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tion. Vielleicht hätte er diese quellenkritisch-methodische Orientierung seiner Studie auch im Titel noch ein wenig deutlicher machen können.

Klaus HERBERS, Erlangen

Bernhard BISCHOFF, Katalog der festländischen Handschriften des neunten Jahrhunderts (mit Ausnahme der wisigotischen). Teil II: Laon-Paderborn, Wiesbaden (Harrassowitz) 2004, XXIII–451 p. (Bayerische Akademie der Wissenschaften. Veröffentlichungen der Kommission für die Herausgabe der mittelalterlichen Bibliothekskataloge Deutschlands und der Schweiz).

The second volume of Bischoff's »Katalog« contains descriptions of 1845 manuscripts and fragments, together with 21 descriptions which should have found a place in Volume I. The volume depends on Bischoff's notes, which have been ordered and published by Dr. Birgit Ebersperger: it cannot be too highly stressed that Bischoff did not see these descriptions and though they are of very great use they cannot be regarded as representing what he would have published had he lived. The bibliography includes references to publications which appeared after his death, but there has been no effort to search for relevant bibliography.

The major collections included in this volume are those at Laon (91 manuscripts), Leiden (122 manuscripts), The British Library London (144 manuscripts), Orleans (96 manuscripts) and the Bodleian Library in Oxford (109 manuscripts). Munich is included (600 manuscripts), but most of these entries simply refer to descriptions in Bischoff's »Schreibschulen« and record changes of manuscript shelf mark. Manuscripts in St Petersburg are included under Leningrad.

It is first worth recording instances where Bischoff's dating in the Katalog modifies published dating or localization of manuscripts. The Laon manuscripts were discussed by John Contreni in 1978. He localized them on the basis of notes which Bischoff had deposited at Laon. Here Ms 6 is localized to »?Western France«, and not Orleans as in Contreni, Ms 11 to »Reimser Umkreis« and not Laon as Contreni suggested. Contreni attributed Ms 24 to the diocese of Strasbourg, Bischoff here says »wohl Nordostfrankreich«. Contreni attributed Ms 72 to Reims, Bischoff here says »wohl Nordostfrankreich«. He also attributed Ms 96 and 135 to Reims, Bischoff here says »Nordostfrankreich« for both. Ms 105, a copy of Florus on the Pauline Epistles, was attributed by Contreni to Orleans and Auxerre, here it is assigned to an unlocalized »Französisches Schulzentrum«. He assigned Ms 266 to the Burgundy-Saône region, Bischoff here says »Nordostfrankreich (?)«.

The Laon antiphonal Ms 239 which has formed the basis for the Graduale Triplex is here dated to the last quarter of the ninth century and not to 930, a date still current in most musicological literature. (I would agree with Bischoff's dating.) Contreni records that Laon 130, Augustinus de Trinitate was described by Dom Bugniâtre as a gift of Bishop Rodolphus of Laon 895–921 and bears the inscription *odulfus episcopus* on the verso of the flyleaf, Bischoff says nothing about this.

In »Manuscrits datés VII« Orleans Ms 164 ascribed to Fleury: it is from St Denis, Ms 160 and 191 and 223 and 270 Boethius *Opuscula Sacra* are all from Western France.

A more substantial problem is the date of Bischoff's observations. While he had seen the proofs of Volume I of this »Katalog«, it contains observations made over some fifty years, and in a helpful review »A Scholar's Work is Never Done« in *Early Medieval Europe* 12 (2003) p. 399–407 Donald Bullough has documented occasions when Bischoff changed his mind. In Volume II we are given dates based on notes sometimes made in front of the manuscript, and sometimes in front of photographs. Dr. Robert Babcock tells me that Bischoff visited the Beinecke library once for an afternoon, looking at Ms 442, the Pseudo-Isidore

and 389 and the fragments in Mss 481 and 482. He was sent copies of manuscripts by Barbara Shailor and Babcock and »corresponded three or four times about specific items«. His Beinecke shelfmarks for the fragments are not standard.

