dame-des-Champs; Abbey of Marmoutier; Abbey of Saint-Magloire and Hôtel-Dieu of Notre-Dame in Paris	Lost, destroyed in 1674 and parts of it transferred to the new church of Saint-Denis at Vélizy

Settlement history

Vélizy was formed out of three different entities: Ursine, Villacoublay and Vélizy. Vélizy itself was first a hamlet dependent on Ursines, located one km away in the middle of the forest. Over the centuries, the inhabitants of Ursines relocated to Vélizy further up the hill and in a much better and healthier location.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 361; Bardy 1989, 429-421; Cocheris 1874; Dupâquier et al. 1974, 892; Flohic (ed.) 2000, 941f; Longnon 1904, IV, 350, 418, 440; Nègre 1990, 593; Vélizy-Villacoublay. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/9)



Verneuil-sur-Seine

Topographical information

Modern name: Verneuil-sur-Seine

Alternative form(s): Verneüil

Medieval name(s): Vernolium

Placename history: Vernolium, late 10th c., Vernoilium, 1150; Gall. verno (alder) + ialo (clearing, open space)

Coordinates: 48°58'47" N, 1°58'26" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	C. 1090	Donation of the church by Hervé of Montmorency to the Benedictine priory of Saint-Eugène of Deuil	
Confirmation	1159	King Louis VII confirms the donation of the church at Verneuil and of the chapel of Saint-Hilaire at Poissy to the abbey of Saint-Magloire	
Pouillés	C. 1250	Parish church in Vernolium	
Pouillés	1351	Parish church in Vernolium	
Pouillés	End 15 th c.	Parish church in Vernolium	Patron: Prior de Duolio/Duello prope Parisius

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		Late GR/early MER funerary architecture (mausoleum?), religious building by 9 th c., 11 th c., 12 th c., 13 th c., 18 th c., 19 th c.	Priory Saint-Eugène of Deuil (Benedictine)	Extant

Settlement history

The Roman road Pontoise – Maule – Nogent-le-Roi – Chartres passes through Verneuil.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sarcophagi	Probably late GR	Ten to twelve stone sarcophagi oriented EW, head W; it seems that the bodies were laid down with flexed legs; a long knife, a scramasaxe, three pots, two belt buckles, two small axes, a blade, fragments of several weapons (iron knife, lancehead, etc.), potsherds, etc. – all these remains are apparently some 300 m to the SW of the church of Saint-Martin
2	Graves, funerary architecture and religious building	Late GR or early MER, CAR-MED, 9 th -14 th c.	Beneath the choir of the church discovery of two pits, probably graves, and one burial covered by a massive funerary architecture (with foundation wall NE-SW) (likely linked to the sarcophagi listed above and discovered nearby); all these remains are cut by later remains, especially a rectangular CAR religious building with apse, oriented NW-SE dating to the 9 th c. or earlier; a second rectangular building (11 th -12 th c.) is built on the CAR church with four massive columns; this building was then extended with north and south aisles decorated in the Romanesque style; a third extension can be observed during the 12 th and 13 th c. with the construction of the current nave; several 12 th and 13 th -c. graves were discovered inside of the church – they covered an earlier grave (it probably was part of the church cemetery built before the 12 th c.)

1. N. 16, Grande rue, la vieille rue – **Verneuil-sur-Seine** – discovery in a garden before 1875.
2. *Eglise Saint-Martin* – **Verneuil-sur-Seine** – evaluation in 2012.

Bibliography

Barat 2007, 361; Bardy 1989, 362f; Dupâquier et al. 1974, 893; Flohic (ed.) 2000, 932f; Longnon 1904, IV, 122, 160, 214; Mulon 1997, 47; Nègre 1990, 181; Soulat and Maret 2015; Verneuil-sur-Seine. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/21/22); <https://journals-openedition-org.ezproxy.inha.fr:2443/archeomed/10073>, accessed on 3 April 2019; <http://www.ville-verneuil-sur-seine.fr/images/nouveausiteverneuil/Publication/Guide%20eglise.pdf>, accessed on 18 August 2019



Vernouillet

Topographical information

Modern name: Vernouillet

Alternative form(s): Vernouillet, Vernouillet-sur-Seine

Medieval name(s): Vernoiletum, Vernoilletum

Placename history: *Vernoilletum*, 1257, *Vernaliolum*, *Vernoletum*, 13th c.; diminutive of Gall. *verno* (alder) + *ialo* (clearing, open space)

Coordinates: 1°58'26" E, 1°58'60" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Etienne

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Polyptyque d'Irminon	C. 820	Cites a church of Saint-Etienne at Vernouillet	Probably incorrect
Pouillés	C. 1250	Parish church in Vernoletum	
Pouillés	1351	Parish church in Vernouilletum	
Pouillés	End 15 th c.	Parish church in Vernouilletum	Patron: Capitulum S. Stephani Drocensis
Acte	1564	The archbishop of Paris transforms the priory into an abbey which now has the right to appoint the priests of Vernouillet	

Notes: The parish exists since the end of the 10th c. It is also during the 10th c. that the Benedictine monks of the abbey of Saint-Magloire acquired rights in Vernouillet.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Etienne (apparently priory-church)		By 820?, late 12 th c. (reconstruction), 13 th c., 19 th c.	Collegiate church Saint-Etienne of Dreux	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory (abbey since 1564) (located at Les Clos Thonnesse)		10 th c. (?)	Abbey of Saint-Magloire	Lost

Settlement history

The first lord of Vernouillet was Mathieu in 1130. By 1270, the village had some 450 inhabitants.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sarcophagi	MER	Five stone sarcophagi with semi-circular head, aligned, and several earth-cut burials, oriented NE; one small buckle
2	Sunken-feature building	MER/CAR	Early medieval sunken-feature building in dense archaeological zone

1. *Les Carrières, n. 40, rue Eugène Bourdillon* – **Vernouillet** – discovery during construction work around 1954.
2. *Rue Eugène Bourdillon – Impasse de la Salle* – **Vernouillet** – evaluation in 2018.

Bibliography

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Versailles

Topographical information

Modern name: Versailles

Alternative form(s): Versailles et Glatigny, Berceau-de-la-Liberté

Medieval name(s): Versaillie, Versalie, Versalle, Versallie

Placename history: *Versalliis*, 1038, *Versalias*, 1074, *de Versalliis*, 1182, *Versliae*, 1095, *Versaliae*, 1308, *Versailles*, 1370; *Oïl verseille* (psalmody) or *versée* (agricultural measure)

Coordinates: 48°48'17" N, 2°08'03" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Julien

Parish in 1789: Yes

Christianization

Legendary: Saint Germain of Paris (496-576) apparently founded a small monastery dedicated to Saint Symphorien during the 6th c.; this foundation is still reflected in the placename history of Montreuil (today part of Versailles). Nothing remains of this monastery, but the parish church was later on dedicated to the same saint.

Documentary evidence:

Document	Date	Evidence	Notes
Document	1003	Mentions a church of Saint-Symphorien at Versailles	
Charte	1038	Mentions Hugo of Versaliis in a donation to the abbey of Saint-Pierre in Chartres	The family of Hugues kept Versailles until the 15 th c.
Document	1066	Donation of three prebends at the parish church and collegiate church of Saint-Julien to the abbey of Marmoutier	
Diplôme	1180	Philip-Augustus assures the <i>domum de Versaliis</i> of his protection after the abbey of Marmoutier cedes the house to the abbey of Saint-Magloire of Paris	
Charte	1188	The bishop of Paris regulates the priory justice and feudal rights	

Charte	1194	Mentions the lords of Marly of the house of Montmorency as lords of Versailles	
Pouillés	C. 1205	Ecclesia de Versallis	Patron: Sancti Maglorii Parisiensis
Pouillés	C. 1205	Prioratus de Versaliis	
Pouillés	1281-1342	Prior de Versalliis solvit anno octogesimo nono. – Item solvit anno CCC quinto.	
Ordonnance	1344, 1 November	King Charles V accords to his friend and loyal knight Jehan of Versailles the sum of 2,000 <i>florins</i>	
Pouillés	1352	Prior de Versailliis	
Pouillés	1352	Curatus de Versailliis	
Pouillés	1384	Prior de Versaliis	
Pouillés	C. 1450	Prior de Versaliis	
Pouillés	C. 1450	Ecclesia parochialis de Versailliis	

Notes: The priory Saint-Symphorien was founded by the abbey of Saint-Symphorien at Autun during the 6th c.; apparently, the monks came on invitation by Saint Germain of Paris who had received some land from Childebert I three miles outside of Paris to evangelize the local inhabitants.

The priory of Saint-Julien was founded by Hugues of Versailles close to the church of Saint-Julien; it was donated by the bishop of Paris, Geoffroy, in 1084 to the abbey of Marmoutier. The monks of Marmoutier then ceded the priory to the abbey of Saint-Magloire at Paris in exchange for a priory in Brittany. It was united with the abbatial mensa of Saint-Magloire at the archbishopric of Paris.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Symphorien (origins in a <i>monasteriolo</i> or small monastery) (<i>prieuré-cure?</i>) (Montreuil)		6 th c., 1003, 1472 (reconstruction)	Abbey of Saint-Symphorien (6 th c.) Abbey of Coulombs	Lost, demolished in 1747 (a new and larger church Saint-Symphorien is built at a different place)
2	Saint-Julien (parish church, collegiate church and priory) (<i>prieuré-cure?</i>)	Domus de Versaliis	Between 1038-1066	Abbey of Marmoutier (until 1180), then Abbey of Saint-Magloire of Paris	Lost, razed in 1682, replaced by the church Saint-Louis in 1725
3	Leprosarium		1226		Lost, ceased to exist during the 16 th c.

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Julien (close to the church Saint-Julien)	Prioratus de Versaliis / Versailliis	Between 1066-1084 (by Hugues of Versailles)	Abbey of Marmoutier (1084-1180), then Abbey of Saint-Magloire	Lost, the remains were razed in 1682

2	Priory Saint-Symphorien (Montreuil)		6 th c., 1003	Abbey of Saint-Symphorien (6 th c.); Abbey of Coulombs	Lost
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Settlement history

The Roman road Paris – Dreux of the Itinerary of Antonin passes through Versailles. Today, Montreuil is part of Versailles (*see* Montreuil). The village probably developed during the 11th c.. It remained very small and by 1458 merely counted 16 parishioners as heads of family; in 1642, this number had only risen to 24. Versailles was surrounded by immense forests which triggered its development as a royal hunting lodge and as a royal palace under Louis XIII and especially his son Louis XIV.

Monastic foundation: Unlikely (Montreuil: Likely)

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building(s)	GR, 1 st – 3 rd c.	Numerous potsherds including Samian ware and dolia, tiles, stones, nails, and coins indicate one or several buildings
2	Necropolis	MER, 6 th c.	MER necropolis within the courtyard of the current <i>château</i> with 109 individual burials; 35 burials with small finds (284 pearls and 127 metal remains, among them 91 objects dated to the early 6 th c. and the second half of the 6 th c.); remains of early medieval structures: 3 small ditches, a half sunken-feature building, oven, some pits and post holes; two large ditches filled in in the late Middle Ages might have been used to delimit the fiefdom of the priory

1. *Parc du Château de Versailles* – **Versailles** – discovery in the early 1970s, fieldwalking in 1982.
2. *Château: Cour du Grand Commun* – **Versailles** – evaluation in 2006, excavation in 2013.

Bibliography

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<https://francearchives.fr/findingaid/5c0ad0425d66879a5682aabf658e1a3036a3755f>, accessed on 1 November 2018; <https://www.patrimoine-histoire.fr/Patrimoine/Versailles/Versailles-Saint-Symphorien.htm>, accessed on 30 May 2019



Vert

Topographical information

Modern name: Vert
Alternative form(s): Ver, Ver-Lez-Mante
Medieval name(s): Ver
Placename history: *Ver*, 1136, *Ver*, 1272; Gall. *verno* (alder)
Coordinates: 48°56'29" N, 1°41'27" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Mantes
Patron saint: Saint Martin
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1167	Robert of Vert donates to the monks of Gassicourt eight bushels of wheat from his mill in Vert	
Pouillés	C. 1250	Parish church in Ver	
Pouillés	1351	Parish church in Ver	
Document	1380	Estienne of Moustier or Monthier, squire and vice-admiral of King Charles V, lord of a part of Vert, lists his property in Soindres for the abbey of the Celestines at Limay; this was a declaration made by a vassal for his feudal lord	
Document	1480	Pierre of Monthier declares the fiefdom of Bataille within Vert to the abbey of the Celestines at Limay	
Pouillés	End 15 th c.	Parish church in Ver	Patron: Abbas Majoris Monasterii, vel archidiaconus [Pisciacensis]

Notes: A spring on the eastern side of the valley of the Vaucouleurs was the late object of a spring cult. It was Christianized with the construction of the church of Saint-Martin during the 12th c. In 1167, the Clunesian monks of Gassicourt, and in 1377, the Celestine monks of Limay received rights to the village.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin (built next to a spring on the eastern side of the valley of the Vaucouleurs) (became a parish church during the 18 th c.)		12 th c.	Priory of Gassicourt, then Abbey of Limay (since 1377)	Lost (in 1647, a new church of Saint-Martin built within the centre of Vert replaced the old church)
2	Chapel (today the church of Saint-Martin)		Before 1640 (replaced by the new church of Saint-Martin)		Extant

Other:

	Name	Date	Description
1	Spring (valley of the Vaucouleurs)	By the 12 th c.	Christianized with the construction of the church of Saint-Martin during the 12 th c.

Settlement history

A lord of Vert, Robert, is first mentioned in 1080.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Coin find	GR	A series of GR bronze coins
2	Building	GR, until 3 rd c.	Tiles, potsherds and Samian ware indicate the presence of a GR building which was occupied until the late 3 rd c.

1. *La Côte des Groux* – **Vert** – discovery during the 17th c.
2. *Le Maris* – **Vert** – fieldwalking in 1989.

Bibliography

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Vicq

Topographical information

Modern name: Vicq

Alternative form(s): Vic

Medieval name(s): Vi, Viacum

Placename history: Vi, 12th c., *apud Vicum*, 1228, Vi, 1239; low Lat. vicus (small village)

Coordinates: 48°48'55" N, 1°50'05" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerails

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1116	Guillaume de la Ferté Armand and his brother Hugues, lords of Vicq, donate the church at Vicq (Vi), the chapel at Bardelle, and half of the tithe of this church to the abbey of Saint-Père in Chartres before going onto a crusade	The name of the hamlet of Bardelle stems from the old placename <i>Bardovilla</i>

Donation	1123	When Denise of Montfort enters into the convent of Haute-Bruyère, her father Amaury III donates the mills at Bardelle and Beyne to the convent	
Confirmation	1215, September	The bishop of Chartres, Regnault, confirms the rights and customs which the monastery of Saint-Père owned over the chapel at Bardelle and the church at Vicq	
Pouillés	C. 1250	Parish church in Vi	
Donation	1300	Robert of Mesalant gives the seigniorie of Bardelles, hamlet of Vicq, to the abbey in Neauphle-le-Vieux in exchange for abbey property at Villiers-le-Mahieu	
Pouillés	1351	Parish church in Viacum	
Pouillés	End 15 th c.	Parish church in Viacum	Patron: Abbas Sancti Petri Carnotensis
Document	1545, 7 August	Geneviève of La Rochette, widow of Chardonnay of Bardelle, buys property from the abbey in Neauphle in Vicq	

Notes: The MER cemetery developed during the 5th c. and was used up to the 13th c. It was probably also used by the surrounding villages. It cannot be excluded that the cemetery was built around some religious centre such as the church of Saint-Martin which is actually included within the burial zone. So it is possible that the church of Saint-Martin developed quite a bit earlier than during the 11th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		11 th c., 13 th c., 16 th c. (reconstruction), 18 th c.	Abbey of Saint-Père (since 1116)	Extant
2	Chapel Saint-Jacques (hamlet of Bardelle)		By 1116	Abbey of Saint-Père (since 1116)	Lost, in ruins

Settlement history

Two Roman roads, Beauvais - Orléans and the road linking Jouars-Pontchartrain with the road Paris – Evreux, pass through Vicq. Vicq is located close to the the important GR agglomeration of *Diodurum* (Le Tremblay-sur-Mauldre).

Monastic foundation: Unlikely

Archaeological sites

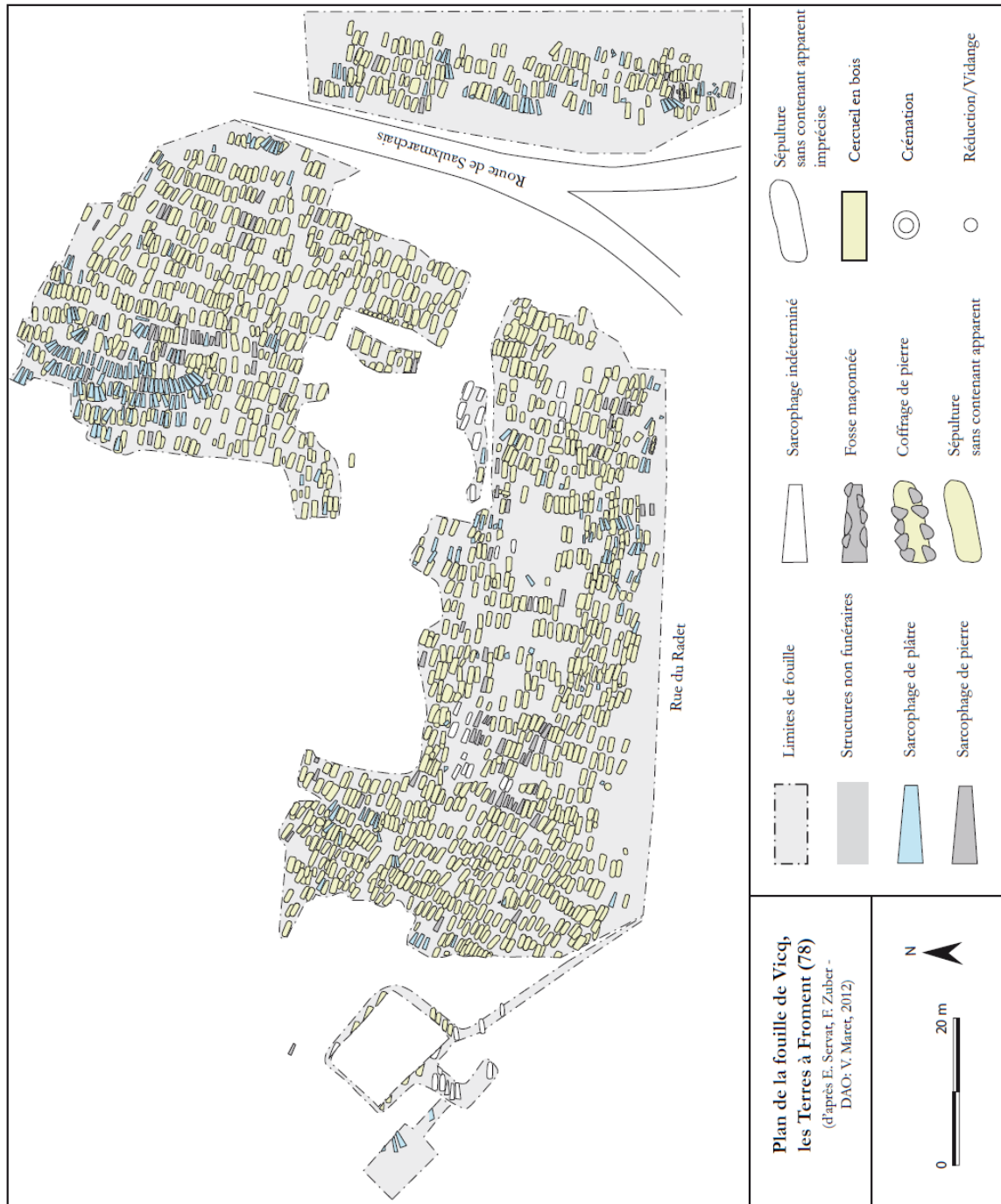


Figure G.7: Plan of the necropolis at Vicq, Les Terres à Froment (Graphics and layout: M. Kérien, C. Gorin, C. Houpert, C. Le Forestier)

Archaeological site(s):

	Type	Date range	Description
1	Fanum?	GR	Most likely a <i>fanum</i> (20 x 20) on the edge of a shelf dominating a river; three fragments of tiles, one marble fragment, several potsherds
2	Coin treasure	GR	A GR coin treasure with some 2,000 coins next to the Roman road Beauvais - Orléans

3	Building	GR, 1 st -3 rd c.	A GR building with a number of potsherds including amphorae
4	Necropolis/ cemetery	MER, CAR, MED, second half of the 5 th -13 th c.	<p>One of the most important MER necropoleis of France with more than 2,414 graves distributed over a surface of more than 2 ha; located to the north of today's cemetery; an additional 400 to 500 graves were destroyed during construction work; it is estimated that there are some 5,000 burials altogether which makes it one of the largest MER cemeteries of Europe; more than 90% of burials were violated with 396 attested lootings and 186 possible lootings – the highest percentage of lootings in any cemetery of Ile-de-France, and probably contemporary to the cemetery; partial violations in earth-cut or wooden coffin burials; stone and plaster sarcophagi always totally violated; more than 100 limestone sarcophagi and almost 260 plaster sarcophagi, several of the limestone sarcophagi reused GR architectural elements; oldest burials dating c. AD 470-480, were accompanied by fibulae, belt buckles, and Samian ware; most other burials 6th and the first half of the 7th c., several CAR, with some even belonging to the 13th c. – the later burials seem to be concentrated in the NE part of the cemetery (mostly without gravegoods).</p> <p>Small finds include 161 weapons, pots, glass, especially in the male graves (furnished burials but no privileged burials); a few graves contained Visigothic gravegoods (fibulae, belt buckle, all second half of the 5th c.); elements of jewellery in female burials including 99 fibulae, 60 rings, and 51 ear rings; a number of 'neutral' objects which could be found in male and female graves such as 98 belt buckles and 482 belt fittings (decorated plates), knives, combs, etc. and 62 glass or 262 ceramic vessels; one 6th-c. grave (masculine grave 617) contained a unique small jug whose beak and handle evoke the silhouette of a rhinoceros (Mediterranean or Oriental import).</p> <p>It is possible that the cemetery continues up to the church of Saint-Martin; the cemetery probably was used by the different villages around Vicq and might also have contained a Christian religious centre such as the church of Saint-Martin; recently, a first trace of a MER settlement has been found (see 6).</p> <p>The large quantity of burials with weapons (especially in the oldest part of the cemetery, late 5th to early 6th c.) and ceramics is unusual in Ile-de-France; unusual is also the large quantity and variety of fibulae, and the regional variety of objects. According to Soulat (2012b, 38) several explanations are possible: "migrations de petites communautés, contacts avec des populations extérieures, par la pratique de l'exogamie courante à cette époque, ou échanges au sein des milieux élitaires". Soulat also mentions that the necropolis of Vicq could be linked to the Frankish take over of power in northern Gaul.</p> <p>Fragment of an antefix with a cross decoration – could indicate the presence of a nearby cult building; Christian stele with the inscription "...pien]tisi(um) nomin(e) / Adelfium annor(um)..."</p>

5	Graves	MER	One limestone sarcophagus beneath the modern road, five graves with one looted sarcophagus next to the MER necropolis excavated in the 1970s and 1980s
6	Buildings, agro-pastoral and artisanal activity	MER-MED, 6 th -15 th c.	<p>One MER 6th/7th-c. sunken-feature building, post holes, a domestic oven, and 3 MER 7th/8th-c. sunken-feature buildings in the southern half of the site: they indicate domestic and artisanal activities; more numerous and varied CAR remains: three post-built buildings (barns), several silos and cellars in the northern half of the site; three sunken-feature buildings in the centre of the site (one CAR infant burial; the site probably housed a small farming community with rather modest living conditions, on a site probably continuously occupied since the 6th c., with either a grouping of individuals around the 9th/10th c. or an increase in the population; CAR buildings are abandoned and replaced by new ones in the western and southern part of the site during the MED period, more numerous sunken-feature buildings, a water mill with horizontal wheel which was probably abandoned when the mills attached to the abbey were created; between the late 10th and the 13th c., occupation shows the same agro-pastoral and artisanal activities; during the 14th c., the first real changes appear with two large buildings with stone foundations, probably a farm which disappears during the 15th c.</p> <p>Since the population of this site is not representative of the population buried in the large cemetery <i>Terres à Froment</i>, it is likely that the MER occupation extends further southwest; the cemetery also dates back to the 5th c. whereas the site on <i>rue du Radet</i> only dates to the 6th c.</p>

1. *Trou Rouge* – **Vicq** – aerial photography in 1998, fieldwalking in 1999.
2. *Pont de Bardelle* – **Vicq** – discovery before 1881.
3. *La vallée aux Manets, le Clos de Bardelle* – **Vicq** – discovery during construction work in 1982.
4. *Le Radet, les Terres à Froment*– **Vicq** – discovery during plantation work in 1851, excavations between 1857 and 1998, evaluation and excavation in 2015.
5. *Commune de Vicq* – **Vicq** – watching brief in 2017 and 2018.
6. *Rue du Radet* – **Vicq** – evaluation in 2012, 2015, excavation in 2017.

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Barat 2007, 362-365; Bardy 1989, 262; Base Mérimée; Dupâquier et al. 1974, 899; Flohic (ed.) 2000, 617; Le Forestier (ed.) 2016, 219-223; Longnon 1904, IV, 122, 160, 214; Mulon 1997, 182; Nègre 1990, 381; Seulat 2012a and b; Vicq. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/14); Vicq. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/22/6); <http://www.eveha.fr/fouille/vicq-78-rue-du-radet/> and <http://www.eveha.fr/fouille/vicq-78-creation-dun-reseau-dassainissement/>, accessed on 9 March 2019



Vieille-Eglise-en-Yvelines

Topographical information

Modern name: Vieille-Eglise-en-Yvelines

Alternative form(s): Vieille Eglise

Medieval name(s): Vetus Monasterium

Placename history: *Vitus monasterium*, 711, *Vetus monasterium*, 768,

Vetus ecclesia, 774, *viels Eglise*, 13th c.; Lat. *monasterium* (community of Christians) and *ecclesia* (church)
 Coordinates: 48°40'11" N, 1°52'33" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Poissy
Patron saint: Saint Gilles
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	768	Donation of Pippin the Short of the village known as <i>Vetus Monasterium</i> to the abbey of Saint-Denis	
Donation	1237, March	Count Amaury of Montfort donates to the abbey of Notre-Dame-de-la-Roche at Lévis-Saint-Nom land in La Marchesserie at Vieille-Eglise, where the monks had established a colony called La Petite-Roche	

Notes: At least one of the monasteries must have been created during the early 8th c. because of the placename *Vitus monasterium* attested in 711. The parish was created during the 13th c., but the placename *Vetus ecclesia* (774) might indicate the existence of an 8th c. church or chapel. Until the 17th c., the chapel of Vieille-Eglise depended on the parish of Perray.

When the abbey of Notre-Dame-de-la-Roche was given *in commendam* – which means that the commendatory abbot would draw the abbey revenues but would exercise no or only limited authority over the monks –, the commendatory abbots completely neglected the monastery of Les Petites Roches.

The memory of the monastery at La Coqueterie lives on in the placename *Les Rouges* from the name of the monks who once lived there.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Gilles (replaced an old chapel which has disappeared)		8 th c.?, 13 th c. (reconstruction), 1561, 1827/28 (reconstruction), 1849	Bishop of Chartres?	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Monastery (at Les Clérambault)		By 711?		Lost

2	Monastery (close to the farm La Coqueterie)		8 th c.?		Lost
3	Monastery Les Petites Roches (later on Les Rouches)		By 1237	Monastery Notre-Dame-de-la-Roche at Lévy-Saint-Nom	Lost, demolished at the end of the 17 th c.

Settlement history

The Roman road Beauvais – Orléans passes through the village.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR	Small finds indicate a GR building

1. North of Brûlins – **Vieille-Eglise-en-Yvelines** – fieldwalking in the 1970s.

Bibliography

Barat 2007, 365; Bardy 1989, 262; Dupâquier et al. 1974, 900; Flohic (ed.) 2000, 757; Mulon 1997, 98f; Vieille-Eglise-en-Yvelines. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/5); Vieille-Eglise-en-Yvelines. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/22/7)



Villennes-sur-Seine

Topographical information

Modern name: Villennes-sur-Seine

Alternative form(s): Villames, Villaines-Près-Poissy, Vil(l)aines, Villaines-Poissy

Medieval name(s): Villaines, Villane

Placename history: *Villena*, 1007, *villa Villenis*, 1078, *Villebenis*, 1267; low Lat. *villana* (land held by a farmer)

Coordinates: 48°56'21" N, 1°59'52" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Nicolas

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1220	Donation of a vineyard at Villennes by Simon of Poissy	
Pouillés	C. 1250	Parish church in Villaines	

Histoire littéraire de la France	1267	Everard of Villennes (<i>Villebenis</i>), prior of Sainte-Catherine-de-la-Culture, doctor of the university at Paris, is the author of sermons	
Pouillés	C. 1320	Prior de Villanis	
Pouillés	1351	Parish church in Villane	
Pouillés	1351	Prioratus de Villanis	
Pouillés	End 15 th c.	Prior de Villanis	Patron: Abbas de Columbis
Pouillés	End 15 th c.	Parish church in Villane	Patron: Abbas de Nealpa Veteri

Notes: Villennes was erected into a parish in 1007. The church had become a priory-church by 1320.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Nicolas (priory church)		1007, 12 th c, 13 th c., 15 th c., 16 th c.	Abbey of Neauphle-le-Vieux, then Abbey of Coulombs	Extant

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Nicolas		1007?, by 1320	Abbey of Neauphle-le-Vieux, then Abbey of Coulombs	Extant

Settlement history

The castle was constructed during the 15th c.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Sculpture	GR	Low relief showing "Volacanus and Tarios Tricaranus"

1. *Between Villennes and Médan* – **Villennes-sur-Seine** – unknown.

Bibliography

Barat 2007, 365; Bardy 1989, 369f; Base Mérimée; Beaunier 1905, 294; Cocheris 1874; Dupâquier et al. 1974, 901; Flohic (ed.) 2000, 697f; Longnon 1904, IV, 122, 136, 160, 163, 209, 214; Mulon 1997, 184; Nègre 1990, 399; Villennes-sur-Seine. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/22/9); http://www.paroisse-poissy.com/IMG/pdf/Guide_visite_eglise_saint_Nicolas_Villennes.pdf, accessed on 1 November 2018



Villepreux

Topographical information

Modern name: Villepreux

Alternative form(s): Ville-Preux, Villepreux et le Clos Poullain

Medieval name(s): Villa Petrosa, Villa Pirosa

Placename history: *Villaporcorum*, 866, *Villa pareorum*, 866, *Villa Perosa*, 1030, *Villa Pirorum*, 1094, *Villaperor*, 1108, *Villa Pirosa*, c. 1205, *Villepereur*, 1274, *Vile Pereur*, 1295, *Villa Petrosa*, 1352; *Oil ville* (village) + *perreuse* (full of stones)

Coordinates: 48°49'48" N, 2°00'08" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Germain l'Auxerrois

Parish in 1789: Yes

Christianization

Legendary: It seems that Saint Nom, Sanctus Nummius, resided in Villepreux during the 9th c. He was charged with the evangelization of the populations of the dioceses of Chartres and of Paris in this region.

Documentary evidence:

Document	Date	Evidence	Notes
Charte	866	King Charles the Bald confirms the exchange of property (including <i>Villaporcorum</i> or <i>Villapirorum</i>) between the abbey of Saint-Germain-des-Prés and the abbey of Saint-Maur	
Donation	1030	Imbert, bishop of Paris, donates the altar of Saint-Germain at Villepreux to the Chapter of Notre-Dame	
Donation	C. 1087	Hugues Ist of Puiset, the first known lord of Villepreux, donates all of his property in the village to the newly created priory of Saint-Nicolas-des-Bordes	
Donation	1108	Galeran or Valeran makes a donation to the priory of Notre-Dame-des-Champs	
Donation	C. 1150	Evrard or Ebrard of Villepreux, is one of the benefactors of the abbey of Saint-Cyr	
Donation	C. 1150	Valeran, lord of Villepreux, brother of Everard, lord of Puiset and viscount of Chartres, donates land at Aunai close to Saint-Cloud to the priory of Saint-Martin-des-Champs close to Paris	

Confirmation	1169	Ernaud de la Ferté, lord of Villepreux, confirms several donations by his predecessors to the priory of Saint-Nicolas in Les Bordes, he also accords the rights from one out of ten markets to the priory in Villepreux; Ernaud, his oldest son with his wife Albarea, and his other children approve the donations by laying down a knife on the altar of Saint-Nicolas	
Donation	1202	Guillaume of La Ferté-Arnaud and his wife Constance donate to the monks of Villepreux all possessions at the new Coignièras (<i>apud Cognieras Novas</i>)	
Pouillés	C. 1205	Capella leprosorum Ville Pirose	
Pouillés	C. 1205	Ecclesia de Villa Pirosa	
Pouillés	C. 1205	Prioratus de Villa Pirosa	
Donation	1207, 1221	Guillaume of La Ferté Hernaud au Perche makes donations to the abbey of Saint-Père in Chartres	
Donation	1209	Ebrard II, knight of Villapirorum or Villapirosa, and his wife Jeanne donate land in Rennemoulin to the monks of Villepreux	
Donation	1284	Geoffroy, bishop of Paris, donates the altar of Saint-Germain to the abbey of Marmoutier	
Lettre du pape Innocent III	13th c.	Eudes of Sully, bishop of Paris, consecrates some land in Villepreux for the burial of the lepers	
Donation	1302, 27 August	Jehan of Villepereur, knight, and Jeanne of Guiancourt, his wife, donate to the abbey of Vaux-de-Cernay and its church 10 <i>livres parisis</i> of perpetual rent to be taken from the provost of Néalphe-le-Châtel and from the <i>cens</i> of Villaines; they also declare that they will build a chapel within the abbey church for their grave	
Donation	1310	Jean of Vendôme donates to the priory of Saint-Nicolas the right to fish in his pond	
Document	1311, September	King Philippe le Bel cedes the fiefdom of Guyancourt to Jean of Villepreux, knight of the king	
Pouillés	1352	Curatus de Villapetrosa	
Pouillés	1384	Prior de Villa Petrosa, per compositionem	
Pouillés	C. 1450	Ecclesia parrochialis de Villa Petrosa / Capellania ibidem in leprosaria	Parish church patron: Abbas Majoris Monasterii; leprosaria: episcopis confert

Pouillés	C. 1450	Prior de Villa Petrosa	
Acte	1520	Jean II La Ballue, lord of Villepreux, <i>maître d'hôtel</i> of King Francis I and lieutenant of the governor of Paris, obtains the right to build fortification walls around Villepreux; the act also gives right to a market every Wednesday and replaces the fair of 31 July with two fairs on 26 January and 27 September	
Acte	1524	Jean Ballue, lord of Villepreux, recognizes that the great tithe (<i>la grosse dime</i>) of the parish belongs to the priory	
Acte	1571	Etiennette Denison, widow of Jean Compains, obtains the right to establish a private chapel at her farm of Trou-Moreau from the bishop of Paris; the farm is situated at 2,5 km from the village and the road is bad	The farm is the continuation of a MER farm

Notes: During the 9th c., the parish belonged to the abbey of Saint-Germain-des-Prés. In 1084, it was dismembered to form separate parishes at Saint-Nom-près-la-Bretesche, Bois d’Arcy, and Villepreux. All three depended on the abbey of Marmoutier.

