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## Martianus Capella

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It remains to consider whether *dum...dum* can bear the meaning assigned them in this paper. On this point we have, first of all, Quintilian's testimony, as cited above. The flow of §§ 14-16 of the chapter would seem to indicate that Quint. regarded the use as an archaism, a very natural view, and one which receives confirmation from Plaut. Truc. 232 (cited by all editors of Catull.), as emended to read *Dum habeat, dum amet*. Lambinus was the first to alter the *tum amet* of the MSS., but the conjecture has been 'accepted or repeated by Hand, C. F. W. Müller, Fleckeisen, Haupt, Schwabe, Schöll, and Key, L.D. s.v.' (Ellis, p. 248, footnote.) To this list may be added Haupt (*Opusc.* ii. p. 473), Baehrens and Riese in their editions, Hale (*Anticipatory Subjunctive*, pp. 68, 69), all to *sic virgo* in v. 56 from the protasis of this simile, yet I am very far from admitting that it affects in any particular the correctness of my main argument, as based on the amoebean character of our passage.

and Schmalz in Müller's *Handbuch*, ii. p. 509. See further the critical note in the Goetz-Loewe-Schöll edition of the *Truculentus*. I have not had access to Richardson's treatise on *dum*. Good discussions are those by Haupt, Schmalz, and Hale, as cited above. The construction may be illustrated by certain uses of the Greek: see especially Haupt, *Opusc.* ii. pp. 471-473, and Ellis on v. 45. It may be added finally that both Riese and Baehrens cite Verg. Eclog. viii. 42 *Ut vidi, ut perii*, both referring to Savelsberg, Rhein. Mus. xxvi. (1871), p. 135, the latter adding Corssen, *De pronunt.* ii.<sup>2</sup> p. 856. But see Conington on the passage. Riese also cites by way of illustration *Il.* xiv. 294 ὥς δ' ἴδεν, ὥς μιν ἔπος πυκνὰς φρένας ἀμφεκάλυψεν, and Theocr. iii. 42 ὥς ἴδεν, ὥς ἐμάθη, but the appositeness of such citations is questionable.

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#### MARTIANUS CAPELLA.

THIS author forms so important a link between the old world and the new, that a critical edition with an adequate commentary, noting sources and imitators throughout, would be a great boon to classical as well as mediaeval scholars. Kopp's notes are distinguished by infinite industry, but lack exact scholarship. Eyssenhardt's edition, published thirty years ago in the Teubner series, is handy and has a useful index. His conjectures are not often happy.

Thus in the speech of Iuppiter in praise of bride and bridegroom (§ 92 p. 25 l. 23-25)

nam nostra ille fides sermo benignitas  
ac uerus genius fida recursio  
interpretsque meae mentis honos sacer,

Eyssenhardt substitutes for the last two words ὁ νοῦς *acer*, referring to p. 37 l. 20, where νοῦς occurs: he might have cited p. 104 l. 8, where we find *sacer νοῦς*. It is the extreme of prudery to reject *honos*, abstract for concrete, in a context teeming with examples of the figure. Within a few lines (i 110 117) Juvenal has *sacro honori* and *summus honos*. Nor is our African author to be saddled with the strange use of the article, or the false quantity in *acer*, without convincing evidence. Martianus, I grant, shortens *omega* (§ 327 p. 98 l. 9 in a pentameter *et scholicum praestruit axioma*) and the final vowel in *frustra* (§ 92 p. 25

l. 25, so Prudentius) and perhaps the *a* in *mortalibus* (in § 125 l. 5 6, the Adonic verses *tuque caducis | mortalibusque*, the latter verse may be a gloss on the former; cf. in Thalia's song § 126 p. 37 l. 16 *reserent caducis astra*). All the more reason that we should not add to his guilt by random guesses, where the ms. reading offends neither against prosody nor sense.

Thanks to Kopp's index many of his author's words have found a place in the lexicons; but the references are (as is the case with two other Africans, Apuleius and Arnobius) very inconsistent, sometimes to Kopp's paragraphs, sometimes to the pages of the boy Grotius. Under *animator* Lewis and Short cite 'Capitolin. i p. 13.' Forcellini has 'Martian. Capell.' Hundreds of similar blunders might have been avoided, if editors of the handy compendiums, which to the great injury of learning have ousted Gesner, Scheller, Forcellini from the desks of our students, had possessed a tolerable acquaintance with literary history, or had condescended to keep an eye on Forcellini as they corrected their proofs. Whoever passed 'Capitolin. i p. 13' for the press can never have seen either Capitolinus or Martianus. If we examine the references to Tertullian in Lewis and Short, we find many like evidences of helpless ignorance.

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