In London he ordered photographs in 1954, and discussed the following manuscripts: on February 12 1958 »Add Ms 10458, etc.«, on July 9 1958 »Add 9046« (a Psalter in Tironian notes), on April 4 1963 »Add Ms 10459« (Jonas of Orleans and the Aachen Council of 836) etc, and on August 1 1963 »Cott. Otho B IX« (a Breton Gospel Book given by Athelstan to Chester le Street). I am grateful to John Hopson of the British Library for this information: he has found no evidence of correspondence after 1971. He visited the library at University College London briefly, and was shown the collection of fragments of Jerome and Augustine, which he localized to several French centres.

The »Katalog« does record some change of mind. The Nürnberg Stadtbibliothek fragment of Claudius of Turin is now ascribed to Southern France and not West Germany. Oxford Bodley Auct. F 2 8 Vergil is localized to the »Umkreis von Paris« and no longer Saint-Germain-des-Prés, Laud Misc 121, the *De Doctrina Christiana*, was copied while Gozbold was abbot of Niederaltaich and brought to Würzburg. Leiden Voss. lat. fol 30 is the *Oblongus* of Lucretius, in which Bischoff identified the correcting hand of Dungal. His published articles suggest that he thought it was copied close to the court during the reign of Charlemagne, yet here it is dated to the first or second quarter of the ninth century.

Statistics from this volume include 78 Gospel books or fragments of Gospel Books (compare the 67 in Volume I), at least 12 copies of »De Civitate Dei«, 43 manuscripts of works of Bede and 25 of works of Alcuin. There is important evidence for the role of Mainz in the copying of works of Hrabanus Maurus, and for Freising in copying liturgical manuscripts for the priests of the diocese. Of the many notable manuscripts I single out Le Mans 260, Augustine on John, which was chiefly copied by Clerus between 24 May and 23 October of an unidentified year before 825. Laon 14 is a glossed Psalter copied at St Denis which will repay study, as are the copies of the City of God in Lucca 19 (perhaps from a Visigothic exemplar), Lyons 606 and 607, and the fragment in Bodley Lat. th. c 10, which the locals do not consult. The important historical collection from Verona divided between Berlin and St. Petersburg (Q v IV.5, Q v 9) contains works by Justin, Eutropius, Isidore, Jordanes and others, and deserves a full study, as do the collection of Merovingian saints' lives in F v I 12. Dr. Zechiel-Eckes has shown the importance of some of the Corbie manuscripts in St. Petersburg for the compilation of Pseudo-Isidore.

David GANZ, London

Gerhard SCHMITZ, *De presbiteris criminosis. Ein Memorandum Erzbischof Hinkmars von Reims über straffällige Kleriker*, Hannover (Hahnsche Buchhandlung) 2004, XI–124 p. (Monumenta Germaniae Historica. Studien und Texte, 34).

Dans la présentation élégante des »Studien und Texte« Gerhard Schmitz nous propose une œuvre au titre prometteur »De presbiteris criminosis«, ce qui peut viser aussi bien des questions de procédure canonique que des problèmes de discipline morale. Mais le lecteur doit bientôt modérer ses espérances, car ce texte très court (une quarantaine de pages) ne comporte ni nom d'auteur, ni titre, ni date de composition. Plus grave encore, l'analyse du contenu révèle parfois un certain manque de logique: les conclusions ne répondent pas toujours aux intentions annoncées. Il s'agit donc d'une compilation de textes juridiques (séculiers ou ecclésiastiques) qui pourtant n'obéit pas aux règles des florilèges. Bref, comme le dit fort bien notre éditeur, cet écrit serait un intermédiaire entre le dossier et le mémoire. Son contenu est plus élaboré que dans un dossier (et l'on sait qu'Hincmar fut un infatigable collectionneur d'*auctoritates*), mais beaucoup moins maîtrisé que dans un mémoire, qui