The church of Saint-Germain d’Auxerre once owned two phalanges of Saint-Germain d’Auxerre.

According to Abbé Lebeuf, the relics of Saint Nom were transported to the church at Villepreux from Saint-Nom-la-Bretèche during the Religious Wars. These relics were dispersed during the Revolution.

According to some sources, the leprosarium was either a seigniorial or a royal foundation which was built for the villages of Villepreux, Saint-Nom-la-Bretèche and Bois d’Arcy. It was located at the exit of Villepreux on the road to Saint-Nom-la-Bretèche. According to the *instituteur*, however, the leprosarium was founded by the *inhabitants* of Villepreux and of Saint-Nom and was only supposed to welcome lepers from these two places.

The chapel of Saint-Vincent-et-Saint-Germain was created by monks during the 9th c.; it was located close to the leprosarium, but nothing else is known about it.

The chapel of Saint-Jouin was located some three km away from Villepreux within a castle; it was built close to a spring and was an ancient place of pilgrimage.

The chapel at Le Trou-Moreau – some two km to the south of the village – was built in 1571 by Etiennette Denyson, widow of the merchantman Jean Compains from Paris. Pierre, cardinal of Gondi and bishop of Paris, allowed Etiennette to celebrate mass in the chapel because of the distance to the parish church and the bad roads. This chapel was also built close to a spring; during the GR period, Trou-Moreau had a *fanum* which was maybe a spring cult.

The priory of Saint-Nicolas was built after the church of Saint-Germain. By 1737, monks no longer lived in the priory, although it was still serviced by a priest.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Germain d'Auxerre et Saint-Pierre-es-Liens	Ecclesia de Villa Pirosa	9 th c.?, by 1030, 12 th c., 1899	Chapter of Notre-Dame (1030); abbey of Marmoutier (1284)	Extant
2	Leprosarium (on the road to Saint-Nom)	Paella Leprosorum Ville Pirose	1203	Archbishop of Paris	Lost ceased to exist in 1674
3	Chapel Saint-Rémy		?	Archbishop of Paris	Lost
4	Chapel Saint-Vincent and Saint-Germain (close to the leprosarium)		9 th c.		Lost
5	Chapel of the Farm of Trou-Moreau		1571	Private chapel	Lost, the farm still exists but the chapel was transformed into a bread oven; several statues of saints were still visible at the end of the 19 th c.
6	Chapel Saint-Jouin (within the castle in Val-Joyeux and close to a spring)		By late 16 th c.		Lost, in 1794, the gates and decorative elements of the chapel were sent to Versailles; the chapel was reconstructed in 1845 on the remains of the old on

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Nicolas-des-Bordes (translation of Saint-Nicolas in 1087) (in the suburb of Les Bordes)	Prioratus de Villa Pirosa	C. 1087	Abbey of Marmoutier, then the king (during the 18 th c.)	Lost, destroyed during the Revolution, but it is possible that one house remains on Rue du Prieuré

Settlement history

Galeran of Villepreux died as prisoner of the sultan Balak in 1204. During the Hundred Years' War, Villepreux was occupied by the troops of Philippe of Navarre, brother of the king of Navarre, from 13 to 25 December 1357; they devastated the surrounding region as well as large parts of the village. In 1544, Francis I (1515-1547) accorded the right to erect fortifications. With the creation of a weekly market and two annual fairs in 1520, and especially after the

erection of town walls, Villepreux became an important trade centre with 25 hostels. It also was one of the stop-overs on the great road leading up to Normandy and Brittany.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Fanum and building	GR, 1 st -4 th c., MER, 7 th c.	Aerial photography shows a rectangle open towards the south next to the spring of the Arcy river, probably a small sanctuary; a few walls close by; small finds include tiles, nails, coins, potsherds including Samian ware, a small human bronze head (head of a pin?), a decorative silver element with a human mask as well as a MER belt buckle; to the east of the spring, a circular building (diam. 20 m), probably in some relation to the site
2	Building or villa?	GR, 3 rd c.	Numerous tiles and potsherds might indicate the presence of a building or even a <i>villa</i>
3	Buildings and necropolis	IA-GR, 1 st c. BC – 5 th c. AD	Late IA enclosures; several GR roads and agricultural buildings (50-180 AD) organized around two tracks; small contemporary necropolis some 200 m away, functioned until c. 400 AD

1. *South of the Trou Moreau – Villepreux* – aerial photography in 2003 and fieldwalking c. 2003.
2. *La Porte de Paris – Villepreux* – fieldwalking at an unknown date.
3. *Les Clayes, Déviation RD 98 – Villepreux* – evaluation in 2006.

Bibliography

Barat 2007, 366; Bardy 1989, 371-373; Beaunier 1905, 163; Cocheris 1874; de Chevilly 1778, 542f; Dupâquier et al. 1974, 902; Flohic (ed.) 2000, 906-909; Longnon 1904, IV, 350, 362, 391, 412, 440, 453; Mulon 1997, 148f; Nègre 1998, 1428; Villepreux. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/17); Villepreux. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/22/10)



Villetain

Topographical information

Modern name: today part of Jouy-en-Josas

Alternative form(s): Viltain

Medieval name(s): Villetain, Villetaing

Placename history: -

Coordinates: 48°46'05" N, 2°10'01" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint:

Parish in 1789: No

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Pouillés	C. 1205	Ecclesia de Villetaing	
Donation	1393, February	Louis of Orléans, son of King Charles V, donates 100 <i>livres</i> to the Celestines at Paris for the cult of a chapel to be built at Viltain	
Donation	1394	Louis of Orléans donates an additional 200 <i>livres</i> of rent to the chapel of Notre-Dame	
Testament	1403	Louis of Orléans bequeaths 100 <i>livres</i> for the reparation of the ponds at Viltain	
Pouillés	C. 1450	Capella de Villetain	
Ordonnance	1505	Cardinal Guillaume [Brignonnet], archbishop of Reims, accords spiritual favours to the pilgrims in Viltain	

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Church (same as chapel of Notre-Dame?)		By 1205	Celestines at Paris	Lost
2	Chapel Notre-Dame (called 'Petit Viltain')		1393	Celestines at Paris	Lost, in ruins by the late 18 th c. and destroyed in 1862; the statue of La Diège was hidden during the Revolution, rediscovered in a walled-up window of the farm at 'Petit Viltain' in 1850 and then transferred to the church of Saint-Martin at Jouay-en-Josas

Abbeys and monasteries:

	Name	Medieval name	Foundation date	Dependency	Lost/extant
1	Priory Saint-Mard or Saint-Médard (hamlet of Viltain)	Prioratus Sancti Medardi	1118, 1616	Abbey of Chaumes-en-Brie	Lost, by 1754, no monks had lived there 'since a long time'

Notes: It seems that there was a farm belonging to the Celestines at Paris in Viltain by 1360. The chapel was founded by Louis of Orléans in 1393. It housed a statue of the Virgin with Child called La Diège (1170/1180) which became the object of an important local pilgrimage by the end of the 14th c. The pilgrimage continued until the chapel was definitely in ruins by 1780.

During the Middle Ages, Villetain was a parish. The existence of a church is attested by 1205, but it is unclear whether this was a separate church or whether it was identical with the chapel of Notre-Dame or maybe the priory-church of the priory of Saint-Mard/Saint-Médard.

Until 1654, the Celestines at Paris were the lords of Villetain.

Settlement history

Jouy-en-Josas was founded by the monks of the abbey of Saint-Germain-des-Prés who cleared the land. Villetain was the seat of an important fiefdom.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Beaunier 1905, 164; Jouy-en-Josas. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 6/11); Longnon 1904, IV, 349, 439;
<https://www.catholique78.fr/2016/07/31/diege-a-jouy/>, accessed on 14 January 2019;
<http://www.jouy78histoire.fr/viltain.47.html>, accessed on 14 January 2019;
<http://sanctuaires.aibl.fr/fiche/766/notre-dame-de-villetain>, accessed on 14 January 2019



Vilette

Topographical information

Modern name: Vilette

Alternative form(s):

Medieval namVie(s): Villetta, Villeta

Placename history: Vileta, 1198; Lat. *villetta* (small *villa* or small village)

Coordinates: 48°55'38" N, 1°41'31" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Mantes

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	704	King Childebert IV (683-711) donates the first church of Saint-Martin to the abbey of Saint-Wandrille	
Polyptyque d'Irminon	C. 820	Property of the abbey of Saint-Germain-des-Près at Leuze and Chavannes (five <i>mansi</i> and some land)	Two hamlets of Vilette

Polyptyque d'Irminon	C. 820	Mentions the mill at Chavannes as property of the abbey of Saint-Germain-des-Prés	
Confirmation	1144	Pope Innocent II confirms the donation by King Childebert I of the church of Saint-Martin to the abbey of Saint-Wandrille	
Mandement	1198, 6 January	The bishop of Chartres, Reginald, threatens excommunication to anybody who denies the right of the abbey of Saint-Wandrille to nominate priests for the churches at Rosny, Rolleboise, Chauffour and Villette	
Document	1199, February	King Philip-Augustus approves the annual allocation of 10 measures of wheat from the mill at Villette to brother Daniel, prior of the leprosarium at Mantes, by the abbey of Abbécourt against the payment of 12 <i>livres</i>	
Pouillés	C. 1250	Parish church in Villeta	
Pouillés	1351	Parish church in Villeta	
Pouillés	End 15 th c.	Parish church in Villeta	Patron: Archidiaconus Pisciaccensis, vel abbas S.Wandregislii

Notes: According to local legend, a Pagan cult has determined the location of the church, but there is no archaeological evidence to back up this claim.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		704, 11 th c., 16 th c., 17 th c., 1772	Abbey of Saint-Wandrille	Extant

Settlement history

Villette is located in the valley of the Vaucouleurs.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Villa	GR-CAR, 1 st c. – end of 10 th c.	Vast structure, most likely a <i>villa</i> ; the angle of a wall is still standing; the building was continually occupied until the 10 th c.; tiles, fragment of a Toscan limestone chapter, fragments of red and white wall paint, millstone, Samian ware, GR as well as some CAR potsherds; during the early 9 th c., the abbey of Saint-Germain-des-Prés owned five houses in Chavannes, this structure might have been part of this property

2	Necropolis	MER, 6 th – 7 th c.	Several sarcophagi, only five limestone sarcophagi have been excavated, all oriented WE, all of them were disturbed and reused; in each sarcophagus at least the remains of two individuals, three or four in sarcophagus N. 1; small finds include belt and shoe buckles, chatelaine, jewellery (one cross), knives, and pots; one wooden amulet (?) which probably was attached to a chatelaine – maybe a personal relic or a fragment of wood charged with personal meaning
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1. *La Côte de Chavannes, les Petits Prés* – **Villette** – aerial photography in 1988, fieldwalking in the 1970s and 1990s.
2. *Leuze, on the Chemin de Paris* – **Villette** – discovery during construction work in 1990 and excavation in 1991.

Bibliography

Barat et al. 2001; Barat 2007, 366f; Bardy 1989, 153; Dupâquier et al. 1974, 903; Flohic (ed.) 2000, 287-289; Longnon 1904, IV, 122, 160, 216; Mulon 1997, 140; Nègre 1998, 1431; Thomas 1889, 342; Villette. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/18); Villette. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/22/12)



Villiers-le-Mahieu

Topographical information

Modern name: Villiers-le-Mahieu

Alternative form(s): Villiers Maheu

Medieval name(s): Villare, Villare Mathei, Villaria

Placename history: *Villare*, 768, *Villare*, c. 820; low Lat. *villare* (*villa*, Group of farms) + medieval French *Mahieu* (Mathieu, Matthew)

Coordinates: 48°51'35" N, 1°46'21" E

Ecclesiastical information

Diocese: Chartres

Archdeaconry: Pincerais

Deanery: Poissy

Patron saint: Saint Martin

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	768, September	Pippin donates the forest of Yvelines including two <i>mansi</i> at <i>Villare</i> to the abbey of Saint-Denis	
Polyptyque d'Irminon	C. 820	The abbey of Saint-Germain-des-Prés owns 74 serfs, 9 <i>mansi</i> , land and 6 acres of vineyards at <i>Villare</i>	
Document	1230	Mentions Hugues of Méselan, lord of Villiers and of Petit Mont	

Donation	1236	Guillaume of Mésalant, squire, approves a donation by his sister Alix, wife of Guillaume of Poissy, to the abbey of Saint-Germain-des-Prés	The fiefdom of Maiselan within Villiers
Donation	1243	Guillaume of Mesalant, knight, and Pierre of Mesalant, knight, approve the sale made by Geoffroy of Petit-Mont, their brother, of three acres of land at Andelu to the abbey of Joyenval	
Pouillés	C. 1250	Parish church in Villare	
Donation	1275	Pierre of Mesalant and Emmeline of Poissy, his wife, donate to the abbey of Neauphle-le-Vieux land at Sablons and a wood at Fontaines	
Acte	1300	Robert of Mesalant, knight, and Peronnelle, his wife, cede to the abbey of Neauphle the <i>cens</i> at Ditchay and at Bardelle and the tithe of Maiselan in exchange against land of the abbey in Villiers-le-Mahieu	
Pouillés	1351	Parish church in Villaria	
Donation	1393, 21 June	Guillaume of Mésalant makes a donation to Auteuil	
Pouillés	End 15 th c.	Parish church in Villare Mathei	Patron: Abbas de Nealpa Veteri

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Saint-Martin		12 th c., 16 th c., 19 th c.	Abbey of Neauphle-le-Vieux	Extant
2	Chapel Saint-Jean-Baptiste (hamlet of Petit Mont)		?		Lost, in ruins

Settlement history

The Roman road Pontoise – Maule – Nogent-le-Roi Chartres and the road linking Jouars-Pontchartrain/Diodurum with the road Paris – Evreux pass through the settlement. The seignory of Villiers-le-Mahieu is attested since the 12th c. The seigniorial manor house of Petitmont was inhabited during the 13th c. by the descendants of the lord of Maiselan. It was once fortified, but was destroyed by the Protestants during the Religious Wars around the year 1580.

Monastic foundation: Likely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Buildings, glass workshop, coin treasures	GR, 1 st – 5 th c.	Important GR site with large quantity of small finds (mosaics, tiles, potsherds, etc.); the base of a circular building (diam. 3,5 m), maybe a tower; two copper rings and four bronze bracelets, one bronze key, other

		foundations, tiles, potsherds, including Samian ware, coins plus three coin treasures (one vase with a hundred coins of Caligula; a second treasure weighing 32 kg with c. 10,000 coins from Gallien to Diocletian; a third treasure weighing 28 kg with coins from Julia Domna to Diocletian); there might also have been a late 4 th /early 5 th -c. female grave as indicated by a bronze <i>tutulusfibel</i> and a bracelet; probably also a glass workshop with ovens; very beautiful gold ring with carnelian intaglio representing an ibis or an ostrich
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1. *Le Petit Mont, Champtier de Merdeuse, la Fosse Giroux- Villiers-le-Mahieu* - discoveries in 1881, 1903 and 1908, fieldwalking in 1997, aerial photography.

Bibliography

Barat 2007, 367f; Bardy 1989, 264; Dupâquier et al. 1974, 904; Flohic (ed.) 2000, 619f; Longnon 1904, IV, 122, 160, 214; Mulon 1997, 184; Villiers-le-Mahieu. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/9); Villiers-le-Mahieu. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/22/14)



Villiers-Saint-Frédéric

Topographical information

Modern name: Villiers-Saint-Frédéric
Alternative form(s): Villiers-Cul-de-Sac (until the 18th c.)
Medieval name(s): -
Placename history: low Lat. *villare* (*villa*, group of farms)
Coordinates: 48°49'15" N, 1°53'24" E

Ecclesiastical information

Diocese: Chartres
Archdeaconry: Pincerais
Deanery: Poissy
Patron saint: Saint Aubin
Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	1169	A donation from the lord of Neauphle-le-Château to the abbey of Vaux-de-Cernay mentions Hugo of Aupuntel as a witness	Le Pontel was a hamlet of Villiers
Vente	1323	Marguerite of Chateron sells land at Pontel to Robert Mignon	
Lettres patentes de Philippe VI	1343, February	Mention <i>Villers delez Neaffle</i>	
Document	1402	Jean of Puntel frees the abbey of Neauphle-le-Vieux from the obligation to give him the <i>cens</i> from the Hôtel of Beaurepaire	

Lettres patentes de François I	1515-1547	In undated letters, King Francis I (1515-1547) donates to François, lord of Ronville and of Villiers-Cul-de-Sac, wood from the forest at Bor, the forest at Montfort, and from the wood at Neauphle-le-Château for his personal use and for heating purposes whenever he stays in one of his two properties	
Accord	1481, 30 November	Guillaume of Rouville, lord of Moulineaux and of Villiers-Cul-de-Sac, reaches an agreement with Mathurin of Harville, lord of La-Grange-du-Bois and of Saint-Germain-de-Morainville concerning property at Chateron	Chateron is a hamlet in Neauphle-le-Château
Hommage	1541	The chancellor Guillaume Poyet declares a fiefdom at Saint-Aubin as his property to the lord of Tremblay	

Notes: Up to 1765, Villiers-Cul-de-Sac was a hamlet of the parish of Neauphle-le-Vieux. It was erected into a parish when the parish of Saint-Aubin was made redundant (today within Neauphle-le-Vieux) since only one single family still belonged to it. When it became a parish, Villiers changed its name into Villiers-Saint-Frédéric. When the church of Saint-Germain-de-la-Grange was destroyed in 1793 during the Revolution, it too was joined to the parish of Villiers. Up to 1782, Villiers only had a chapel within the castle belonging to the family of Maurepas. The new parish church was constructed around this chapel; building material from the church of Saint-Aubin was used to create the new church.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint-Georges (first a castle chapel belonging to the family of Maurepas)		13 th c.; 17 th c. (reconstruction), 1780-1783, 19 th c.		Extant, now the larger church of Saint-Frédéric

Settlement history

The Roman road Beauvais – Orléans passes through Villiers.

Monastic foundation: Unlikely

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Buildings, silos, burial	IA-CAR, until 10 th c.	Site occupied apparently since the Neolithic period until the 10 th c. AD; Neolithic, late Bronze Age, IA and GR potsherds; GR: bronze spearhead, bone pins, bronze bracelet, tiles; 9 th c.: a earth-cut burial, two silos, and potsherds; iron slag, burnt animal bones; several enclosures were identified through aerial photography

2	Enclosures	?	Several enclosures including two smaller circular ones were identified through aerial photography in various locations
3	Ovens, pit	GR, MER/CAR	Two GR domestic ovens; one early medieval pit

1. *Rue Gomet, les Sablons, n. 37, rue des Deux Neauphles* – **Villiers-Saint-Frédéric** – discovery in 1986, excavation in 1987, 1989, aerial photography.
2. *La butte Saint-Léonard; les Groux, Butte Saint-Léonard; les Fonceaux; Pontel* – **Villiers-Saint-Frédéric** – fieldwalking in 1985, aerial photography in 1999.
3. *78 rue des Deux Neauphles* – **Villiers-Saint-Frédéric** – evaluation in 2018.

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Barat 2007, 368f; Bardy 1989, 265; Dupâquier et al. 1974, 905; Flohic (ed.) 2000, 621f; Villiers-Saint-Frédéric. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/20); Villiers-Saint-Frédéric. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/22/15)



Viroflay

Topographical information

Modern name: Viroflay

Alternative form(s): Viroflaye, Virofflaye, Viroflé(e)

Medieval name(s): -

Placename history: *Offlevi Villa, Villa Offleni*, 1162, *Viloflein*, 1179, *Viroflain*, 1295, *Vil Oflen*, 13th c., *Vil Offlain*, 1351; low Lat. *villa* + Germ. *Oodfinnus* or *Olflin*

Coordinates: 48°48'00" N, 2°10'20" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Saint Eustache

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Charte	1295	A charter of Charles VI mentions the chapel of Saint-Denis	
Donation	1328	Donation by Guillaume of Viroflay of two measures of wine to be taken from the seigniorship of Fourqueux	
Echange	1575, 25 September	The chapter of Saint-Cloud cedes to Demoiselle Françoise Aimery, widow of Olivier Aimery, lord of Viroflay, all the <i>cens</i> and rents and seigniorial rights it has at Viroflay	

Notes: Viroflay was first attached to the parish of Montreuil, but since a valley divided the two villages and the roads leading to the church at Montreuil were difficult, a separate chapel was

built at Viroflay itself in 1343. However, it seems that there must have been a chapel of Saint-Denis even before since it is mentioned in 1295; maybe it was not possible to hold mass there before 1343. Until the 14th c., Viroflay was the property of the Hôtel-Dieu at Paris. In 1543, Viroflay was erected into a parish and the chapel of Saint-Denis became the parish church. In 1715, Saint-Eustache became a royal chapel.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Chapel Saint-Denis (parish church of Saint-Eustache since 1543)		By 1295, 1543 (reconstruction), 17 th c.	Hôtel-Dieu of Paris	Extant

Settlement history

The Roman road Paris – Jouars-Pontchartrain/Diodurum passes through Viroflay. Today, Viroflay is part of Montreuil which in itself has become part of Versailles. Viroflay was destroyed by the armies of the Fronde in 1652 and immediately rebuilt.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s): None

Bibliography

Barat 2007, 369; Bardy 1989, 434f; Cocheris 1874; de Chevilly 1778, 554; Dupâquier et al. 1974, 906; Flohic (ed.) 2000, 1125; Mulon 1997, 88; Nègre 1991, 995; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78686-Viroflay/172135-EgliseSaint-Eustache, accessed on 7 September 2018; <https://www.ville-viroflay.fr/decouvrir-viroflay/histoire-et-patrimoine.html>, accessed on 3 November 2018



Voisins-le-Bretonneux

Topographical information

Modern name: Voisins-le-Bretonneux

Alternative form(s): Voisins et Les Hameaux

Medieval name(s): Vicini

Placename history: *Veisins*, 1168, *Vicinis*, 1208; Lat. *vicinum* (neighborhood), low Lat. *vicinium* (neighbourhood, village)

Coordinates: 48°45'31" N, 2°03'03" E

Ecclesiastical information

Diocese: Paris

Archdeaconry: Josas

Deanery: Châteaufort

Patron saint: Notre Dame de la Nativité

Parish in 1789: Yes

Christianization

Documentary evidence:

Document	Date	Evidence	Notes
Donation	768	Donation of the forest Yveline by King Pippin the Short to the abbey of Saint-Denis; includes <i>Ansberto Vicinio</i>	
Document	1118	Mentions Hugues of Voisins	
Charte	1168	Rodolphe of Voisins is witness of a donation Adam of Chapelle to the abbey of Vaux-de-Cernay	
Donation	1204	Rodolphe of Voisins cedes a fiefdom at Porrois to Odon of Sully, bishop of Paris, and to Mathilde of Garlande, wife of Mathieu I of Marly, in order to establish the abbey of Port-Royal	
Donation	1208	Pierre of Voisins, knight, consents to a donation by his father Guillaume to the abbey of Vaux-de-Cernay	Pierre of Voisins (died between 1262 and 1268) left for the Albigensian Crusade (1208-1229) in the same year and became famous for his courage during the siege of Toulouse
Donation	1229, August	Pierre of Voisins, knight, on his return from the crusade, confirms the donation of 1208 and donates two measures of wheat, two measures of meslin [a mixture of cereals], and two measures of oats annually from his tithe of Maule to the abbey of Vaux-de-Cernay	
Vente	1239	Robert Basin of Voisins, knight, consents to the sale of a vineyard close to Marly to the abbey of Notre-Dame-de-la-Roche by Gautier of Thiverval, knight, and his wife Isabelle	
Document	1244, November	Agnès of Voisins and her husband Milon, squire, lord of L'Etang, consent that the abbey of Roche holds in mortmain against the payment of an annual rent of 6 <i>sous</i> 4 <i>deniers</i> and 1 <i>obole paris</i> six acres of vineyards in their seigniory	
Vente	1284	Pierre of Voisins and his wife Isabelle sell to Geoffroy of Lèves, canon of Chartres, half of a hostel which was probably located at Galluis	
Lettres	1323, January	King Charles IV le Bel donates to Agnès of Issy, his nurse, 40 acres of land and a barn at Voisins-le-Bretonneux	
Pouillés	1352	Curatus de Vicinis	
Pouillés	C. 1450	Ecclesia parrochialis de Vicinis	

Notes: The parish of Voisins was separated from Magny-les-Hameaux after the 13th c.

Cult sites

Churches:

	Name	Medieval name	(Re)construction dates	Dependency	Lost/extant
1	Notre-Dame (by 1467 in bad shape) (since 1883 dedicated to Notre-Dame-en-sa-Nativité)		1205, 16 th c. (reconstruction), 1709, 1861, 1985	Archbishop of Paris	Extant

Settlement history

Pierre of Voisins, the local lord, participated in the third crusade in 1191 and in the crusade against the Albigensian in 1209. In 1693, the ladies of Saint-Louis at Saint-Cyr bought the land and the seigniorship of Voisins against the sum of 68,202 *livres*. Only two months later, Voisins was reunited with the royal domain. The castle of Voisins became a royal farm.

Monastic foundation: Unknown

Archaeological sites

Archaeological site(s):

	Type	Date range	Description
1	Building	GR-CAR, until 10 th c.	Potsherds indicate a small building occupied until the 10 th c.

1. *La Grande Ile, l'Isle de Voisin - Voisins-le-Bretonneux* - fieldwalking at an unknown date.

Bibliography

Barat 2007, 369; Bardy 1989, 266-268; De Chevilly 1778, 556; Dupâquier et al. 1974, 907; Flohic (ed.) 2000, 200; Longnon 1904, IV, 391, 439; Mulon 1997, 189; Nègre 1990, 384; Voisins-le-Bretonneux. Monographie communale de l'instituteur, 1899 (archives des Yvelines, 1T mono 12/22); Voisins-le-Bretonneux. Monographie communale de Paul Aubert (archives des Yvelines, J 3211/22/16); <http://paroisse.montigny-voisins.fr/notre-dame-de-la-nati-vite/>, accessed on 3 November 2018; http://www.patrimoine-religieux.fr/eglises_edifices/78-Yvelines/78688-Voisins-le-Bretonneux/172125-EgliseNotre-Dame-en-sa-Nati-vite, accessed on 4 September 2018

ANNEX 2 - TABLES

Chapter 1

Table 1.1: Archaeological interventions by INRAP between 2011 and 2017 in Ile-de-France

Year	Number of archaeological excavations (INRAP)	Surface (ha)	Number of archaeological evaluations (INRAP)	Surface (ha)
2011	20	41	106	731
2012	19	52	138	653
2013	11	15	98	897
2014	11	10	107	507
2015	19	14	107	443
2016	11	7	116	450
2017	21	20	112	327
Total		159		4008

Chapter 2

Table 2.1: Periods of settlement development in Northern France between the 4th and 12th c. after Peytremann

Period of settlement	Main characteristics	Building and settlement types
4 th -5 th c.	Dispersed settlements within the antique limits, often existing since more than two centuries	Sunken-feature buildings or post-built buildings or buildings with stone flashing, often within the <i>pars rustica</i> of <i>villae</i>
6 th -7 th c.	Creation of new rural habitat (21%); few antique sites are abandoned; land reclamation of former GR habitats within the limits of the GR land lots	Mostly dispersed habitat with sunken-feature buildings, post-built buildings or buildings with stone flashing Some loosely grouped habitat Some rare densely grouped habitat Some examples of polynuclear habitat
Mid-7 th -late 8 th c.	Balance between site abandonment and creation of new habitat; sites grow in size and extend beyond the antique boundaries; greater number of post-built buildings; specialized areas with groupings of silos or ovens; trend towards the organization of buildings around a courtyard Abandonment of open field necropoleis; construction of necropoleis in or near the habitat	Gradual disappearance of sunken-feature buildings Dispersed habitat diminishes Loosely and densely grouped habitat grows in number Some examples of polynuclear habitat
9 th -12 th c.	Largest number of site abandonments; newly created sites survive no longer than 50 to 200 years; increase in building size; used of mixed buildings housing humans and animals under the same roof; fewer domestic ovens, but specialized storage areas sometimes have hundreds of silos Burials outside necropoleis tend to disappear during the 10 th c.	Fewer sunken-feature buildings, but they remain characteristic of NE France Dispersed habitat is in minority Loosely grouped habitat is in majority Polynuclear habitat The creation of small towns and the development of urban centres explain the desertion of rural habitat

Chapter 3

Table 3.1: Summary overview of the changing political landscape during the Merovingian period in the study zone

Date	Before 511	511	524	561	567	613-629	7th/8th c.
Town							
Auxerre	Clovis	Chlodomer	Theuderic	Gontran (Burgundy)	Gontran (Burgundy)	Clotaire II	Burgundy
Chartres	Clovis	Chlodomer	Childebert I	Charibert I (Neustria)	Gontran (Burgundy)	Clotaire II	Neustria
Evreux	Clovis	Childebert I	Childebert I	Charibert I (Neustria)	Chilperic (Neustria)	Clotaire II	Neustria
Meaux	Clovis	Childebert I	Childebert I	Charibert I (Neustria)	Indivision ? / temporarily annexed by Austrasia before 613	Clotaire II	Neustria
Nevers	Burgundians	Burgundians	Burgundians (from 534: Theuderic)	Gontran (Burgundy)	Gontran (Burgundy)	Clotaire II	Burgundy
Orléans	Clovis	Chlodomer	Childebert I	Gontran (Burgundy)	Gontran (Burgundy)	Clotaire II	Burgundy
Paris	Clovis	Childebert I	Childebert I	Charibert I (Neustria)	Indivision / temporarily annexed by Austrasia before 613	Clotaire II	Neustria
Rouen	Clovis	Childebert I	Childebert I	Charibert I (Neustria)	Chilperic (Neustria)	Clotaire II	Neustria
Sens	Clovis	Chlodomer	Childebert I (partially)	Gontran (Burgundy)	Gontran (Burgundy)	Clotaire II	Burgundy
Troyes	Clovis	Chlodomer	Theuderic	Charibert I (Neustria)	Gontran (Burgundy) / temporarily annexed by Austrasia before 613	Clotaire II	Burgundy

Table 3.2: Chronology of Viking attacks in the wider study area

Date	Location	Event
820	Bay of the Seine	Unsuccessful attempt to land
841	Seine Rouen	Raids (Viking chief Asgeirr) Pillage, destruction of the abbey of Jumièges; the abbey of Fontenelle/Saint-Wandrille is spared against the payment of a ransom; the monks of Saint-Denis pay a ransom for some 60 prisoners from their abbey
841/842	Jumièges	Pillage
843	Rouen	Attack
845	Seine Rouen Saint-Germain-en-Laye/Rueil Paris	Raids (chief Ragnarr) Attack Pillage, pillage of the monastery at Celle First siege, occupation and pillage; pillage of the abbeys of Saint-Denis, Saint-Germain-des-Prés, Sainte-Geneviève
850	Island of Oissel	Fortification; wintercamp of Thorholm of Sigtryggr
851	Rouen	Pillage
851/852	Seine	Raids (chief Asgeirr); pillage of the abbey of Fontenelle
851-853	Jeufosse	Wintercamp (chiefs Sigtryggr and Guðfriðr)
852	Meaux	Occupation
853	Tours	Pillage; pillage of the abbey of Marmoutier
854	Chartres/Orléans	Failed attack (Sigtryggr)
855	Seine Rouen Island of Oissel	Raids (chiefs Sigtryggr and Björn) Pillage Wintercamp (chiefs Sigtryggr and Björn)
856/857	Paris Jeufosse Orléans	Second siege, pillage of the abbeys of Saint-Denis and Saint-Germain Wintercamp Pillage
858	Chartres/Evreux Island of Oissel	Pillage; pillage of the abbey of Fontenelle; capture of Louis, abbot of Saint-Denis, and Gauzlin, abbot of Saint-Germain Unsuccessful attack by Charles the Bald
858/859	Seine	Raids
860/861	Melun	Raids, pillage of the abbey of Saint-Germain-des-Prés
861	Island of Oissel Seine Paris	Völundr besieges Oissel & accepts a ransom Raids Third siege, pillage of the abbey of Saint-Germain-des-Prés
861/862	Meaux/Melun Seine	Pillage Pillage of the abbey of Fontenelle; wintercamp at the abbey of Saint-Maur-des-Fossés
865	Seine Chartres/Orléans	Raids Pillage
865/866	Paris	Fourth siege, pillage of the abbey of Saint-Denis
866	Melun	Pillage
868/869	Orléans	Pillage (chief Hásteinn)
875/876	Seine Rouen	Raids, but blocked by the fortified bridge of Pont-de-l'Arche Occupation
876/877	Seine estuary	Wintercamp
885	Rouen	Pillage
885-886	Seine Paris	Raids (Sigfriðr); destruction of the fortified bridge of Pont-de-l'Arche Fifth siege
886	Meaux Sens	Occupation Siege
886/887	Yonne Nevers Troyes/Chartres	Raids Raids Siege
886-889	Sens/Auxerre	Siege, pillage of abbey of Saint-Germain of Auxerre
888	Meaux	Siege, then descent of the Marne and the Loing and camp
889	Paris	Ransom
890	Seine/Oise	Raids
892	Evreux	Pillage
896-898	Seine	Raids
900-910	Seine	Raids by small groups
910	Auxerre	Pillage
911	Chartres Saint-Clair-sur-Epte	Attack Treaty and creation of the Duchy of Normandy

Table 3.3: Chronology of the Hundred Years' War in the wider study area

Date	Location	Event
1337, 24 May		The French King Philip VI seizes Edward's duchy of Aquitaine - start of the Hundred Years' War
1346, early August	Seine	The English move up the Seine but don't succeed in crossing the river as all the bridges are destroyed
1346, 12- 16 August	Seine	<i>Chevauchée</i> of Edward III and the Black Prince up the Seine valley towards Paris; Edward III installs himself at Poissy; the ally of the English, Geoffroy of Harcourt, burns down Saint-Cloud and builds a temporary bridge across the Seine; the English cross the Seine
1356, 5 April	Rouen	John II arrests Charles the Bad, King of Navarre, during a banquet given by the dauphin; his principal Norman allies are decapitated
1356, summer - 1357, January	Chartres	Philippe of Navarre, lieutenant of the English king, pushes as far as Chartres from his strongholds in Normandy and plunders the region of Dreux and Beauce
1357, December	Ile-de-France	The Navarrese and English troops occupy successively most of the towns surrounding Paris immediately east of the Yvelines; the roads to Chartres, Etampes and Dreux are under their control
1357, 13 Dec. - 1357, first week of Jan.	Mantes, Breteuil, Evreux	Charles the Bad, King of Navarre, passes Christmas at Mantes; he retakes his castles at Breteuil and Evreux
1358, May-June	Northern France	Peasant uprising, the <i>Jacquerie</i> ; the roads to Dreux and Orléans, La Ferté-Alais, Etampes and Meaux are cleared for the Parisians
1358, 5 June	Meaux	The <i>Jacques</i> of Meaux are crushed by Captal of Buch and the count of Foix
1358, end	Ile-de-France	The King of Navarre holds some 60 castles in Ile-de-France with the help of his mercenaries
1359	Ile-de-France	The troops of Dauphin Charles practice a scorched earth policy to prevent any further English settlement in the region
1359, 10 March	Auxerre	The English captain Robert Knolles takes Auxerre
1359, summer	Paris, Ile-de-France	Paris is practically encircled by Anglo-Navarrese troops; the king of Navarre and his troops destroy granges and harvests all over Ile-de-France and plunder, loot, and burn down whatever they can
1359, 21 August	Poissy	Peace treaty between Charles the Bad, King of Navarre, and the Regent in Pontoise; Charles the Bad has to return Poissy and other towns
1364	Ile-de-France	Anglo-Navarrese troops are stationed in Etampes, Arpajon and Montlhéry under the command of Philippe of Navarre, Captal of Buch, and Jean of Grailly; the entire Ile-de-France region is under their supervision
1381-1382	Orléans, Rouen, Paris	The reintroduction of direct taxation, abolished in 1380 and reintroduced in 1381, provokes violent revolts in Orléans and other towns, but especially the 'Harelle' at Rouen and the 'Maillotins' or 'Maillets' at Paris
1412, August	Auxerre	Treaty of Auxerre temporarily ends the French civil war
1416, 15 August	Seine	Naval battle
1418, 29 July - 1419, 19 January	Rouen	Siege of Rouen by the English King Henry V; Rouen surrenders to the English
1419, 30 May	Hardricourt	Unsuccessful negotiations
1420, 21 May	Troyes	Treaty of Troyes - the English King Henry V becomes heir to the French King Charles VI
1420, 11 June	Sens	Henry V takes Sens

