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Manitius on Editions of Horace in the Middle Ages *Analekten zu, Geschichte des Horaz im Mittelalter (bis 1300)*. M. Manitius. Göttingen. 1893. pp. vii. 127. M. 2.80.

F. A. Hirtzel

The Classical Review / Volume 8 / Issue 07 / July 1894, pp 305 - 306
DOI: 10.1017/S0009840X00196453, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00196453

How to cite this article:

F. A. Hirtzel (1894). The Classical Review, 8, pp 305-306 doi:10.1017/S0009840X00196453

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MANITIUS ON EDITIONS OF HORACE IN THE MIDDLE AGES.

Analekten zu. Geschichte des Horaz im Mittelalter (bis 1300). M. MANITIUS. Göttingen. 1893. pp. vii. 127. M. 2.80.

It is unnecessary at the present day to point out the importance for the constitution of the texts of classical authors of a thorough knowledge of the history of those texts. Such knowledge has put us within measurable distance of solving the problem of Bosius' alleged MSS. of Cicero's *Letters*, and has established the value of the English as against the continental tradition of the text of Pliny's *Natural History*. But while we admire the results, we in this country are rather apt to forget to be grateful to those who have done the real work, by toiling through the writers of the middle ages for quotations from or imitations of classical authors. It is work of this kind that Manitius has done for Horace in this little book. M. Hertz in his *Analecta ad carminum Horatianorum historiam* (Breslau 1876-82, i.-iv.) had collected Horatiana from all the writers of the first three and a half centuries: in v. he had gone through all the ecclesiastical writers and grammarians etc., down to the Mavortian recension in 527. At this point he left off, expressing however the hope that he might be able to undertake the further task ('periculosae plenum aleae') of tracing the Horatian tradition through the middle ages. But he never did so; and some years ago handed over all his materials to Manitius, who is already well known as a worker in the field of 'Ueberlieferungsgeschichte.' Hence the present *Analekten*.

The book is divided into an introduction, and five chapters. In the introduction M. gives a general account of his subject, showing the influence of the growth of monasticism on classical studies, and bringing together some of his results, the details of which are to be found in the following chapters. Unfortunately, they contribute nothing to the constitution of the text. But there is much that is interesting in them. Thus Manitius calls attention to the very small degree in which Horace has influenced Italian literature. Italy supplies the fewest Horatian MSS. and the fewest citations, though it was to an Italian—Vilgard of Ravenna—that the poet chose to appear in a dream and thank him for the attentions he had paid him. In France, on

the other hand (i.e. the part of Europe to which modern France corresponds), Horace was largely studied. As early as the middle of the ninth century Heiric was acquainted with all four books of the *Odes*. A ninth century MS. at Montpellier has c. iv. 11 set to music. In the tenth century Gerbert (afterwards Sylvester II.) lectured on Horace, Juvenal, and Persius—the earliest instance of Horace being taught in medieval schools. In the eleventh century there appears to have been a decline in the study of Horace in France, though MSS. are numerous; but with the increased importance of Cluny and Paris in the twelfth century the number of quotations as well as of MSS. increases also. The thirteenth century was the period of compendia and florilegia, and the original texts were not much studied. After France comes Germany: and though France supplies most MSS. and florilegia, and though it is French authors who quote Horace most, Manitius is inclined to hold that it was in Germany that the knowledge of Horace was most widely diffused. It is remarkable that in the ninth century there is no MS. of Horace mentioned in the catalogues of the great libraries of Constanx, S. Gall, Reichenau or Bobio. That there was one at Reichenau is shown by Walahfrid's quotations, and there must have been one at Toul, where the *Ecbasis Captivi* (one-fifth of which consists of lines borrowed from Horace) was written in 940; its readings, Manitius points out, most resemble those of Keller and Holder's E and λ. In the tenth century there were complete Horaces at Köln and Gandersheim, and Hedwig Duchess of Schwaben (Ekkehard's pupil) presented one to Burchard. In the eleventh and twelfth centuries the number of German MSS. increases (in the latter especially glossed MSS.), and with them also the number of quotations. In the thirteenth century florilegia and collections of proverbs prevail, as in France; but MSS. also are numerous. Albert of Stade quotes largely from Horace, using a text which has the ordinary mistakes of our inferior MSS. (a. p. 58 he appears to have read *procedere nummum*). Conrad de Mure was well acquainted with him, and wrote a full account of his metres, with illustrations: his MS. appears to have been closely related to γ.

