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Einhard's Life of Charlemagne *Einhard's Life of Charlemagne*. The Latin text edited, with Introductions and Notes, by H. W. Garrod and R. B. Mowat. 1 vol. 7½" × 5". Pp. lx + 82. I facsimile (frontispiece) and 1 map. Oxford: The Clarendon Press, 1915. 2s. 6d. net.

C. W. Previt  Orton

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valente für seine Terminologie zu finden.' His notes on syntax, style, and rhythm are remarkably good. In the Introduction (p. 13) he gives reasons for supposing that Cicero's interesting remarks on grammatical questions in §§ 149-164 are borrowed from Varro. There are unfortunately many misprints, some of them of a troublesome kind, and the Index is incomplete; e.g., in § 9, the text has *ea quae sub oculis ipsa non cadunt*, the note has *eaque* as though Heerdeggen's conjecture *eaque sub . . . non cadit* had been adopted; similarly, in § 183, the text has *quamquam . . . videtur*, but the note says that we have no right to change the MS. reading *videatur*, and refers to Cic. *Fin.* III. 10, and this again is doubtless a misprint for III. 70 (*Quamquam . . . alii dicant*). There is a vast amount of learning in the book, but it is not easy to find one's way in the crowded notes.

(4) Sternkopf's edition of *Phil.* III.-X. is also a new piece of work continuing Halm's edition of *Phil.* I.-II. Sternkopf is specially qualified for his task by his researches into the history of the times, published in *Philologus* and *Hermes* (notably the article on 'Die Verteilung der römischen Provinzen vor dem Mutinensischen Kriege,' *Hermes*, 1912). The notes treat chiefly of the subject-matter, but the language is not neglected.

(5) The *Ajax* contains a general

introduction to Sophocles, with some interesting remarks (pp. 15-21) on the language of tragedy. Mention may be made also of the list of recent writings (p. 5) which Radermacher has found useful. Bruhn is best known in this country by his admirable edition of the *Bacchae* in this series. Of Sophocles he has now edited *O.T., Ant., El.* He has also published an 'Anhang,' or Supplement, on the language of Sophocles, a handy little book of 170 pp. (Syntax 110 pp., Stilistik 32 pp., Lexicograph. etc. 20 pp.), in which one can easily find one's way with the help of the Contents and Indices. In the notes to the plays space is often saved by reference to this volume.

(6) The Cornelius Nepos, which now covers 300 pp.—the 8th edition has only 190 pp.—is useful both as to language and subject-matter. The Greek authorities are often quoted at length, and there is a good Introduction (29 pp.).

(7) Classen's is a very full commentary, specially useful for the thoroughness of the study of Thucydides' language. Steup revised Book II. for the fourth edition (1889). Since then he has revised Books I. and III.-VII., and the knowledge which he has gained in the course of his work has led him to recast and extend many of the notes.

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EINHARD'S LIFE OF CHARLEMAGNE.

Einhard's Life of Charlemagne. The Latin text edited, with Introductions and Notes, by H. W. GARROD and R. B. MOWAT. 1 vol. 7½" x 5". Pp. lx+82. 1 facsimile (frontispiece) and 1 map. Oxford: The Clarendon Press, 1915. 2s. 6d. net.

THE *Life of Charlemagne* by his friend and counsellor Einhard enjoys a singular and perhaps exaggerated fame among medieval biographies. Much of this reputation is due to its fortunate subject: a great personality of truth and legend is there enshrined. In the Middle Ages Charlemagne was the chief

traditional hero of Western Europe. Its states were put together from the fragments of his Empire. Right and law and political conceptions were traced back to him. The deeds of his paladins, the rise and decay of his house, were the most widely spread theme of poem and tale. Nor does the modern historian rate him lower. The Emperor sums up and closes the age of the intermingling of two populations, the barbaric Teutons and the once civilised Latins. From his time on, we may say, the civilisation of the West is not a co-existence of jarring and disintegrating elements; it becomes

a true compound of them, a new unity developing in ways not inharmonious till it reaches its full growth in modern times. And on the course of medieval political life Charlemagne exercised a decisive influence. It was by his creation of the Holy Roman Empire that St. Augustine's ideal of the City of God on earth received its first medieval embodiment and was united, in startling contrast to St. Augustine's view, with the memory of the peace and order and unity associated with the ancient Roman Empire. The dispute between Popes and Emperors for the rule over Christendom thus conceived had not begun in his day, but he prepared the material arena by his annexation of the Lombard Kingdom, and set the problem in political theory which each Power solved in its own fashion.

Einhard's work, too, has merits of its own which are specially obvious to a modern reader. It has classic form and proportion; it is not a straggling narrative, but a skilfully arranged and clear presentment of the man and his achievements. Its hero-worship gives it warmth and vigour. Its Latinity is good for its own time, and immeasurably superior to that of later centuries. Yet there are notable defects, too. The pure Latinity is obtained by continual imitation of Suetonius's *Lives of the Caesars*, and hence, perhaps, though the energies and habits of Charlemagne stand out clearly, for those small matters of word and thought by which a character becomes humanly alive we have to go to other sources. The King's jokes, for instance, could hardly be translated into a Suetonian mosaic. Further, Einhard's reserved method becomes absolute *suppressio veri* when he deals with the more questionable acts of his hero's political career. Curiously enough, it becomes also the means by which Einhard seems to show his inner dislike of the new-fangled Empire which was amalgamated with the ancient kingdom of the Franks. He calls Charlemagne preferably 'rex' (e.g. in his Introduction); he relegates the assumption of the Empire among the details of the King's devout acts, and records (truly or not) Charlemagne's own aversion to

the event. He urges his own 'barbaric' (i.e. German) extraction with a kind of proud humility. The fact may be that Einhard was a German Frank from beyond the Rhine, and sympathised with those counsellors of Charlemagne, such as Alcuin, who wished to unite the theocratic rule of orthodox Christendom—the City of God on earth under the Lord's Anointed, *Christus Domini*—with the kingdom of the Franks, and regarded the Roman Empire as the embodiment of the man-made state—founded by Nimrod, and once heathen and persecuting.