Date	Location	Event
1421, 15 June	Chartres	Siege of Chartres by the Dauphin Charles
1428, 12 October – 1429, 8 May	Orléans	Siege of Orléans by the English; the French, led by Joan of Arc, lift the siege
1429, 4 July	Troyes	The French receive the capitulation of Troyes
1431, 30 May	Rouen	Joan of Arc is burned to death for heresy
1436	Paris, Ile-de-France	King Charles VII reenters Paris, but the English remain in the surrounding countryside and try to cut off the supply lines of Paris by seizing cities, bridges, and tolls
1441, 15 September	Evreux	French recapture Evreux
1449, 29 October	Rouen	French capture Rouen
1453, 13 July – 19 October	Bordeaux	Siege of Bordeaux; French recapture Bordeaux; the Hundred Years' War ends with the subsequent fall of English Aquitaine

Table 3.4: Chronology of the Hundred Years' War in the Yvelines

Date	Location	Event
Unknown	Ablis, Fontenay-Saint-Père	Suffered
Unknown	Adainville	Church partially burnt down
Unknown	Aigremont	Region devastated by the English
Unknown	Bailly, Bois-d'Arcy, Galluis-la-Queue	Depopulated
Unknown	Cernay-la-Ville	The abbey of Vaux-de-Cernay is looted and the monks are chased away
Unknown	Châteaufort	The town is ruined and the inhabitants are forced to sell the bells of the church of Saint-Christophe
Unknown	Civry-la-Forêt	The church of Saint-Barthélémy is destroyed
Unknown	Condé-sur-Vesgre	The region is devastated
Unknown	Houdan	Houdan is captured by the English and the French several times; the church of Saint-Jacques, the castle and most of the houses are destroyed
Unknown	Jouy-en-Josas	The village is destroyed, the church of Saint-Martin-et-Saint-Roch is ruined
Unknown	Les Mureaux	The leprosarium of Saint-Lazare suffers some serious damage
Unknown	L'Etang-la-Ville	The village is largely annihilated, only the church of Notre-Dame survives
Unknown	Lévis-Saint-Nom	The abbey of Notre-Dame-de-la-Roche is ruined
Unknown	Maisons-Laffitte	The church of Saint-Nicolas is almost entirely destroyed
Unknown	Mantes-la-Jolie	The church and cemetery of Saint-Pierre suffer the most due to their location in the suburbs
Unknown	Marly-le-Roi	The village and the surrounding region suffer greatly
Unknown	Maurepas	The village is plundered by French soldiers
Unknown	Meulan	The Hôtel-Dieu of Saint-Antoine is ravaged
Unknown	Mézy-sur-Seine	The church of Saint-Pierre is partially destroyed by the English; French and English camps are installed on opposite banks of the Seine River between Mézy and Meulan
Unknown	Montesson	The church of Saint-Cosme-et-Saint-Damien is almost completely destroyed; the village is occupied by the English and completely destroyed
Unknown	Montfort-l'Amaury	The village is destroyed

Date	Location	Event
Unknown	Noisy-le-Roi	The region is devastated and the fortress burnt down by the English
Unknown	Poigny-la-Forêt	The priory of Notre-Dame-des-Moulineaux is devastated
Unknown	Raizeux	The village is devastated
Unknown	Saint-Cyr-l'École	The village is looted and destroyed; the abbey of Notre-Dame-des-Anges suffers
Unknown	Septeuil	The church is destroyed
Unknown	Trappes	Suffers under the French and the English armies and the population is decimated
Unknown	Triel-sur-Seine	The village is devastated several times
Unknown	Vaux-sur-Seine	The castle is burnt down during the 14 th c.; the church Saint-Pierre-ès-liens which is built on a platform beneath the castle is partially burnt down
1346, probably August	Retz	The Black Prince burns down Retz
1346, 9 August	Bréval, Bonnières-sur-Seine, Mousseaux-sur-Seine, Freneuse, La Roche-Guyon	<i>Chevauchée</i> of Edward III and the Black Prince up the Seine River: they attack Bréval and Bonnières-sur-Seine, loot Mousseaux-sur-Seine and Freneuse; Robert de Ferrers attacks the castle in La Roche-Guyon
1346, 10 August	Poissy, Triel-sur-Seine	Edward III arrives in Poissy, installs his camp on the left bank, and orders the repair of the bridge; the French army sets up camp close to Triel-sur-Seine on the right bank of the Seine
1346, 11 August	Mantes, Meulan	The English loot Mantès and launch a failed attack against Meulan
1346, 12 August	Aubergenville, Ecquevilly, Bures	The English ravage Aubergenville, Ecquevilly and Bures, a hamlet of Morainvilliers
1346, 13–16 August	Saint-Germain-en-Laye, Hennemont, Les Mureaux, Retz, Chambourcy, Croissy, Chatou, Montesson, Carrière-sous-Poissy, Triel-sur-Seine	The Black Prince burns down the priory of Saint-Germain as well as most of the castle of Saint-Germain-en-Laye (the chapel is spared), loots the priories of Hennemont and Saint-Germain in the suburbs of Saint-Germain-en-Laye; Les Mureaux, the abbey of Joyenval, Retz, Montaigu and the castle of Montjoie in Chambourcy, the church at Chambourcy are raided and devastated, Croissy, Chatou, Montesson, Rueil, Puteaux, Courbevoie, Saint-Cloud, and Nanterre are looted, the church and the village of Chatou are largely destroyed, Saint-Cloud is burnt down; the ally of the English, Geoffroy of Harcourt, burns down Saint-Cloud and builds a temporary bridge across the Seine River; the English cross the Seine and raid and burn down Carrière-sous-Poissy and Triel-sur-Seine
1346-1423	Andrésy	The English occupy Andrésy
1348-1453	Elancourt	English occupation of the commandery at Villedieu-les-Maurepas; only the chapel escapes destruction
1348-1351	Villepreux, Trappes, Elancourt	The army of Charles the Bad, King of Navarre, camps at Villepreux; the population of Trappes and Elancourt seeks refuge in the castle in Trappes and in the fortified farm at La Boussière
Before August 1350	Noisy-le-Roi	The village is fortified by King Philippe VI
1351	Mantes, Meulan	Charles the Bad, King of Navarre, becomes count of Mantès and Meulan following an exchange involving the counties of Brie and Champagne
1356	Saint-Germain-en-Laye, Trappes	The Black Prince burns down the castle in Saint-Germain; his troops plunder Trappes which already had been badly hit by Bouchard IV of Montmorency

Date	Location	Event
1357	Villepreux, Les Clayes, Trappes	The Navarrese camp during three months in a zone between Villepreux, Les Clayes and Trappes; a battle with the royal troops takes place at <i>Les Prés-Bataille</i>
1357-1359	Maule, Les Clayes-sous-Bois	Charles the Bad, King of Navarre, captures and sacks Maule; Amaury of Montfort is cited as one of his officers, maybe during this event; the Navarrese destroy the castles at Les Clayes-sous-Bois and Maule and stay until 1359
1357, November - December	Mantes	Charles the Bad, King of Navarre, breaks out of his prison in November and ravages Mantes
1357, winter - 1358, 9 August	Meulan	Charles the Bad, King of Navarre, besieges and captures Meulan
1357, 13 to 25 December	Villepreux	Philippe of Navarre occupies the village; his soldiers devastate the surrounding region as well as large parts of Villepreux
1357, 13 or 25 December - 1359	Trappes	Anglo-Navarrese troops occupy Trappes
1357, 13 December - 1357, first week of January	Mantes, Breteuil	Charles the Bad, King of Navarre, passes Christmas in Mantes; he retakes his castle in Breteuil
1358-1359	Ile-de-France, Chevreuse	The <i>routier</i> captain James Pipe ravages Normandy and Ile-de-France from his base in Chevreuse
1358-1363	Rolleboise	A Flemish adventurer, Gautier Strael, captures Rolleboise for several years; he is dislodged by Boucicault and du Guesclin and the donjon is destroyed
1358, March	Ile-de-France, Yveline forest, Trappes, Chevreuse, Villepreux	The region is infested with brigands between the Seine River and Chartres: they criss-cross the Hurepoix, the Drouais, the Mantois, the Yvelines forest, the Yvette valley with Trappes and Chevreuse and advance as far as Villepreux
1358, May-June	Northern France, Trappes, Viroflay, Chevreuse, La Queue, Garancières, Bailly	Peasant uprising, the <i>Jacquerie</i> : Pierre Gilles, grocer, and Pierre des Barres, goldsmith, set fire to the castle in Trappes and the mansion at Viroflay; the castle in Chevreuse is taken and dismantled; La Queue and Garancières are devastated; the mansion of Jean of La Villeneuve at Bailly is destroyed
1358, June-August	Poissy, Saint-Cloud, Mantes, Meulan, Meaux, Chevreuse, Chesnay	Charles the Bad brings English contingents into Paris from Saint-Denis and Saint-Cloud; English and Navarrese soldiers occupy Poissy and Saint-Cloud; the inhabitants of Saint-Cloud are massacred by English troops, the town is burnt down in July; Poissy, Mantes and Meulan are occupied increasingly firmly and Meaux is threatened; the army of Philippe of Navarre is reinforced by English <i>routiers</i> (command of James Pipe) who prowls around Paris from his base in Chevreuse; the church of Saint-Pierre at Chesnay is plundered and destroyed
1358, 9 August	Meulan	Charles the Bad, King of Navarre, takes Meulan and ravages the surrounding countryside
1359	Maule	Bertrand du Guesclin retakes the region of Maule for Dauphin Charles
1359-1435	Maule	The English occupy Maule
1359-1438	Chevreuse	The army of Edward III occupies Chevreuse; the town is looted, the priory of Saint-Saturnin and the fortress of La Madeleine suffer some serious damage
1359	Sartrouville	The village is destroyed so that it cannot serve as a refuge for the English

Date	Location	Event
1359, June	Melun	Siege of Melun by the constable of France against the Navarrese
1359, 21 August	Poissy	Peace treaty between Charles the Bad, King of Navarre, and the Regent in Pontoise; Charles the Bad has to return Poissy and other towns
1360, 12 April	Yvelines	"Black Monday" for the English troops as a terrible hail storm kills soldiers and beasts and destroys weapons and food supplies
1360, 14 October	Montfort, Garancières	After the Treaty of Brétigny, French hostages have to guarantee the surrender of strongholds, including the ones in Montfort and Garencières
1363, early October	Rolleboise	The <i>routier</i> Jean Jouël takes Rolleboise and controls the Vexin and the Seine River from Poissy to Rouen; Jouël leaves Rolleboise under the control of his lieutenant Wauter Straël (Wautaire Austrade); Straël loots and ransoms the region during two years
1364-1432	Maurepas	The lords of Maurepas leave their castle behind which becomes a hideout for the <i>routiers</i> such as Haymon of Massy; the castle is destroyed in 1432 by the English count of Arundel
1364, 7-11 April	Soindres, Mantes, Meulan, Rosny	Bertrand du Guesclin, constable of France, tries to recapture the fortified towns of Mantes and Meulan after having camped in Soindres; he sends his men posing as seasonal vineyard workers to Mantes; du Guesclin subsequently takes Mantes and Meulan as well as Rosny
1365, 6 March	Mantes, Meulan, Bréval	Charles the Bad, King of Navarre, exchanges Mantes, Meulan and the Norman county of Longueville against Montpellier; he hands over the two castellanies of Bréval and Anet against 50.000 <i>francs d'or</i> to his brother Louis
1365, April	Rolleboise	Rolleboise is resold to Charles V via Bertrand du Guesclin by the <i>routiers</i> ; Jean Jouël is killed by the local population
1368	Bonnières-sur-Seine	Bertrand du Guesclin recaptures the donjon at Bonnières-sur-Seine
1379	Bréval, Bréteuil	Charles V recaptures Bréval from the Navarrese captain Périnnet Tranchant; all recaptured fortifications are razed, including those at Breteuil and Bréval; Bréval is burnt down
Ca. 1400	Longvilliers	The English destroy the town and the church of Saint-Pierre
1411	Seine, Freneuse	All the villages close to the Seine are looted and destroyed, including Freneuse
1416	La Roche-Guyon	English troops capture La Roche-Guyon; the town stays in their hands until 1449
1417	Chevreuse	Tanneguy of Châtel and Barbazan recapture Chevreuse but do not take the castle; it will finally be recaptured in 1438
1417	Meulan	Meulan is taken by one of the chief of the <i>routiers</i> : Watelier Vart
1417, July	Meulan, Beynes	Jean-Sans-Peur, duke of Bourgogne, resides in Meulan and captures Beynes after a two-days-siege
1418, late June	Meulan	The lord of Isle-Adam, a Burgundian captain, captures Meulan
1419	Poissy	The English capture Poissy and raze the castle to the ground
1419, 5 February – 1449, 26 August	Mantes	Henry V captures Mantes; the town stays in English hands until 26 August 1449

Date	Location	Event
1419, 28 October	Meulan	English troops capture Meulan
1420	Triel	Triel is once again destroyed by the English
1420-1440	Achères	English troops occupy Achères and loot and burn down the village
1421, 6 October – 1422, 2 May	Meaux	Siege of Meaux by Henry V
1422, 5-15 April	Meulan	French troops capture Meulan for ten days, but have to hand it over to the count of Salisbury on 15 April
1423, January – 1435	Meulan	French recapture Meulan, but the town is soon besieged by the duke of Bedford on 1-2 March; the English occupy Meulan until 1435
1426-1433	Marly, Maisons, Vincennes, Mantes	Captain John Hanford and his lieutenant Robert Harling hold Marly, Maisons, Vincennes, and Mantes
1428, 8 September	Rochefort-en-Yvelines	The English under the count of Salisbury capture Rochefort-en-Yvelines
1430	Saulx-Marchais	The village of Saulx-Marchais, ravaged by the war, is abandoned and reconstructed a bit further away
1435-1453	Rosny-sur-Seine	The English occupy the village and raze the castle; the castle chapel which doubles as the priory-church of Saint-Wandrille is spared; the priory of Saint-Wandrille is abandoned; the convent of Saint-Antoine is almost entirely destroyed
1431	Orgeval	The fortress is destroyed
1435	Perdreauville	The fortress is destroyed
1435-1450	Chevreuse, Lévis-Saint-Nom	The region is ravaged by the <i>Ecorcheurs</i> , extremely violent groups of unemployed royal soldiers; many villages are almost entirely depopulated
1435-1453	Rosny-sur-Seine	The castle in Rosny is besieged, burnt down, and razed by the English
1435, 24-25 September	Meulan, Maule	The French recapture Meulan and Maule
Before 1438	Feucherolles	The royal castle chapel at Lanluets-Sainte-Gemme is destroyed during the English occupation which ends in 1438
1441	Poissy	The English Talbot pillages the royal abbey of Saint-Louis and loots Poissy
1449, 26/28 August	Mantes	The French recapture Mantes

Table 3.5: Number of sites per diocese/archdeaconry/deanery

Diocese	Archdeaconry	Deanery	Number of sites
Paris	Paris/Parisis	Montmorency	8
	Josas	Châteaufort	42
Chartres	Great archdeaconry	Epernon	9
		Rochefort	18
	Pincerais	Mantes Poissy	75 85
Évreux	Evreux	Vernon	2
		Pacy-sur-Eure	2
Rouen	Vexin Français	Magny	22
		Meulan	8
Total			271

Chapter 4

Table 4.1: Yvelines placenames ending in *-acum*, *-cortem*, *-villa*, and *-villares*; some places are listed several times because of conflicting toponymy interpretation

Type	Gallic*	Latin*	Germanic*	Common
<i>-acum</i> (up to the Frankish period)	Sailly	Andrésy, Bourdonné, Choisel, Civry-la-Forêt, Croissy-sur-Seine, Emancé, Gressey, Jouy-en-Josas, Jouy-Mauvoisin, Lévis-Saint-Nom, Magny-les-Hameaux, Marly-le-Roi, Mézy-sur-Seine, Poissy, Porcheville, Rosny-sur-Seine, Sailly, Tilly, Vélizy-Villacoublay	Andrésy, Auffargis, Bourdonné, Hermeray, Juziers	Andrésy, Bailly, Boissy-sans-Avoir, Boissy-Mauvoisin, Chambourcy, Gressey, Limay, Marly-le-Roi, Montigny-le-Bretonneux, Porcheville, Thoiry
<i>-cortem</i> (MER and early CAR, 5 th -9 th c.)		Maincourt-sur-Yvette, Maurecourt	Bennecourt, Drocourt, Elancourt, Feuillancourt, Flacourt, Fontenay-le-Fleury, Gassicourt, Gommecourt, Guitrancourt, Guyancourt, Hardricourt, Maurecourt, Méricourt, Rocquencourt, Saint-Martin-de-Bréthencourt, Tessancourt-sur-Aubette	
<i>-villa</i> (from the 7 th c.)	Bullion	Méré, Orsonville, Saint-Germain-de-la-Grange, Sartrouville	Adainville, Allainville, Arnouville, Aubergenville, Bazainville, Boinville-en-Mantois, Boinville-le-Gaillard, Bullion, Flexanville, Follainville-Dennemont, Magnanville, Mittainville, Mondreville, Oinville-sur-Montcient, Perdreaucourt, Saint-Lambert-des-Bois, Sartrouville, Thionville-sur-Opton, Viroflay	Epône, Feucherolles, Gargenville, Goussonville, Guerville, Hargeville, Hattonville, Herbeville, Jambville, Jumeauville, Lainville-en-Vexin, Magnanville, Ménerville, Montainville
<i>-villare</i> (from the CAR, 9 th c.)		Orvilliers	Boinvilliers, Morainvilliers, Orvilliers	

* Personal name

** Common name, e.g. Limay = muddy place next to a river

Table 4.2: Toponymy and archaeological sites in the Yvelines

Toponymy type	# of sites	# of sites with <i>villae</i> /great farm buildings	# of sites with likely <i>villae</i> /great farm buildings	Total # of archaeological sites
<i>-acum</i>	22	2	2	4
<i>-cortem</i>	17	2	2	4
<i>-villa</i>	24	4	2	6
<i>-villare</i>	3	1	1	2
<i>-villa (common)</i> ³	14 ⁴	1	5	6
Total	80	10	12	22

Table 4.3: Toponymy compared with *villa* sites for the Yvelines (all sites AD)

³ See Table 4.1 for categories.

⁴ Magnanville has been counted among the *-villa* and the *-villa (common)* sites because of conflicting toponymy interpretation.

Place name	Toponymy type	Type	Date range
Choisel	- <i>acum</i>	Villa?	GR
Civry-la-Forêt	- <i>acum</i>	Villa	GR, 1 st -4 th c., MER, 5 th c.
Hermeray	- <i>acum</i>	Villa?	GR, 1 st -4 th c.
Rosny-sur-Seine	- <i>acum</i>	Villa	GR, 1 st – 4 th c.
Drocourt	- <i>cortem</i>	Villa	GR, 1 st -3 rd c.
Ponthévrard and Saint-Martin-de-Bréthencourt	- <i>cortem</i>	Villa with fanum	GR, 1 st -4 th c.
Saint-Martin-de-Bréthencourt	- <i>cortem</i>	Villa?	GR, 1 st -4 th c.
Tessancourt-sur-Aubette	- <i>cortem</i>	Villa	GR, 2 nd , 4 th c.
Arnouville-lès-Mantes	- <i>villa</i>	Villa	GR, MER
Boinville-en-Mantois	- <i>villa</i>	Villa	IA, GR to CAR, 3 rd c. BC up to 11 th c.
Mittainville	- <i>villa</i>	Villa and warehouse	IA, 1 st c. BC, GR, 1 st – 3 rd c.
Saint-Lambert-des-Bois	- <i>villa</i>	Villa	GR
Epône	- <i>villa</i> (common)	3 villae?	1) GR, MER, up to 7 th c.; 2) GR, MER?; 3) IA, GR, 1 st -3 rd c.
Gargenville	- <i>villa</i> (common)	Villa?	GR
Goussonville	- <i>villa</i> (common)	Villa?	GR, 1 st -4 th c., MER, 5 th c.
Hargeville	- <i>villa</i> (common)	Villa?	GR, MER
Herbeville	- <i>villa</i> (common)	Villa with funerary monument?	GR, 1 st c.-3 rd c.
Jumeauville	- <i>villa</i> (common)	Small villa?	GR, 1 st -4 th c., MER, CAR
Orvilliers	- <i>villare</i>	3 villae?	1) GR; 2) GR, 1 st -4 th c.; 3) GR

Table 4.4: Fiscs mentioned in the *Polyptych of Irminon* and located in the Yvelines

Fisc	# of churches	# of mansi	# of hospices	# of inhabitants
I. Jouy-en-Josas*	Church Saint-Martin	Seigniorial mansus 110 mansi 1 ecclesiastical mansus	?	497
III. La Celle-les-Bordes	2 very well-built churches (La Celle-les-Bordes)	Seigniorial mansus 70 mansi 2 mills Ecclesiastical mansi	0 hospices	297
VII. La Celle-Saint-Cloud	Church Saint-Pierre (La Celle-Saint-Cloud) Church Saint-Germain (Chesnay)	Seigniorial mansus 57.5 mansi Ecclesiastical mansi	?	335
XXI. Maule	Church (Mareuil-sur-Mauldre)	Seigniorial mansus with chapel 81.5 mansi 2 ecclesiastical mansi	5 hospices	396
XXII. Saint-Germain-de-Secqueval (Arnouville)	Church (Port-Villiers) Chapel and priory (Secqueval)	[Seigniorial mansus] 87.5 mansi 7 mills 2 ecclesiastical mansi with 1 mill	4 hospices	509
XXIII. Chavannes or Leuze** (Villette)		No Seigniorial mansus 21.5 mansi	1 hospice	91

Fisc	# of churches	# of mansi	# of hospices	# of inhabitants
XXIV. Béconcelle (Orgerus)	2 well-built churches (Béconcelle, within the Seigniorial mansus) 1 well-built church (Ménil)	Seigniorial mansus 120 mansi 6 mills 1 ecclesiastical mansus [several?]	33 hospices	746
XXV. Maisons-sur-Seine (Maisons-Laffitte)	1 church (Maisons-sur-Seine) 1 church (Chambourcy)	Seigniorial mansus 3 ecclesiastical mansi 34.5 mansi		220

* Most of the information for this fisc is missing from the *Polyptych*

** This fisc might be an annex to the fisc of Secqueval just 5 km away

Table 4.5: Places mentioned in the *Polyptych of Irminon* and corresponding information

Place name	Medieval place name	Fisc	Category	Number of inhabitants
Arnouville	Arnoni villa	XXII. Saint-Germain-de-Secqueval	Several mansi 9,5 mansi 8 mansi 3 vineyards 3 hospicia	
Auteuil	Altogilum	XXI. Maule XXIV. Béconcelle	2 mansi 2 mansi 2 hospicia	2 persons 13 persons 6 persons
Bailly / Fontenay-le-Fleury	Molinella (Les Moulineaux)	XXV. Maisons-sur-Seine	Two demi-mansi	9 persons
Bazemont	Bola / Bubla (Beule)	XXI. Maule XXIV. Béconcelle	XXI. 2.5 mansi XXIV. 3 mansi, vineyards	8 persons 10 persons 22 persons
Boinville-en-Mantois	Bovanis villa/Bovanivilla/Bovani Villa	XXI. Maule XXII. Saint-Germain-de-Secqueval	XXI. 4 hospicia XXII. some land	19 persons (hospicia)
Bréval	Berheri Vallis	III. La Celle-les-Bordes XXI. Maule	Free man donated his allodial land 1 mansus	 8 persons
Buchelay	Buscalide	XXII. Saint-Germain-de-Secqueval	Some land	
Chambourcy	Cambourciacus/Camburciacus Potentiacus (Poncy)	XXV. Maisons-sur-Seine	Fisc between Maisons-sur-Seine and Chambourcy Church [united with the church of Maisons], ecclesiastical mansus of more than 12 bonniers Chambourcy: ca. 8 mansi Poncy: ca. 18 ¼ mansi?	Chambourcy: ca. 36 persons Poncy: ca. 131 persons
Elancourt	Aglini Curtis/Aglinicurtis	XXIV. Béconcelle	1 mansus	
Flexanville	Flarsane villa (Flexanville) Faronisvilla/Faronevilla/Villa Faronis/Villa Faraonis (Féranville)	XXIV. Béconcelle	3 bonniers (Féranville) Féranville: 7 mansi Flexanville: 3 mansi	24 persons 14 persons
Flins-sur-Seine	Fiolini	XXI. Maule	1 mansus	6 persons
Fontenay-Mauvoisin	Fontanitum / Fontanodum / Fontanidum	XXIV. Béconcelle	5 mansi	33 persons

Place name	Medieval place name	Fisc	Category	Number of inhabitants
Fourqueux	Fileusae	VII. La Celle-Saint-Cloud	Vineyards	
Garancières	Warencerae Frotmirivilla/Frotmirivilla (Les Buissons-Frémainville)/Braogilum (Les Breuils)	XXIV. Béconcelle	Garancières: 2 mansi (Warenceras) Les Buissons-Frémainville: forest Le Breuil: 3 mansi	Garancières: 10 persons Le Breuil: 22 persons
Guerville	Sicca Vallis (Saint-Germain-de-Secqueval) Fraxinello (Fresnel)	XXII. Saint-Germain-de-Secqueval	Fisc with 7 mills; church at <i>Portus</i> (33 bonniers), chapel in Secqueval (7 bonniers) and the priest had constructed himself a mill; 87,5 mansi, 4 hospicia Chapel and priory of Saint-Germain-de-Secqueval, ecclesiastical mansus with less than 12 bonniers Fresnel: 6 mansi	457 persons, 52 persons, 8 persons
Jouy-en-Josas	Gaujiacum/Gaugiacus	I. Jouy-en-Josas	Fisc with 110 mansi and the church Saint-Martin	At least 497 persons
La Celle-les-Bordes	Cella Equalina/Cella	III. La Celle-les-Bordes	Two very well-built churches with 20 bonniers: Chapel of Saint-Jean (Les Bordes) Church of Saint-Germain (existed already in 774) (La Celle) Mansus domainial 70 mansi	279 persons
La Celle-Saint-Cloud	Villare	VII. La Celle-Saint-Cloud	57,5 mansi 1 church of Saint-Pierre at La Celle-Saint-Cloud (another one at Le Chesnay)	335 persons
Le Chesnay		VII. La Celle-Saint-Cloud	Church Saint-Germain	
Lévis-Saint-Nom	Lebiacus	VII. La Celle-Saint-Cloud	Forest with 170 pigs	
Mareil-sur-Mauldre	Maroilum/Mairoilum / Marogilum	XXI. Maule	Well-built church with ecclesiastical mansus of more than bonniers 4 mansi and 2 hospicia	
Marly-le-Roi	Creua	XXV. Maisons-sur-Seine	Forest of Cruye or of Marly	
Maule	Mantula / Mantola	XXI. Maule	Fisc with 81,5 mansi, 5 hospicia, 2 ecclesiastical mansi [linked to the church at Mareil-sur-Mauldre]	373 persons + 23 persons (hospicia)
Médan	Magedon	VII. La Celle-Saint-Cloud	1 mansus domainial 24 hospicia Church attached to the domain, one mill	
Mézières-sur-Seine	Maceriae	XXIV. Béconcelle	Vineyards	
Mulcent	Morcinctum / Murcinctum	XXIV. Béconcelle	5 bonniers	
Neauphlette	Nidalfa	III. La Celle-les-Bordes	1 mansus? Free man donated his allodial land to the abbey to be discharged of military service 1 church	

Place name	Medieval place name	Fisc	Category	Number of inhabitants
Orgerus (Béconcelle)	Bisconcella	XXIV. Béconcelle	Fisc divided into 4 <i>décanies</i> with 2 well-built and decorated churches and 1 <i>mansum indomnicatum</i> , 6 mills; 1 well-built church at Ménil with 6 <i>bonniers</i> 1. <i>décanie</i> : Béconcelle (residence of the <i>maire</i>), Fontenay-Mauvoisin, Villiers-le-Mahieu, where resided the dean David 2. <i>décanie</i> : Vinceni Curtis, Berlandi Curtis, Enrig Villa 3. <i>décanie</i> : Septeuil (residence of dean Hildegarnus), Mulcent, Orvilliers, Dancourt, Ricmari Villa 4. <i>décanie</i> : Osmoy (residence of dean Ragenulfus), Flexanville, Frotmiri Villa (in Garancières), Breuil, Garancières, Beule (in Bazemont), Auteuil, Féranville (in Flexanville), Villarceaux, Ciuli or Pocioli, Maxnilus Badanrete (Le Mesnil-Simon), Ulmidellus (in Osmoy), Chambort (in Jouars-Pontchartrain) In total : 120 mansi, 33 hospicia	593 persons + 60 + 93 (hospicia)
Orvilliers	Ursvillare	XXIV. Béconcelle	2 mansi	8 persons
Osmoy	Ulmidum Ulmidellus (nearby)	XXIV. Béconcelle	6 mansi 5 hospicia Ulmidellus: 1 hospice	28 persons 12 persons Ulmidellus: 2 persons
Saint-Germain-en-Laye	Lida	XXV. Maisons-sur-Seine	Forest of Laye	
Septeuil	Septogilum / Septoilum	XXIV. Béconcelle	4 mansi 2 mansi 3 mansi 5 hospicia 6 mills between Supervigeram and Septeuil	15 persons 9 persons 19 persons 15 persons
Thionville-sur-Opton	Teodulfi Villa / Teudulfi Villa / Dedulfi Villa	IX. Villemeux	2 mansi 6 mansi	8 persons 63 persons
Tilly	Attiliacus	III. La Celle-les-Bordes	Forest	
Villette	Lodosa (Leuze) Cavannae (Chavannes)	XXIII. Chavannes or Leuze	Fisc, maybe appendix to fisc of Secquenal (XXII), just 5 km away: no seigniorial mansus, 21.5 mansi, 1 hospice, plus 1 land 5 mansi and some land, mill of Chavannes	70 and 17 persons, plus 9
Villiers-le-Mahieu	Villare Villarcerla / Villacella (Villarceaux)	XXIV. Béconcelle	9 mansi, six acres of vineyards 3 <i>bonniers</i> of old wood at Villiers (p882) 2 mansi	74 persons 6 persons

Table 4.6: Settlement development up to the 13th century (note that 5th-century sites are considered as Merovingian, and all 8th-century sites as Carolingian)

	GR	1st c.	2nd c.	3rd c.	4th c.
# sites	67	89	95	92	78
# potential sites	+ 10	+ 1			

	MER	5th c.	6th c.	7th c.
# sites	41	59	66	77
# potential sites	+ 5		+ 2	

	CAR	8th c.	9th c.	10th c.
# sites	5	90	125	136
# potential sites	+ 1		+ 4	+ 3

	MED	11th c.	12th c.	13th c.
# sites		204	256	270
# potential sites		+ 2	+ 2	+ 1

Table 4.7: Categories of settlement continuity and discontinuity (with the noted issues of limited archaeology for many sites)

		Category	# of sites	# of potential sites
I		Continuously occupied settlements	68	10
	1	Antique settlements	29	Mulcent* Orgerus* Voisins-le-Bretonneux*
	2	Medieval settlements	39	
	a	Early medieval foundations (5 th -10 th c.)	15	Béhoust*** Buchelay** Goupillières** Mantes-la-Ville*** Nézel** Thionville-sur-Opton** Vernouillet***
	b	Later medieval foundations (11 th -13 th c.)	24	
II		Discontinuously occupied settlements	189	4
	1	Reoccupation of antique settlements	70	
	a	Reoccupation during the Merovingian period	14	
	b	Reoccupation during the Carolingian period	25	
	c	Reoccupation (new foundation) during the later medieval period	31	Carrières-sur-Seine* Le Mesnil-Saint-Denis* Rocheport-en-Yvelines* Villennes-sur-Seine*
	2	Discontinuously occupied antique settlements	89	
	a	Discontinuous occupation during the early medieval period	33	
	b	Discontinuous occupation during the entire medieval period	56	
	3	Discontinuously occupied early medieval settlements	30	
	a	Discontinuous occupation during the early medieval period	5	
	b	Discontinuous occupation during the entire medieval period	25	
			257	14

- * Limited archaeological evidence for the antique period
 ** Limited archaeological evidence for the early medieval period
 *** Unreliable documentary evidence for the early medieval period

Table 4.8: I.1 Continuously occupied antique settlements with associated archaeological finds; sites with an * are potential sites

Place name	Occupation dates	IA	GR	Secondary agglom.	Archaeological finds
Ablis	Since 3 rd c. BC				1. IA habitat (Gallic Carnutes) 2. GR secondary agglomeration 3. IA sanctuary replaced by GR <i>fanum</i> 4. MER necropolis (37 graves)
Beynes	Since IA, 1 st c. BC				1. IA aristocratic building (?) replaced by GR small <i>villa</i> or isolated hamlet 2. Vast late antique GR <i>villa</i> 3. MER necropolis
Boinville-en-Mantois	Since IA				1. IA enclosure with incineration replaced by GR <i>villa</i> occupied until 11 th c. 2. Several GR buildings 3. GR artisanal and agricultural zone, funeral complex with pile 4. MER necropolis
Bonnières-sur-Seine	Since IA				1. Likely IA sanctuary replaced by a GR <i>fanum</i> (probably a border sanctuary) 2. GR (?) small building and kiln 3. MER necropolis (more than 100 graves)
Châteaufort	Since GR				1. GR building 2. Four MER sunken-feature buildings and CAR pits
Chavenay	Since GR, 1 st c.				1. Likely small GR <i>villa</i> 2. Several GR buildings, one maybe occupied until the MER period 3. CAR sunken-feature building 4. CAR necropolis
Epône	Since GR, 1 st c.				1. IA and GR likely <i>villa</i> 2. GR secondary agglomeration, continued MER occupation larger but less dense 3. Two likely GR <i>villae</i> , probably occupied until the MER period 4. Late GR and MER necropolis (more than 300 graves)
Gazeran	Since 1 st c. BC				1. GR likely <i>villa</i> 2. Late GR building, occupied or frequented during the MER period 3. MER grave
Guerville	Since IA				1. Small fortified IA and GR habitat at the border of the Carnutes and the Veliocasses (2 km from the BA/IA border sanctuary of the Carnutes at Mézières) 2. Vast GR building and lime kiln 3. MER funerary chapel and necropolis; next to it a CAR or Capetian chapel and priory of Saint-Germain

