

This was, therefore, a transaction in which the convent had an especially active interest. On these grounds alone there would be a case for identifying our scribe as a member of the community, a conclusion which finds support in his (or rather her?) detailed knowledge of local topography: the diploma accurately describes the convent as *monasterium in monte constructum*, noting how the estate granted lay right below this<sup>100</sup>. Aware of these connections, Stengel suggested that BG was one of the twelve priests mentioned in the charter, going on to identify him as the otherwise obscure „Enno the notary“ (*Enno notarius*) who appears as recognitioner of D O I 154. The latter document only survives in the thirteenth-century Liège cartulary, however, and is ascribed to BG on grounds of formulation, so caution is called for. We may simply be dealing with an occasional or recipient scribe named Enno, who modelled his work on that of BG, as Bresslau already noted<sup>101</sup>. It is, therefore, at least as likely that we are dealing with one of the canonesses, perhaps someone like the later author(s) of the Annals of Quedlinburg<sup>102</sup>. Unfortunately, our knowledge of the Quedlinburg scriptorium is itself extremely fragmentary in these years; but it is here that we should look first in trying to identify the hand further<sup>103</sup>. In any case, BG fully warrants Huschner's designation as a regional court scribe, and his own approach enables us to identify her (or him) as a member or close associate of the community of St Servatius.

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Memorialüberlieferung. Studien zum Totengedenken der Billunger und Ottonen (Münstersche Mittelalter-Schriften 47, 1984) p. 133–236 (noting the significance of this diploma at p. 174); Sarah GREER, *Commemorating Power in Early Medieval Saxony: Writing and Rewriting the Past at Gandersheim and Quedlinburg* (2021) p. 103–173.

100) Cf. Hans K. SCHULZE, *Monasterium in monte constructum*. Quedlinburger Urkundenstudien, in: *Sachsen und Anhalt* 22 (1999/2000) p. 57–79, which despite the promising title, does not discuss this document.

101) STENGEL, *Immunität* (as n. 27) p. 159–163; BRESSLAU, *Handbuch* (as n. 2) 1, p. 443 n. 2. On the cartulary: Alexis WILKIN, *Enquête sur l'impact de l'incendie de 1185 sur les archives de la cathédrale Saint-Lambert de Liège et sur la rédaction d'un premier cartulaire*, in: *Bulletin de la Commission royale d'histoire. Académie royale de Belgique* 176,2 (2010) p. 381–413.

102) Cf. GREER, *Commemorating Power* (as n. 99) p. 159–171.

103) BODARWÉ, *Sanctimoniales litteratae* (as n. 29) p. 165–182, 213–217; HOFFMANN, *Schreibschulen und Buchmalerei* (as n. 29) p. 86–98, 197 f. Of the Quedlinburg hands of the period, BG's performances come closest to the round, calligraphic forms of the Otto-Adelheid-Gospels. For knowledge of diplomatic minuscule at other female convents: BODARWÉ, *Sanctimoniales litteratae* (as n. 29) p. 104–107 (with Abb. 4), 117 f., 148 f.