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Martin HELLMANN, *Tironische Noten in der Karolingerzeit am Beispiel eines Persius-Kommentars aus der Schule von Tours*, Hannover (Hahn) 2000, in-8°, XXXIII–266 p. (*Monumenta Germaniae Historica. Studien und Texte*, 27).

In a classic paper Bernhard Bischoff observed that Tironian notes were the most important source for the study of Carolingian philology, and that they awaited their interpreter. In this important monograph Dr. Hellmann proves his interpretative skill, and we must hope that he is properly funded to continue his important and original work. (The recent MGH treatment of Tironian notes in Merovingian charters suggests that this is not as certain as it ought to be.) Throughout the ninth century Carolingian scholars annotated texts using Tironian notes, and most notes are still undeciphered. The (incomplete) *Index Tironianorum* at the end of this volume lists several hundred manuscripts with one or more notes, including over 50 deserving similar studies to this one.

Hellmann was alerted to the importance of the *Persius Scholia* in Vat. Pal. Lat. 1710 in a seminar of Walter Berschin in 1994, and made them the subject of his dissertation. Because the manuscript was copied at Tours he discusses the knowledge of notes, and of Persius, at Tours, and the layout and form of the scholia before publishing his edition of surviving scholia, on *Satires I–III*. 96. The account of Tours and the *Index Tironianorum* have benefited from Bischoff's ›*Katalog der festländischen Handschriften des neunten Jahrhunderts*‹: sadly he has not always been able to see all of the manuscripts he discusses, so that his account of the study of Priscian and Virgil at Tours is sketchy. His treatment of the history of Tironian notes and of ways to decipher them is excellent: he has studied the medieval descriptions of the shapes of notes and his analysis of ›*Formwandel*‹ is important, though perhaps less helpful than the comments by Denis Muzerelle. As so often, his scribes do not follow the standard forms of notes in the *Commentarium notarum Tironianum* and the *Tironian Psalters*, but adapt them, so that decipherment is difficult (and at times his transcriptions seem to be grammatically unconvincing, on p. 137 *adverbia* for *adverbium*, on p. 140 *natalis* for *natali diei*, on p. 141 *percantantis* for *percunctantis*, on p. 142 *fatea* for *fatua* and most seriously on p. 149 *urna* for *vestra* and *auris* for *a vestris*: the list could be prolonged). Sadly his plates are too small to be helpful here.

The Vatican *Persius* commentary addresses textual as well as interpretative questions. Variants are recorded, Greek is discussed, but there are also references to the dimensions of Lombard wine jars and throwing dice at royal courts (p. 125–126). We learn about irony, about Roman catamites (a gloss taken from Servius) and *parasites* as well as why a good judge is a *rara avis*. There are important quotations of Horace, Martial and Ovid which must remind us how much Carolingian scholars had read. There is an important note on purple parchment and on cuttlefish ink, which might suggest that these scholia incorporate earlier learning. Dr. Hellmann is to be congratulated on having opened the doors of a Carolingian school. He suggests that Heiric of Auxerre may have known these scholia: if his dating is correct then he has shown that in the reign of Louis the Pious classical scholarship was at a very high level.

David GANZ, London

Siegfried EPPERLEIN, *Leben am Hofe Karls des Großen*, Regensburg (Pustet) 2000, 160 p.

Cette ›*Vie à la cour de Charlemagne*‹ destinée au grand public consiste en une présentation sommaire de certains thèmes classiques de l'histoire carolingienne: la construction d'Aix-la-Chapelle, les charges auliques et l'administration de l'Empire, la vie quotidienne à la cour et les rapports de Charlemagne avec les membres de sa famille, les artisans de la ›*renaissance carolingienne*‹ et leur production. Le récit est alerte et accorde une place importante à de longues citations de sources, tel le poème sur ›*le roi Charles et le pape Léon*‹