Place name	Occupation dates	IA	GR	Secondary agglom.	Archaeological finds
Houdan	Since at least IA, probably since BA				<ol style="list-style-type: none"> 1. IA incinerations and early GR sunken-feature building replaced by a large GR <i>villa</i> with ornamental garden, ruined by the late 3rd c., reoccupied by the late 4th c. 2. GR and MER necropolis with one circular structure (IA?) (at least 20 graves), Germanic and Visigothic gravegoods 3. MER necropolis (69 graves) 4. CAR sunken-feature buildings
Les Mureaux	Since IA				<ol style="list-style-type: none"> 1. IA settlement, then small GR secondary agglomeration with a harbor, occupied on a smaller scale until the 10th c. 2. Two GR burials with oboles, one late GR sarcophagus 3. MER graves in various places throughout the town
Limetz-Villez	Since GR, 1 st c.				<ol style="list-style-type: none"> 1. Important GR <i>villa</i> on artificial terrace with late GR thermal baths and continuous occupation until the 11th c.
Longnes	Since GR, 1 st c.				<ol style="list-style-type: none"> 1. Small finds indicate three GR buildings in three different locations; one also occupied until the MER, another one until the CAR period
Mareil-sur-Mauldre	Since GR, 4 th c.				<ol style="list-style-type: none"> 1. Late GR and MER necropolis (220 graves) with early Germanic (Alemannic and Thuringian) privileged graves; 500 m from the church Saint-Martin 2. MER necropolis some 600 m from the one above
Maule	Since GR, 1 st c.				<p>GR, 1st-3rd c.: vast <i>villa</i> with two buildings and one courtyard; tegulae, paint fragments, fragments of bronze tableware, numerous iron objects</p>
Maurepas	Since GR?				<ol style="list-style-type: none"> 1. GR building with a long gallery (160 m) with one square end in which there seems to be a circular structure 2. Ancient spring which was already used during the GR period; dedicated to Saint-Saveur during the 6th c.
Meulan	Since IA, 3 rd c. BC				<ol style="list-style-type: none"> 1. IA and GR likely <i>oppidum</i> on the frontier between the Gallic tribes of the Velioasses and the Carnutes (indicated by small finds) 2. IA and GR settlement located across several river islands; housing mostly replaced by workshops during the GR period 3. MER necropolis (some sarcophagi close to the cemetery of the chapel of Saint-Hilaire)
Mézières-sur-Seine	Since BA				<ol style="list-style-type: none"> 1. BA and IA incineration graveyard on a hill, close to a grove with quarry stone, interpreted as border sanctuary of the Gallic Carnutes 2. IA site with continued occupation until the 10th/11th c., settlement or <i>villa</i>, probably also metal and glass workshops 3. Important building, probably a <i>villa</i> occupied from the IA until the 5th c. 4. Likely small GR <i>villa</i> 5. MER small site

Place name	Occupation dates	IA	GR	Secondary agglom.	Archaeological finds
Montainville	Since GR, 1st/2 nd c.				<ol style="list-style-type: none"> 1. Large GR building 2. GR building with utilitarian building 3. GR road and MER buildings next to it (one with stone flashing, one post-built building)
* Mulcent	Since GR, 1 st c.?				<ol style="list-style-type: none"> 1. Several GR and MER buildings; the GR settlement is smaller than the MER one; some MER graves; located next to the old parish church of Saint-Etienne 2. Important number of late GR small finds
Neauphle-le-Château	Since GR, 4 th c.				<ol style="list-style-type: none"> 1. Late GR chapel destroyed by the Vikings
Neauphle-le-Vieux	Since IA				<ol style="list-style-type: none"> 1. IA enclosure with several post-built buildings, two MER sunken-feature buildings 2. GR likely <i>villa</i> with a front gallery and a tower-portal 3. GR building indicated by GR-CAR potsherds
* Orgerus	Since GR, 3 rd c.?				<ol style="list-style-type: none"> 1. Late GR building (tiles, coin treasure); presence of MER small finds (fibula, elements of belt buckle) might indicate a necropolis
Rambouillet	Since IA or GR				<ol style="list-style-type: none"> 1. IA or GR enclosure, IA, GR potsherds; continuously occupied until at least the 14th c. 2. Likely GR <i>villa</i> 3. Late GR building
Rosny-sur-Seine	Since GR, 1 st c.				<ol style="list-style-type: none"> 1. Likely secondary agglomeration connected to a ford on the Seine River 2. GR <i>villa</i> with tower of <i>fanum</i> 3. Important late GR and MER necropolis with a late 7th/early 8th-c. <i>memoria</i> (60 stone & 80 plaster sarcophagi organized around a Frankish furnished burial; additional burials) 4. MER necropolis
Saint-Martin-de-Bréthen-court	Since GR, 1 st c.				<ol style="list-style-type: none"> 1. GR great <i>villa</i> with <i>fanum</i> and another likely <i>villa</i> 2. Numerous GR buildings 3. GR military camp? 4. GR <i>fanum</i> 5. MER necropolis (20 graves, some furnished) 6. MER hamlet (?) which developed during the CAR period
Saint-Martin-des-Champs	Since GR				<ol style="list-style-type: none"> 1. Vast site with traces of buildings, GR tegulae, imbrices, antefixes, MER-MED potsherds 2. MER necropolis with a few graves next to the chapel of Saint-Prix 3. MER sarcophagus with weapons

Place name	Occupation dates	IA	GR	Secondary agglom.	Archaeological finds
Septeuil	Since GR, 1 st c. BC				<ol style="list-style-type: none"> 1. GR secondary agglomeration, continuously occupied until the year 1000 when it moved further south (probably because of the newly created priory of Saint-Martin) 2. GR source sanctuary 3. GR sanctuary indicated by small finds 4. GR buildings with one GR grave; MER necropolis 5. Suspected GR military camp 6. MER and CAR buildings; might have belonged to the abbey of Saint-Wandrille 7. CAR sunken-feature building
Vicq	Since GR, 1 st c.				<ol style="list-style-type: none"> 1. Likely GR <i>fanum</i> 2. GR building 3. MER sunken-feature buildings with domestic and artisanal activities post-built buildings, silos, sunken-feature buildings, water mill; small farming community 4. One of the largest European MER necropoleis (some 5,000 burials) used up to the 13th c.
Villette	Since GR, 1 st c.				<ol style="list-style-type: none"> 1. Vast GR <i>villa</i>, continuously occupied until the late 10th c. (fragment of a Toscan limestone chapter, fragments of red and white wall paint, millstone) 2. Small MER necropolis
Villiers-Saint-Frédéric	Since late Bronze Age				<ol style="list-style-type: none"> 1. Continuously occupied site (at least since IA and until CAR) with enclosures and small finds; CAR silos and earth-cut burial
* Voisins-le-Bretonneux	Since GR?				<ol style="list-style-type: none"> 1. GR-CAR potsherds indicate a building

* Limited archaeological evidence for the antique period

Table 4.9: I.2a Early medieval foundations (5th-10th c.) (evidence)

Place name	Archaeological sites	Documentary evidence	Architectural evidence
Andrésy	MER necropolis (492 graves)		
*** Béhoust	None	C. 820: Béhoust is mentioned among the property of the abbey of Saint-Germain-des-Prés	
Bougival	None	1. 697: exchange of land at <i>Beudechisilo valle</i> between Adalricus and the abbey of Saint-Germain at Paris	Late 9 th -c. chapel of Saint-Michel-Archange
* Buchelay	None	<i>Buscalide</i> or <i>Buschalide</i> , 9 th c.	
Chambourcy	None	1. Ca. 820: mentions the church at <i>Cambourciacum</i>	
Chatou	1. Small MER necropolis 2. MER <i>villa</i> or the <i>palatium publicum</i> (several structures)	1. 531, 538, 691: various documents which mention the names <i>Opatinaco</i> , <i>Captunaco</i> and <i>Captunnacum</i> for Chatou 2. A <i>palatium publicum</i> is mentioned in several royal acts of the 7 th c.	
Dampierre-en-Yvelines	None		10 th -c. chapel or church of Saint-Pierre
* Goupillières	C. HMA		
Jouy-en-Josas	None	1. Mentions <i>Gaujiacum</i> or <i>Gaugiacum</i> as property of the abbey of Saint-Germain-des-Prés	Church of Saint-Martin (820)
La Garenne	MER necropolis (some 20 burials) next to the chapel of Saint-Rémy		C. 6 th -c. chapel of Saint-Rémy
L'Étang-la-Ville	None		9 th -c. chapel or priory of Saint-Michel
Lévis-Saint-Nom	7 th -c. MER belt buckle	1. 774: A diploma of Charlemagne mentions <i>Levicis</i> or <i>Levicix</i>	9 th -c. priory of Saint-Pierre
Louveciennes	None	1. 717: King Chilperic III donates the forest at Rouvray together with the forester Lobycinus to the abbey of Saint-Denis 2. 862: Charles the Bald endorses an agreement between the monks of the abbey of Saint-Denis and their abbot Louis about the material conditions of the monks living in the monastery at Louveciennes	
Magnanville		The first lords of Magnanville date to the 9 th c.	

Place name	Archaeological sites	Documentary evidence	Architectural evidence
Mantes-la-Jolie	MER potsherd (Argonne Samian ware, 5 th c., with Christian rouletted motive)	C. 820: Mentions <i>Medanta</i>	1. Church of Saint-Pierre-des-Faubourgs, by 860 2. Church of Notre-Dame, 860
*** Mantes-la-Ville	None	1. C. 820: Mentions settlers in <i>Medunta</i> 2. 974: Ledgarde, countess of Meulan and of Mantes, donates the tithe of several parishes, including the parishes at Mantes-la-Ville, to the church of Notre-Dame at Mantes-la-Jolie [UNRELIABLE]	
* Nézel	C. HMA		
Rocquencourt	None	678: Roccon, a Neustrian lord king, donates some of his land at <i>Rocioni-Curtis</i> to the church of Saint-Germain-l'Auxerrois	Chapel of Saint-Martin, 862
Saint-Rémy-les-Chevreuse	None		8 th -c. priory of Saint-Rémy
* Thionville-sur-Opton	None	<i>Teodulfi/Teudulfi villa, Dedulfi villa, 9th c.</i>	
Triel-sur-Seine	Small MER necropolis	<i>Treola</i> , early 9 th c., <i>Trelus</i> , 984	6 th /7 th -c. church of Saint-Martin
*** Vernouillet	Five MER sarcophagi	C. 820: Cites a church dedicated to Saint-Etienne at Vernouillet	

- * Limited archaeological evidence for the antique period
** Limited archaeological evidence for the early medieval period
*** Unreliable documentary evidence for the early medieval period

Table 4.10: I.2a Early medieval foundations (5th-10th c.) (occupation)

Place name	Occupation dates	6th c.	7th c.	8th c.	9th c.	10th c.
Andrésy	Since MER, 6th c.					
*** Béhoust	Since 9th c.					
Bougival	Since MER, 7th c.					
* Buchelay	Since 9th or 11th c.					
Chambourcy	Since at least 820					
Chatou	Since MER, 531					
Dampierre-en-Yvelines	Since 10th c.					
* Goupillières	Since HMA or 1076					
Jouy-en-Josas	Since ca. 820					
La Garenne	Since MER, 6th c.					
L'Étang-la-Ville	Since 9th c.					
Lévis-Saint-Nom	Since 7th/8th c.					
Louveciennes	Since 8th/9th c.					
Magnanville	Since 9th c.					
Mantes-la-Jolie	Since 860					
*** Mantes-la-Ville	Since 9th/10th c.					
* Nézel	(HMA?) ° 1139					

Place name	Occupation dates	6th c.	7th c.	8th c.	9th c.	10th c.
Rocquencourt	Since 678					
Saint-Rémy-les-Chevreuse	Since 8th c.					
* Thionville-sur-Opton	Since 9th c. ° or 1250					
Triel-sur-Seine	Since 6th c.					
*** Vernouillet	Since ca. 820					

° Indicates settlement discontinuity

* Limited archaeological evidence for the antique period

** Limited archaeological evidence for the early medieval period

*** Unreliable documentary evidence for the early medieval period

Table 4.11: I.2b Later medieval foundations (11th-13th c.)

Place name	Occupation dates	11th c.	12th c.	13 th c.
Aulnay-sur-Mauldre	Since 1106			
Bois-d'Arcy	Since 12th c.			
Buc	From 1159			
Carrières-sous-Poissy	From 1162			
Chanteloup-les-Vignes	Since 1162			
Evécquemont	Since 1066			
Flins-Neuve-Eglise	Since 1109			
Fontenay-le-Fleury	Since ca. 1030			
Gassicourt	Since 1074			
Hardricourt	Since 1035			
Hennemont	Since 1196			
Jambville	Since 1023			
La Queue-les-Yvelines	Since 12th c.			
Le Mesnil-le-Roi	Since 1061			
Le Tartre-Gaudran	Since early 12th c.			
Maincourt-sur-Yvette	Since 1196			
Milon-la-Chapelle	Since 1124-29			
Montesson	Since 12th c.			
Retz	Since 1216			
Saint-Illiers-le-Bois	Since late 11th c.			
Saint-Maclou	Since 1015			
Tacoignières	Since first half 12th c.			
Villetain	Since 1118			
Viroflay	Since 1162			

Table 4.12: II.1a Reoccupation during the Merovingian period

Place name	Occupation dates	1st c.	2nd c.	3rd c.	4th c.	5th c.	6th c.	7th c.	8th c.
Adainville	GR ° MER, 7th c.								
Bourdonné	GR, 1st-3rd c. ° MER, late 6th c.								
Chaufour-les-Bonnières	GR ° MER, 704								
Chevreuse	GR ° MER, 7th c. or earlier								
Ecquevilly	GR, 1st-3rd c. ° 6th c.								
La Celle-Saint-Cloud	GR ° 7th c.								
Longvilliers	GR ° 7th/8th c.								
Maisons-Laffitte	GR, 1 st c. BC-3rd c. AD ° 7th c.								
Marly-le-Roi	GR ° 679								
Rolleboise	GR, 1st-2nd c. ° 704								
Saint-Germain-en-Laye	IA/GR ° MER, ca. 650								
Sartrouville	GR ° MER, 7th c.								
Trappes	GR ° 6th c.								
Vieille-Eglise-en-Yvelines	GR ° 711								

° Indicates settlement discontinuity

Table 4.13: II.1b Reoccupation during the Carolingian period

Place name	Occupation dates	1st c. BC	1st c. AD	2nd c.	3rd c.	4th c.	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.
Aigremont	GR, 1st-4th c. ° 767											
Bailly	GR, 1st c. BC ° ca. 820											
Bazainville	IA ° before 10th c.											
Bazemont	GR ° 10th c.											
Boinville-le-Gaillard	GR, 2nd-4th c. ° 9th c.											
Breuil-Bois-Robert	GR, 1st-3rd c. ° early 9th c. or later											
* Conflans-Sainte-Honorine	GR? ° ca. mid-9th c.											
Elancourt	Late IA/early GR ° 768											
Flacourt	GR, 1st-3rd c. ° CAR, late 9th c.											
Flins-sur-Seine	GR, 4th c. ° CAR, since 820											
Fontenay-Saint-Père	GR, 1st-4rd c. ° 832											
Garancières	GR, 1st c. BC-2nd c. AD ° 8th c.											
Gargenville	GR ° 9th c.											
Jeufosse	GR ° 855											
La Celle-les-Bordes	GR, 1st c. BC-3rd c. ° CAR, 774											
Les Essarts-le-Roi	IA-GR, 1st-5th c. ° late 10th c.											

Place name	Occupation dates	1st c. BC	1st c. AD	2nd c.	3rd c.	4th c.	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.
Montfort-l'Amaury	IA, GR ° 768											
Mousseaux-sur-Seine	GR ° 9th c.											
Neauphlette	GR, 1st-2nd c. ° CAR, ca. 820											
Paray-Douaville	GR ° ca. 850											
Raizeux	GR ° 9th c.											
Saint-Illiers-la-Ville	Late IA, early GR, 1 st c. ° ca. 820											
Saint-Léger-en-Yvelines	GR, 1st c. BC-early 4th c. ° 999											
Senlisse	GR, 1st-2nd c. ° 862											
Verneuil-sur-Seine	Late GR, early MER ° 9 th c.											

° Indicates settlement discontinuity

* Limited archaeological evidence for the antique period

Table 4.14: II.1c Reoccupation (new foundation) during the later medieval period

Place name	Occupation dates	1st c. AD	2nd c.	3rd c.	4th c.	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.	11th c.	12th c.	13th c.
Andelu	GR, 2nd-4th c. ° 1119													
Autouillet	GR ° 1123													
Boinvilliers	IA ° 11th c.													
Boisssets	GR ° 11th c.													
Boissy-sans-Avoir	GR, 3rd c. ° 11th c.													

Place name	Occupation dates	1st c.	2nd c.	3rd c.	4th c.	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.	11th c.	12th c.	13th c.
* Carrières-sur-Seine	GR? ° from ca. 1137													
Choisel	GR ° 1142													
Courgent	GR, 1st-2nd C. ° 1195													
Dannemerie	GR ° 1079													
Favrieux	IA, GR until 4th c. ° 1070													
Follainville-Dennemont	GR ° 1142													
Fontenay-Mauvoisin	GR ° ca. 1063													
Gambaiseul	Late IA, early GR ° 1178													
Gressey	GR ° ca. 1000													
Hattonville	GR, ca. 4th c. ° ca. 1250													
Jouars-Pontchartrain	GR ° 1018													
La Falaise	IA-GR, 1st-3rd c. ° MED													
* Le Mesnil-Saint-Denis	GR? ° 1152													
Les Alluets-le-Roi	GR, 2nd-3rd c. ° 1061													
Les Clayes-sous-Bois	GR or MER ° 11th c.													
Les Mesnuls	GR, 2nd-3rd c. ° 11th c.													
Magny-les-Hameaux	GR ° 12th c.													

Place name	Occupation dates	1st c. AD	2nd c.	3rd c.	4th c.	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.	11th c.	12th c.	13th c.
Méricourt	GR ° 1209													
Ponthévrard	GR, 1st-4th c. ° 11th c.													
Port-Marly	GR, 3rd/4th c.? ° 1276													
Rennemoulin	GR, 1st-3rd c. ° 1196													
* Rochefort-en-Yvelines	IA/GR? ° 11th c.													
Rosay	GR ° 1036													
Saint-Forget	GR, 1st-4th c. ° 12th c.													
Saint-Rémy-l'Honoré	GR, 1st-3rd c. ° ca. 1108													
Saulx-Marchaix	GR ° 1006													
Thiverval-Grignon	GR ° 1159													
Thoiry	GR ° 1076													
Vert	GR ° 1080													
* Villennes-sur-Seine	GR? ° 1007													

° Indicates settlement discontinuity

* Limited archaeological evidence for the antique period

Table 4.15: II.2a Discontinuous occupation during the early medieval period

Place name	Occupation dates	1st c.	2nd c.	3rd c.	4th c.	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.
Achères	IA-GR, ca. 1st c. BC °? 2nd-3 rd c. ° MER, 6th/7th c. ° 9th c.										
Arnouville-lès-Mantes	GR-MER ° CAR, 820										
Bazoches-sur-Guyonne	GR, 2nd-3rd. ° MER?/CAR, 10th c.										
Bennecourt	IA-MER, 3rd c. BC- 5th c. AD ° CAR, 820										
Bonnelles	GR ° MER, 616 ° 9th c.										
Bouafle	GR ° MER, 5th-6th c. ° 9th c. // after 918										
Cravent	GR-MER ° 10th c.										
Crespières	GR-MER, 1st-7th c. ° 9th c										
Emancé	GR, 1st-3rd c. ° MER ° 800										
Freneuse	GR?, MER, 6th-7th c. ° ca. 10th c.										
Gambais	GR-MER, 4th-8th c. ° 10th c.										
Issou	GR ° MER, 690 ° 980										
Jumeauville	GR-MER ° ca. 800										
Juziers	GR ° MER, 658 ° 9th c.										

Place name	Occupation dates	1st c.	2nd c.	3rd c.	4th c.	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.
Limay	GR, 1st-3rd c., HMA ° 978										
Lommoye	GR, MER ° ca. 820										
Mareil-le-Guyon	GR, HMA? ° 979										
Ménerville	GR, 4th c.-MER ° 10th c.										
Méré	GR, 1st c., MER ° 820										
Mondreville	GR, 4th c.-MER ° 10th c.										
Montchauvet	GR, 1st c. ° HMA ° 987										
Morainvilliers	GR, MER ° 829										
Plaisir	IA-GR, 1 st c. BC-3 rd c. AD ° MER, 768										
Poigny-la-Forêt	IA-MER, 2nd c. BC-MER ° 768 ° 10th c.										
Poissy	GR-MER, 1st c.-MER ° 820										
Sailly	GR, MER-5th c. ° 832										
Saint-Arnoult-en-Yvelines	GR, 2nd-3rd c. ° 535 ° 717										
Sainte-Mesme	GR-MER, 1st-5th c. ° 991										
Saint-Lambert-des-Bois	GR, 1st-3rd c. ° MER, early 7th c. ° 10th c.										
Saint-Nom-la-Bretèche	GR-MER ° ? CAR?										
Toussus-le-Noble	Late GR/early MER ° 10th c.										

Place name	Occupation dates	1st c.	2nd c.	3rd c.	4th c.	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.
Vaux-sur-Seine	GR, 3rd c. ° MER ° 984										
Villepreux	IA-GR, 1 st c. BC-1st-5th c. AD °? MER, 7th c. °? 866										

° Indicates settlement discontinuity

Table 4.16: II.2b Discontinuous occupation during the entire medieval period

Place name	Occupation dates	1st c.	2nd c.	3rd c.	4th c.	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.	11th c.	12th c.	13th c.
Auteuil	GR, 1st-4th c.? ° CAR, 9th c. ° 1180													
Blaru	GR, 2nd c. ° MER, 6th/7th c. ° CAR, 9th c. ° 11th c.													
Bréval	GR, 1st-3rd c. ° CAR, 9th c. ° 11th c.													
Brueil-en-Vexin	IA, GR ° CAR, 832 ° 11th c.													
Bullion	? ° MER, 616 ° 1060													
Cernay-la-Ville	GR ° MER, 6th-8th c. ° 978													
Chapet	GR ° MER ° 1058													
Civry-la-Forêt	GR-MER, 1st-5th c. ° 753 ° 1000													
Condé-sur-Vesgre	GR ° MER ° 11th c.													
Craches (Prunay-en-Yvelines)	GR-MER, 1st-6th c. ° 10th/11th c.													

Place name	Occupation dates	1st c.	2nd c.	3rd c.	4th c.	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.	11th c.	12th c.	13th c.
Dammartin-en-Serve	GR-CAR, 1st-10th c. °? 11th c.													
Davron	GR ° MER? ° 1095													
Drocourt	GR-MER ° 1034													
Feucherolles	GR, 4th c., MER ° 1061													
Flexanville	GR ° CAR, ca. 820 °? by 1230													
Gaillon-sur-Montcient	GR-MER, 1st-8th c. ° 11th c.													
Galluis	GR ° MER, 774 ° 11th c.													
Gommecourt	GR, 3rd-5th c. ° ca. 10th/11th c. ° 13th c.													
Goussonville	GR-MER, 1st-late 5th c. ° 832 ° 12th c.													
Guyancourt	GR ° MER, late 6th/early 7th c. ° late 11th c.													
Hargeville	IA-CAR, 1st c. BC-9th c. ° 11th c.													
Herbeville	GR, 1st-3rd c. ° MER, 6th-7th c. ° CAR, 10th c. ° 12th c.													
Hermeray	GR, 1st c. BC - 4th c. AD ° 774 ° 10th/11th c.													
Jouy-Mauvoisin	GR, 1st-4th c. ° MER ° 1100													
La Boissière-Ecole	IA-MER, 1st c. BC-5th c. ° 1033													

Place name	Occupation dates	1st c.	2nd c.	3rd c.	4th c.	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.	11th c.	12th c.	13th c.
La Hauteville	GR, MER ° 768 ° 1151													
Lainville-en-Vexin	Late GR, MER ° before 741 ° by 1033													
Le Perray-en-Yvelines	GR, 1st-3rd c. ° 768 ° 12th c.													
Le Tremblay-sur-Mauldre	IA-CAR, 1st c. BC-1000 ° 1118													
Les Bréviaires	GR ° 768 ° 1177													
Les Loges-en-Josas	GR, 1st-3rd c. °? MER ° 1201													
Marcq	GR, MER ° late 11th c.													
Mareil-Marly	GR, 2nd-4th c., MER ° 747, 853 ° 1062													
Maulette	GR-MER, 1st c.-7th c. ° 11th c.													
Millemont	GR, MER, 768 ° 1250													
Mittainville	IA, 1 st c. BC, GR, 1 st - 3 rd c. ° HMA ° 1070													
Montalet-le-Bois	GR? ° MER ° 1015													
Noisy-le-Roi	GR-MER ° mid-11th c.													
Orcemont	GR, MER ° 11th c.													
Orgeval	GR, MER ° 11th c.													
Orphin	IA-GR, 1st c. BC-3rd c. AD ° HMA ° 11th c.													

Place name	Occupation dates	1st c.	2nd c.	3rd c.	4th c.	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.	11th c.	12th c.	13th c.
Orvilliers	IA, 1st c. BC, GR, 1st-4th c. ° ca. 820 ° 1250													
Port-Villez	IA ° GR-MER ° CAR, 9th c. ° 12th c.													
Prunay-en-Yvelines	GR-MER, 1st-6th c. ° 11th c.													
Prunay-le-Temple	GR, 1st-2nd c., MER ° 820 ° 11th c.													
Richebourg	IA-CAR, 1st c. BC-CAR ° 11th c.													
Saint-Cyr-l'École	IA- MER, 2nd st c. BC-6th c. °? 11th c.													
Saint-Germain-de-la-Grange	Late GR, MER, late 6th c. ° 1184													
Saint-Hilarion	IA, GR, 1st-4th c. ° MER ° 11th c.													
Saint-Martin-la-Garenne	IA ° GR-MER ° 1066													
Soindres	IA-MER, 2 nd -1 st c. BC-5th c. ° 12th c.													
Sonchamp	GR-MER, 1st-6th c., CAR? ° late 11th c.													
Tessancourt-sur-Aubette	GR, 2 nd - 4 th c., MER ° 1055													
Versailles	GR, 1st-3rd c. ° 6th c. ° 1003													
Villiers-le-Mahieu	GR, 1st-5th c. ° 768-820 ° 12th c.													

° Indicates settlement discontinuity

Table 4.17: II.3a Discontinuous occupation during the early medieval period

Place name	Occupation dates	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.
Aubergenville	CAR, 9th c. // Since 942						
Boissy-Mauvoisin	MER, 7th c. ° 10th c.						
Guitrancourt	MER, end 6th c. ° 974						
Médan	MER ° 9th c.						
Tilly	MER, 5th c. ° 9th c.						

° Indicates settlement discontinuity

Table 4.18: II.3b Discontinuous occupation during the entire medieval period

Place name	Occupation dates	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.	11th c.	12th c.	13th c.
Allainville	CAR, 9th c. ° 1178									
Auffargis	MER, 6th-8th c. ° 1250									
Clairefontaine-en-Yvelines	MER, 512 ° 768 ° 1100									
Coignières	MER, 768 ° 11th c.									
Croissy-sur-Seine	CAR, before 845 // 11th c.									
Fourqueux	MER/CAR, 704-9th c. °? 11th c.									
Grandchamp	CAR, 986 ° 1165									
Grosrouvre	MER, 768 ° 1159									
Guernes	MER, 6th-7th c. ° 1141									

Place name	Occupation dates	5th c.	6th c.	7th c.	8th c.	9th c.	10th c.	11th c.	12th c.	13th c.
Houilles	MER ° 12th c.									
Lanluets-Sainte-Gemme	MER, 677 ° 1033									
La Villeneuve-en-Chevrie	MER-CAR, 751 ° 854 ° 12th c.									
Le Chesnay	CAR, ca. 820 ° 1192									
Le Pecq	Since MER, 668 °? 11th c.									
Le Tertre-Saint-Denis	Before CAR, 1188 ° 1250									
Maurecourt	MER, 710 ° 1209									
Mézy-sur-Seine	MER, ca. 6th c. ° 10th c.									
+ Moisson	MER, 6th c.? ° 1250									
Montigny-le-Bretonneux	MER, 768 ° 1003									
Montreuil	MER, 6th c.? ° 1003									
Oinville-sur-Montcient	CAR, 990 ° 11th c.									
Orsonville	MER, 768 ° 1079									
Osmoy	MER ° ca. 820 ° 1149									
Perdreauville	MER ° 11th c.									
Porcheville	MER, 690 ° 1200									
Vélizy-Villacoublay	CAR, 829 ° 1084									

° Indicates settlement discontinuity

+ According to local legend, a first parish was created by evangelizing monks during the 6th c.

Table 4.19: Exclusively Gallo-Roman necropoleis (category I)

Placename	Settlement data	Type	Date	Description
Allainville	9th c. ° 1178	Necropolis	GR, ca. 4 th c.	Numerous graves; 1 Germanic furnished burial with gravegoods
Hattonville ⁵	GR, ca. 4th c. ° ca. 1250			
Herbeville	GR, 1st-3rd c. ° MER, 6th-7th c. ° CAR, 10th c. ° 12th c.	Necropolis	GR?	Necropolis, apparently with a number of skeletons and gravegoods
Port-Marly	GR, 3rd/4th c.? ° 1276	Necropolis	GR, 3 rd / 4 th c.?	6 late GR graves, nails in three pits, some with, some without gravegoods, some food offerings
Saint-Arnoult-en-Yvelines	GR, 2nd-3rd c. ° 535 ° 717	Necropolis	GR, 2 nd – 3 rd c.	GR necropolis with numerous cremation urns; at the foot of the castrum
Saint-Nom-la-Bretèche	GR-MER, CAR?	Necropolis	GR, 4 th -5 th c.	GR necropolis with 20 graves organized into two groups: one group with 17 graves arranged in three more or less rectilinear rows; a second group, further east, with 3 graves; 1 obole of Charon
Vaux-sur-Seine	3rd c. ° MER ° 984	2 necropoleis	1) Late GR; 2) Late GR	1) Several burials with unspecified gravegoods; fragments of late GR wooden sarcophagi with gravegoods 2) close to the fountain of Saint-Nicaise, several burials; 9 burials with wooden coffins and 2 infant burials in jars; gravegoods; 1 additional burial with wooden coffin or stretcher (nails), gravegoods; 2 incineration burials with an obol for Charon and numerous pots with poultry bones
Villepreux	IA-GR, 1st c. BC- 1st-early 5th c. AD °? MER, 7th c. °? 866	Buildings and necropolis	IA-GR, 1 st c. BC – 5 th c. AD	Small necropolis some 200 m away from late IA enclosures and several GR and agricultural buildings

° Indicates settlement discontinuity

⁵ Hattonville was attached to Allainville in the late 18th c.

