

investigated although a fresh start has recently been made<sup>101</sup>. Ado seems to have made constant use of the ArF up to 814. The edition published by the MGH has several notes in the critical apparatus that claim the ArF have been used for information about events after 814<sup>102</sup>. I have looked for those alleged borrowings but was unable to locate them in the ArF. It appears that the phrases ascribed to the ArF might actually have been general knowledge for an archbishop, such as the arrival of the relics of Saint Sebastian in the Frankish realm in 826 and need not have been taken from the ArF. In other words, there is no reason to envisage a copy that reached beyond 814 at the desk of Ado when writing his *Chronicon*.

It may be of importance to take into consideration Ado's link with the abbey of Prüm. Ado had been educated there and may have got in touch with the royal abbey to provide him with a copy of the ArF. Wilhelm Kremers studied Ado's sources and provided a very helpful starting point in which he underscored the similarities between the exemplars of Ado and Regino especially regarding the *Annales Tiliiani*<sup>103</sup>. To put it differently, it can be established with a fair amount of certainty that the ArF had travelled to Vienne, but with the present state of the question, the precise version or recension cannot be ascertained, even though there are some hints available.

In this light, it might not be necessary to spill much ink on identifying the exemplar Regino used. The last reworking of the ArF in a chronicle occurred around the turn of the ninth century, when he wrote his *Chronicon*<sup>104</sup>. The work may have been finished in 908 although it may have been started earlier. The version of the ArF as

101) Not being helped by the fragmentary edition in: *Ex Adonis Archiepiscopi Viennensis Chronico*, ed. Georg Heinrich PERTZ (MGH SS 2, 1829, p. 315–326); the full edition by Jacques-Paul Migne is not necessarily better, but at least provides scholars with a more complete text: MIGNE PL 123 col. 23–138; RAISHARMA, *Much Ado about Vienne?* (as in n. 100) p. 273f., gives a provisional list of extant textual witnesses.

102) Ado of Vienne, *Chronicon* (as in n. 101) p. 320f. n. 33, 35–38. This deserves further investigation.

103) Wilhelm Leonhard KREMERS, *Ado von Vienne. Sein Leben und seine Schriften* (Diss. Bonn 1911) p. 93–106, deals with Ado's sources on Frankish history, cf. esp. p. 101–106; cf. also SCHRÖER, *Die Annales S. Amandi* (as in n. 78) p. 36–51, who points out some mistakes of Kremers, but I do not quite see how those mistakes invalidate Kremers's overarching main point with regard to the close relation between the exemplar used by Ado and the one used by Regino.

104) Regino, *Chronicon* (as in n. 3); for a critical assessment cf. SCHLEIDGEN, *Die Überlieferungsgeschichte* (as in n. 3).