The study of Gratian’s *Decretum* has produced important new results in recent decades. The historical Gratian remains an enigmatic figure about whom very little if anything can be asserted with confidence. But the work that bears his name, the *Decretum* (also known as the *Concordia discordantium canonum*), now appears in a clearer light. Studies of the *Decretum’s* composition and sources have shown, for example, that the collection exists in two recensions — whether compiled by the same person or not is an open question — and that the compiler[s] used a relatively small number of sources in assembling the book. Regula Gujer’s volume is another in this series of investigations in recent decades centering on this seminal work that served as a textbook for the study of Church law in the medieval and early-modern schools from the thirteenth century onward.

For more than a century the edition of the Decretum Gratiani published by Emil Friedberg at Leipzig in 1879 has been the standard. Friedberg’s text was based on eight manuscripts, all housed in German libraries and only three of which were written in the twelfth century. Five of these exemplars were copied in Germany and three in Italy, although none of the twelfth-century books is Italian. The shortcomings of the resulting edition are well known, but doing better for such a large collection of law, that survives in about 600 manuscripts (about 150–200 from the twelfth-century alone), is not a simple matter. Gujer’s book explains why that is so, and using D.16 of the *Decretum* as an example offers a test case, a *working text* (*Arbeitstext*), drawing on the method employed by Titus Lenherr in his work on Gratian’s C.24, q.1.

At the beginning of D.15 the compiler (in both recensions) announced the intention to turn from ideas about law in general specifically to the origin and authority of *ecclesiastical constitutions*. This then leads into D.16, that begins with a discussion about the authenticity and authority of the apocryphal *Canons of the Apostles*, and moves to consideration of the Council in Trullo (i.e., the so-called Quintesext Council held in the imperial palace at Constantinople c. 692). From there Gratian then treats the Ecumenical Councils and other early synods, concluding (but only in Recension 2), with remarks about the Council of Sardica (c. 343). This is an outline of the content of DD.15–16, and Gujer provides the details in her long second chapter (over 100 p.) on the composition and formal sources of D.16. She discusses the position that D.16 assumes in Gratian’s overall presentation within the *Tractatus de iure* (DD.1–20), and then proceeds to what amounts to a canon-by-canon analysis of D.16, offering a meticulous analysis of its formal sources. The possibilities are examined with great
care, and Gujer identifies either the »Collectio tripartita«, or the »Panormia« – both traditionally associated with Bishop Ivo of Chartres (c. 1100) – as the *fons formalis* for 12 out of the 14 canons in this section. Of special interest, however, are the *dictum ante c.1*, and *cc. 10–11*, referred to as »Admonitones 1 and 2«. The formal sources for these parts of D.16 are listed as »incerta« (p. 111); and Gujer devotes her entire third chapter to a discussion of those anomalous texts, which were composed by an author at the court of Charlemagne and are transmitted through the preface of a special version (»Sonderrezension«) of the »Collectio Dionysio-Hadriana«.

Efforts to find a path through the maze of the textual transmission of Gratian’s work do not yield straightforward results, as earlier Lenherr demonstrated for q.1 of C.24, and as is seen again here in the case of D.16. Early and later traditions are found mixed together in the earliest manuscripts. But by using the results of scholarship dealing with early glosses on the »Decretum« – work that owes much to the initiatives of the late Rudolf Weigand – Gujer produced a list of 18 manuscripts to be deployed for constructing a working text of D.16, codices that are housed today in libraries in Austria, France, Germany, and even in one case in the United States. The fourth chapter, comprising nearly 200 pages, describes these manuscripts in great detail, and splits them into two basic groups, i. e., Italian and French/Austrian traditions. As can be said in a way about this entire monograph, these pages particularly are not easy reading, crammed as they are with details of textual comparisons and analyses. Only studying the codices themselves or good microfilms would allow proper appreciation of this massive amount of information.

Could these intricacies have been presented in a more »user friendly« manner? Perhaps, although the old sports adage, i.e., "no pain no gain", could apply here too. Much has been written, and much is known about Gratian’s »Decretum« in general, and to move the *status questionis* to another level requires minute handling of fine distinctions, and careful treatment of manuscript readings. A reader of these pages will come away with a blizzard of information both about the codices in question and about their relationships to one another. To give one example, from the manuscripts examined a relationship emerges between locale of production, on the one hand, and textual quality, on the other. The copies of the Italian transmission seem to be replete with corrections and present a middling quality text, whereas a text of good quality is to be found in the manuscripts of the French/Austrian group.

Comparing Friedberg’s version of D.16 with the edition presented by Gujer can be done readily. The newly edited text does not offer, nor could it be expected to offer, markedly different blocks of text from what was printed in 1879 (notwithstanding now the two recensions of the »Decretum«). The differences, such as they are, e. g. transposition of an inscription and a rubric 1 (c.3), spelling variants, etc., gain significance within the framework of the critical apparatus and its collations of twice as many manuscripts as Friedberg employed. The schematic diagrams on p. 370–388 show stages of textual development for groups of manuscripts using spelling variants of some proper names, and variants of numerals. The tabulation in the Appendix (p. 439–496) is, manuscript by manuscript, a map of the development of the edition’s critical apparatus (see p. 202), although it is easy to see how those charts
could be more baffling to a reader than illuminating.

This volume is bursting with information about Gratian’s »Decretum« in general, and about D.16 and its textual vagaries in particular. The only way to appreciate all that is offered and to assess its accuracy and thus its value is through use. Texts from the manuscripts cited were unable to be verified by this reviewer. The work lacks an index, although it must be said that preparing one would have been a formidable if not nearly an impossible task. Those imponderables aside, it can be hoped that other portions of Gratian’s collection will benefit from the same intense scrutiny that Dr. Gujer lavished here on D.16.