Table 4.20: Mixed Gallo-Roman and Merovingian necropoleis (category II)

Placename	Settlement data	Type	Date	Description
Bonnières-sur-Seine	Since IA	Necropolis	GR?, MER, 6th-8th c.	Numerous sarcophagi, E of the church of Notre-Dame-de-la-Nativité (1740) and close to the chapel of Saint-Leufroy some 150-200 m to the W; more than 100 graves; numerous gravegoods, weapons
Epône	Since GR, 1st c.	Necropolis	GR, late 4th c., and MER, 6th-7th c.	More than 300 tombs; 50% of tombs with plaster sarcophagi, 40% with stone sarcophagi; some box graves with stones; gravegoods in 55-60% of the tombs; two burial phases
Houdan	Since at least IA, probably since BA	Necropolis	GR, 1st c. BC – 4th c., MER, 2nd half of 4th-end of 7th c.	At least 20 graves: 1 circular structure (IA?); on top of the hill GR graves; MER stone sarcophagi and earth-cut burials, 1 plaster sarcophagus; huge number of gravegoods (including Germanic fibulae, Visigothic ensemble)
Mareil-sur-Mauldre	Since GR, 4th c.	Necropolis	GR, 4th c., MER, 5th-7th c.	220 graves with 28 stone and 30 plaster sarcophagi; some late GR graves; large number of gravegoods; early Germanic privileged graves (Alemannic and Thuringian); 500 m from the church of Saint-Martin
Maule	Since GR, 1st c.	Necropolis, sanctuary?	GR to MER, 1 st -8th c.	Huge necropolis, 953 graves (807 graves excavated); 1st c. AD: three incinerations; maybe a sanctuary; only burials (2 m deep) from 4th c. onwards (1 exception); late GR: square pits, some with remains of wooden nailed coffins, faunal deposits and gravegoods; MER: graves in regular lines or in groups, very numerous <i>stelae</i> ; numerous re-uses, double graves
Maulette	GR-MER, 1st c.-7th c. ° 11th c.	Necropolis	GR, 4th c.?, MER	Plaster sarcophagi (maybe same necropolis as <i>Butte des Gargans</i> at Houdan - great similarity of finds)
Ménerville	GR, 4th c.-MER ° 10th c.	Necropolis	GR, 4th c., MER	Some GR graves; numerous MER graves, 27 earth-cut burials, poor gravegoods; a few hundred meters from the church of Saint-Caprais
Septeuil	Since GR, 1st c. BC	Buildings and necropolis	GR, MER, 6th-7th c.	GR structures and numerous MER plaster sarcophagi; a GR grave located close by; 41 MER graves; at least four rows of graves; in the E, two rows with mainly earth-cut burials, in the W, mostly plaster and stone-lined burials – most of the gravegoods in the stone sarcophagi; the sarcophagi 42 and 43 are oriented slightly different and seem to be the oldest graves (6 th c.); gravegoods

Placename	Settlement data	Type	Date	Description
Verneuil-sur-Seine	Late GR, early MER ° 9th c.	Graves, funerary architecture and religious building	Late GR or early MER, CAR, 9th c.	Beneath the choir of the church 2 pits, probably graves, and 1 burial covered by a massive funerary architecture (with foundation wall NE-SW) (likely linked to 10-12 sarcophagi discovered nearby); all these remains are cut by later remains, especially a square CAR religious building with apse, oriented NW-SE dating to the 9th c. or earlier (first church)
Villepreux	IA-GR, 1st c. BC-1st-early 5th c. AD °? MER, 7th c. °? 866	Buildings and necropolis	IA-GR, 1st c. BC – 5th c. AD	Small necropolis some 200 m away from late IA enclosures and several GR and agricultural buildings

° Indicates settlement discontinuity

Table 4.21: Exclusively Merovingian necropoleis (category III)

Placename	Settlement data	Type	Date	Description
Ablis	Since 3rd c. BC	Necropolis	MER, 5th-11th c.	37 graves; earth-cut burials, some plaster or stone sarcophagi
Achères	IA-GR, ca. 1st c. BC °? 2nd-3rd c. ° MER, 6th/7th c. ° 9th c.	Necropolis	MER, 6th-7th c.	Some 20 graves; 14 earth-cut burials, at least 12 plaster or stone sarcophagi
Andrésy	Since 6th c.	Necropolis	MER, 6th-8th c.	At least 492 graves (31 stone sarcophagi, 402 plaster sarcophagi, 59 earth-cut burials); a dozen furnished burials; some multiple burials; rich gravegoods, but limited to a small number of graves
Auffargis	6th-8th c. ° 1250	Necropolis	MER, 6th-7th c.	Some 20 graves, organized in 7 or 8 parallel rows; 6 graves with gravegoods
Beynes	Since IA, 1st c. BC	Necropolis	MER, 6th-7th c., 9th c.	Part of a necropolis; 7 stone sarcophagi; some plaster sarcophagi; some earth-cut burials
Blaru	GR, 2nd c. ° MER, 6th/7th c. ° CAR, 9th c., MED, 11th c.	2 necropoleis	1-2) MER, 6th-7th c.	1) Close to the chapel of Chenet: 6 earth-cut burials, 1 limestone sarcophagus 2) 2 destroyed sarcophagi, pits; gravegoods; some 5000 m ² – probably contemporary to the site at Chenet less than 2 km to the north
Boinville-en-Mantois	Since IA	Necropolis	MER	Probably in the centre of the village, gravegoods (weapons and vases)
Chapet	GR ° MER ° 1058	Necropolis	MER	Necropolis with sarcophagi
Drocourt	GR-MER ° 1034	Necropolis	MER	"Great number" of tombs with stone sarcophagi; some box graves; 380 m to the north of the medieval church
Fourqueux	MER/CAR, 704-9th c. °? 11th c.	Necropolis	MER	14 tombs with 2 plaster sarcophagi; some gravegoods (a scramasaxe)

Placename	Settlement data	Type	Date	Description
Freneuse	GR?, MER, 6th-7th c. ° ca. 10th c.	Necropolis	MER, 6th-7th c.	14 graves, 6 plaster sarcophagi, 6 without visible coffin, 1 trapezoidal plastered pit, 1 wooden coffin
Gaillon-sur-Montcient	GR-MER, 1st-8th c. ° 11th c.	Necropolis	MER, 5th-8th c.	Large necropolis, 50 x 65 m: 220 tombs excavated (102 earth-cut, 17 stone box graves, 27 stone, 7 plaster sarcophagi)
Guित्रan-court	MER, end 6th c. ° 974	Necropolis	MER, end 6th-7th c.	3 stone and 11 plaster sarcophagi, 45 stone box graves, 19 earth-cut graves; large number of gravegoods
Houdan	Since at least IA, probably since BA	Necropolis	MER, 6th-8th c.	69 graves around the donjon; plaster sarcophagi, earth-cut burials; large number of gravegoods
La Garenne	Since MER, 6th c.?	Necropolis	MER, 6th-7th c.	Some 20 graves: 14 earth-cut burials, at least 12 plaster or stone sarcophagi; next to the chapel of Saint-Rémy/Saint-Michel at Garennes
Le Tremblay-sur-Mauldre	IA-CAR, 1st c. BC-1000 ° 1118	Church, mausoleum, necropolis	MER, 4 th -8 th c.	A 5th-c. 3-nave-basilica surrounded by graves (no gravegoods); close by, small square 4th-c. stone building, changed into mausoleum during the 6th c. with 1 or 2 stone sarcophagi
Mantes-la-Ville	Since 9th/10th c.	Necropolis/cemetery	MER/CAR	Old cemetery with MER/CAR graves next to the church of Saint-Etienne
Mareil-sur-Mauldre	Since GR, 4th c.	Necropolis	MER?	600 m to the N of the other necropolis: 50 "Roman" graves (gravegoods indicate a MER necropolis)
Meulan	Since IA, 3rd c. BC	Necropolis	MER	Some MER sarcophagi close to the graveyard of the chapel of Saint-Hilaire; discovery of 2 stone sarcophagi and 8 earth-cut graves SW of the farm <i>at L'Ile-Belle</i>
Mézy-sur-Seine	MER, ca. 6th c. ° 10th c.	Necropolis	MER, ca. 6th c.	MER necropolis within the village with plaster and stone sarcophagi
Montalet-le-Bois	GR?, MER ° 1015	Necropolis	MER	Some 20 stone sarcophagi covered with flat stones were discovered somewhere in or around the village; no other material has been signalled; the skeletons were destroyed
Poigny-la-Forêt	IA-MER, 2nd c. BC-MER ° 768 ° 10th c.	2 necropoleis	MER	1) Plaster sarcophagi indicate the presence of a necropolis 2) Plaster sarcophagi with human skeletons and iron weapons (axes and spearheads) were found in the middle of the forest
Poissy	GR-MER, 1st c.-MER ° 820	1) Necropolis, 2) Necropolis?	Both MER	1) A great number of sarcophagi, many decorated plaster sarcophagi, some stone sarcophagi; some destroyed during subsequent construction work; discovery of 20 stone plaster sarcophagi in the 1970s/1980s, 7 graves oriented NE/SW; excavation of 70 graves and 12 sarcophagi in 2001; 2 small sarcophagi with children's bones; one sarcophagus with cup of maybe Germanic origin 2) In 2 m depth, a number of graves, probably with sarcophagi and accompanied by some gravegoods

Placename	Settlement data	Type	Date	Description
Rosny-sur-Seine	Since GR, 1st c.	1) Necropolis; 2) Necropolis with <i>memoria</i>	1) MER, 5th-8th c., 2) MER, 6th-8th c.	1) Graves organized in rows with plaster and stone sarcophagi; numerous gravegoods 2) Important necropolis discovered during the destruction of the church of Saint-Lubin; quadrilobe building, probably a late 7th or early 8th-c. <i>memoria</i> ; 60 stone and 80 plaster sarcophagi, organized in two zones: one with monolithic or bipartite sarcophagi organized around a furnished burial, the other one with plaster sarcophagi (7th/8th c.) with abundant gravegoods (a reliquary box, a reliquary Byzantine cross) and burials without gravegoods; 19 additional sarcophagi (2 stone, 17 plaster) and 1 burial without gravegoods
Sainte-Mesme	GR-MER, 1st-5th c. ° 991	Necropolis	MER	Some 20 MER graves
Saint-Forget	GR, 1st-4th c. ° 12th c.	Necropolis?	MER	A MER cemetery is mentioned by a late 19th c. scholar; no precise location or any other information is given
Saint-Germain-de-la-Grange	Late GR, MER, late 6th c. ° 1184	Necropolis	MER, late 6th c.	Numerous human bones on the site of the old lost church; only 1 grave with a decorated (?) plaster sarcophagus (fragments of a scramasaxe, belt buckle without prong)
Saint-Germain-en-Laye	IA/GR ° MER, ca. 650	Necropolis	MER	Some 15 graves (earth-cut or plaster sarcophagi); some sarcophagi covered with stone slabs; several 'decapitated skeletons', some children
Saint-Martin-de-Bréthen-court	Since GR, 1st c.	Necropolis	MER	Some 20 graves, some of them furnished, several GR coins, 2 spear points, 2 fragments of fibulae
Saint-Martin-des-Champs	Since GR	Necropolis with chapel	MER, 6th c.	Some graves, 1 stone sarcophagus with iron weapons next to the chapel of Saint-Prix; a 6th-c. axe – probably from this site – was discovered in a private collection
Saint-Martin-la-Garenne	IA ° GR-MER ° 1066	2 necropoleis	Both MER	1) 40 MER stone sarcophagi within the old cemetery next to the church; some gravegoods 2) second MER necropolis located some 430 m to the N; some stone sarcophagi, 1 containing an axe
Tessancourt-sur-Aubette	GR, 2 nd , 4 th c., MER ° 1055	Necropolis	MER	Some 15 limestone sarcophagi; gravegoods; some fragments of limestone sarcophagi

Placename	Settlement data	Type	Date	Description
Triel-sur-Seine	Since 6th c.	Necropolis	MER, 6th-7th c.	17 burials arranged in two levels; the upper level with plaster sarcophagi, the lower one with stone sarcophagi; numerous 6th and 7 th -c. gravegoods; close by some more stone and plaster sarcophagi; a little further on 7 plaster sarcophagi, either covered by or covering earth-cut burials; equally close by another 10 plaster sarcophagi with decorated lids, 2 stone sarcophagi and 2 earth-cut burials; some potsherds
Versailles	GR, 1st-3rd c. ° 6th c. ° 1003	Necropolis	MER, 6th c.	Within the courtyard of the current <i>château</i> 109 individual burials; 35 burials with small finds (284 pearls and 127 metal remains); two large ditches filled in in the late Middle Ages can be used to delimit the fiefdom of the priory
Vicq	Since GR, 1st c.	Necropolis/ cemetery	MER, CAR, MED, second half of the 5th-13th c.	More than 2,414 graves over a surface of more than 2 ha to the N of today's cemetery; an additional 400 to 500 graves destroyed during construction work; probably some 5,000 burials
Villette	Since GR, 1st c.	Necropolis	MER, 6th – 7th c.	Several sarcophagi, only 5 limestone sarcophagi excavated, all disturbed and reused; in each sarcophagus at two individuals; gravegoods, jewellery (one cross), knives, and pots; one wooden amulet (?)

° Indicates settlement discontinuity

Table 4.22: Isolated sarcophagi and small burials

Placename	Settlement data	Type	Date	Description
Auteuil	GR, 1st-4th c.? ° 9th c. ° 1180	Sarcophagi	MER	Stone sarcophagi, MER axe, urne
Bouafle	GR ° MER, 5th-6th c. ° 9th c. // after 918	Sarcophagi	MER, 5th-6th c.	2 stone sarcophagi close to the church of Saint-Martin
Chatou	Since MER, 531	Sarcophagi	MER	Several plaster sarcophagi; no gravegoods; probably a MER necropolis
Chavenay	Since GR, 1st c.	Necropolis?	CAR up to AD 1000	Some graves; some CAR potsherds, some tegulae
Chevreuse	GR ° MER, 7th c. or earlier	Necropolis?	MER	Necropolis or building; MER potsherds
Clairefontaine-en-Yvelines	MER, 512 ° 768 ° 1100	Burial and ossuary	MER, 680-880	Within the sector of the priory of Saint-Germain-des-Agiots
Conflans-Sainte-Honorine	GR? ° ca. Mid-9th c.	Grave	GR?	Grave, maybe GR; human skeleton and deer bones

Placename	Settlement data	Type	Date	Description
Cravent	GR-MER ° 10th c.	1) Grave 2) Sarcophagus	1) MER?, 2) MER	1) One grave discovered in a depth of 1 m beneath the current cemetery 2) one plaster sarcophagus with gravegoods
Crespières	GR-MER, 1st-7th c. ° 9th c	Graves	MER	Some graves in the centre of the village
Ecquevilly	GR, 1st-3rd c. ° 6th c.	Sarcophagus, burials	MER/CAR	Some early medieval burials next to the walls of the church of Saint-Martin
Emancé	GR, 1st-3rd c. ° MER ° 800	Necropolis?	MER	A MER funerary site has been claimed by the local inhabitants
Feucherolles	GR, 4th c., MER ° 1061	1) Sarcophagus 2) Graves	1) GR, 4th c., 2) MER	1) Discovered in a quarry 2) graves with urns and pearls
Gazeran	Since 1st c. BC	Grave	MER, 7th-8th c.	Grave
Guernes	MER, 6th-7th c. ° 1141	Sarcophagi	MER, 6th-7th c.	5 graves with 3 plaster sarcophagi, probably on the site of a GR building
Guyancourt	GR ° MER, late 6th/early 7th c. ° late 11th c.	Graves	MER, late 6th, early 7th c.	3 plaster sarcophagi in the actual church; likely presence of a MER chapel together with a small cemetery before the construction of the 12th-c. church
Hargeville	IA-CAR, 1st c. BC-9th c. ° 11th c.	Villa? and MER necropolis?	GR-CAR, 2nd- 9th c.	Vast GR building; presence of MER and CAR belt buckles and fibulae indicate the likely presence of a necropolis
Herbeville	GR, 1st-3rd c. ° MER, 6th-7th c. ° CAR, 10th c. ° 12th c.	Sarcophagi	MER, 6th c.	Just outside of a GR building 2 MER sarcophagi following the wall of the building
Houilles	MER ° 12th c.	1) Sarcophagi 2) Gravegoods	Both MER	1) Some plaster sarcophagi, probably a MER necropolis 2) significant number of bones with MER gravegoods: necropolis?
Jouy-Mauvoisin	GR, 1st-4th c. ° MER ° 1100	Gravegoods	GR, 2nd-4th c., MER	A battle axe (francisque) and a lance head could indicate a MER necropolis immediately south to a small GR building associated with a spring
Juziers	GR ° MER, 658 ° 9th c.	Graves	MER?	Several graves, one with rich gravegoods; they might have been discovered immediately next to the church
La Hauteville	GR, MER ° 768 ° 1151	Sarcophagi	MER	Some stone sarcophagi, probably MER, with gravegoods (vases, belt buckles, etc.)
Lainville-en-Vexin	Late GR, MER ° before 741 ° by 1033	Sarcophagi	Late GR	A series of stone sarcophagi together with wax tablets and food remains: late GR necropolis?
Les Clayes-sous-Bois	GR or MER ° 11th c.	Sarcophagi and burials	GR or MER	Graves discovered rather deep beneath the ground; sarcophagi are preserved just across the road

Placename	Settlement data	Type	Date	Description
Les Mureaux	Since IA	Various graves and burials	GR and MER	Two skeletons with obole in the mouth (the late GR necropolis?); several MER graves and objects discovered at various places
Lommoye	GR, MER ° ca. 820	Sarcophagi	MER	2 MER sarcophagi with skeletons and 1 Iron lance
Louveciennes	Since 8th/9th c.	Sarcophagi	MER?	Discovery of some plaster sarcophagi beneath the bell tower of the church of Saint-Martin
Marcq	GR, MER ° late 11th c.	Sarcophagi	MER	Plaster sarcophagus beneath a small mound decorated with a cross; fragments of a sword; 60 m away some stone sarcophagi with fragments of iron weapons (lance points, quiver, arrow, sword)
Mareil-Marly	GR, 2nd-4th c., MER ° 747, 853 ° 1062	Sarcophagi	1) GR, 2nd c., MER 2) GR, 4th c., MER, 5th c.	1) Several sarcophagi together with some Samian ware and 2nd-c. potsherds; the sarcophagi are maybe linked with the sarcophagi on rue des Pichets 2) 3 stone sarcophagi oriented differently; 3 adult skeletons with arms crossed over the pelvis; no gravegoods
Médan	MER ° 9th c.	Sarcophagi	MER	Several plaster sarcophagi
Méré	GR, 1st c., MER ° 820	Sarcophagus	MER	One granite sarcophagus discovered in the old parish graveyard close to the church of Saint-Denis; it seems that some Frankish graves were found at the same place
Mulcent	Since GR, 1st c.?	Buildings with graves	GR, 1st-4th c., MER, 5th c. and later	A large quantity of GR and MER small finds indicate the presence of several buildings; the GR occupation is concentrated in the northern part of the site; during the MER period, the entire site is settled; numerous MER small finds (including a bronze ring with a Chi Rho); it seems that several MER graves covered by tiles were discovered on the site; located immediately next to the old parish church of Saint-Etienne (surrounded by its cemetery) in the north of the MED village in a relatively isolated position; probably the more than a dozen <i>mansi</i> belonging to the abbey of Saint-Germain-des-Prés
Orgerus	Since GR, 3rd c.?	Building and necropolis?	GR, 3th-4th c., MER	GR building with potsherds, tiles, a bronze fibula and a coin treasure; a series of MER small finds (fibula, elements of a belt buckle) indicates the likely presence of a necropolis
Orgeval	GR, MER ° 11th c.	Sarcophagus	MER	1 stone sarcophagus with 1 fibula
Orgeval	GR, MER ° 11th c.	1) Sarcophagi 2) Sarcophagi	Both MER	1) 4 sarcophagi, some more graves, 1 with a ring; 2 plaster sarcophagi, 1 of them with a reused stela as cover 2) some undocumented sarcophagi: a MER cemetery?; 2 skeletons in a plaster sarcophagus covered with stone slabs

Placename	Settlement data	Type	Date	Description
Osmoy	MER ° ca. 820 ° 1149	2 sarcophagi	MER	1) A monolithic sarcophagus in an unknown location; can eventually be linked to a grave discovered in 1833 (10 years later) at la Pièce du Prieuré 2) Furnished burial with stone sarcophagus
Perdreauville	MER ° 11th c.	Sarcophagi	MER?	Several stone sarcophagi
Poissy	GR-MER, 1st c.-MER ° 820	1) Graves 2) Sarcophagi 3) Sarcophagi and monastery	1) GR 2) MER 3) MER	1) 5 GR graves with some gravegoods, all oriented differently 2) 2 sarcophagi made out of roughly hewn stones, 1 earth-cut burial (all EW); foundation wall: MER or later MED?; 2 additional sarcophagi discovered by a neighbour: extension of church cemetery?; 5 stone sarcophagi without cover with very disturbed bones and very few gravegoods discovered in 2001 3) Several MER sarcophagi beneath the parvis of the collegiate church of Notre-Dame, 1 earth-cut burial; beneath the church, the remains of the MER monastery
Port-Villez	IA ° GR-MER ° CAR, 9th c. ° 12th c.	1) Burials, 2) grave vases	1) GR? 2) MER	1) Several graves with bones and 'antique weapons' 2) MER grave vases (potsherds): necropolis?
Prunay-le-Temple	GR, 1st-2nd c., MER ° 820 ° 11th c.	Grave	GR	GR grave (destroyed at the end of the 19th c.)
Sailly	GR, MER-5th c. ° 832	Sarcophagi	MER?	Several stone sarcophagi and weapons which were interpreted as GR when they were discovered but which are rather MED
Saint-Germain-en-Laye	IA/GR ° MER, ca. 650	Sarcophagi	MER	Remains of plaster sarcophagi
Saint-Illiers-la-Ville	Late IA, early GR, 1 st c. ° ca. 820	Secondary funerary pits?	IA-GR, 1st c. BC-1st c. AD	Three isolated pits with charcoal and charred bone remains (secondary funerary pits – incinerators?)
Saint-Martin-des-Champs	Since GR	Sarcophagus	MER	Stone sarcophagus with a sword and a cross; maybe connected with the MER necropolis next to the chapel of Saint-Prix
Sartrouville	GR ° MER, 7th c.	Sarcophagi	1) GR?; 2) MER?	1) Discovery of numerous GR (?) sarcophagi in sable quarries; numerous weapons (swords, sabers, spearheads) and bones; 2) Discovery of several plaster sarcophagi with weapons close to the church and the old parish cemetery; an excavation in 1970 only discovered MED and modern graves belonging to the parish cemetery
Sonchamp	GR-MER, 1st-6th c., CAR? ° late 11th c.	Sarcophagi	MER?	Three plaster sarcophagi with three skeletons, one with a bronze clip

Placename	Settlement data	Type	Date	Description
Triel-sur-Seine	Since 6th c.	Sarcophagi	MER	Numerous earth-cut burials and limestone sarcophagi with plaster lids further attest the existence of a MER necropolis at this site (same as above); 2 2nd-c. coins, one bronze belt buckle, five iron belt buckles (one inlaid with silver), three small swords, and potsherds; a dozen plaster sarcophagi were excavated in 1966
Vaux-sur-Seine	3rd c. ° MER ° 984	Sarcophagi	MER	A series of plaster sarcophagi
Verneuil-sur-Seine	Late GR, early MER ° 9th c.	Sarcophagi	Probably late GR	10 to 12 stone sarcophagi oriented EW, head W; it seems that the bodies were laid down with flexed legs; a long knife, a scramasaxe, three pots, two belt buckles, two small axes, a blade, fragments of several weapons (iron knife, lancehead, etc.), potsherds, etc. – all these remains are apparently some 300 m to the SW of the church of Saint-Martin
Vernouillet	Since ca. 820	Sarcophagi	MER	Five stone sarcophagi with semi-circular head, aligned, and several earth-cut burials, oriented NE; one small buckle
Vicq	Since GR, 1st c.	Graves	MER	One limestone sarcophagus beneath the modern road, five graves with one looted sarcophagus next to the MER necropolis excavated in the 1970s and 1980s
Villiers-Saint-Frédéric	Since late BA	Buildings, silos, burial	IA-CAR, until 10 th c.	Neolithic, late Bronze Age, IA and GR potsherds; GR: bronze spearhead, bone pins, bronze bracelet, tiles; 9th c.: earth-cut burial, two silos, and potsherds; iron slag, burnt animal bones; several enclosures were identified through aerial photography

° Indicates settlement discontinuity

Table 4.23: Funerary sites with known dates in the Yvelines

Placename	Site	3rd	4th	5th	6th	7th	8th	9th	10th	11th
Ablis	Eglise Saint-Pierre-et-Saint-Paul			■	■	■	■	■	■	■
Achères/La Garenne	La Porte de Garenne				■	■				
Allainville/Hattonville	Au Buisson des Trois Muids		■							
Andrézy	Les Barils, les Courtayes				■	■	■			
Auffargis	Les Marnes, La Fontaine des Près				■	■				
Beynes	Le Pont-Barat				■	■		■		
Blaru	La Chapelle du Chènet				■	■				
Blaru	Les Mifaucons, le Chêne Gaudon				■	■				
Bonnières-sur-Seine	Close to the train station				■	■	■			
Bouafle	Close to the church of Saint-Martin			■	■					
Clairefontaine-en-Yvelines	Domaine de la Voisine					■	■	■		
Epône	Les Culs Chevets, la Roseraie		■		■	■				
Feucherolles	Grasse Village		■							
Freneuse	Les Noues, le Bois de Freneuse				■	■				
Gaillon-sur-Montcient	Les Garennes			■	■	■	■			
Gazeran	Mur gouttereau sud de l'église Saint-Germain d'Auxerre					■	■			
Guernes	Les Bastilles				■	■				
Guitrancourt	La Grippe				■	■				
Guyancourt	Eglise Saint-Victor				■	■				
Herbeville	Le Trou Cauchois				■					
Houdan	Place de la Tour				■	■	■			
Houdan	La Butte de Gargans, les Gargans, les Ormes de Brunel		■	■	■	■				
Le Tremblay-sur-Mauldre	Close to the sanctuary		■	■	■	■	■			
Mareil-Marly	La rue des Pinchets, Mur des Pinchets		■	■						
Mareil-sur-Mauldre	Gare de Mareil-sur-Mauldre			■	■	■				
Mareil-sur-Mauldre	Le Clos Pasquier, le Moulin du Radet		■	■	■	■				
Maule	Pousse-Motte, les Moussets	■	■	■	■	■	■			
Ménerville	Saint-Caprais and La Butte	■	■	■						
Mezy-sur-Seine	Rue Erambert				■					
Morainvilliers	Les Groux			■	■					

Placename	Site	3rd	4th	5th	6th	7th	8th	9th	10th	11th
Mulcent	La Petite Ferme, au cimetière									
Poissy	Rue de l'Église, place de l'Église									
Poissy	Allée des Glaïeuls									
Port-Marly	Ermitage, parc du château de Monte-Cristo									
Rosny-sur-Seine	Place de l'église									
Rosny-sur-Seine	Les Tranchées									
Saint-Germain-la-Grange	Place du village									
Saint-Martin-des-Champs	La Chapelle Saint-Prix, les Pâtures d'Elleville									
Saint-Nom-la-Bretèche	Le Buisson Sainte-Anne									
Septeuil	La Pierre Bât									
Triel-sur-Seine	N. 207, avenue Paul Doumer, voie S.N.C.F.									
Vaux-sur-Seine	Le Moulin à Vent, les Grimons									
Versailles	Château: Cour du Grand Commun									
Vicq	Le Radet, les Terres à Froment									
Villepreux	Les Clayes, Déviation RD 98									
Villette	Leuze									
Villiers-Saint-Frédéric	Rue Gomet, les Sablons, n. 37, rue des Deux Neauphles									
TOTAL		6	14	19	37	33	13	5	2	2

Table 4.24: Gallo-Roman and Merovingian funerary monuments in the Yvelines

Placename	Date range	Description
Boinville-en-Mantois	GR, 1 st -3 rd c.	Funeral complex of square plan with low wall enclosing an area of 350 m ² with a square stone-building identified as a 'pile' (see Gazetteer); four graves within the enclosure (two burials of one 6-year old child and one foetus; two cremations of one adult plus one adult together with a small child) with secondary offering pit, additional grave outside of the enclosure; gravegoods include a gold ring, gold amulet case and metal folding seat
Châteaufort	GR, 1 st -4 th c., MER, 6 th c. and later	GR enclosure (probably 2 nd -4 th c.) with a rectangular building - probably a private place of worship associated with a rural settlement; the site was re-occupied during the 6 th c. and then developed into an early medieval funerary centre with 120 to 150 graves arranged within and around the previous GR buildings
Guerville	MER-CAR, 6 th - early 11 th c.	Remains of the late 9 th to early 11 th -c. chapel and priory of Saint-Germain (6.60 x 8 m), probably constructed next to a previous MER funerary chapel associated with a necropolis; MER graves to the W of the chapel
Herbeville	GR, 1 st -3 rd c.	Vast <i>villa</i> with a small circular building (diam.: 5.95 m; podium: 7.75 x 6.90 m) oriented E (1 st c. AD), away from other buildings and close to a decorated stela; small finds, coins and bones: a possible mausoleum?
Le Tremblay-sur-Mauldre	MER, 4 th -8 th c.	Close to the GR sanctuary, a 5 th -c. 3-nave-basilica surrounded by unfurnished graves; close by a small square 4 th -c. stone building, transformed into a mausoleum during the 6 th c. and containing 1 or 2 stone sarcophagi

Placename	Date range	Description
Rosny-sur-Seine	MER, 6 th -8 th c.	Important necropolis (Late Roman and MER; continues until the modern period) discovered during destruction of the church of Saint-Lubin; quadrilobe building, probably a late 7 th - or early 8 th -c. <i>memoria</i> ; 60 stone and 80 plaster sarcophagi, organized in two zones
Saint-Martin-des-Champs	MER, 6 th c.	Some graves, one stone sarcophagus with iron weapons next to the chapel Saint-Prix; a 6th c. axe – probably from this site – is kept in a private collection
Verneuil-sur-Seine	Late GR or early MER, CAR, 9 th c.	Beneath the choir of the church, discovery of two pits, probably graves, and one burial covered by massive funerary architecture (with foundation wall NE-SW) (likely linked to the sarcophagi discovered nearby); remains are cut by later features, especially a square CAR religious building with apse, oriented NW-SE, likely dating to the 9 th c.

Table 4.25: Sarcophagi in a likely *ad sanctos* context

Placename	Location	Date	Total number of graves	Plaster sarcophagi	Plaster/stone sarcophagi	Stone sarcophagi
Ablis	Church of Saint-Pierre-et-Saint-Paul	MER, 5 th -11 th c.	37		Some	
Blaru	Close to the chapel of Chenet	MER, 6 th -7 th c.	6			1
Bonnières-sur-Seine	Some 150-200 m to the W of the chapel of Saint-Leufroy	GR?, MER, 6 th -8 th c.	More than 100		Numerous	
Bouafle	Close to the church of Saint-Martin	MER, 5 th -6 th c.	-			2
Guyancourt	Beneath the church of Saint-Victor	MER, late 6 th -early 7 th c.	-	3		
La Garenne	Next to the chapel of Saint-Rémy/Saint-Michel	MER, 6 th -7 th c.	Some 20		At least 12	
Le Tremblay-sur-Mauldre	Within and around the mausoleum and the 5 th -c. basilica		Several earth-cut burials		1 (child) Several	Mausoleum: 1 or 2
Louveciennes	Beneath the bell tower of the church of Saint-Martin	MER?	-	Some		
Mareil-sur-Mauldre	500 m from the church of Saint-Martin	GR, 4 th c., MER, 5 th -7 th c.	220	30		28
Méré	In the old parish graveyard close to the church of Saint-Denis	MER	Unknown			1 (granite)
Meulan	Close to the graveyard of the chapel of Saint-Hilaire	MER	Unknown			2
Poissy	Beneath the parvis of the collegiate church of Notre-Dame	MER	-	Several		
Rosny-sur-Seine	Memoria, beneath the church of Saint-Lubin	MER, 6 th -8 th c.	159	97		62
Saint-Germain-de-la-Grange	On the site of the old lost church	MER, late 6 th c.	Numerous human bones	1		
Saint-Martin-des-Champs	Next to the chapel of Saint-Prix	MER, 6 th c.	Some graves			1
Saint-Martin-la-Garenne	Within the old cemetery next to the church	MER	Unknown			40
Saint-Martin-la-Garenne	Some 430 m to the N of the old cemetery next to the church	MER	Unknown			Some
Sartrouville	Close to the church and the old parish cemetery	MER?	Unknown	Several		

Placename	Location	Date	Total number of graves	Plaster sarcophagi	Plaster/stone sarcophagi	Stone sarcophagi
Verneuil-sur-Seine	Beneath the choir of the church	Late GR or early MER, CAR, 9 th c.	-		10-12	

Table 4.26: Stelae discovered in the Yvelines

	Placename	Site	Diocese	Min. # of stelae	Min. # of decorated stelae	Min. # of graves	Datation of necropolis
1	Andresy	Les Barils	Paris	15	9	492	5 th -8 th c.
2	Epône	Les Culs Chevets	Chartres	9	3	300	4 th -7 th c.
3	Gaillon-sur-Montcient	La Garenne	Rouen	50	13	220	5 th -8 th c.
4	Guitrancourt	La Grippe	Rouen	6	3	78	6 th -7 th c.
5	Herbeville*	Les Closeaux	Chartres	1	1	0	Unknown
6	Maule	Pousse-Motte	Chartres	52	19	807	5 th -8 th c.
7	Rosny-sur-Seine	Saint-Lubin	Chartres	1	1	Unknown	6 th c. -?
8	Septeuil	La Pierre Bât	Chartres	6	1	41	6 th -7 th c.
9	Septeuil*	Les Grands Bilheux	Chartres	1	1	0	Unknown
10	Vicq	Le Radet	Chartres	1	1 (inscribed)	+ 2.414	From 5 th c.
				142	51 + 1 (inscribed)		

* Isolated discoveries

Table 4.27: Iron Age and Gallo-Roman sanctuaries

Place name	Type	Date	Description
Ablis	Sanctuary and fanum	IA, 3 rd c. BC; GR	IA sanctuary with a quadrangular enclosure formed by 2 ditches (2 m wide and 1.8 m deep); very high concentration of several hundred iron weapons (mainly sheaths and sword blades but also some pole weapons and spearheads); a GR <i>fanum</i> with a square central <i>cella</i> (5.8 x 5.8 m) surrounded by a <i>peribolos</i> wall (12.4 x 12.4 m) succeeds the Gallic sanctuary
Arnouville-lès-Mantes	Fana	GR	Two <i>fana</i> (aerial photography)
Bazoches-sur-Guyonne	(Source) sanctuary?	GR?	A small rectangular building immediately next to a fountain (spring?) dedicated to Saint Martin
Bennecourt	Sanctuary	IA, 3 rd c. – 1 st c. BC and GR, 1 st c.-5 th c.	Celtic sanctuary with enclosure (16.6 x 14.8 m) and pit close to the <i>oppida</i> of Port-Villez and Vernonnet (Eure), at the frontier between the Véliocasses and the Auleri Ebuovices; around 120-100 BC, replaced by a small wooden temple; numerous offerings (coins, fibulae, weapons, etc.) and animal sacrifices; abandoned several years before the Roman conquest, then rebuilt around 20-10 BC with two wooden <i>fana</i> which are later on replaced by three stone <i>fana</i>
Boinvilliers	Sanctuary?	IA, GR	Numerous Gallic coins and GR fibulae suggest the presence of a sanctuary or at least an aristocratic building
Bonnières-sur-Seine	Fanum	IA, GR, 1 st BC – 5 th c.	A <i>fanum</i> with <i>peribolos</i> and an annex (building); the <i>fanum</i> is surrounded by a trench, probably from a Gallic sanctuary; its location opposite of the border sanctuary of Bennecourt could indicate that this was a border sanctuary of the Carnutes
Bourdonné	Fanum	GR, 1 st -3 rd c.	3 square structures (largest: 20 x 20 m): probably 3 <i>fana</i> grouped together; GR potsherds
Bourdonné	Hill sanctuary	GR	GR coin finds on a mound (<i>butte de la Ferrière</i> or <i>de la Férière</i>), maybe a small hill sanctuary
Châteaufort	Place of worship	GR, 1 st -4 th c.	GR enclosure (some 125 m wide, open to the south) with animal quarters and ceramic vases placed in the ditches (second half of the 1 st c.), secondary ditches which divide the internal space (mid-2 nd c.); in the centre of the area, long reclaimed foundation walls indicate a rural settlement dating to the 2 nd -4 th c.; a rectangular building in the southeast corner of the enclosure probably was a private place of worship associated with the establishment
Craches / Prunay-en-Yvelines	Fanum?	GR	Small square structure (10 x 10 m), maybe a <i>fanum</i> (aerial photography)
Cravent	Sanctuary?	GR	Vast GR construction: not an ordinary rural building (spread, quality of the construction material, number of coins, quality of the small finds); toponymy "Saint-Hermès" (map of Cassini, 18 th c.) transformed into "La Chapelle" during the 19 th c.; coin treasure

Place name	Type	Date	Description
Epône	Sanctuary?	GR, 4 th c.?	Small construction with bricks or tiles, important GR building; associated with marble fragments, some 4 th -c. coins and a possible ex-voto = small sanctuary?
Gaillon-sur-Montcient	Villa with fanum	GR, 1 st -5 th c.	Substantial, 200 x 100 m, U-shaped 2 nd -c. <i>villa</i> with a <i>fanum</i> located just before the entrance and 6 or 7 other buildings: small settlement?
Garancières	Villa and fanum?	GR, 1 st c. BC and later	<i>Pars urbana</i> with front gallery in the N and <i>pars rustica</i> in the S; in the W a smaller square building (<i>fanum</i> , tower?); still smaller building in the E; <i>tegulae</i> and potsherds
Jeufosse	Fanum?	GR	A possible <i>fanum</i> with a square plan and a nearby trench (aerial photography)
Le Tremblay-sur-Mauldre	Sanctuaries	IA?, GR, 1 st c. BC or 1 st c.-4 th c.	Several sanctuaries; largest sanctuary built during reign of Augustus/Tiberius; changed into <i>fanum</i> under Claudius, razed and enlarged in 3 rd c., surrounded by cult? buildings; partially abandoned in 4 th c. and construction of houses, but still many coin finds
Les Essarts-le-Roi	Sanctuary?	IA, GR	IA and GR coins and some metal objects (one likely Apollon) recovered from the surface: the coins could indicate a sanctuary, maybe a border sanctuary between the Carnutes and the Parisii
Longvilliers	Sanctuary or agricultural establishment	IA, 1 st c. BC	Gallic enclosure (66 x 90 m): divided by an internal division into two courtyards; a post-built building (4.5 x 10 m) with a stone floor in the north-western corner of the eastern courtyard; first interpreted as an agricultural establishment, but apparently now interpreted as a sanctuary; included in the database Iron Age sanctuaries of the <i>Atlas de l'âge du Fer</i>
Mézières-sur-Seine	Sanctuary	BA, IA	BA and IA incineration graveyard on a hill, close to a grove; around the grove quarry stone covers a zone of 70 m in diameter; BA and IA small finds; the site is interpreted as a border sanctuary of the Gallic Carnutes; bronze bangles and iron weapons; important number of Gallic coins and coins from the Roman Republic
Morainvilliers	Fanum?	GR	Remains of a square building (8 x 8 m) with large quantity of building stones and <i>tegulae</i> ; a tiled floor is signalled: mosaic or pavement?; probably a small <i>fanum</i> with a square plan
Ponthévrard / Saint-Martin-de-Bréthencourt	Villa with fanum	GR, 1 st -4 th c.	Great <i>villa</i> (230 x 300 m) with a series of buildings including one <i>fanum</i> and a thermal bath; not just a simple agricultural farm, but rather a Late Roman palace which was still occupied during the 4 th c.
Richebourg	Villa with fanum	IA-GR, 1 st c. BC to late 3 rd c., maybe 4 th /5 th c.	Huge, exceptional and richly decorated <i>villa</i> (1 st c. BC - at least the late 3 rd c. AD); some 30 m to the W of the <i>villa</i> , a zone with four cult buildings next to a small road (one <i>fanum</i> and three 'chapels'); 3 rd -c. oriental solar cult (indicated by a Sardonyx intaglio with a sun god (3 rd c.), a bronze statuette of Sarapis, and a fragment of a <i>krater</i> with a snake) in a cellar within the <i>pars urbana</i> ; the site was abandoned at the end of the 3 rd c.; possible that parts were burnt down

