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Paléographie des Classiques Latins, collection de Facsimilés, publiée par Émile Chatelain. Paris: Hachette. 1884–1887 (5 livraisons; 15 francs each.)

E. Maunde Thompson

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il est sorti du corps des cavaliers etc.' Surely the words can only mean 'He has come down from horseback, (has given up riding) and has effeminately taken to a carriage.' And on page 304 all M. Martin's inferences are overthrown by the simple observation that in Lysias V. 43 he has neglected ἀλλὰ μὴν and taken οὐδὲ as 'not even' when it is 'neither.' The way in which the author has occasionally done violence to common sense may be best illustrated by considering the evidence for the following statement at the end of the chapter on the method of recruiting the cavalry. 'Le citoyen riche qui n'est pas valide est tenu, puisqu'il ne peut pas contribuer de sa personne, de contribuer de ses biens, *ἀγρουργεῖ χρήμασι*; il arme, il monte à ses frais des citoyens pauvres qui combattront à sa place: enfin on peut encore avoir recours à lui pour les diverses dépenses qu'exige le service de la cavalerie.' The proof may be reduced to a single passage in Xenophon, *Hipparch.* ix. 5. Xenophon has suggested that it might be a good thing to establish a force of 200 mercenary horsemen. He finishes thus: *εἰς δὲ τιμὴν τῶν ἵππων νομίζω ἂν αὐτοῖς χρήματα ὑπάρξει καὶ παρὰ τῶν σφόδρα ἀπεχομένων μὴ ἵππευειν, ὅτι καὶ οἷς καθίστησι τὸ ἱππικὸν ἐθέλουσι τελεῖν ἀργύριον ὥς μὴ ἵππευειν, παρὰ πλουσίων γε, ἀδυνάτων δὲ τοῖς σώμασι, ὁλομαι δὲ καὶ παρ' ὀρφανῶν τῶν δυνατοῦς οἴκους ἔχόντων.* The clause from *ὅτι καὶ τὸ ἵππευειν* has provoked much conjecture: M. Martin expels *καθίστησι τὸ ἱππικὸν* 'as a gloss' and supposes that the abbreviations of *ὅτι* and *εἰσι* were confused. The whole passage as reconstructed runs thus: *εἰς δὲ τιμὴν τῶν ἵππων νομίζω ἂν αὐτοῖς χρήματα ὑπάρξει καὶ παρὰ τῶν σφόδρα ἀπεχομένων μὴ ἵππευειν, εἰσι (sic) καὶ οἱ (sic) ἐθέλουσι τελεῖν ἀργύριον ὥς μὴ ἵππευειν, καὶ παρὰ πλουσίων μὲν γε, ἀδυνάτων δὲ τοῖς σώμασι, ὁλομαι δὲ καὶ παρ' ὀρφανῶν τῶν δυνατοῦς οἴκους ἔχόντων.* Now let all these changes be granted and still it is not legitimate to infer from Xenophon's proposal that it was customary (p. 319) at the time, much less *obligatory* for the rich citizen to provide a substitute if physically unable to serve on horseback. But M. Martin also detects in the passage an allusion to the *κατάστασις* mentioned in Lysias XVI. 6 and in Harpocration. I think the passage may be turned against his explanation. According to M. Martin, the *κατάστασις* is analogous to the 'aes equestre' at Rome, except that at Athens the state did not present to the newly-enrolled *ἵππευς* money to buy a mount for himself (and servant p. 344), but lent it: the sum was refunded when he passed out of the corps. There is no positive testimony in support of this, and—to pass over the contradictions in which M. Martin's exposition of the theory is involved—there is much that makes against it, as for example the remarkable absence in literature of any distinction such as that between 'equites equo publico' and 'equites equo privato'; and in the arguments against the hypothesis, I should include the passage from the *Hipparchicus*, understanding it to imply that in establishing a force of mercenary cavalry the state would have to reckon with an unusual expenditure; it would be obliged to provide horses.

The fourth and last book is entitled 'Les Cavaliers dans la Société Athénienne.' The author examines the value of the force as a military arm, and brings out very clearly the increasing importance of cavalry in warfare as the Macedonian period approaches. Drawn from the wealthier classes, these 'Knights' have in politics pronounced aristocratic sympathies, and their contests with Cleon and support of the Four Hundred and Thirty are sketched in lively prose. Not less interesting is the place they take in art and literature: 'ils sont une sorte de jeunesse dorée;

dans la ville d'Alcibiade ils appartiennent à la muse comique comme, dans la cour de Louis XIV, le petit marquis.' An attempt to estimate the policy of the 'aristocratical party' concludes a book that is very interesting if not always accurate.

