

so far as it goes. But it does not follow that most of these figures were of episcopal standing – the very highest status within the ecclesiastical hierarchy. As studies of manuscript production by Hartmut Hoffmann and others amply demonstrate, religious houses of the period were well-stocked with trained scribes. Be it at Abraham's Freising, Egbert's Trier or Witgowo's Reichenau, men and women capable of high-quality scribal work were in no shortage; and it is inconceivable that most of them rose to abbatial or episcopal rank²⁹. Could such men and women not have been Huschner's regional court notaries and regional recipient notaries? Certainly it would be rash to presume that episcopal and abbatial amanuenses were an anachronism (as Huschner does), and that any hand associated with a given abbot or bishop must be that of the prelate himself³⁰. We know that some bishops were comfortable with quill in hand (one thinks once more of Thietmar), but others were much less so. Comparison with the richer archival records of Italy is once more instructive. While many (perhaps most) cisalpine bishops were skilled calligraphers, as Armando Petrucci and Carlo Romeo have shown, not all were. We can see this at Vercelli. Here the courtier bishop Leo (999–1026) was a very capable scribe, whose annotations have been identified in many manuscripts of the cathedral library. Partly on this basis, Leo has been assigned responsibility for an impressive series of diplomas in favour of Vercelli and its associates. And though the relevant single sheets do not survive, the presumption is that Leo also copied these, a presumption strengthened by the elegant diplomatic minuscule in which he subscribes a Ravennese judicial notice of early

29) Hartmut HOFFMANN, *Buchkunst und Königtum im ottonischen und früh-salischen Reich*, 2 vols. (Schriften der MGH 30, 1986); IDEM, *Bamberger Handschriften des 10. und des 11. Jahrhunderts* (Schriften der MGH 39, 1995); IDEM, *Schreibschulen des 10. und des 11. Jahrhunderts im Südwesten des Deutschen Reichs*, 2 vols. (Schriften der MGH 53, 2004); IDEM, *Schreibschulen und Buchmalerei. Handschriften und Texte des 9.–11. Jahrhunderts* (Schriften der MGH 65, 2012). See also Natalia DANIEL, *Handschriften des zehnten Jahrhunderts aus der Freisinger Dombibliothek. Studien über Schriftcharakter und Herkunft der nachkarolingischen und ottonischen Handschriften einer bayerischen Bibliothek* (Münchener Beiträge zur Mediävistik und Renaissance-Forschung 11, 1973); Jean SCHROEDER, *Bibliothek und Schule der Abtei Echternach um die Jahrtausendwende* (1977); Katrinette BODARWÉ, *Sanctimoniales litteratae. Schriftlichkeit und Bildung in den ottonischen Frauenkommunitäten Gandersheim, Essen und Quedlinburg* (2004); Walter BERSCHIN, *Eremus und Insula. St. Gallen und die Reichenau im Mittelalter – Modell einer lateinischen Literaturlandschaft* (2005) esp. p. 19–25.

30) HUSCHNER, *Transalpine Kommunikation* (as n. 10) p. 149 f., 172. Note the objections of HOFFMANN, *Notare* (as n. 14) p. 438 f.