Place name	Type	Date	Description
Sainte-Mesme	Villa with source sanctuary (?)	GR, 1 st – 5 th c.	Great GR <i>villa</i> beneath the manor house of Sainte-Mesme; mosaic tessellae, marble fragments, sculpted chapters, and fresco remains indicate a rather rich establishment; to the N a source sanctuary (?), maybe dedicated to the goddess <i>Silgina</i> ; important grindstone fragments seem to indicate the presence of a GR mill (probably anterior to the 3 rd c.); huge quantity of small finds (potsherds, Samian ware; amphorae, tiles, nails, bricks laid out in <i>opus spicatum</i>), a fragment of a statuette (white terracotta), a bronze ring with a blue glass stone, two bronze keys, an iron axe, GR coins, several pieces of worked wood (2 barrel bottoms); fragment of a great plate made out of lignite (probably from Britain); large quantity of animal bones, oyster and mussel shells; two GR potsherds engraved with the name of the water goddess <i>Silgina</i> ; allegedly also some wooden ex-voto which have disappeared; gilded 1 st -c. bronze fibula carrying the inscription <i>Omulus</i> or <i>Omocus</i>
Saint-Forget	Fanum or source sanctuary	GR, 1 st -4 th c.	GR <i>fanum</i> with two foundation walls, one measuring 5 x 4.5 m, the other one, surrounding the first one, 9 x 9 m; another building just to the south (5 x 4 m) is associated with the first building; numerous small finds (potsherds, including Samian ware, amphorae, glass, GR coins, large number of tiles and iron nails), some of them might have been ex-voto offerings; silver-incrusted bronze spur, harness elements, parts of a 4 th -c. belt; the <i>fanum</i> was located on a hill (53 m) dominating the valley of the river Yvette, next to the GR road from Lutetia to Chartres and close to a spring (<i>Le Trou aux Fées</i>); it was destroyed by a fire during the 4 th c.
Saint-Germain-en-Laye	Sanctuary?	IA, GR	Some 30 IA and GR coins (four or five gold coins, some silver ones, the rest bronze); could indicate the presence of a sanctuary located on the margins of the territories of three Gallic tribes (Carnutes, Parisii, Véliocasses)
Saint-Martin-de-Bréthencourt	Fanum?	GR	Structure with square plan in a location dominating the valley of the Orge; maybe a <i>fanum</i>
Septeuil	Source sanctuary	GR, 1 st -early 5 th c.	Small rectangular source sanctuary (10 x 15 m) divided into two rooms with a N-facing five-sided apse with 14 marble columns and three openings (N, W, and E); an octagonal marble pool (3.5 x 3.5 m) located in the middle of the northern room; the second, southern, room featured thick walls and no openings (probably a <i>cella</i> consecrated to a nymph); originally installed on a spring, the sanctuary was partially demolished during the second half of the 4 th c. and the southern room transformed into a mithraeum divided into three distinct spaces (a centrale nave (2.6 m wide) flanked by two lateral banks (each 1.3 m deep)); the pool was used until the abandonment of the mithraeum after AD 378; head of a 1 st /2 nd c. white marble statue found within the filling of the pool; the rest of the body representing that of a nymph was spotted close by; the statue seems to have been installed in a niche opposite of the pool; several fragments of sculpture and low-reliefs represent Mithra killing a bull, Aion, Mithra Petrogen, Dadophore and Luna

Place name	Type	Date	Description
Septeuil	Sanctuary	GR, 1 st c. BC – 1st c. AD	Small concentration of potsherds, large blocs of stone, and metal small finds (coins, bronze) indicate a sanctuary
Vicq	Fanum?	GR	Most likely a <i>fanum</i> (20 x 20) on the edge of a shelf dominating a river; three fragments of tiles, one marble fragment, several potsherds
Villepreux	(Source) sanctuary? and building	GR, 1 st -4 th c., MER, 7 th c.	Aerial photography shows a rectangle open towards the south next to the spring of the Arcy river, probably a small sanctuary; a few walls close by; small finds include tiles, nails, coins, potsherds including Samian ware, a small human bronze head (head of a pin?), a decorative silver element with a human mask as well as a MER belt buckle; to the east of the spring a circular building (diam. 20 m), probably in some relation to the site

Table 4.28: (Likely) Iron Age sanctuaries in the Yvelines and associated Gallic tribes

Placename	Attested/ supposed	Gallic tribes
Ablis	Attested	Carnutes , Parisii
Bennecourt	Attested	Aulerce Ebuovices, Carnutes, Véliocasses
Bonnières-sur-Seine	Supposed	Carnutes , Véliocasses
Les Essarts-le-Roi	Supposed	Carnutes, Parisii
Le Tremblay-sur-Mauldre	Supposed	Carnutes , Parisii
Mézières-sur-Seine	Attested	Carnutes, Véliocasses
Saint-Germain-en-Laye	Supposed	Carnutes, Parisii, Véliocasses

Table 4.29: Approximative distance between antique and Christian cult sites

Placename	Antique cult site	Christian cult site	Distance
Ablis	Jeu de Paume	Saint-Pierre et Saint-Paul: place de l'église	Ca. 300 m
Arnouville-lès-Mantes	Le Bois Rouvray	Saint-Aignan: place de l'Eglise	Ca. 1 km
Bazoches-sur-Guyonne	NE of the Fontaine Saint-Martin	Saint-Martin: route de Chevreuse	Ca. 300 m
Bennecourt	La Butte du Moulin à Vent	Saint-Ouen: rue de Gommecourt	Ca. 2.3 km
Boinvilliers	L'Epine (south of the municipal territory)	Saint-Clément-et-Saint-Jean-Baptiste: avenue du Vieux-Château	?
Bonnières-sur-Seine	Les Guinets, la Haute Butte, les Garcillières, la Camboire	Notre-Dame: Le Mesnil-Renard	Ca. 1.5 km
Bourdonné	Bois de la Pointe de l'Epars	Saint-Martin: place de l'Eglise	Ca. 1.4 km
Châteaufort	Villiers-le-Bâcle	Saint-Christophe: place de l'Eglise	Ca. 2.8 km
Craches / Prunay-en-Yvelines	Moulin d'André	Saint-Pierre-Saint-Paul (Prunay): rue du Petit Musc	Ca. 900 m
Cravent	Le Gros Cul, la Grande-Pièce, la Chapelle, La Paquetterie	Sainte-Trinité: Rue Claude Monod Broca	Ca. 500 m
Epône	Le Chemin de Houdan, les Antes aux Millones, le Paître	Saint-Béat: place de l'Eglise	Ca. 2.3 km
Gaillon-sur-Montcient	La Coudraie, le Merisier	Notre-Dame-de-l'Assomption: rue du Point du Jour	Ca. 2.3 km
Garancières	La Mare à Jourdin	Saint-Pierre: rue de l'Eglise	Ca. 1.5 km
Jeufosse	Between Les Coursières and the Ferme du Bois Jambon	Notre-Dame-de-la-Mer: rue de Belvédère	Ca. 700 m
Le Tremblay-sur-Mauldre	Northwest of the Ferme d'Ithe	Basilica: northwest of the Ferme d'Ithe	
Les Essarts-le-Roi	Malpou	Saint-Cyprien and Saint-Corneille: place de l'ancienne mairie	Ca. 1.9 km
Longvilliers	Le Bois de Reculet	Saint-Pierre: rue de Rochefort	Ca. 2.2 km
Mézières-sur-Seine	La Butte des Murets	Saint-Nicolas: rue Nationale	Ca. 2.2 km
Morainvilliers	Le Murget	Saint-Léger: place de l'Eglise	Ca. 1.2 km (?)
Ponthévrard/Saint-Martin-de-Bréthencourt	Châtelliers	Notre-Dame (Ponthévrard): Grande Rue	P: 1.3 km
Richebourg	La Pièce du Fient	Saint-Georges: rue Saint-Georges	Ca. 1.5 km
Sainte-Mesme	Between the Manoir of Sainte-Mesme and the railway, W to the R.D. 168	Saint-Pierre: exact location unknown	Ca. 500 m
Saint-Forget	La Butte Ronde	Saint-Gilles Saint-Féréole: route de Dampierre	Ca. 2.2 km

Placename	Antique cult site	Christian cult site	Distance
Saint-Germain-en-Laye	Forest of Saint-Germain-en-Laye (exact location unknown)	Several	?
Saint-Martin-de-Bréthencourt	To the NE of the Ferme de la Brosse	Saint-Pierre Saint-Paul: place de l'Eglise	Ca. 800 m
Septeuil	Les Prés de la Seigneurie, la Féerie, Le Trou de l'Enfer	Saint-Nicolas: place de l'Eglise	Ca. 850 m
Septeuil	La Charbonnière	Saint-Nicolas: place de l'Eglise	Ca. 1.4 km
Vicq	Trou Rouge	Saint-Martin: place de l'Eglise	Ca. 1.7 km
Villepreux	South of the Trou Moreau	Saint-Germain d'Auxerre et Saint-Pierre-es-Liens: rue de l'Eglise	Ca. 2.5 km
			Average: 1.4 km

Table 4.30: Spring and water cults

Placename	Date	Description
Bazoches-sur-Guyonne	GR?	A small rectangular building immediately next to a spring dedicated to Saint Martin
Blaru	GR, 2 nd c.	A rectangular GR building next to the source of Saint-Martin: source sanctuary?; 2 nd c. small vase
Blaru	MED, 12 th c.	Wash-house dedicated to Saint Adjutor; the spring was a place of pilgrimage and attracted the sick and invalid because of its alleged healing powers
Boissets	MED	Oratory/spring of Saint-Odon located next to one of the springs of the Vaucouleurs; around it developed a healing cult (skin, eyes); possible that the fountain originated in an ancient cult around a sacred spring; the parish church is built adjacent to the springs
Bullion	Since 11 th c.	A source which is located close to the priory of Sainte-Scariberge became a popular place of pilgrimage; its waters were reputed to heal sterility and to protect harvests
Courgent	MER	Miraculous spring where Saint Clotilde was baptised
Jouars-Pontchartrain	MED (GR?)	The spring of Saint-Martin next to the church of Saint-Martin is located on the Roman road Paris – Diodurum; a reutilisation of a GR site is possible
Maurepas	GR-MER, 6 th c.	Spring of Saint-Saveur: ancient spring which was used by the GR inhabitants and probably also before; during the 6 th c., the spring was dedicated to Saint Saveur
Mézières	CAR or earlier	The location of the church of Saint-Nicolas was influenced by the Christianization of an ancient water cult at the spring of Saint-Nicolas located next to the church
Poigny-la-Forêt	Unclear	Spring oratory of Saint-Fort; important place of pilgrimage until the 1960s; a chapel was apparently constructed on the place of the miracle

Placename	Date	Description
Raizeux	13 th c.	Spring of Sainte-Catherine, mentioned since the 13 th c.
Retz	MER, 6 th c.	Foundation of the abbey of Joyenval next to the spring of the lilies, where Clovis had seen three lilies of astonishing whiteness in the middle of winter
Saint-Arnoult-en-Yvelines	?	The fountain of Saint-Arnoult was originally created above a well; it was moved to another place during the 19 th c.
Sainte-Mesme	GR, 1 st -5 th c.	Villa and nearby source sanctuary (?), maybe dedicated to the goddess Silgina
Septeuil	GR, 1 st -early 5 th c.	Important source sanctuary, dedicated to a nymph
Vaux-sur-Seine	3 rd c.	Chapel of Saint-Nicaise close to the spring of Saint-Nicaise in the hamlet of Saint-Nicaise; 'miraculous' spring which was 'purified' by Saint-Nicaise; 9 graves, probably late Roman
Vert	By the 12 th c.	A spring on the eastern side of the valley of the Vaucouleurs was Christianized with the construction of the church of Saint-Martin during the 12 th c.
Villepreux	GR, 1 st -4 th c., MER, 7 th c.	Aerial photography shows a rectangle open towards the south next to the spring of the Arcy river, probably a small sanctuary; a few walls close by; small finds; to the east of the spring a circular building (diam. 20 m), probably in some relation to the site

Chapter 5

Table 5.1: Church and chapel foundations in the Yvelines per century

Foundation date	# of churches	# of chapels
3 rd c.		1 legendary
4 th c.	1	2
5 th c.	1	1 legendary
6 th c.	7 + 3 legendary	1 + 1 legendary
7 th c.	7 + 1 legendary	
8 th c.	8	2
9 th c.	26	8
10 th c.	27	8
11 th c.	81	10 + 1 castle chapel
12 th c.	67	25 + 2 castle chapels
13 th c.	40	21 + 9 castle chapels
14 th c.	2 + 1 synagogue	14 + 4 castle chapels
15 th c.	4	3 + 2 castle chapels
16 th c.	1	7 + 1 castle chapel
17 th c.	1	6 + 1 castle chapel
MED		6
Unknown	2 + 1 synagogue	15
TOTAL	279 + 2 synagogues	151

Table 5.2: The earliest chapels and churches in the Yvelines (3rd-7th c.)

Place name	Location	Church	Foundation date	Dependency	Evidence	Notes	Category
Adainville	River	Saint-Denis	7 th /8 th c.	Abbey of Saint-Denis	Documents	Mentioned since 768	Public
Auteuil (La Maréchalerie)	RR	Chapel Saint-Sanctin or Saint-Santin (next to an ancient oak tree)	After the 4 th c. (legendary)		Legendary: evangelization campaign	1 st -3 rd -c. GR settlement MER stone sarcophagi Mentioned in Polyptych	?
Cernay-la-Ville	RR	Saint-Robert	6 th c.	Archbishop of Paris	Excavation	Late 6 th -c. terracotta tiles indicate an early church immediately next to Saint-Brice	?
Chambourcy		Oratory	First half of the 6 th c. (legendary?)	Private			
Condé-sur-Vesgre	RR	Saint-Germain	Ca. 557?	Archdeacon?	Evangelization campaign		Public (bishop and saint)
Fourqueux	-	Sainte-Croix	7 th c.	Abbey of Fontenelle?	Foundation by saint	Burnt down by the Vikings (9 th c.)	Public (bishop and saint)
Guyancourt	RR	Saint-Victor	6 th /7 th c. (funerary chapel), late 11 th /early 12 th c. (church)	Archbishop of Paris	Funerary chapel	MER plaster sarcophagi in rebuilt church	Funerary chapel
Herbeville	-	Saint-Clair	7 th c.	Abbey of Coulombs	Architectural element	7 th -c. buttresses	Public (bishop)
Le Tremblay-sur-Mauldre	RR	Basilica	Late 5 th c.		Excavation		(Funerary) basilica
Maisons-Laffitte	River	Saint-Nicolas	7 th c.	Abbey of Coulombs; by 820, abbey of Saint-Germain-des-Prés	Saint name Settlement history	Patron saint of boatmen	Private?

Place name		Church	Foundation date	Dependency	Evidence	Notes	Category
Maule	RR	Basilica?	6 th c.?		Architectural element	Slabs of sculpted limestone within a MER necropolis indicate the presence of a church	Funerary basilica Probably the basilica erected after the passage of Saint Patern
Maule	RR	Saint-Vincent	7 th c. (wooden building), 936 (reconstruction)	Abbey of Saint-Evrout	Documents (8th c.)	First church probably destroyed by Vikings in 885	Public
Neauphle-le-Château	RR	Saint-Nicolas	4 th c., 1118 (reconstruction)	Abbey of Bourgeuil	Legendary: evangelization campaign	First church destroyed by Vikings (9 th c.)	Public (saint)
Rosny-sur-Seine	RR	Funerary chapel (wooden?), replaced by memoria	Early 6 th c. (funerary chapel), second half of the 7 th /early 8 th c. (memoria)		Funerary chapel Memoria Excavation		Funerary chapel and memoria
Saint-Arnoult-en-Yvelines	RR?	Saint-Nicolas	535 (mausoleum/oratory), 9 th c. (church and priory)	Abbey of Saint-Maur-des-Fossés	Mausoleum Oratory Foundation by saint	Priory built on grave Relics sold in 935 9 th -c. crypt MER structures (6th-7 th c.) close by	Memoria and oratory
Saint-Germain-en-Laye (Feuillancourt)	RR	Saint-Saturnin	Ca. 635	Abbey of Fontenelle (by ca. 670)	Foundation by saint Documents	Small MER necropolis	Public (bishop and saint)
Vaux-sur-Seine	RR	Chapel Saint-Nicaise	3 rd c. (legendary)		Legendary: evangelization campaign	Late GR necropolis close to the spring Saint Nicaise	Public (bishop and saint)

Table 5.3: The earliest chapels and churches in the Yvelines (8th -9th c.)

Place name	Church	Foundation date	Dependency
Beynes	Saint-Martin	Ca. 8 th c.	Abbey of Saint-Magloire
Boinville-le-Gaillard	Notre-Dame de l'Assomption	By the 9 th c.	Abbey of Bonneval
Bonnelles	Saint-Gervais-Saint-Protais	9 th c.	Abbey of Saint-Martin-des-Champs
Bonnières-sur-Seine	Notre-Dame of Mesnil	9 th c.?	Archdeacon of Pincerais
Bougival	Chapel Saint-Michel-Archange	Late 9 th c.	
Chambourcy	Saint-Saturnin	9 th c.	Abbey of Saint-Jean of Limoges
Chaufour-les-Bonnières	Saint-Sauveur	704 (chapel)	Abbey of Saint-Wandrille (since 704)
Conflans-Sainte-Honorine	Chapel Notre-Dame	Before 876	
Cresprières	Saint-Martin	9 th c. (?), ca. 950	Alternatively: abbey of Coulombs and abbey of Saint-Martin-des-Champs at Paris
Garancières	Saint-Pierre	8 th c.	Priory of Bazainville
Guerville	Funerary chapel, then chapel then priory Saint-Germain-de-Secqueval (Sicca-vallis)	Mid-8 th c.	Abbey of Saint-Germain-des-Prés; later: abbey of Abbecourt
Jeufosse	Chapel Notre-Dame-de-la-Mer (then church)	855	
Jouy-en-Josas	Saint-Martin	By 820	Abbey of Saint-Germain-des-Prés; archbishop of Paris
Jumeauville	Sainte-Foy	Ca. 800	Abbey of Saint-Evrault
Juziers	Saint-Pierre	9 th c.?	Abbey of Saint-Père-en-Vallée (since 978)
La Celle-les-Bordes	Saint-Germain-des-Prés	Ca. 800	Abbey of Saint-Germain-des-Prés; archbishop of Paris
La Celle-les-Bordes	Saint-Jean	Ca. 800	Abbey of Saint-Germain-des-Prés
La Celle-Saint-Cloud	Saint-Pierre	By 770	Abbey of Coulombs
Le Chesnay	Saint-Sulpice	1192	Abbey of Saint-Germain-des-Près
Mantes-la-Jolie	Saint-Pierre-des-Faubourgs	By 860	Archdeacon of Pincerais
Mantes-la-Jolie	Notre-Dame	860	Collegiate church of the abbey of Saint-Denis
Mareil-sur-Mauldre	Saint-Martin	By 820	Abbey of Saint-Germain-des-Prés
Maule	Chapel Saint-Germain (then church)	By 820	Abbey of Saint-Germain-des-Prés
Maurepas	Saint-Saveur	9 th c.	Abbey of Neauphle-le-Vieux (at least by the 13 th c.)
Médan	Saint-Germain	9 th c.	Abbey of Saint-Germain-des-Prés; abbey of Neauphle-le-Vieux (by the 12 th c.)

Place name	Church	Foundation date	Dependency
Meulan	Church (dedicated to Saint-Nicaise in 1050)	By 840	Abbey of La Croix-Saint-Ouen?; abbey of Bec (by 1104)
Montfort-l'Amaury	Saint-Pierre	By 768	Abbey of Saint-Magloire
Mousseaux-sur-Seine	Church	9 th c.	Archdeacon of Pincerais
Neauphlette	Saint-Martin	By 820	Abbey of Saint-Germain-des-Prés
Orgerus	Saint-Pierre-aux-Liens	By 820	Abbey of Saint-Germain-des-Prés
Paray-Douaville	Saint-Santin	Ca. 850	Abbey of Clairefontaine
Plaisir	La Vierge-et-Saint-Pierre	Ca. 768	Abbey of Saint-Denis
Raizeux	Chapel Notre-Dame-de-la-Bonne-Nouvelle (then church)	9 th c. (church since 11 th c.)	Priory of Epernon
Rennemoulin	Chapel Saint-Nicolas (then church)	9 th c.?, ca. 1202 (reconstruction)	Abbey of Hermières
Rocquencourt	Chapel Saint-Martin	862	Abbey of Saint-Germain-des-Prés
Saint-Germain-en-Laye	Saint-Léger	Between 678 and 751	
Senlis	Saint-Denis	Late 9 th /early 10 th c.	Archbishop of Paris
Trappes	Saint-Georges	9 th c.	Abbey of Saint-Denis
Vernouillet	Saint-Etienne	By 820	Collegiate church Sainte-Etienne of Dreux
Vieille-Eglise-en-Yvelines	Chapel Saint-Gilles (then church by 13 th c.)	8 th c.?	Bishop of Chartres?
Villette	Saint-Martin	704	Abbey of Saint-Wandrille
Villepreux	Chapel Saint-Vincent-et-Saint-Germain	9 th c.	
Villepreux	Saint-Germain-d'Auxerre-et-Saint-Pierre-es-Liens	9 th c.?, by 1030	Chapter of Notre-Dame of Paris (1030); abbey of Marmoutier (1284)

Table 5.4: Churches according to the Polyptych of Irminon

Place name	Polyptych of Irminon		Church	Foundation date	Dependency
	Fisc	Church(es)			
Chambourcy	XXV. Maisons-sur-Seine	Church	Church Saint-Saturn	By 820	Abbey of Saint-Germain-des-Prés; abbey of Saint-Jean-en-Vallée of Chartres (by the 9 th c.)
Guerville	XXII. Saint-Germain-de-Secqueval	Church (<i>Portus*</i>) 1 well-built chapel (Secqueval)	? Chapel of Saint-Germain-de-Secqueval Priory of Saint-Germain-de-Secqueval	? By mid-8 th c. By 820	? Abbey of Saint-Germain-des-Prés; later: abbey of Abbecourt
Jouy-en-Josas	I. Jouy-en-Josas	Church of Saint-Martin (Jouy-en-Josas)	Saint-Martin	By 820	Abbey of Saint-Germain-des-Prés; archbishop of Paris
La Celle-les-Bordes	III. La Celle-les-Bordes	2 very well-built churches (La Celle-les-Bordes)	Saint-Germain-des-Prés (La Celle) Saint-Jean (Les Bordes)	By 774 Ca. 820	Abbey of Saint-Germain-des-Prés
La Celle-Saint-Cloud	VII. La Celle-Saint-Cloud	2 churches (La Celle-Saint-Cloud)	Saint-Pierre (La Celle-Saint-Cloud) Saint-Germain (Le Chesnay)	By 770 By 770	Abbey of Saint-Germain-des-Prés; later: abbey of Coulombs Abbey of Saint-Germain-des-Prés
Mareil-sur-Mauldre	XXI. Maule	Church (Mareil-sur-Mauldre)	Saint-Martin	By 820	Abbey of Saint-Germain-des-Prés
Maule	XXI. Maule	Seigniorial chapel	Chapel then church of Saint-Germain	By 820	Abbey of Saint-Germain-des-Prés
Médan	VII. La Celle-Saint-Cloud	Church attached to the domain	Saint-Germain	By 820	Abbey of Saint-Germain-des-Prés; abbey of Neauphle-le-Vieux (by the 12 th c.)
Neauphlette	III. La Celle-les-Bordes	1 church (Neauphlette)	Saint-Martin	By 820	Abbey of Saint-Germain-des-Prés
Orgerus (Béconcelle)	XXIV. Béconcelle	2 well-built and decorated churches (Béconcelle)	Saint-Pierre-aux-Liens (Moutier) Priory	By 820 By 820	Abbey of Saint-Germain-des-Prés

* Unidentified place name

Table 5.5: Potential pre-900 AD churches in the Yvelines according to their hagionyms

Hagionym	Placename	Church	Foundation date
Saint Pierre-aux-Liens	Orgerus (Moutier)	Saint-Pierre-aux-Liens	By 820
	Vaux-sur-Seine	Saint-Pierre-ès-liens	By 1141
	Villepreux	Saint-Germain d'Auxerre and Saint-Pierre-es-Liens	9 th c. (?), by 1030
Saint Gervais and Saint Protais	Bonnelles	Saint-Gervais-Saint-Protais	9 th c.
Saint Vincent	Le Mesnil-le-Roi	Saint-Vincent	By 1250
	Maule	Saint-Vincent	7 th c.
	Villepreux	Chapel Saint-Vincent-et-Saint-Germain	9 th c.
Saint Médard	Elancourt	Saint-Médard	10 th c.
Saint Germain d'Auxerre	Coignères	Saint-Germain d'Auxerre	By 1250
	Gazeran	Saint-Germain d'Auxerre	By 1053
	Villepreux	Saint-Germain d'Auxerre-et-Saint-Pierre-es-Liens	9 th c. (?), by 1030
Saint Maurice	Millemont	Saint-Martin-et-Saint-Maurice	By 1250
Saint Etienne	Boissy-sans-Avoir	Saint-Etienne	By 1123
	Mantes-la-Ville	Saint-Etienne	By 974
	Mareil-Marly	Saint-Etienne	1062
	Mulcent	Saint-Etienne	11 th c. (reconstruction?)
	Vernouillet	Saint-Etienne	By 820
Saint Saturnin	Chambourcy	Saint-Saturnin	By 820
	Saint-Germain-en-Laye (Feuillancourt)	Saint-Saturnin	Ca. 635
Saint Laurent	Le Tartre-Gaudran	Saint-Laurent	By 1250
Saint Hilaire	Bazemont	Saint-Hilaire	Mid-12 th c.
	Béhoust	Saint-Hilaire	12 th c.
	Blaru	Saint-Hilaire (church and castle chapel)	By 1092
	Boissets	Saint-Hilaire	By 1090

Table 5.6: The earliest castles and associated churches and chapels in the Yvelines

Placename	Chapel	Foundation date	Foundation date castle
Allainville (Erainville)	Castle chapel (adjacent to the castle)	MED	The lord of Erainville was allowed to use his chapel for mass when he could no longer travel to Allainville
Allainville (Groslieu)	Castle chapel (adjacent to the castle)	MED	Unknown
Andelu			By 1236 ('manor house')
Auffargis			Motte-and-bailey castle; placename "La Motte", mentioned in document of 1511 (lords of Neauphle and Chevreuse); the first lords appeared during the 13 th c.
Beynes			11 th c. (wood) (probably Guillaume of Hainaut, first lord of the family of Montfort)
Blaru	Saint-Hilaire (church and castle chapel)	By 1092	11 th c.
Boissy-sans-Avoir (Les Prés)	Castle chapel	1284	By 1284 (Robert-Sans-Avoir); lords of Boissy already attested in the late 11 th c.
Bonnières-sur-Seine (Mesnil-Renard)			9 th c. (several fortresses as defense against the Vikings), by 1188 (La Tour at Mesnil-Renard)
Bougival			7 th /8 th c. (castrum) (Charles Martel, Mayor of the Palace), 9 th c. (fortified by the Vikings)
Bréval			1060-1080 (Ascelin Goël)
Châteaufort			By 1060 (wood?), replaced by three castles in 1060: La Motte, Marly, Le Donjon
Chevreuse	Castle chapel of Sainte-Marie-Madeleine	By 1205	7 th c. (wooden castrum), mid-11 th c. (fortress La Madeleine) (Chevreuse-Monthéry-Rochefort family)
Conflans-Sainte-Honorine			By 721 (castrum) (wood) (La Baronnerie), late 11 th c. (La Tour Montjoie) (stone)
Ecqueville (Fresnes)			11 th c. (stone) (Robert, lord of Fresne, grand-nephew of the count of Meulan)
Emancé			By 911 (castle owned by Rollon, Duke of Normandy at La Malmaison)
Feucherolles (Lanluets-Sainte-Gemme)	Royal castle chapel	1344	By 11th c. (L'Hostel) (the King)
Fontenay-le-Fleury	Chapel of Saint-Jean		Motte-and-bailey castle (disappeared during the 12 th c.?)
Fontenay-Mauvoisin	Chapel of Saint-Boniface (probably old castle chapel)		Destroyed in 1188 (?) (<i>Château-Fondu</i> , 2 mottes combined) (Mauvoisin family)

Placename	Chapel	Foundation date	Foundation date castle
Gambais			11 th c. (La Château-Trompette) (Montfort family)
Gargenville			By 845 (castle of Hanneucourt)
Gazeran			11 th c. (vassals of Montfort)
Goussonville	Saint-Denis (adjacent to the castle for which it served as a chapel)	12 th c. (Abbey of Saint-Denis)	By 12 th c.
Guerville			By 1201 (castle of Senneville)
Houdan	Saint-Jacques-le-Majeur and chapel of Saint-Jean (within the castle walls)	Ca. 1005	Ca. 996 (wood) (Guillaume of Hainaut), c. 1180/1190 (stone)
La Boissière-Ecole			Motte-and-bailey castle (Le Morhier family, governors of Houdan until 1432?)
Les Clayes-sous-Bois			1118
Lévis-Saint-Nom	Castle chapel	1485 (by Jacques de Crussol d'Uzès)	Beginning of the 13 th c. (2 seigniorial manor houses, one of them with a dovecote which was the sign of a lord allowed to exercise high justice)
Magny-les-Hameaux	Saint-Germain-de-Paris (adjacent to the castle)		12 th c. (?)
Maisons-Laffitte			Early 11 th c. (wood)
Mantes-la-Jolie	Royal castle chapel	1240 (Aubri, bishop of Chartres)	9 th c. (Mantes le Château), 1087 (stone)
Marly-le-Roi	Saint-Vigor (Marly-le-Châtel)	1087 (reconstruction since the old and 'very ancient' church was almost in ruins)	1087 (Hervé of Montmorency founds Marly-le-Châtel) (stone)
Maule			By 1098 (Le Riche family), probably early 11 th c. (Ansold Ist of Maule, c. 1005 - c. 1065)
Maurepas	Saint-Saveur (first a seigniorial chapel built adjacent to the castle)	9 th c. (made out of wood), 11 th c. (reconstruction in stone)	By 9 th c. (wood), 11 th c. (stone)
Meulan			By 703 (castrum?) (wood), 10 th c. (stone) (count Robert)
Montchauvet			Motte-and-bailey castle (Butte Ancelot) 1116-1127 (Le Fort) (King Louis VI the Fat and Amaury III, count of Montfort) (stone)

Placename	Chapel	Foundation date	Foundation date castle
Montfort-l'Amaury			989 (wood?) (Guillaume of Hainault)
Neauphle-le-Château			Ca. 1052 (La Butte au Philippe) (first lord), 1125 (reconstruction by King Louis VI)
Orcemont	Saint-Eutorpe (with seigniorial chapel – date unknown)	11 th c.	Placename “Châtellier” and “La Butte”
Orgeval	Chapel of Saint-Jean (probably first a seigniorial chapel depending on the castle of Tressancourt)	11 th /12 th c.	By 11 th c. (Heubecourt family)
Plaisir	Chapel	12 th /13 th c.	12 th c. (?) (motte-and-bailey castle) (Plaisir belonged to the seignior of neighbouring Neauphle-le-Château); by 1128 also a fortified farm (<i>Ferme des Ebisoires</i>) in Plaisir (lord of Neauphle-le-Château)
Poissy	Royal castle chapel	Before 1346	10 th c. (Hugh Capet)
Rambouillet	Saint-Lubin (close to the castle)	Late 10 th c.	11 th c. (Guy le Rouge/Guy I of Rochefort)
Richebourg			10 th /11 th c. (motte-and-bailey castle) Current <i>château</i> built on top of another feudal castle
Rochefort	Remains of castle chapel		11 th c. (Guy le Rouge/Guy I of Rochefort) (probably one of the largest and most important castles in the region south of Paris) (stone)
Rolleboise			10 th c. (stone) (counts of Meulan?)
Rosay	Castle chapel of Sainte-Anne	11 th c.?	By 11 th c. (seat of a castellany since the 11th c.)
Rosny-sur-Seine	Castle chapel of Sainte-Marie (then church) (with the relics of Saint Quirin) (within the castle) (priory-church of the priory Saint-Wandrille)	By the second half of the 12 th c. (probably much earlier)	Ca. 1100 (Raoul III, lord of Rosny)
Sainte-Mesme	Castle chapel of Sainte-Mesme (then church)	13 th c. (seigniorial chapel until at least 1386)	Late 11 th /early 12 th c. (Adam de la Chapelle)
Saint-Forget	Castle chapel (at the back of the castle)	15 th c.	By 12 th c. (?) (Bernard of Malverius, first lord of Saint-Forget)

Placename	Chapel	Foundation date	Foundation date castle
Saint-Germain-en-Laye	Royal castle chapel of Sainte-Chapelle	1235-1239	1124 (King Louis VI)
Saint-Léger-en-Yvelines	Saint-Léger (within the walls of the castle)	1026 (Robert the Pious)	10 th c. (Les Mares de Villepert) (King Hugh Capet)
Saint-Martin-de-Bréthencourt			11 th c. (Guy le Rouge/Guy I of Rochefort)
Saint-Martin-des-Champs			By 1230 (Les Clos de la Motte)
Saint-Nom-la-Bretèche			12 th /13 th c. (wood?) (<i>bretèche</i> = small wooden castle) (Kings of France)
Saulx-Marchais			By 11 th c. (Château Mignon)
Septeuil	Saint-Nicolas (first a chapel) (priory-church) (built on the emplacement of the former castle)	Between 1098 and 1150	By 1098
Soindres	Castle chapel of Saint-Martin (then church)	12 th /13 th c.	By 12 th /13 th c. (castle of Arches)
Tessancourt-sur-Aubette	Castle chapel	13 th c.	Late 13 th c. (Jehan of Banthelu, lord of Tessancourt)
Thoiry	Castle chapel (within the manor house La Cour)	By 1394	By 1394
Trappes			Ca. 1003 (abbots of Saint-Denis) (later a castellany)
Villiers-Saint-Frédéric	Castle chapel of Saint-Georges (then church)	13 th c.	By 13 th c. (Maurepas family)

Table 5.7: The earliest monasteries and abbeys in the Yvelines (6th-8th c.)