This attitude of Einhard may be the cause of the one serious lack in the sketch of Charlemagne's government, which Messrs. Garrod and Mowat give in the Introduction to their new edition of the *Vita Karoli*. They do not describe that epoch-making conception of the lay theocracy, although they justly emphasise the importance of the religious motive in Charlemagne, and state elsewhere in a note the influence of the *Civitas Dei* on his reign. For all that, the Introduction is excellent for its appraisal of Einhard as a biographer, and its clear description of the King's administration. Some exception may be taken to the statement on p. xlvi that the Papal States were not within the Empire. The Emperor, to whom the Pope performed 'adoration,' and who received the fealty of the Romans, could hardly be less than the ultimate sovran of the Papal States, however he might admit their extraordinary immunity.

The text, which is all but identical with that of Waitz-Holder-Egger, is accompanied by an admirable Apparatus Criticus which gives the variations of the best exemplars of the three families into which the MSS. are divided. The editors truly claim a superior clearness and effectiveness for this selection, compared with the bewildering host of variants assembled by Waitz. Yet it should be remembered that the valuable division of the MSS. into families was due to the collation of numerous exemplars.

The notes provide a useful, practical commentary, very far from 'viewiness' and over-subtlety. The occasional

translations are helpful and graceful, if once or twice they miss the medieval accent, as when 'divinitus provisa' appears as 'over which Providence itself seemed to watch.' A medieval had no doubts as to whether the divine protection was given or not. To sum up, the edition is an excellent one for the student. For further research Waitz-Holder-Egger is still necessary.

A few misprints and oversights may be noted for a future issue:

P. xiii. It appears to be unproved that the *Vita* was already in Sindlesham (or Reichenau) monastery in 821 (see Wibel, *Beiträge zur Kritik der Annales Regum Francorum*, pp. 219-27), and to be clear that the *Vita* was finished after 817 (*id.* pp. 214-15).

P. xiii. 'In pago qui dicitur Moingewi' (Walahfrid) does not mean 'at the village of Moingewi,' but 'in the district or county of Moingewi,' i.e. the Maingau (see Spruner-Menke, map 34), whither Einhard retired and where he died.

Pp. xlv and xlv. For 'Hungarians' read 'Avars.'

P. 14, § 2, l. 4. It seems that 'maximo' should be received into the text, since C. also has it (see Waitz-Holder-Egger, p. 60, Corrigenda).

P. 25, l. 2 from bottom. It seems that C. has correctly 'tum' (see Waitz-Holder-Egger, p. 60, Corrigenda).

P. 51, chap. viii., § 1. For 'Elus' read 'Clus.'

P. 55, § 3. The Esthonians are Finnish, not Slavonic. Einhard makes here a correct distinction.

P. 60, § 4. Some further explanation might be given of the East Roman suspicion 'imperium eis eripere vellet.'

P. 62, § 5. For 'MSS.' read 'MS.'

P. 67, l. 4 from bottom. For 'Alcuin' read 'Einhard.'

P. 69, l. 8. For 'Vienna' read 'Ravenna.'

P. 73, § 2. It should be mentioned that the *Chronicon Novaliciense* was not written till circa 1060, and that its charmingly ingenuous author is peculiarly given to a fabulous version of events.

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NOTES CRITIQUES SUR LE TEXTE DE FESTUS.

Notes Critiques sur le Texte de Festus.

By LOUIS HAVET. Paris: Librairie Ancienne Honoré Champion, 1914. 2.50 fr.

THIS pamphlet is a fascicule of the Bibliothèque de l'École des Hautes Études. Professor Havet has taken occasion of Lindsay's (Teubner) edition to examine a number of passages in Festus. He begins with a study of the tag *cum ait*, which serves some fifty times to introduce a quotation. It is conventionalised into a mere equivalent for modern inverted commas. On a slapdash reading of Festus one is tempted to strike out these *cum ait* right and left; but on reflexion M. Havet retains all but one, a Virgil quotation at p. 218. 20 (Lindsay's paging). On p. 260. 3, for 'Ploxinum *appellari ait* Catullus capsum in cisio capsamve cum dixit "gingivas vero ploxini habet veteris"'

Catull. xcvi. 6), he suggests *appellavit*: which is very plausible.

Then follow two series of conjectures, the first of which systematically postulates an omission of a line in the MS. archetype, and is suggested by (M. Havet somewhat paradoxically says 'suggest') Professor A. C. Clark's 'very new and very interesting volume'; the second is miscellaneous. By the nature of the case, a review of such work would be as long as the original; space restricts me to a few general observations and one or two specimen instances which suggest criticisms in turn. Afranius, 344. 19.

remeligo a Laribus missa sum hanc quae cursum cohib . . .

M. Fabia is right in supposing 'Remeligo' to be a proper name here, as in Plaut. *Cas.* 804 and *Mil.* 1030 (Leo's correction); and in holding that the verse