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Der Horaz-Unterricht *Der Horaz- Unterricht*. Ein Beitrag zur Didaktik und Methodik des Lateinischen in der Gymnasialprima. Dr Von Phil. Wilhelm Schonack. I vol. 8vo. Pp. 144. Berlin: Weidmannsche Buchhandlung, 1912. M. 3.

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service to modern literature: for the popularity of his eclogues gave vogue to bucolic poetry, and led to the composition of pastorals in the vernacular. If

it had not been for this we might never have had Spenser's *Shepherd's Calendar* and Milton's *Lycidas*.

S. G. OWEN.

DER HORAZ-UNTERRICHT.

Der Horaz-Unterricht. Ein Beitrag zur Didaktik und Methodik des Lateinischen in der Gymnasialprima. Von Dr. PHIL. WILHELM SCHONACK. 1 vol. 8vo. Pp. 144. Berlin: Weidmannsche Buchhandlung, 1912. M. 3.

THIS is a professional treatise, and deals with questions of practice; but it may be read with much interest in illustration of the Special Report on "The Teaching of the Classics in Secondary Schools in Germany," presented to the Board of Education in 1910 by Messrs. F. Fletcher, J. W. Headlam, and J. L. Paton.¹ See especially Mr. Fletcher's Comparison of English and German Schools on pp. 106 ff., and Mr. Paton's summary of Horace's claim to his position in schools, pp. 153-4.

The Prussian Regulations (and the situation is probably the same in the other States) require that a selection from Horace should be read in the higher schools, and some of his *Odes* learnt by heart. By consent, he is the poet of the 'Prima,' i.e. of boys in their last two years. But only five hours a week are available for Latin books in school, and these are shared with a prose author. Greek has a like claim, and the requirements of other subjects are inflexible. The teaching, on translation and matter, must be very thorough, but adapted to the powers of the average scholar, who, 'as in life,' sets the pace.

How is the maximum of educational value to be obtained from Horace? Dr. Schonack collects and reviews the opinions of many colleagues; we have a Select Committee of 'Horaz-pädagogen' with a Chairman who knows his mind.

The class works compactly, the scholars are well grounded and of a strenuous age, and need not be spared.

Yet much must be thrown out to the wolves. On the question of inclusion or rejection of particular poems Dr. Schonack's well-weighed words should receive careful attention. He appears to expect to get through in the two years about two-thirds of the *Odes*, perhaps some *Epodes*, some *Satires* (certainly I. 6 and 9 and II. 6), and some *Epistles*. These last are well suited to 'Oberprima,' but there will be scanty time for them, in view of the pressure of the Leaving Examination, and the necessary revision of the *Odes*. The *Odes* should be read in Horace's order. Any rearrangement, by metre or by date, or the like, leads to monotony. Great stress is laid on the matter, as in all German school work, especially on that of historical or political *Odes*. Thus II. 1 (Motum ex Metello) should all be learned by heart. On the other hand, the 'Römer Oden' are best postponed till a late time in 'Oberprima.' The zeal of teachers must not carry their teaching over the heads of their scholars, i.e. of the average scholar. Points proper to the 'academic' reading of Horace must not be anticipated. Emendations may be left alone. To point this rule, Lachmann's 'medicumque' at the end of *Odes* I. 32 may be a privileged exception. Kiessling prints it in his text; few other editors, if any, have done so; right or wrong, it will be found really instructive, the more so as Lachmann himself offers no reasons.

There is much of interest as to procedure: the preparation, the scholar's reading and translation, the teacher's translation, and so on. It does not seem to be expected that the scholar will himself handle any edition of the scope, say, of Kiessling's. The teacher will not attempt to deal with all the points raised in such a work.

We have sidelights on the personality

¹ Wyman and Sons, 109, Fetter Lane, E.C. Post free, 1s.

of the teacher. By all means let him read the 'Trinklieder,' but then let him be hearty about it, and leave outside his class-room the 'steife Würde,' which so easily becomes second nature in his calling—*Dulce periculum est!*

Dr. Schonack regrets the passing of the old 'Oberlehrer' into the new 'Unterrichtsbeamte.' But he faces

facts, and has done a manful best to save essentials. He could make a more beautiful shoe if he might choose his leather; he is ready to turn out a serviceable one with the material which his Government provides.

A. O. PRICKARD.

Shotover, Fleet, Hants.

SHORT NOTICES

Isidori Hispalensis Episcopi Etymologiarum sive Originum Libri XX. recognovit brevique adnotatione critica instruxit W. M. LINDSAY in Universitate Andreana Litterarum Humaniorum Professor. Scriptorum Classicorum Bibliotheca Oxoniensis. 2 vols. Clarendon Press: Henry Frowde, 1911. Price 9s.

ALTHOUGH the *apparatus criticus* of Professor Lindsay's edition of the *Origines of Isidorus*, Bishop of Seville from 600 A.D. to 636, is of necessity limited by space, the text and critical notes now published for the average reader have small need of the apology with which they are prefaced. Professor Lindsay indeed looks forward to an edition on a much larger scale and makes many valuable suggestions for this in an article in the *Classical Quarterly*, vol. v., p. 42.

In the preface to his edition Professor Lindsay distinguishes three families of MSS.: (a) Francicae sive integrae; (b) Italicae sive contractae; (c) Hispanicae sive interpolatae.

It is shown on the evidence of their variations that the MS. from which the archetypes of these three families were derived must have been, like the original MS. which Isidore sent to Braulio in response to his importunity *codex in emendatus*.

The important thing for the ideal editor is, as Professor Lindsay observes in the article already mentioned, to achieve a clear presentation of the divergencies of the archetypes of the three families, and not to obscure it with a too conscientious

record of the aberrations of isolated scribes. In the MS. sent to Braulio doubtless many sentences were not written in full, and this would of course lead to many divergencies.

The edition is not unnecessary; Otto's, published about eighty years ago, has but a poor text, while Arevalo's (Migne's *Patrologia*) has practically no *apparatus criticus*.

For the sources of Isidorus' work, until the ideal edition appears, we are referred to Arevalo's edition where a considerable number, but not all are mentioned. Variations in orthography are, as a rule, not noticed in Professor Lindsay's edition.

The *Origines of Isidorus* are not in any sense original, yet there is much of interest to be gathered from his compilations of earlier writings. He had evidently a great desire for knowledge for himself, and with it a lack of confidence in the judgment and incorruptibility of others which led him to pin his unfortunate monks down to the study of the grammarians only in Classical Literature.

He traverses the whole realm of knowledge; at times he is most irrelevant, but none the less interesting for that. The section on metre and the various forms of poetry is interesting. He finds the cento worthy of as full mention as any form of poem, a thing not surprising considering his period and his own style of writing. To David is ascribed the origin of the hymn. For Isidorus the first epithalamium was allegorical, that of Solomon. Among the Greeks astronomy was first studied by Atlas