Placename	Monastery	Foundation date	Earliest dependency
Clairefontaine-en-Yvelines	Abbey of Saint-Rémy-des-Landes	512 (hermitage), 1164 (abbey)	Unknown
La Celle-Saint-Cloud	Monastery (abbey or priory)	8 th c.	Abbey of Saint-Germain-des-Prés
Le Pecq	Abbey then priory	By 668	Abbey of Fontenelle/abbey of Saint-Wandrille
Longvilliers	Priory Saint-Pierre	7 th c.	Abbey of Saint-Maur-des-Fossés
Maisons-Laffitte	Priory Saint-Germain	759	Abbey of Coulombs (Notre-Dame)
Marly-le-Roi	Priory Notre-Dame	8 th c.	Unknown
Plaisir	Priory Saint-Pierre (Notre-Dame)	By 775	Abbey of Saint-Denis (royal)
Poissy	Monastery	MER	Unknown
Saint-Arnoult-en-Yvelines	Priory Saint-Arnoult (then Saint-Nicolas)	717?, 1021	Abbey of Saint-Maur-des-Fossés
Saint-Rémy-les-Chevreuse	Priory Saint-Rémy (Beaulieu since 1244, then Saint-Avoye during the 18 th c.)	8 th c.	Unknown
Versailles (Montreuil)	Priory Saint-Symphorien	6 th c., 1003	Abbey of Coulombs (Notre-Dame)
Vieille-Eglise-en-Yvelines	Monastery (Les Clérambault)	8 th c.	Unknown
Vieille-Eglise-en-Yvelines	Monastery (close to the farm La Coqueterie)	8 th c.	Unknown

Table 5.8: The second wave of monasteries and abbeys in the Yvelines (9th-10th c.)

Placename	Monastery	Foundation date	Earliest dependency
Bazemont	Priory Sainte-Colombe	10 th c.	Abbey of Ouche (Saint-Evroul): Priory of Maule
Bouafle	Priory Saint-Martin	Late 10 th c.	Abbey of Jumièges (Saint-Pierre)
Chevreuse	Abbey then priory Saint-Saturnin	Before 975	
Flacourt	Priory Saint-Clair	10 th c.	Unknown
Gargenville	Priory Notre-Dame	9 th c.	Unknown
Juziers	Priory Saint-Pierre (Saint-Jacques?)	987	Abbey of Saint-Père-en-Vallée
Louveciennes	Monastery	Before 862	Abbey of Saint-Denis (royal)
Mantes-la-Jolie	Priory Saint-Georges	996	Unknown
Médan	Priory Saint-Germain	9 th c.?	Unknown
Montchauvet	Priory Sainte-Madeleine	Before 987	Unknown
Orgerus (Béconcelle)	Priory	By 820	Abbey of Saint-Germain-des-Prés
Poissy	Monastery of Christ	996	Unknown
Sainte-Mesme	Monastery (hamlet of Denisy)	991	Unknown
Senlisse	Convent?	9 th c. or later	Abbey of Saint-Denis (royal)

Placename	Monastery	Foundation date	Earliest dependency
Vernouillet	Priory (abbey since 1564)	10 th c.?	Abbey of Saint-Magloire

Table 5.9: The first wave of monastic foundations and settlement development in the Yvelines (6th-8th c.)

Placename	Occupation dates	Occupation category	Monastic (re)foundation	Monastery	Foundation date	Earliest dependency
Clairefontaine-en-Yvelines	MER, 512 ° 768 ° 1100	II.3b	Likely	Abbey of Saint-Rémy-des-Landes	512 (hermitage)	Unknown
La Celle-Saint-Cloud	GR ° 7th c.	II.1a	Likely	Monastery	8th c.	Abbey of Saint-Germain-des-Prés
Le Pecq	Since MER, 668 °? 11th c.	II.3b	Likely	Abbey then priory	By 668	Abbey of Fontenelle/ abbey of Saint-Wandrille
Longvilliers	GR ° 7th/8th c.	II.1a	Likely	Priory Saint-Pierre	7th c.	Abbey of Saint-Maur-des-Fossés
Maisons-Laffitte	GR, 1st c. BC-3rd c. AD ° 7th c.	II.1a	Likely	Priory Saint-Germain	759	Abbey of Coulombs (Notre-Dame)
Marly-le-Roi	GR ° 679	II.1a	No	Priory Notre-Dame	8th c.	Unknown
Plaisir	IA-GR, 1st c. BC-3rd c. AD ° MER, 768	II.2a	Likely	Priory Saint-Pierre	By 775	Abbey of Saint-Denis (royal)
Poissy	GR-MER, 1st c.-MER ° 820	II.2a	No	Monastery	MER	Unknown
Saint-Arnoult-en-Yvelines	GR, 2nd-3rd c. ° 535 ° 717	II.2a	Likely	Priory Saint-Arnoult	717?, 1021	Abbey of Saint-Maur-des-Fossés
Saint-Rémy-les-Chevreuse	Since 8th c.	I.2a	Likely	Priory Saint-Rémy	8th c.	Unknown
Versailles (Montreuil)	MER, 6th c.? ° 1003	II.3b	Likely	Priory Saint-Symphorien	6th c., 1003	Abbey of Coulombs (Notre-Dame)
Vieille-Eglise-en-Yvelines	GR ° 711	II.1a	Likely	Monastery (Les Clérambault)	8th c.	Unknown
Vieille-Eglise-en-Yvelines	GR ° 711	II.1a	Likely	Monastery (La Coqueterie)	8th c.	Unknown

° Indicates settlement discontinuity

Table 5.10: The second wave of monastic foundations and settlement development in the Yvelines (9th-10th c.)

Placename	Occupation dates	Occupation category	Monastic (re)foundation	Monastery	Foundation date	Earliest dependency
Bazemont	GR ° 10th c.	II.1b	Likely	Priory Sainte-Colombe	10th c.	Abbey of Ouche (Saint-Evroul): Priory of Maule
Bouafle	GR ° MER, 5th-6th c. ° 9th c. // after 918	II.2a	Likely	Priory Saint-Martin	Late 10th c.	Abbey of Jumièges (Saint-Pierre)

Placename	Occupation dates	Occupation category	Monastic (re)foundation	Monastery	Foundation date	Earliest dependency
Chevreuse	GR ° MER, 7th c. or earlier	II.1a	No	Abbey then priory Saint-Saturnin	Before 975	
Flacourt	GR, 1st-3rd c. ° CAR, late 9th c.	II.1b	Likely	Priory Saint-Clair	10th c.	Unknown
Gargenville	GR ° MER, 690 ° 9th c.	II.2a	No	Priory Notre-Dame	9th c.	Unknown
Juziers	GR ° MER, 658 ° 9th c.	II.2a	Likely	Priory Saint-Pierre (Saint-Jacques?)	987	Abbey of Saint-Père-en-Vallée
Louveciennes	Since 8th/9th c.	I.2a	Likely	Monastery	Before 862	Abbey of Saint-Denis (royal)
Mantes-la-Jolie	Since 860	I.2a	No	Priory Saint-Georges	996	Unknown
Médan	MER ° 9th c.	II.3a	Likely	Priory Saint-Germain	9 th c.?	Unknown
Montchauvet	GR, 1st c. ° HMA ° 987	II.2a	Likely	Priory Sainte-Madeleine	Before 987	Unknown
Orgerus (Béconcelle)	Since GR, 3rd c.?	I.1	?	Priory	By 820	Abbey of Saint-Germain-des-Prés
Poissy	GR-MER, 1st c.-MER ° 820	II.2a	No	Monastery of Christ	996	Unknown
Sainte-Mesme	GR-MER, 1st-5th c. ° 991	II.2a	?	Monastery (hamlet of Denisy)	991	Unknown
Senlisse	GR, 1st-2nd c. ° 862	II.1b	No	Convent?	9th c. or later	Abbey of Saint-Denis (royal)
Vernouillet	Since c. 820	I.2a	?	Priory (abbey since 1564)	10th c.?	Abbey of Saint-Magloire

° Indicates settlement discontinuity

// Indicates an attested settlement break

Table 5.11: Abbey property in the Yvelines and settlement development by AD 1000

Placename	Occupation dates	Occupation category	Notes	Abbey
Bailly	GR, 1st c. BC ° ca. 820	II.1b	PI: 2 demi-mansi (attested through archaeology)	Abbey of Saint-Germain-des-Prés
Flexanville	GR ° CAR, ca. 820 °? by 1230	II.2b	PI : Mentions <i>Flarsane villa</i> (Flexanville) and <i>Faronisvilla</i> (the hamlet Féranville)	Abbey of Saint-Germain-des-Prés
Garancières	GR, 1st c. BC-2nd c. AD ° 8th c.	II.1b	PI: 9 mansi in <i>Warenceras</i> and <i>Frotmivilla</i> 829: mentions <i>Braogilo</i> (Le Breuil) as abbey property	Abbey of Saint-Germain-des-Prés
Guerville	Since IA	I.1	PI: seigniorial mansus, 100 acres of vineyards, 17 acres of meadow, and a chapel in <i>Secqueval</i> (<i>Sicca-vallis</i>)	Abbey of Saint-Germain-des-Prés
Jouy-en-Josas	Since ca. 820	I.2a	PI: fisc of Saint-Germain-des-Prés	Abbey of Saint-Germain-des-Prés

Placename	Occupation dates	Occupation category	Notes	Abbaye
Juziers	GR ° MER, 658 ° 9th c.	II.2a	658, inventory mentions land and vassals	Abbey of Saint-Père-en-Vallée
La Celle-les-Bordes	GR, 1st c. BC-3rd c. ° CAR, 774	II.1b	775, confirmation of donation by Pippin the Short PI: manor house, two mills, two churches in La Celle and Bordes	Abbey of Saint-Denis Abbey of Saint-Germain-des-Prés
Le Chesnay	CAR, ca. 820 ° 1192	II.3b	PI: Mentions two very well-built churches in the fisc of <i>Villare</i> (Saint-Germain at Le Chesnay)	Abbey of Saint-Germain-des-Prés
Louveciennes	Since 8th/9th c.	I.2a	717, donation of the forest of Rouvray by Chilperic III 862, donation of <i>Mons Lupicinus</i>	Abbey of Saint-Denis
Mulcent	Since GR, 1st c.?	I.1	PI: more than a dozen mansi, attested through archaeology, immediately next to the old parish church of Saint-Etienne (surrounded by its cemetery), located in the north of the MED village in a relatively isolated position, maybe on an ancient cult site?; several MER graves	Abbey of Saint-Germain-des-Prés
Neauphlette	GR, 1st-2nd c. ° CAR, ca. 820	II.1b	PI: church of Saint-Martin	Abbey of Saint-Germain-des-Prés
Orvilliers	IA, 1st c. BC, GR, 1st-4th c. ° ca. 820 ° 1250	II.2b	PI: mentions property in Orvilliers	Abbey of Saint-Germain-des-Prés
Osmoy	MER ° ca. 820 ° 1149	II.3b	PI: 9 mansi in <i>Ulmidum</i> Two MER sarcophagi	Abbey of Saint-Germain-des-Prés
Prunay-en-Yvelines	GR-MER, 1st-6th c. ° 11th c.	II.2b	970, donation of land in the hamlet Gourville by the countess Letgarde	Abbey of Saint-Père of Chartres
Prunay-le-Temple	GR, 1st-2nd c., MER ° 820 ° 11th c.	II.2b	PI: mentions property in Prunay-le-Temple	Abbey of Saint-Germain-des-Prés
Sartrouville	GR ° MER, 7th c.	II.1a	7th c., maybe donation of Sartrouville by Clotaire III and Childebert III 1009, confirmation by King Robert of 20 houses with outbuildings as well as fishing rights	Monastery of Argenteuil (later: abbey of Notre-Dame of Argenteuil)
Villepreux	IA-GR, 1st c. BC-1st-5th c. AD °? MER, 7th c. °? 866	II.2a	866, confirmation by King Charles the Bald of the exchange of property (including <i>Villaporcorum</i> or <i>Villapirorum</i>) between the abbeys of Saint-Germain-des-Prés and Saint-Maur	Abbey of Saint-Germain-des-Prés Abbey of Saint-Maur
Villiers-le-Mahieu	GR, 1st-5th c. ° 768-820 ° 12th c.	II.2b	768, donation by Pepin the Short, including two mansi at <i>Villare</i> PI: 74 serfs, 9 mansi, land and 6 acres of vineyards in <i>Villare</i>	Abbey of Saint-Denis Abbey of Saint-Germain-des-Prés

° Indicates settlement discontinuity
PI Polyptych of Irminon

Table 5.12: The earliest founding abbeys in the Yvelines

Name of abbey	Order	Foundation date	Place
Abbey of Coulombs (Notre-Dame)	Benedictine	8 th c. or earlier	Coulombs (Eure-et-Loir)
Abbey of Jumièges (Saint-Pierre)	Benedictine	Ca. 654	Jumièges (Seine-Maritime)
Abbey of Ouche (Saint-Evroul)	Benedictine	6 th c./ca. 1000	Saint-Evroult-Notre-Dame-du-Bois (Orne)
Abbey of Saint-Denis (royal)	Benedictine	Mid-7 th c.	Saint-Denis (Seine-Saint-Denis)
Abbey of Saint-Germain-des-Prés	Benedictine	558	Paris
Abbey of Saint-Magloire of Paris	Benedictine	975	Paris
Abbey of Saint-Maur-des-Fossés	Benedictine	639	Saint-Maur-des-Fossés (Val-de-Marne)
Abbey of Saint-Père-en-Vallée	Benedictine	Mid-7 th c.	Chartres (Eure-et-Loir)
Abbey of Saint-Symphorien	Benedictine	By 452	Autun (Saône-et-Loire)

Table 5.13: *Prieurés-cures* in the Yvelines

Placename	Church	Dependency	Date archival document	Donation	Local priory
Aigremont	Chapel				Priory of Saint-Saturnin (Chambourcy)
Auffargis	Saint-André	Priory of Longpont	1715		
Bazainville	Saint-Georges				
Boissy-Mauvoisin	Saint-Pierre	Priory Saint-Georges of Mantes (dependent on the abbey of Fécamp)		Mauvoisin family (?)	Priory of Saint-Georges (Mantes)
Bouafle	Chapel of Saint-Rémy Chapel of Saint-Martin	Abbey of Saint-Germain-des-Prés Abbey of Jumièges	1600	Hugues I, called Tête d'Ours	Priory of Saint-Martin (late 10 th c.) [abbey of Jumièges]
Châteaufort	Saint-Christophe	Abbey of Bourgeuil	1787		Priory of Saint-Christophe (1068) [Abbey of Bourgeuil]
Les Bréviaires	Saint-Sulpice	Abbey of Clairefontaine	1789		Priory (by 1320) [Abbey of Clairefontaine]
Marly-le-Roi	Notre-Dame-et-la-Sainte-Trinité (Marly-le-Bourg) (<i>prieuré-cure</i>)		1790	Hervé of Montmorency	Priory of Notre-Dame (Saint-Etienne) (Marly-le-Bourg) (ca. 8/9 th c.) [abbey of Coulombs]
Montchauvet	Saint-Fiacre (built outside of the walls of the fortress)	Abbey of Saint-Germain-des-Prés	1788		
Neauphle-le-Vieux	Saint-Pierre-Saint-Nicolas				
Paray-Douaville	Saint-Pierre-et-Saint-Santin	Abbey of Clairefontaine	1635		Priory (12 th c.) [abbey of Clairefontaine]
Rennemoulin	Saint-Nicolas		1789	Jean Paalé and Guillaume Escuasol	Priory of Saint-Nicolas (1202) [Abbey of Hermières]
Rosny-sur-Seine	Chapel/church of Sainte-Marie (with the relics of Saint Quirin) (within the castle)	Abbey of Fontenelle; Abbey of Saint-Wandrille (by 1198)	1562		Priory of Saint-Wandrille (by 1145) [abbey of Fontenelle (became Saint-Wandrille)]

Placename	Church	Dependency	Date archival document	Donation	Local priory
Saint-Germain-en-Laye	Chapel of Saint-Gilles then church of Saint-Vincent-Saint-Germain (since 1163 Saint-Germain)	Abbey of Coulombs	1683		Priory of Saint-Vincent-et-Saint-Germain (in the middle of the forest) (dedicated to Saint-Germain since 1163) (1000) [abbey of Coulombs, since 1060]
Thoiry	Saint-Martin	Abbey of Clairefontaine	1552		

Table 5.14: Restitution of proprietary churches in the Yvelines

Placename	Church	Foundation date	Lay owner (donator)	Donation date	Receiving monastery
Autouillet	Notre-Dame	By 1123	Nivard of Septeuil (founded by his father Eudes)	1123	Priory of Saint-Laurent at Montfort
Bazainville	Saint-Nicolas or the Translation of Saint-Nicolas	Before the 10 th c.	Geoffroy of Gometz, nephew of Amaury of Montfort	1064	Abbey of Marmoutier
Blaru	Saint-Hilaire	By 1092	Pierre, son of Edouard of Vernon	1092	Abbey of Coulombs
Boissets	Saint-Hilaire	Ca. 1090	Raoul, lord of Civry	Ca. 1090	Abbey of Coulombs
Boissy-sans-Avoir	Chapel then church Saint-Etienne	By 1123	Amaury III of Montfort, count of Evreux	1123	Abbey of Saint-Magloire
Bouafle	Saint-Martin	Late 10 th c.	Hugues II, called Tête d'Ours	11 th c.	Abbey of Jumièges
Bougival	Notre-Dame	By 1070	Geoffroy of Boulogne, bishop of Paris	1070	Abbey of Saint-Florent-de-Saumur
Bréval	Notre-Dame-de-la-Trinité or Saint-Laurent	12 th c.	Simon of Anet and his wife Adalburga	Ca. 1200	Abbey of Bec-Hellouin
Brueil-en-Vexin	Saint-Denis	By 1145	Hugues, archbishop of Rouen	1145	Priory of Saint-Laurent at Brueil-en-Vexin
Chambourcy	Saint-Saturnin	By 820	Gillaume of Chambourcy and his wife Mathilde	1336	Abbey of Saint-Jean-en-Vallée
Chapet	Notre-Dame	By 1190	Pobelle, daughter of Hugues le Roux, baron of Fresnes	1190	Priory of Saint-Nicaise at Meulan

Placename	Church	Foundation date	Lay owner (donator)	Donation date	Receiving monastery
Chaufour-lès-Bonnières	Saint-Sauveur	704	King Childebert	704	Abbey of Saint-Wandrille
Chavenay	Saint-Martin	10 th c.	Adélaïde, wife of Hugues Capet	983	Abbey of Notre-Dame in Argenteuil
Chevreuse	Saint-Martin Sainte-Marie-Madeleine	By 1064 By 1064	Gui I of Monthléry, lord of Chevreuse	1064	Abbey of Saint-Pierre at Bourgeuil
Croissy-sur-Seine	Saint-Martin	By 1205	Pierre of Nemours bishop of Paris	1211	Collegiate church of Saint-Léonard-de-Noblat [secular canons]
Epône	Saint-Béat	982	Elisiard, bishop of Paris	984	Chapter of Notre-Dame of Paris
Fontenay-Mauvoisin	Chapel (Saint-Boniface?) (probably an old castle chapel)	By 1168	Raoul Mauvoisin [confirmed by Guillaume Mauvoisin, lord of Rosny, and his brother Mannassés]	1168	Abbey of Cluny
Fontenay-Saint-Père	Saint-Denis	By 978	Countess Ledgarde, widow of William Longsword, duke of Normandy	978	Abbey of Saint-Père-en-Vallée
Gassicourt	Sainte-Anne	By 1074	Simon, count of Mantes	1074	Abbey of Cluny
Gazeran	Saint-Germain d'Auxerre	By 1053	Amaury I, count of Montfort	1053	Priory of Saint-Thomas at Eperon
Gressey	Saint-Pierre	Ca. 1064	Pierre, lord of Gressey [likely]	Ca. 1064	Abbey of Coulombs
Guitrancourt	Saint-Ouen	By 1156	Odon de la Porte	1156	Priory of Saint-Laurent
Hermeray	Saint-Germain-l'Auxerrois	Early 11 th c.	Amaury I, count of Montfort	1053	Priory of Saint-Thomas at Eperon
Houdan	Saint-Jacques Saint-Jean	1005 By 1182	Simon III of Montfort [confirmation]	1182	Abbey of Coulombs
Jumeauville	Sainte-Foy	Ca. 800	Baudry le Roux of Montfort	1103	Abbey of Ouche at Saint-Evroult
Juziers	Saint-Père	9 th c.?	Countess Ledgarde, widow of William Longsword, duke of Normandy	978	Abbey of Saint-Père-en-Vallée
La Boissière-Ecole	Saint-Barthélémy	By 1033	Henry I of France	1033 or earlier	Abbey of Saint-Magloire of Paris
Lainville-en-Vexin	Saint-Martin	By 1033	Héloïse, wife of Hugues II Tête d'Ours	1033	Abbey of Coulombs

Placename	Church	Foundation date	Lay owner (donator)	Donation date	Receiving monastery
Le Mesnil-Saint-Denis	Saint-Denis	By 1205	Bishop of Paris	Ca. 1100	Priory of Longpont
Les Essarts-le-Roi	Saint-Cyprien and Saint-Corneille	By the late 10 th c.	Robert the Pious	End of the 10 th c.	Abbey of Saint-Magloire
Lommoye	Saint-Léger	By 1060	Raoul I of Mauvoisin, lord of Rosny and viscount of Mantes	Ca. 1060	Abbey of Ouche at Saint-Evrout
Longvilliers	Saint-Pierre	7 th c.	Pope Innocent II	1136	Abbey of Saint-Maur-des-Fossés
Mantes-la-Jolie	Notre-Dame	860	King Philippe-Auguste	1196/97	Abbey of Saint-Denis
Marcq	Saint-Rémy	Ca. late 11 th c.	Goisfred of Marcy	1105	Priory of Saint-Evrout
Mareil-le-Guyon	Chapel, later church of Saint-Martin	By 979	Hugues Capet	980	Abbey of Saint-Magloire at Paris
Marly-le-Roi	Notre-Dame-et-la-Sainte-Trinité (Marly-le-Bourg) Saint-Vigor (Marly-le-Châtel)	By 1084 1087	Hervé of Montmorency [inherited the church in 1084]	1087 or 97	Abbey of Coulombs
Maule	Sainte-Marie (Notre-Dame) Saint-Vincent	By 1076 7 th c.	Pierre of Maule, his wife Guindesmoth and his sons Ansold, Thibaut and Guillaume	1076	Abbey of Ouche at Saint-Evrout
Méré	Saint-Denis	By 980	Hugues Capet [confirmation]	980	Abbey of Saint-Magloire at Paris
Meulan	Saint-Nicaise	By 840 (legendary)	Yves, bishop of Chartres	1095-1098	Abbey of Bec-Hellouin
Mondreville	Saint-Christophe	By 1066	Gaston, lord of Mondreville	1066	Abbey of Coulombs
Montalet-le-Bois	Notre-Dame-de-la-Nativité	1015 or 1033	Héloïse of Conteville, wife of Hugues II Tête d'Ours	1015 or 1033	Abbey of Coulombs
Montfort l'Amaury	Saint-Laurent Chapel of Saint-Nicolas	1060 [probably 1160] By 1182	Simon IV of Montfort [foundation by his father]	1196	Abbey of Saint-Magloire at Paris
Montigny-le-Bretonneux	Saint-Martin	By 1075	Guy I of Montlhéry	1075	Abbey of Bourgeuil
Montreuil	Saint-Denis	By 1033	Héloïse, wife of Hugues II Tête d'Ours	1033	Abbey of Coulombs
Morainvilliers	Saint-Léger	By 1083	Count of Meulan	1083	Abbey of Bec-Hellouin

Placename	Church	Foundation date	Lay owner (donator)	Donation date	Receiving monastery
Rambouillet	Saint-Lubin (close to the castle)	Late 10 th c.	Amaury I, lord of Montfort	1053	Abbey of Marmoutier
Rennemoulin	Chapel Saint-Nicolas	9 th c. (?), 1202 (reconstruction?)	Jean Paalé, lord of Rennemoulin, and Guillaume Escuasol, provost of Paris in 1195 and then bailiff of Rouen	1202	Order of the Most Holy Trinity and of the Captives [Canons Regular]
Saint-Illiers-la-Ville	Saint-Hilaire-et-Saint-Crépin	By 1063	Richard, lord of Saint-André-de-la-Marche and brother of Robert, third abbot of Coulombs	1063	Abbey of Coulombs
Saint-Martin-la-Garenne	Saint-Martin	By 1081	Hilduin, viscount of Mantes, and Guillaume, his son; Robert, count of Meulan	1081 and 1083	Abbey of Bec-Hellouin
Saint- Rémy-lès-Chevreuse	Saint-Rémy	By 1070	Bishop of Paris	1070	Abbey of Saint-Florent at Saumur
Saint- Rémy-lès-Chevreuse	Chapel of Saint-Paul	Early 12 th c.	Archdeacon Bernard	1162	Abbey of Saint-Victor
Tilly	Nativité-de-Notre-Dame	By 1109	Guillaume of Tilly, monk of Coulombs	1109	Abbey of Coulombs
Trappes	Saint-Georges	9 th c.	Queen Adélaïde [confirmation by Robert II the Pious for his mother]	1003	Abbey of Saint-Denis
Verneuil-sur-Seine	Saint-Martin	Late GR/early MER funerary architecture (mausoleum?), religious building by 9 th c.	Hervé of Montmorency	Ca. 1090	Priory of Saint-Eugène at Deuil
Vicq	Saint-Martin	11 th c.	Guillaume de la Ferté Armand and his brother Hugues, lords of Vicq	1116	Abbey of Saint-Père in Chartres
Villepreux	Saint-Germain d'Auxerre-et-Saint-Pierre-es-Liens	9 th c.?	Imbert, bishop of Paris	1030	Chapter of Notre-Dame in Paris
Villette	Saint-Martin	704	King Childebert I	1144	Abbey of Saint-Wandrille

Table 5.15: Early medieval settlement data and church foundations in the Yvelines

Placename	Settlement category	Church	Dates
Ablis	I.1	Saint-Pierre-Saint-Paul	4 th quarter of the 11 th c., 13 th c., 14 th c., 16 th c., 1694
Aigremont	II.1.b	Saint-Eloi (<i>prieuré-cure</i>)	1208
Bailly	II.1.b	Saint-Sulpice	By 1171, 15 th c., 1610, 1774-1777 (partial reconstruction)
Bennecourt	II.2.a	Saint-Esprit-et-Saint-Sébastien	By 1337, 1532 (reconstruction), 17 th c., 1910
Boinville-en-Mantois	I.1	Saint-Martin	11 th c., 14 th c. (reconstruction)
Boissy-Mauvoisin	II.3.a	Saint-Pierre (<i>prieuré-cure</i>)	11 th c., 12 th c., 15 th c. (reconstruction), 16 th c.
Breuil-Bois-Robert	II.1.b	Chapel of Saint-Gilles (Breuil)	By 1652, 1780 (reconstruction), ca. 1890 (reconstruction as church)
Buchelay	I.2.a	Saint-Sébastien	1487, 1846, 20 th c.
Châteaufort	I.1	Saint-Gilles	By 1200, 1541 (reconstruction), 1968
Chatou	I.2.a	Saint-Denis	11 th c., ca. 1160 (reconstruction on the same place or closeby), 13 th c., first quarter of the 17 th c., first half of the 18 th c., second half of the 19 th c.
Chevreuse	II.1.a	Saint-Martin (close to the priory Saint-Saturnin) (<i>prieuré-cure?</i>)	By 1064, 13 th c., 14 th c., 15 th c., 1609, 1614, mid-19 th c.
Ecquevilly	II.1.a	Saint-Martin	By 1193, 13 th c., late 16 th c., 17 th c., first half of the 19 th c.
Emancé	II.2.a	Notre-Dame (first a chapel; later on became a church)	Ca. 12 th c., 14 th c., 16 th c. (reconstruction), fourth quarter of the 19 th c., 2001
Flacourt	II.1.b	Saint-Clément	12 th c., 14 th c. (reconstruction), ca. 1875 (destroyed by fire and reconstructed)
Goupillières	I.2.a	Saint-Germain-de-Paris	1076, 12 th c., 13 th c., 14 th c., 16 th c., 1950, 2001
Guitrancourt	II.3.a	Saint-Ouen	By 1156, 18 th c., 1951
Houdan	I.1	Saint-Jacques-le-Majeur	1005 (Amaury of Montfort), 14 th c. (reconstructed on the same place as the previous church), 15 th c., 16 th c., 17 th c., 18 th c. (unfinished church)
Les Mureaux	I.1	Saint-Pierre-et-Saint-Paul (?)	12 th c.
L'Etang-la-Ville	I.2.a	Notre-Dame	Early 12 th c., 4 th quarter of the 15 th c., 16 th c., 17 th c., 1888
Lévis-Saint-Nom	I.2.a	Saint-Nom	By 1205, 16 th c., 18 th c., 19 th c.
Limetz-Villez	I.1	Saint-Pierre (later on dedicated to Saint-Sulpice)	12 th c., 15 th c., 16 th c.
Lommoye	II.2.a	Saint-Léger	By 1060, 16 th c., 19 th c.
Longnes	I.1	Saint-Pierre (previously dedicated to Saint Martin?)	12 th c., first quarter of the 17 th c.

Placename	Settlement category	Church	Dates
Louveciennes	I.2.a	Saint-Martin	11 th /12 th c., 19 th c.
Magnanville	I.2.a	Chapel of Saint Jacques, since 1638 a parish church	Before 1638, 17 th c. (reconstruction)
Marly-le-Roi	II.1.a	Notre-Dame-et-la-Sainte-Trinité (Marly-le-Bourg)	By 1084 (reconstruction) (already inherited by Hervé of Montmorency by that date)
Montainville	I.1	Saint-Lubin	12 th c., 15 th c., 16 th c., destroyed by lightning on 4 January 1743, 1858 (reconstruction)
Mondreville	II.2.a	Saint-Christophe	By 1066, ca. 1600
Montchauvet	II.2.a	Saint-Fiacre (built outside of the walls of the fortress)	1125-1134, 13 th c., 16 th c. (reconstruction), 1912 (reconstruction)
Morainvilliers	II.2.a	Saint-Léger	By 1083, 2 nd half of the 12 th c., mid-15 th c., 16 th c., 2 nd quarter of the 19 th c.
Rolleboise	II.1.a	Saint-Michel	By 1198, 1364 (reconstruction), 1540, 17 th c. (reconstruction)
Sailly	II.2.a	Saint-Sulpice (<i>prieuré-cure</i>)	1170, 1854 (identical reconstruction)
Saint-Illiers-la-Ville	II.1.b	Saint-Hilaire-et-Saint-Crépin (<i>prieuré-cure</i>)	By 1063, 12 th c., 15 th c., 16 th c.
Saint-Lambert	II.2.a	Saint-Blaise (dedicated to Saint Lambert in 1538)	By 999 (as chapel of Saint-Blaise), 1207 (replacement), 15 th c., 1958
Saint-Léger-en-Yvelines	II.1.b	Saint Jean-Baptiste-et-Saint-Léger (first constructed within the castle enclosure)	1026 (Robert II the Pious), 13 th c., 16 th c.
Saint-Martin-de-Bréthencourt	I.1	Saint-Martin	Early 12 th c., 1150, 13 th c., 15 th c., 1858
Saint-Martin-des-Champs	I.1	Saint-Martin	12 th c., 13 th c., 16 th c., 17 th c.
Saint-Nom-la-Bretèche	II.2.a	Saint-Nom (built next to the farm of Saint-Nom) (first an oratory, then parish church since 1084)	By 1084, 12 th c., 1245, 16 th c., ca. 1657 (reconstruction), 1746, 1810
Saint-Rémy-lès-Chevreuse	I.2.a	Saint-Rémy (<i>prieuré-cure</i>)	By 1070, first half of the 16 th c. (reconstruction), 1581, 1788, early 19 th c.
Sartrouville	II.1.a	Saint-Martin	1009 (Robert II the Pious); 12 th c., 13 th c., 15 th c., 19 th c., 21 st c.
Septeuil	I.1	Saint-Nicolas (first a chapel) (<i>prieuré-cure?</i>)	Between 1098 and 1150, 13 th c., 1860, 1978, 1981
Tilly	II.3.a	Nativité-de-Notre-Dame	By 1109, 15 th c., 16 th c. (reconstruction), 18 th c., 19 th c.
Vaux-sur-Seine	II.2.a	Saint-Pierre-ès-liens	By 1141, 14 th c. (reconstruction), 16 th c. (reconstruction), 19 th c., 1970

Placename	Settlement category	Church	Dates
Villiers-Saint-Frédéric	I.1	Chapel of Saint-Georges (first a castle chapel)	13 th c.; 17 th c. (reconstruction), 1780-1783, 19 th c.
Voisins-le-Bretonneux	I.1	Notre-Dame	1205, 16 th c. (reconstruction), 1709, 1861, 1985

Table 5.16: Potential pre-1000 AD churches in the Yvelines according to their hagionym and/or settlement data

Placename	Settlement category	Church	Dates	Hagionym	Settlement data
Ablis	I.1	Saint-Pierre-Saint-Paul	4 th quarter of the 11 th c.		x
Bazemont	II.1b	Saint-Hilaire	Mid-12 th c.	x	
Béhoust	I.2a	Saint-Hilaire	12 th c.	x	
Blaru	II.2b	Saint-Hilaire (church and castle chapel)	By 1092	x	
Boisssets	II.1c	Saint-Hilaire	By 1090	x	
Boissy-sans-Avoir	II.1.c	Saint-Etienne	By 1123	x	
Chatou	I.2a	Saint-Denis	11 th c.		x
Coignières	II.3b	Saint-Germain d'Auxerre	By 1250	x	
Ecquevilly	II.1a	Saint-Martin	By 1193		x
Gazeran	I.1	Saint-Germain d'Auxerre	By 1053	x	
Le Mesnil-le-Roi	I.2b	Saint-Vincent	By 1250	x	
Les Mureaux	I.1	Saint-Pierre-Saint-Paul (?)	12 th c.		x
Le Tartre-Gaudran	I.2b	Saint-Laurent	By 1250	x	
Louveciennes	I.2a	Saint-Martin	11 th /12 th c.		x
Mareil-Marly	II.2b	Saint-Etienne	1062	x	
Marly-le-Roi	II.1a	Notre-Dame-et-la-Sainte-Trinité (Marly-le-Bourg)	By 1084 (reconstruction)		x
Millemont	II.2b	Saint-Martin-Saint-Maurice	By 1250	x	
Mulcent	I.1	Saint-Etienne	11 th c. (reconstruction?)	x	
Sartrouville	II.1a	Saint-Martin	1009		x
Saint-Nom-la-Bretèche	II.2a	Saint-Nom	By 1084		x
Vaux-sur-Seine	II.2a	Saint-Pierre-ès-liens	By 1141	x	x

Chapter 6

Table 6.1: Leprosaria in the Yvelines per century

	9th c.	10th c.	11th c.	12th c.	1101-1150	1151-1204	13th c.	1205-1230	1231-1250	1251-1300	14th c.	?	Total
# leprosaria	1?	1	3	9	1	4	12	5	7	11	3	5	61 (62?)
%	1.6	1.6	4.9	14.7	1.6	6.5	19.6	8.1	11.4	18	4.9	8.1	
Per century	1	1	3	14			36			3	5		
%	1.6	1.6	4.9	22.9			59			4.9	8.1		

