

Overlapping of court and church influences may explain the presence of collections of lay texts. Likewise, the court promoted the circulation of books dedicated to the spiritual life.

Angilberga, for example, passed on her name in a psalter donated to S. Sisto at Piacenza, a monastery that she had founded, and another important psalter was donated to her by Bishop Notting. It is now the catalogue of the library of the monastery of St Gall (n. 267), and was also used by a certain Magister Rihbertus. Even these liturgical texts were subject to the practice of textual emendation repeating the formula: 'corrected and emended by the mostly saintly Priest Jerome with verses and sentences divided by obelisks and asterisks'. Finally, the empress's name also appeared in the seventh-century Juvenius in the Parker Library at Corpus Christi College, Cambridge (304, fo. 75^v), and is further evidence that books were studied in the royal palace.

Like the Emperor, though in a different way, as the scurrilous author of the *Epitome Chronorium Casinensium* adds, Angilberga loved the palatine count Hucpaddus from whom Boniface of Tuscany was directly descended. In the eleventh century this marquis, who was a member of the Canossa family, made gifts to the abbey of Pomposa, a foundation that was famous for its library rich in lay codices. Finally, mention should be made of the library of Duke Eberhard of Brühl, which was exclusively constructed for the needs of his chancery and contained the books of the *Leges*, a copy of the *Liber Pontificalis*, the encyclopedic *Liber Glossarum*, and Orosius's *Historiae*.

Among the classical authors who were studied in Italy in the ninth century were many of those listed in the later eighth-century Berlin manual *Diez B 66*. In the closing decades of the ninth century a precious example of a codex library was prepared in or around Milan, now preserved at Paris (Lat. 7900A), that brings together texts of Terence, Horace, Lucan, and Juvenal (accompanied by Martinianus Capella) in a teaching version, with comments to assist the reading of these difficult works. The similarity between this list and those of a century earlier demonstrates the persistence of a canon of reading. In these texts, the commentary is primarily concerned to draw attention

Physical authors;
Diez B 66
Lat. n. 7900 A
Teaching of canon of texts of Juvenal
Horace
outdoors

Epitome Chronorium Casinensium, ed. L. Muratori, (Milan, 1750), p. 370.
CANON OF A CANON OF READING - Ray came with commentary

to grammatical and stylistic matters but also seeks to enrich the knowledge of antiquity with mythological and historical information.

It is also important to bear in mind the significance of the need for an education in juridical culture, which was probably transmitted within the families of individuals associated with law and civil administration. The episcopal courts as a result probably also played a part in the transmission of the classics. This would help explain, for example, the presence of secretaries' notes in the codices, indicating forms of shared knowledge passed down through a notarial tradition. In the ninth and tenth centuries, the manuscripts of classical authors were often very similar, in terms of format and presentation, to the juridical manuscripts of the same period. Occasionally we find collections of texts of minor or even very minor authors that were designed for apprentices and were exclusively lay in character. These might be brief glossaries, grammatical or rhetorical definitions, astronomical diagrams, tables of kindred and affinity, accounts, or tests of penmanship by the apprentice. These remind us too that monks were not the only readers.

To complete this overview of Italian culture, we should also briefly indicate how the tradition of Benevento continued to focus attention on the memory of that city's notable concentration of grammarians. In the important grammatical miscellany now in the Casanatense Library at Rome (n. 1086), which in many sections is close to the Paris manuscript Lat. 7530, we find the work of a certain Master Orso, who may later have become bishop of Benevento. Likewise, Master Ildericus, who may have been a pupil of Paul the Deacon and for a short time the abbot of Montecassino, wrote a grammar that has come down to us. But the loss of the archives rules out further enquiries, and makes it impossible to estimate how representative was the high level of literacy shown by the laymen who subscribed the private charters in Salerno.

from Muratori
1-3, 1086
101, 1086
102, 75
103, 1086
104, 7530