Horace appears to have found his way

early to Great Britain; and it is to our countrymen (or perhaps Italians) that Manitius ascribes the introduction of the poet to the court of Charlemagne (p. 18), and goes so far as to say that Alcuin was probably nicknamed Flaccus because of the moral tendency of his writings: 'wir haben also für die frühe karolingische Zeit Horaz als einen Typus des gelehrten Lebens gewonnen'—hardly satisfactory reasoning. Three English MSS. of the ninth and tenth centuries are extant, but none are mentioned in catalogues before the twelfth century when there was one at Durham; and in the thirteenth century we find four—at Canterbury, Rochester, Glastonbury, and Reading. John of Salisbury had a good text tolerably free from interpolation.

In Spain, Horace appears to have been but little read. Eulogius of Cordova (848) knew the *Satires*, but after him there is no quotation for three centuries.

An interesting point which Manitius brings out is that it is Horace's moral writings which are most largely quoted from, and which were most widely read. It is rare to find the *Odes* at all known before the tenth century (Hraban, Walahfrid, and Heiric are exceptions): the *Epodes* are seldom quoted, and the *Carmen Saeculare* only twice in the whole of the middle ages (vv. 59–60 by the author of *Vita Adalberonis* of Würzburg, and v. 1 by Conrad de Mure). On the other hand, the *Epistles* and *Satires* appear to have been very popular (especially *Epp.* i. 1–2), and many lines from them became proverbs, such as *semper avarus eget: oderunt peccare boni uirtutis amore*, with the eleventh century gloss *oderunt peccare mali formidine poenae*.

F. A. HIRTZEL.

SPENGEL'S EDITION OF THE *RHETORES GRAECI*.

Rhetores Graeci ex recognitione LEONARDI SPENGEL. Vol. i. Pars ii. edidit C. HAMMER. Leipzig: B. G. Teubner. 8vo. Pp. 416. 1894. 3 M. 60 Pf.

THE first volume of Spengel's convenient and well-known edition of the *Rhetores Graeci* contained, besides Aristotle's *Rhetoric*, ten minor treatises. The Aristotle has already been re-edited for Teubner's series by Adolf Roemer (1885), and now Hammer has revised the rest of the volume for a new edition. The first is a brief fragment *περὶ ἐρωτήσεως καὶ ἀποκρίσεως*, which is a commentary on Aristotle *Rhet.* iii. 18. The second is the important and interesting treatise, now commonly ascribed to Anaximenes. Hammer retains this ascription, but inclines to the view of Susemihl, that it really comes between Isocrates and Hermagoras, and cannot be earlier than the third century before Christ. He has used for his recension, besides the MSS. employed by Spengel, two others in the Vatican, both of which he considers to belong to the better family. The third treatise is that *περὶ ὕψους*, for which Hammer has naturally followed very closely the

excellent edition by Vahlen. The fourth is the *τέχνη ῥητορικὴ* of Longinus, which is followed by an anonymous epitome of this treatise, and by a series of brief extracts, which are said, but evidently incorrectly, to be taken from Longinus. The seventh is the *τέχνη ῥητορικὴ* of Apsines, for which the edition of Bake based upon Cobet's careful collation of the two Paris MSS. has been mostly followed. Then comes a brief treatise by Minucianus, for which a new Paris MS. has been collated, a *τέχνη ῥητορικὴ* recently without sufficient reason assigned to Cornutus, and finally, a short compendium by Rufus, a pupil of Herodes Atticus. On almost all these works much has been written since the date of Spengel's edition, and Hammer appears to have used the literature with considerable diligence, besides collating several important new MSS. I have not observed in reading the *περὶ ὕψους* any original emendations of importance, but the suggestions of previous scholars are carefully recorded: and it is an immense advantage to have the critical notes now placed at the foot of each page.

A. S. WILKINS.