

rice; two were drawn up at Quedlinburg, on two separate occasions (in one case, for the convent itself); and the fourth was issued at the closely associated hunting grounds of Siptenfelde to the south, shortly after the court had been present at Quedlinburg. This already suggests an association of sorts with the famed Ottonian *Hauskloster* in the Harz, an association which becomes if anything stronger when we consider the possibility that the last of these documents, for Gernrode, may be the product of a different hand<sup>98</sup>.

Further evidence for a connection comes from the diploma BG produced for Quedlinburg itself. This concerns the donation of the strategic estate of *Quitilinga* with the appurtenant church of St James, which lay in the valley just below the abbey. The estate had hitherto been part of the dower lands of Queen Mathilda, Quedlinburg's co-founder, and was of obvious interest to the local community. Yet it is not simply the donation that is noteworthy. The text contains an unusually specific provision that twelve priests are to be established at the convent alongside the canonesses, so that they may pray for the remedy of the king's soul. Provision for priests was a major concern for female religious houses, since nuns and canonesses could not celebrate the Eucharist on their own; and this donation helps ensure the appropriate liturgical *memoria* for the Liudolfings at the foundation<sup>99</sup>.

98) D O I 229, Dessau, Landesarchiv Sachsen-Anhalt, Z 1, 4. Even Sickel was uncertain about the ascription. Particularly significant are the absence of BG's distinctive building-shaped N on *noverit* in the opening *elongatae*; the different form of *et* ligature (evoking that typically seen in elongated forms); the absence of a descender on x; and the use of an uncial d in *data* at the start of the dating clause. On the association between Siptenfelde and Quedlinburg: Hans-Jürgen RIECKENBERG, Königsstraße und Königsgut in liudolfingischer und frühsalischer Zeit, in: AUF 17 (1942) p. 32–154, at p. 50; John W. BERNHARDT, Itinerant Kingship and Royal Monasteries in Early Medieval Germany c. 936–1075 (Cambridge Studies in Medieval Life and Thought 4th Ser. 21, 1993) p. 140 f., 144.

99) D O I 228, Magdeburg, Landesarchiv Sachsen-Anhalt, U 9, A Ia 12. On dower lands of royal consorts, which were often subject to dispute: Gerd ALTHOFF, Probleme um die dos der Königinnen in 10. und 11. Jahrhundert, in: Veuves et veuvage dans le haut Moyen Âge, éd. par Michel PARISSE (1993) p. 123–132; Régine LE JAN, Douaires et pouvoirs des reines en France et en Germanie (VI<sup>e</sup>–X<sup>e</sup> siècle), in: EADEM, Femmes, pouvoir et société dans le haut Moyen Âge (2001) p. 68–88; Giovanni ISABELLA, Matilde, Edgith e Adelaide: scontri generazionali e dotari delle regine in Germania, in: Reti medievali 13,2 (2012) p. 203–245. On the memorial provisions of D O I 228: Wolfgang WAGNER, Das Gebetsgedenken der Liudolfinger im Spiegel der Königs- und Kaiserurkunden von Heinrich I. bis zu Otto III., in: AfD 40 (1994) p. 1–78, at p. 43 f.; and on Quedlinburg as a centre of Liudolfing liturgical *memoria*: Gerd ALTHOFF, Adels- und Königsfamilien im Spiegel ihrer