Table 6.2: Hôtels-Dieu in the Yvelines per century

	8th c.	9th c.	10th c.	11th c.	12th c.	1101-1150	1151-1204	13th c.	1205-1230	1231-1250	1251-1300	14th c.	?	Total
	1			2	5			1	1	2	2	3		17
%	5.9			11.8	29.4			5.9	5.9	11.8	11.8	17.6		
Per century	1			2	5			6			3			
%	5.9			11.8	29.4			35.3			17.6			

Table 6.3: Leprosaria and Hôtels-Dieu in the Yvelines

Placename	Leprosarium	Foundation date	Founder	Dependency
Ablis	Leprosarium of Sainte-Marie	12 th c.	Thibaut III, count of Chartres	
Aulnay-sur-Mauldre	Leprosarium	1226		
Bailly	Leprosarium	1248		
Bazainville	Leprosarium	13 th c.		Knights Templar
Bazemont	Leprosarium (Beule)	By 12 th c.		Priory in Maule (by 12 th c.); priory depending on Saint-Maur (17 th c.)
Beynes	Leprosarium (La Maladrerie)	1264		
Bouafle	Leprosarium	By 13 th c. (Maillard 342)		
Bougival	Leprosarium of Sainte-Madeline (Charlevanne) (chapel since the 12 th c.)	12 th c. or earlier		
Bourdonné	Leprosarium	By 13 th c. (Maillard n. 277)		
Bréval	Leprosarium	By 13 th c. (Maillard n. 368)		
Cernay-la-Ville	Leprosarium	1262		
Châteaufort	Leprosarium	By 1205		Archbishop of Paris
Chavenay	Leprosarium	1249/1276		
Chevreuse	Leprosarium and Hôtel-Dieu of Saint-Lubin (with chapel Saint-Lubin)	12 th c.		Knights Templar, the Order of Friars Minor (Franciscans), then the nunnery of Saint-Cyr
Cravent	Leprosarium	By 13 th c. (Maillard n. 368)		
Ecquevilly	Leprosarium (Comtesse, on the road to Les Mureaux)	By 1234		
Emancé	Leprosarium of La Prêtrière (La Malmaison)	Ca. 800?		
Epône	Leprosarium of Saint-Thomas of Canterbury; Hôtel-Dieu	12 th c. (Maillard n. 364)		
Fontenay-Mauvoisin	Leprosarium of Saint-Nicolas	12 th c.		
Galluis	Leprosarium (La Queue)	Unknown		
Garancières	Leprosarium	14 th c.		
Gargenville	Leprosarium	Unknown		

Placename	Leprosarium	Foundation date	Founder	Dependency
Gazeran	Leprosarium	1262		
Guyancourt	Hôtel-Dieu (close to the church)	Before 1350		
Houdan	Leprosarium of Saint-Saturnin (chapel of Saint-Mathieu)	1147		Count of Montfort
Houdan	Hôtel-Dieu	By 1363, ca. 1580 (reconstruction), 1636-1640 (new chapel), 1704 (hospital with four beds)		Count of Montfort
Jambville	Leprosarium (Hazay)	By 13 th c. (Maillard n. 374)		
Jouy-Mauvoisin	Leprosarium	Ca. 1250		
Jumeauville	Leprosarium	Unknown		
La Queue-lès-Yvelines	Leprosarium	Unknown		
Le Tremblay-sur-Mauldre	Leprosarium	1351		
Les Essarts-le-Roi	Leprosarium	1248		
Les Mureaux	Leprosarium of Saint-Lazare (hospital, hostel, cemetery)	12 th c.	Countess Agnès of Montfort	Knights Hospitaller (Order of Knights of the Hospital of Saint John of Jerusalem)
Mantes-la-Jolie	Leprosarium of Saint-Lazare with chapel of Saint-Jacob	By 1199		
Mantes-la-Jolie	Hôtel-Dieu with chapel	By the late 11 th c. (destruction by the troops of William the Conqueror), 12 th c. (transfer into a room above the <i>Porte du fort</i>), 14 th c. (reconstruction), 16 th c., 17 th c., 20 th c.		
Mantes-la-Ville	Hôtel-Dieu	By 12 th c.		
Marly-le-Roi	Leprosarium or Hôtel-Dieu	12 th c.		
Maule	Leprosarium and hospital	By 12 th c. (hospital) (Maillard n. 363)		
Maurepas	Leprosarium	By 1319 (also: Maillard n. 39/1248)		
Médan	Leprosarium of Saint-Jacques	1276		

Placename	Leprosarium	Foundation date	Founder	Dependency
Méré	Leprosarium of Saint-Blaise (united with the hospice at Montfort-l'Amaury in 1697) [same as Montfort-l'Amaury]	1239		
Meulan	Hôtel-Dieu of Saint-Antoine	703		
Meulan	Leprosarium (same as Hôtel-Dieu?)	By 13 th c. (Maillard n. 362)		
Montchauvet	Leprosarium	1297		
Montchauvet	Hôtel-Dieu	1297		
Montfort-l'Amaury	Hôtel-Dieu (Montfort)	1239	Amaury of Montfort	
Montfort-l'Amaury	Leprosarium of Saint-Blaise with chapel of Sainte-Avoye (outside of town) (Méré)	1239		
Neauphle-le-Château	Hôtel-Dieu of Saint-Barthélémy	14 th c.		Order of Saint-Lazare and of the Mont-Carmel
Neauphle-le-Château	Leprosarium	1180		
Neauphlette	Leprosarium (Beaulieu)	By 1264/65		
Nézel	Leprosarium?	12 th /13 th c.?		
Noisy-le-Roi	Leprosarium	1226		
Orphin	Leprosarium (La Vigne)	1282		
Poissy	Leprosarium of Saint-Lazare (on the <i>Route de Quarante sous</i>)	Late 11 th c.		
Poissy	Hôtel-Dieu	12 th c.	Anselme, lord of Poissy	
Port-Marly	Leprosarium	1276		
Raizeux	Leprosarium of La Piffaudière (Epernon, Eure-et-Loir)	989		Abbey of Saint-Magloire
Richebourg	Leprosarium (La Troche)	13 th c. (according to oral tradition), 1556 (attested)		Templars
Rochefort-en-Yvelines	Leprosarium of Sainte-Madeleine	1249		
Rosay	Leprosarium	1036		Abbey of Saint-Denis?
Rosny-sur-Seine	Leprosarium	Ca. 1100		
Saint-Arnoult-en-Yvelines	Leprosarium of Saint-Fiacre (close to Rochefort)	1276		Archdeacon of Chartres

Placename	Leprosarium	Foundation date	Founder	Dependency
Saint-Arnoult-en-Yvelines	Hôtel-Dieu (town centre)	1241		
Saint-Germain-en-Laye	Hôtel-Dieu	1225		Priory of Saint-Germain-et-Saint-Vincent
Saint-Germain-en-Laye	Leprosarium	Unknown		
Saint-Lambert-des-Bois	Leprosarium (La Brosse)	13 th c.		Knights Hospitaller (Order of Knights of the Hospital of Saint John of Jerusalem)
Saint-Léger-en-Yvelines	Leprosarium of Saint-Fiacre with Hôtel-Dieu	Late 13 th c.		
Saint-Maclou	Hôtel-Dieu	Before 1015		
Saint-Martin-de-Bréthencourt	Leprosarium	By 1270 (Maillard n. 183)		Archdeacon of Chartres (late 15 th c.)
Septeuil	Leprosarium	By 13 th c. (Maillard n. 270)		
Tilly	Leprosarium	By 13 th c. (Maillard n. 392)		
Trappes	Leprosarium of Saint-Quentin	1227		Abbey of Saint-Denis?
Versailles	Leprosarium	1226		
Villepreux	Leprosarium of Saint-Vincent (on the road to Saint-Nom)	1203		Archbishop of Paris

Table 6.4: Mentions of tithes in the Yvelines and associated churches

Placename	Document	Date	Evidence	Church/chapel	Date
Allainville	Confirmation	1178	Jean, bishop of Chartres, confirms the donation of tithes of Allainville by Eudes and Thomas of Minières to the abbey of Clairefontaine	Saint-Pierre (Allainville)	By 1178
Arnouville-lès-Mantes	Donation	974	The countess Ledgarde donates the tithe of the church at Arnouville to the church of Notre-Dame at Mantes [UNRELIABLE]	Saint-Aignan	By 974
Autouillet	Confirmation	1123	Nivard of Septeuil confirms the donation by his father Eudes of the church at Antouillet and half of the tithe of Autouillet to the priory of Saint-Laurent at Montfort	Notre-Dame	By 1123
Bailly	Donation	1181, 20 October	Emmeline, wife of Gaston of Maubuisson, with the consent of their son Pierre, donates the tithe of Bailly to the abbey of Vaux-de-Cernay	Saint-Sulpice	By 1171

Placename	Document	Date	Evidence	Church/chapel	Date
Bazoches-sur-Guyonne	Donation	987-996	King Hugues Capet donates half of the tithe of Bazoches to the abbey of Saint-Magloire at Paris	Saint-Martin	By the late 10 th c.
Bazoches-sur-Guyonne	Donation	Early 12 th c.	Nicard of Septeuil donates half of the tithe of the parish of Bazoches to the priory of Saint-Laurent at Montfort depending on the abbey of Saint-Magloire at Paris	Saint-Martin	By the late 10 th c.
Beynes	Acte	1123	Eudes of Beynes is witness to a donation by Nivard of Septeuil to the priory of Saint-Laurent at Montfort of half of the tithes of Galluis, Boissy and Autouillet	Saint-Martin	Ca. 8 th c.
Beynes	Bulle pontificale	1159	The English pope Adrien IV attests that King Robert the Pious concedes the patronage of the church at Beynes and the main tithe to the abbey of Saint-Magloire in Paris		
Boissy-sans-Avoir	Donation	1123	Donation by Amaury III of Montfort, count of Evreux, of half of the tithe of Boissy and of the church at Boissy to the abbey of Saint-Magloire; one of the witnesses is Hugo Sans-Avoir	Chapel then church of Saint-Etienne	By 1123
Bouafle	Confirmation	1168	King Louis VII confirms the donation by Pierre of Herbeville, knight, of the tithe of Saint-Martin at Bouafle to the abbey of Jumièges	Chapel then church of Saint-Rémi	970
Bougival	Vie de Robert le Pieux	1022	Robert II the Pious donates the tithe of the vineyards at Charlevanne to the priory in Saint-Germain-en-Laye	Notre-Dame	By 1070
Bréval	Histoire ecclésiastique, Ordéric Vital	Second half of the 11 th c.	Mentions a donation by Onfroy and his wife Havise and their sons of the church at Villegast, its tithe and some land to the abbey of Saint-Evroult	Notre-Dame-de-la-Trinité (prieuré-cure ?)	12 th c.
Bréval	Confirmation	C. 1200	Philippe Auguste confirms the donation of the church and the tithes of <i>Breherval</i> to the monks of Bec-Hellouin by Simon of Anet and his wife Adalburge		
Brueil-en-Vexin	Donation	1145	Donation of the church and the tithe of Brueil to the priory of Saint-Laurent by Hugues, archbishop of Rouen	Saint-Denis	By 1145
Cernay-la-Ville	Lettres royales	1142	King Louis VII mentions the tithe of Saint-Robert donated by Mile of Forges and his wife Tremburge	Saint-Robert? (Saint-Brice since 1556)	6 th c.
Chatou	Donation	1182	Odeline, widow of Parmen, donates the seigniorship and tithes of Chatou to the abbey of Malenoüe when three of her daughters, Aveline, Alix and Heloïze join the abbey	Saint-Denis	11 th c.
Choisel	Registre episcopal de Paris	1204	The knight Jean of Soisey sells the tithes of Soisey to the bishop of Paris, Odon de Sully	Saint-Jean-Baptiste	Ca. 1204

Placename	Document	Date	Evidence	Church/chapel	Date
Clairefontaine -en-Yvelines	Donation	1207	King Philip-Augustus endows the abbey of Notre-Dame in Clairefontaine with a large number of rights (the tithes of the parish of Sonchamp and la Celle etc.)	Notre-Dame (the abbey church)	1100
Clairefontaine -en-Yvelines	Donation	1242	The bishop of Chartres, Aubry le Cornu, donates one part of the tithes of the parish of Perré to the abbey of Saint-Rémy-des-Landes		
Davron	Donation	C. 1098	Nivard of Poissy, lord of Davron, donates the tithes of Davron, Wideville and half of the tithes of Feucherolles to the new church at Davron	Sainte-Madeleine (<i>prieuré-cure?</i>)	1098
Ecquevilly	Donation	1193	Robert of Poissy, lord of Fresne, donates the tithe of the noales of his possessions in Fresne to the monks of Saint-Nicaise at Meulan; he also donates land for the construction of a tithe barn	Saint-Martin	By 1193
Flexanville	Document	1230	Nivelon of Tessé borrows 25 <i>livres</i> from the prior of Saint-Laurent at Montfort and gives him half of the tithe of Tessé and Osmoy as security	Saint-Germain- de-Paris	By 1230
Fontenay- Mauvoisin	Donation	1063	Richard, lord of Saint-André-de-la-Marche, donates to the abbey of Coulombs his rights to the church at Fontenay-Mauvoisin as well as some land and half of the tithes and rights	Saint-Nicolas	By 1063
Fontenay- Mauvoisin	Donation	1168, 16 Feb.	Guillaume Mauvoisin, lord of Rosny, and his brother Mannassés list all the previous donations of their ancestor Raoul Mauvoisin as well as later donations - among them a chapel at Fontenay - to the monks of Cluny together with the territorial tithe and all land		
Galluis	Donation	1123	Nivard de Septeuil confirms the donation of the tithes of Galluis (<i>Warleis, Vuarleis</i>), Bussé, and Autouillet made by his father Eudes to the priory of Saint-Laurent at Montfort	Saint-Martin	11 th c./early 12 th c.
Galluis	Donation	Early 12 th c.	Eudes of Septeuil donates to the priory of Saint-Laurent at Montfort half of the tithes of the parish of Saint-Martin at <i>Warleis</i>		
Galluis	Petit cartulaire de l'abbaye de Saint-Magloire	Late 13 th c.	Mentions the income of the priory of Saint-Laurent at Montfort (dependent on the abbey of Saint-Magloire) from the tithes and the champart in Galluis : 42 measures of cereals, purification candles (<i>Chandeleur</i>), and the small breads offered on the day of Saint-Etienne		
Gargenville	Donation	980	The countess Ledgarde, countess of Mantes and Meulan, donates to the church of Notre-Dame at Mantes the tithes of the villages Mantes-la-Ville, Arnouville, Auffreuville, Limay, Hanneucourt, and Issou [UNRELIABLE]	Saint-Martin	By 980

Placename	Document	Date	Evidence	Church/chapel	Date
Grandchamp	Donation	1217	Renaud, bishop of Chartres, donates to the priest of Grandchamp at Curet the tithes of recently cleared land in that parish	Saint-Blaise	Ca. 1214
Guitrancourt	Donation	1156	Donation of the church at Guitrancourt and its tithe by Odon of La Porte to the priory of Saint-Laurent at Montfort	Saint-Ouen	By 1156
Guyancourt	Nécrologe de l'Eglise de Paris	Before 1158	Thibaud, bishop of Paris, uses part of the tithe from Guyancourt to establish two yearly payments	Saint-Victor	6 th /7 th c.
Hargeville	Confirmation	1150	Gosselin, bishop of Chartres, confirms the church, the cemetery, and two thirds of the tithe of Hargeville to the priory in Mantes		By 1150
Hermeray	Donation	999	King Robert donates to the abbey of Saint-Magloire in Paris land at Guipéroux and the tithe of the <i>pasnage</i> [right to use the acorns of the forest to feed the pigs] of the Yveline forest	Saint-Germain-l'Auxerrois	Early 11 th c.
Hermeray	Donation	1247	Renaud of Guipéroux and Alésia, his wife, donate to the priory of Saint-Thomas at Epernon all their rights to the small tithes of Guipéroux		
Houdan	Donation	1105	Amaury III of Montfort donates four acres of land to erect the chapel of Saint-Jean into a priory; he donates the tithe of the parish church, the mill Sénéchal and the pond of Albéron	Saint-Jacques-le-Majeur	1005
Issou	Donation	980	Ledgarde, countess of Mantes and of Meulan, donates to the church of Notre-Dame at Mantes the tithes of Issou [UNRELIABLE]	Saint-Martin	By 980
Jouy-en-Josas	Donation	C. 1100	Donation by Teulfe of a part of the tithe of Jouy to the priory of Longpont	Saint-Martin	By 820
Jouy-en-Josas	Confirmation	1247	Donation by the knight Hugues of Jouy of Joyace of the tithe of Vilers to the nuns of Port-Royal; confirmed by Mabille, wife of Matthieu of Montmorency		
Jumeauville	Donation	1103	Baudry le Roux of Montfort donates the church and the tithe of Jumeauville to the monks of Saint-Evrault	Sainte-Foy	Ca. 800
La Hauteville	Donation	1217	Renaud, bishop of Chartres, donates to the priest of Grandchamp at Curet [Curé] the tithes of recently cleared land in that parish	Sainte-Madeleine (La Hauteville)	By 1151
Lainville-en-Vexin	Donation	1033	Helvise of Conteville renounces all her property and donates the church at Lainville, half of the land at Lainville and the hamlet of Maigrimont (including its church) together with all tithes and sepultures from the two churches to the abbey of Coulombs	Saint-Martin	By 1033
Lainville-en-Vexin	Donation	1063	Richard, third abbot of Coulombs, cedes his rights over the church and the sepultures and donates half of the tithe	Church (Maigrimont)	By 1033

Placename	Document	Date	Evidence	Church/chapel	Date
Les Alluets-le-Roi	Vente	1201	Sale by Jean of Loges of parts of the tithe of Alluets-le-Roi to the abbey of Abbecourt	Saint-Nicolas	12 th c.
Mantes-la-Jolie	Donation	974	Ledgarde, countess of Meulan and of Mantes, donates the tithe of several parishes, including the parishes at Mantes-la-Ville, to the church of Notre-Dame at Mantes-la-Jolie [UNRELIABLE]	Saint-Pierre des Faubourgs	By 860
Mantes-la-Jolie	Donation	1065	Geoffroy of Gometz, lord of Bazainville and several other places, donates a tithe he owned at Mante-le-Château to the priory in Bazainville	Saint-Maclou	1015
Mantes-la-Ville	Donation	974	Ledgarde, countess of Meulan and of Mantes, donates the tithe of several parishes, including the parishes at Mantes-la-Ville, to the church of Notre-Dame at Mantes-la-Jolie [UNRELIABLE]	Saint-Etienne	By 974
Marcq	Donation	1105	Donation of the church of Saint-Rémy and half of its parvis and its tithe to the priory of Saint-Evroult by Goisfred of Marcy	Saint-Rémy	C. late 11 th c.
Maulette	Donation	Ca. 1120	Hugues of Auneau, lord of Maulette, donates the tithe of Maulette to the priory in Bazainville	Saint-Nicolas	11 th c.
Maurepas	Achat	Ca. 1205	Philippe of Lévis buys the tithe of Maurepas from Guillaume of Maurepas	Saint-Saveur	9 th c.
Maurepas	Document	1213	Pierre of Richebourg sells the tithe of Maurepas to the Knights Templars at Villedieu		
Meulan	Confirmation	1141	Galeran, count of Meulan, confirms the rights of Saint-Nicaise at Meulan to the tithe of all fees payed by boats loaded with salt	Saint-Nicaise	By 840
Mézy-sur-Seine	Donation	1077	Gautier Payen, viscount of Meulan, donates to Robert, abbot of Jumièges, the tithe of vineyards located in the parish of Saint-Pierre at Mézy	Saint-Pierre	By 1077
Montainville	Désaccord	1485, 27 Decembre	A dispute between the prior of Maule and Jehan of Morainvilliers, lord of Montainville and of Maule, regarding the tithe of Montainville	Saint-Lubin	12 th c.
Montreuil	Donation	1033	Helvise, widow of Hugues of Meulan, donates the church of Saint-Denis with its tithe, sepultures, and half of the land to the abbey of Coulombs	Saint-Denis	By 1033
Neauphle-le-Château	Confirmation	1237, April	Guillaume, archdeacon of Poissy, Guiard of Nauphle, Jean and Philippe, brothers of Simon, knight and châtelain of Neauphle, confirm the transfer of Simon's rights to the tithe of Plaisir to the monastery of Joyenval	Saint-Nicolas	4 th c.
Oinville-sur-Montcient	Donation	1101	Denis Payen donates the tithe and the mill of the church at Oinville to the church at Juziers	Saint-Séverin	11 th c.

Placename	Document	Date	Evidence	Church/chapel	Date
Plaisir	Vente	1237, January	Master Pierre, priest of Plaisir, approves the sale of the whole tithe of Plaisir (860 <i>livres parisis</i>) by Gilou of Saint-Pré and numerous others to the abbey of Joyenval	La Vierge-et-Saint-Pierre	Ca. 768
Poissy	Confirmation	1073	Philip I confirms the donation of the tithe of wine and food from the royal caves and granaries in Poissy, Triel and Charlevane by his predecessors to the monks of the priory of Saint-Vincent at Saint-Germain-en-Laye	Notre-Dame (collegiate church)	996-1031
Raizeux	Donation	Late 11 th /early 12 th c.	Dreux of Raizeux donates part of the tithe of the church of Saint-Lucien at Sangis to the abbey of Saint-Père in Chartres		
Raizeux	Donation	1247	Renaud of Guipéroux and his wife Alesia donate all their rights to the tithes of Guipéroux and to the barn of the lepers at Epernon (called la Piffaudière) to the priory of Saint-Thomas		
Rambouillet	Confirmation	1142	King Louis VII confirms the donation by Gautier of Rambouillet of the tithe of Vaux-de-Cernay to the monks of the abbey	Saint-Lubin	Late 10th c.
Richebourg	Donation	1154	Henri of Richebourg donates to the monks of Ivry the tithe of his mills and his ovens at Coudray	Saint-Georges	12 th c.
Rocquencourt	Document	1210	King Philip-Augustus declares that Garnier of Rocquencourt had donated to the church at Val the tithe of Rocquencourt	Chapel then church of Saint-Nicolas	By 1205
Rosny-sur-Seine	Donation	Ca. 1060	Raoul I Mauvoisin, called the Bearded, lord of Rosny, donates land in Lommoie to the abbey of Sainte-Marie at Coulombs and the tithe on land held for him by Aubert and Alberède of Cravent and their son Raoul to abbot Mainier of the abbey of Saint-Evrout	Saint-Lubin	Early 6 th c. (chapel)
Rosny-sur-Seine	Donation	1219, June	Rodolphe Mauvoisin donates the tithe of hay of his fields at Espineuse to the priory of Saint-Wandrille at Rosny		
Saint-Germain-de-la-Grange	Charte	1204 or 1207	Simon IV of Neauphle-le-Château donates the tithe of Saint-Germain-de-la-Grange to the abbey of Vaux-de-Cernay	Saint-Germain	By 1204/1207
Saint-Germain-en-Laye	Confirmation	1124, August	King Louis VI confirms donations by the Kings Robert, Henri and Philip to the church at Saint-Germain-en-Laye: the village of Saint-Germain-en-Laye with its rights and its justice; the tithe on wine, cereals, and oats in the cellars and the royal barn at Poissy which come from Poissy, Triel, and other places	Saint-Léger	Before 751
Saint-Léger-en-Yvelines	Donation	999	King Robert the Pious donates land at Guipéroux and the tithe of the pig pasture to the abbey of Saint-Magloire at Paris	Saint Jean-Baptiste and Saint-Léger	1026

Placename	Document	Date	Evidence	Church/chapel	Date
Saint-Léger-en-Yvelines	Confirmation	1124	King Louis VI confirms the donation of the tithe of wheat, oats, and vegetables from Saint-Léger to the church at Saint-Germain-en-Laye		
Saint-Martin-la-Garenne	Document	1081 and 1083	Robert, count of Meulan, concedes the tithe of the village as well as all his property in Saint-Martin, including the church, to the abbey of Bec-Hellouin	Saint-Martin (<i>prieuré-cure</i>)	By 1081
Saulx-Marchais	Accord	1515, 30 June	The abbess of Saint-Corentin and the prior of Maule as well as the abbot at Neauphle and the priest of Saumarchais agree to share the tithes of Saumarchais	Saint-Pierre et Saint-Maur	By 1250
Senlisse	Donation	1171	Gui II of Chevreuse donates the tithe of the hamlet of La Barre (<i>Barra</i>) to Maurice, bishop of Paris	Saint-Denis	Late 9 th /early 10 th c. (?)
Senlisse	Donation	1208	Gui III, lord of Chevreuse, donates to his sister, Cécile of Chevreuse, wife of Robert Mauvoisin, all his possessions in the hamlet of La Barre apart from the tithe in exchange for 40 <i>livres parisis</i> which she receives from the tollgate at Francourville in Beauce		
Senlisse	Donation	1231	Guy IV of Chevreuse donates the tithe from his land at Senlisse to the abbey of Saint-Denis		
Septeuil	Confirmation	1123	Nivard of Septeuil confirms the donation by his father Eudes to the priory of Saint-Laurent at Montfort of half of the tithes of Galluis, Boissy, and Autouillet	Saint-Nicolas (first a chapel) (<i>prieuré-cure?</i>)	Between 1098 and 1150
Thoiry	Document	1076	The monastery at Maule donates 20 <i>so/s</i> to Symon of Thoiry and 3 <i>so/s</i> to his wife in exchange for their approval of the donation of part of the tithe of Puiseux	Saint-Martin (<i>prieuré-cure</i>)	By 1160
Triel-sur-Seine	Acte	1204, June	Roger of Ville d'Avray, knight, sells to the Hôtel-Dieu at Paris his tithes of Triel; Robert of Triel is cited as one of the witnesses		

Table 6.5: Archaeological and documentary evidence of parish cemeteries in the Yvelines

Placename	Church/Priory	Date	Cemetery	Date	Document	Date
Cernay-la-Ville	Saint-Brice	6 th c.?, by 1142	Moat, maybe a boundary surrounding a religious building and/or cemetery	11 th /12 th c.		
Chavenay	Chapel or church of Saint-Martin (Saint-Fiacre)	983	Some burials with potsherds, a bronze bangle (the church has since disappeared)	CAR, up to AD 1000		
Chavenay	Saint-Pierre		Inside: a dozen burials with incense vases	MED		
Feuillancourt (Saint-Germain-en-Laye)	Saint-Saturnin	C. 635	Close by, necropolis at <i>Le Clos Moisy</i> with some 15 graves probably linked to the church	MER		
Guyancourt	Saint-Victor	6 th /7 th c. (chapel), late 11 th /early 12 th c. (reconstruction)	In front of the church	13 th -15 th c.		
Hargeville	Saint-André	By 1150			Gosselin, bishop of Chartres, confirms the church, the cemetery, and two thirds of the tithe of Hargeville to the priory in Mantes	1150
Houilles	Saint-Nicolas	By 12 th c.	Surrounding the church plus one cemetery for the victims of the Black Death			
Lainville-en-Vexin	Saint-Martin Church (Maigrimont)	Both by 1033			Helvise of Conteville renounces all her property and donates the church at Lainville, half of the land at Lainville and the hamlet of Maigrimont (including its church) together with all tithes and sepultures from the two churches to the abbey of Coulombs	1033
Le Pecq	Saint-Wandrille	704			The parishioners petition the bishop of Paris to allow the bishop of Megare to dedicate their church and to bless the cemetery as well as its enlargement	1549

Placename	Church/Priory	Date	Cemetery	Date	Document	Date
L'Étang-la-Ville	Notre-Dame (Sainte-Anne)	Early 12 th c.	Outside: around the church Inside: burials	Outside: 12 th c.		
Mantes-la-Jolie	Priory of Sainte-Marie-Madeleine	1133	On the grounds: plaster sarcophagi, coffins and 50 burials	13 th /14 th c.		
Mantes-la-Jolie	Priory of Saint-Martin	First third of 11 th c.	On the grounds: more than 200 graves	11 th -15 th c.		
Mantes-la-Ville	Saint-Etienne	By 900 (?), latest by 974	Next to the church: burials	MER, CAR, MED		
Marcq	Saint-Rémi	Late 11 th c.	Outside: 3 burials in Inside: 61 individuals (26 burials in situ, 35 in secondary context – backfill)	Outside: 12 th c. Inside: 15 th -18 th c.		
Mareil-Marly	Saint-Etienne	1062	Outside: 2 polychrome statues	14 th c.		
Méré	Saint-Denis	By 980	Surrounding the church		Amaury V orders the construction of a cemetery for the parish of Méré-Saint-Denis	1248
Montreuil (Versailles)	Saint-Denis	By 1033			Helvise, widow of Hugues of Meulan, donates the church of Saint-Denis with its tithes, sepultures, and half of the land to the abbey of Coulombs	1033
Mulcent	Saint-Etienne	By 11 th c.	Surrounding the church, in the north of the medieval village in a relatively isolated position	MED MER graves immediately next to the church		
Plaisir	Saint-Pierre	8 th c.?, before 1000 (archaeology)	Outside: in front of the church; highest density of burials (6 levels) north of the church Inside: burials	Oldest burial: 12 th c.		
Rennemoulin	Saint-Nicolas	9 th c.	Next to the church	Oldest grave: 1295		
Rosny-sur-Seine	Saint-Lubin	Early 6 th c. (chapel), late 7 th /early 8 th c. (<i>memoria</i>), by 848	Outside: necropolis/cemetery Inside: privileged burial plus 62 stone and 97 plaster sarcophagi	Outside: late GR-modern Inside: first half of the 6 th c. (privileged burial), early 6 th -8 th c. (other burials)		

Placename	Church/Priory	Date	Cemetery	Date	Document	Date
Saint-Martin-la-Garenne	Saint-Martin	By 1081	Next to the church: 40 stone sarcophagi within the old cemetery	MER and MED		
Sartrouville	Saint-Martin	By 1009	Next to the church: plaster sarcophagi close to the cemetery, graves	MER (sarcophagi) MED and later (graves)		
Sonchamp	Saint-Georges	Late 11 th /early 12 th c.			King Philip-Augustus renounces to 3 measures of oats which he received from land in Sonchamp in order to create a cemetery on the same spot	1190
Sonchamp	Chapel of Saint-Sacrement (Saint-Sébastien)	13 th /14 th c.	Burials	MED, none which predate the chapel		
Vaux-sur-Seine	Saint-Pierre-ès-Liens	By 900	Next to the church: several decorated sarcophagi, burials	MER (sarcophagi), 12 th -16 th c. (burials)		
Verneuil-sur-Seine	Saint-Martin	9 th /10 th c.	Outside 9 th /10 th c. church: 3 burials Inside: 2 burials (plaster formwork, probably with successive burials)	Outside: 9 th /10 th c. Inside: 12 th /13 th c.		
Vicq	Saint-Martin	11 th c.	Cemetery might have continued up to the church	MER up to 13 th c.		

Chapter 7

Table 7.1: Ecclesiastical dignitaries from leading medieval families in the Yvelines (9th-14th c.)

Family	Name	Dates	Bishop	Abbot/abbess	Prior/prioress	Other
Montfort	Guillaume I of Montfort	C. 1058-1101	Bishop of Paris (from 1096)			
	Bertrade of Montfort				First prioress of Haute-Bruyère (from 1115)	
	Péronnelle of Montfort	Died 1275		Abbess of Port-Royal		
	Béatrice of Dreux	1270-1328		Abbess of Port-Royal		
Meulan	Aubrée of Beaumont	C. 1049/50-1112		Abbess of Saint-Léger of Préaux Abbess of Eton		
	Roger of Belmont			Abbot of Bec (c. 1075)		
	Rotrou of Beaumont	Died 1183	Bishop of Evreux (1139-1164) Archbishop of Rouen (1164-1183)			Canon
	Jean of Meulan	C. 1283-1363	Bishop of Meaux Bishop of Noyon (1350) Bishop of Paris (1351)			
	Thomas of Meulan	Died 1352		Abbot of Josaphat		
Mauvoisin	Samson Mauvoisin	Died 1161	50 th archbishop of Reims (1140)			Legate of the pope (1153)
	Robert of Mauvoisin		Bishop of Beauvais (13 th c.)			
	Agnès of Mauvoisin	Died c. 1240		4 th abbess of Saint-Antoine of Paris (from c. 1223/33)		
Monthléry	Philippe of Traînel	C. 1058-1121	Bishop of Troyes (1083)			
	Renaud of Monthléry	Died 1122	Bishop of Troyes (1121)		Prior of Saint-Pierre	
Chevreuse	Jeanne of Chevreuse	Died 1308		Abbess of Villiers (Cîteaux)		

Family	Name	Dates	Bishop	Abbot/abbess	Prior/prioress	Other
Mantes & Meulan	Thierry II	C. 800/870		Abbot of Saint-Quentin		
Mantes & Meulan	Gui	Died 995	Bishop of Soissons			
	Foulques I of Mantes	C. 995/1030	Bishop of Amiens			
	Gui	Mid-11 th c.	Bishop of Amiens			
	Foulques of Mantes	11 th c.	Bishop of Amiens			
Maule	Aubert I			Abbot of Jumièges (c. 943/944)		
	Joseph		Archbishop of Tours (c. 952, 960)			
	Annon			Abbot of Jumièges (mid-10 th c.)		
	Lisiard	Died 989	Bishop of Paris (c. 984)			
	Mainard			Abbot of Saint-Maur-des-Fossés (late 10 th c.)		
Lévis	Philippe of Lévis					Archdeacon of Pincerails (1209)
	Philippa of Lévis	Died 1280/81 or after 1291		Abbess of Port-Royal (1273 or 1275)		
	Pierre of Lévis	Died 1334	Bishop of Maguelonne-Montpellier (1307-1310) Bishop of Cambrai (1310) Bishop of Bayeux (1324)			Canon at Paris Chaplain of Pope Clément V
Neauphle	Sigot	Died 1104	Bishop of Soissons (1085-1087)	Abbot of Marmoutier (1100-1104)		
Dampierre	Hugues of Dampierre		Bishop of Troyes (1074-1082)			
	Gui of Dampierre		Bishop of Chalons-sur-Marne (1163)			
	Jean of Saint-Dizier	Died 1375	Bishop of Verdun			
Gometz	Helgaud of Neauphle	C. 1100	Bishop of Soissons			
	André of Gometz			Abbot of Marmoutier (1100-1104)		
Goupillières	Pierre Ist of Vitry	Died c. 1299		Abbot of Joyenval?		

Family	Name	Dates	Bishop	Abbot/abbess	Prior/prioress	Other
La Roche-Guyon	Guillaume of La Roche-Guyon	C. 1200			Prior of La Roche-Guyon	
Tilly	Guillaume of Tilly		Bishop of Avranches (c. 12 th c.)			
	Henri of Tilly		Bishop of Lisieux (c. 1300)			
Tilly	Guillaume of Tilly			Abbot of Sainte-Euphémie (c. 1100)		
Villepreux	Hervé of Villepreux			Abbot of Marmoutier (1177-1189 or 1178-1186)	Prior of Saint-Martin-des-Champs	

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⁶ N.A. = No author; np = No place; npn = No page numbers; NY = No year

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