W. WYSE.

Paléographie des Classiques Latins, collection de Facsimilés, publiée par ÉMILE CHATELAIN. Paris: Hachette. 1884—1887 (5 livraisons; 15 francs each.)

M. CHATELAIN's scheme for publishing a series of facsimiles of MSS. of Latin Classics was announced in 1884, and the first livraison appeared in that year. With the hopefulness which cheers on a new enterprise, the editor fixed the year 1887 as the date for the completion of his work; but, having regard to the difficulties and hindrances which must inevitably arise in such an ingathering of scattered material, we are in no way surprised to find M. Chatelain just midway, if indeed so far, on his journey. The fifth livraison has just appeared; and we feel pretty confident that ten livraisons, the number originally announced for the completion of the series, will not suffice for a proper exhaustion of the subject. Seventy-five plates, containing facsimiles of upwards of one hundred MSS., have been issued. The subjects for the greater number, in fact more than a third of the whole, have been found in the Bibliothèque Nationale of Paris. The Vatican supplies about a score; and Florence, Leyden, St. Gall, Milan, Vienna, and several other continental towns have been drawn upon for the rest. No MSS. in English libraries have yet been touched. Thus it is to be feared that M. Chatelain has still a good many years' work before him ere he can cease from his labours. Meanwhile, *Vita brevis!* Posterity will in any case be happy. For ourselves, we will hope for long days; and in order to stimulate M. Chatelain's praiseworthy efforts, we would urge all classical students to subscribe, for the series, the very moderate sum which the publishers have fixed.

The authors to whom M. Chatelain has hitherto devoted his attention are Plautus, Terence, Varro, Catullus, Cicero, Caesar, Sallust, Lucretius, and Virgil. Cicero occupies two entire livraisons; Virgil one. A large proportion of the plates, as was naturally to be expected, represent MSS. of the ninth and tenth centuries, of which period so many fortunately survive. For specimens of classical MSS. of earlier date recourse must be had, with few exceptions, to the palimpsest fragments and other imperfect MSS. of more remote times. In some instances the condition of these fragments has driven the editor to repeat in his series the same specimens that have already appeared in other works. This was unavoidable. Generally however M. Chatelain gives us fresh pages, which we gratefully welcome. We would however say a word with regard to the dates which are ascribed to these early MSS. In a work like the present, in which the letter-press is restricted to narrow dimensions, one must not expect explanations of the editor's views; but it is a little startling to find M. Chatelain differing, in certain cases, very widely from opinions which have been given by other students in the same department. Professors Zange-meister and Wattenbach made a special study of most of these early classical fragments and have given their reasons for the dates which they have assigned to them in their *Exempla*. Their judgment is not lightly to be set aside. Nor are we altogether satisfied with M. Chatelain's dating of his later specimens. Many of the MSS. which he attributes to the ninth century appear rather to belong to the

tenth; some, attributed to the tenth, to belong to the eleventh; and so on, with others. In these latter instances, however, some latitude is allowable for difference of opinion; and a cautious palaeographer will be slow to lay down an *ipse dixit* on view of a facsimile alone, without sight of the MS. also. But no one will find fault with the plates. They are excellently produced by the Dujardin process, and also do credit to M. Chatelain's skill as an amateur photographer; for we understand that he makes most of the negatives himself.

Plautus, the author who opens the series, is represented by five MSS., at the head of which stand the palimpsest fragments of the Ambrosian Library, written in rustic capitals of the fourth century. Terence follows with a plate from the codex Bembinus, and, amongst others, with facsimiles from the three MSS. at Paris, Milan, and Rome, here ascribed to the ninth century, all of which are illustrated with drawings preserving the traditional classical character of the prototype. Another MS. in St. Peter's at Rome has blank spaces left for the insertion of the pictures. Of Varro there is but one early MS. extant, a Lombardic copy of the eleventh century. An interesting MS. of the end of the eighth or beginning of the ninth century, containing an extract from this author and belonging to the Bibliothèque Nationale, is here also represented. Catullus likewise is one of those authors whose full texts are only to be found in late MSS. of the fourteenth and fifteenth centuries. The codex Thuanus of the ninth century contains only carmen lxii. For a complete copy of Catullus we have to descend to an Italian MS. which bears the date of 1375.

The facsimiles of the works of Cicero, as we have already said, occupy two entire livraisons, and are drawn from as many as fifty-four MSS. in many different libraries and of many periods. We note among the MSS. which appear to have escaped the attention of recent editors a copy of *The Rhetorica "ad Herennium"* of the ninth century at Berne (pl. xvi. 2), and another Lombardic MS. of the same work in the Laurenziana (pl. xvii. 1); the Catiline orations in a MS. at Milan, here assigned to the tenth century (pl. xxviii. 3); and the "*de Senectute*," of the ninth century, at Leyden (pl. xli. 1). Plate xxvi. contains a facsimile of the oration "*in Pisonem*" written in uncial characters of the eighth century in the MS. (Orelli's V.) in St. Peter's at Rome; and in pl. xlii. we have a page of the *Tusculans* from the interesting Paris MS. 6332 of the ninth century, written in stichometrical arrangement. The palimpsests are to be seen in pl. xxix., containing one of the Ambrosian fragments of orations, of which very little can now be deciphered, and one of the Turin fragments "*pro Tullio*," the delicate capitals of which may well be of the fourth century to which they are assigned; in pl. xxx., in which is the single leaf of the Verrine orations, at Turin, which M. Chatelain would place as early as the third century; in pl. xxxii., giving the Vatican Verres written in capitals of the third or fourth century, and an almost illegible uncial fragment of the "*pro Fonteio*" also in the Vatican and ascribed to the fifth century; and in pl. xxxix., which contains a leaf of the great Vatican MS. of the "*de Republica*" in uncials of the fourth century.

Caesar is represented by six facsimiles; Sallust by eight; Lucretius by six. In pl. li. M. Chatelain has given a copy of one side of the early fragment of Sallust in the Vatican, the date of which is set in the third century. The other side is given in Zangemeister and Wattenbach's *Exempla*.

The fifth livraison which has just appeared is

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devoted to facsimiles of the MSS. of Virgil; and of the eighteen specimens which are given eight represent those ancient codices or fragments of the works of the poet so famous among the ancient relics of Latin literature. It is in his estimate of the age of certain of these specimens that M. Chatelain differs so widely from other modern opinions. In the first place he sets before us one of the four leaves of the Vatican MS. (No. 3256), written in large square capitals, as of the second or third century; in the *Exempla*, one of the three leaves of the same MS., which Pertz was so fortunate as to secure for the Berlin Library, is given with the more modest date of the end of the fourth century. The date of the fourth century assigned to the two following specimens, viz. the St. Gall fragments and the "*Schedae Vaticanae*," is in general agreement with the received opinion; but why M. Chatelain should place the two great rustic MSS. of the Vatican so low in the scale, the "*Palatinus*" in the fifth century, and the "*Romanus*" in the sixth century, we are at a loss to divine. The editors of the *Exempla* held another opinion, and considered them as surpassing all other MSS. in "*sincerae antiquitatis specie*." The sixth specimen is taken from the "*Mediceus*," the only one of these early codices which contains internal evidence for an approximate date. In the last plate are given facsimiles of the almost illegible palimpsest of Verona and the Paris MS. of Asper's commentary on Virgil. Among the minuscule specimens we note a facsimile of the Berne MS. of the *Aeneid* with its numerous scholia, some of which are written in Tironian shorthand.

In conclusion we would draw attention to the bibliographical information and to the careful references to other facsimiles of individual MSS. which M. Chatelain has printed in the letter-press.

E. MAUNDE THOMPSON.

Notes on Thucydides, Book I. By R. GEARE, B.A.,
Assistant Master King's College School. 2s. 6d.

THESE notes are intended chiefly for the upper middle forms in public schools, and are adapted to the Oxford text, both in readings and in the division of chapters. Mr. Geare has done his work well; his notes are judiciously compiled, and are as a rule clear and scholarlike. Nor are they such as to encourage laziness and supersede the use of grammar and dictionary; they do not give too much translation or translate too literally. Indeed the careless school-boy may find himself entrapped by such free renderings as *ὕπὸ τοῦ γενομένου σεισμοῦ*, 'by the occurrence of an earthquake' (c. 101); *ὁρᾷτε ὅπως μὴ αἰσχίον καὶ ἀπορώτερον τῇ Πελοποννήσῳ πράξωμεν*, 'that we do not bring greater shame and difficulties upon the Peloponnese' (c. 82). On this latter passage Mr. Geare is careful to note that the subjunctive after *ὅπως μὴ* violates an almost universal rule. Taking any chapters of recognised difficulty, e.g. 76 and 77, as a test, we find no superfluous annotation, and fairly sufficient help throughout. We might, however, expect a note on *ἐλασσούμενοι* (c. 77, init.), and on *γνώμη* (opposed to *δυνάμει*), which is merely translated 'in a question of right.' Mr. Shilleto gives 'judicial sentence.' Again, *οὐ προσήκει πρὸς τὰς ἀρχάς* (c. 90) surely requires a note on the use of the abstract *ἀρχάς*, and in the same chapter the force of *ὑπὸ* in *ἐπικεινόν* is not adequately explained by the bare rendering, 'giving them to understand.' In his historical and geographical notes, Mr. Geare gives very useful help, and his book is also provided with a good index.—C. E. G.

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