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SEDULIUS SCOTTUS, AND JOHANNES SCOTTUS.

Quellen und Untersuchungen zur lateinischen Philologie des Mittelalters. Herausgegeben von LUDWIG TRAUBE. Vol. I. Part 1. 'Sedulius Scottus,' von S. HELLMANN, Privatdozent der Geschichte an der Universität München. Pp. 203. M. 8. 50. Part 2. 'Johannes Scottus,' von E. K. RAND, Assistant Professor of Latin at Harvard University. Munich: Beck, 1906. Pp. 106. M. 6.

THE above works are the first two parts of the series of studies in mediaeval Latin philology founded by the lamented paleographer and mediaevalist, Ludwig Traube of Munich. Both of them came to the knowledge of the present writer immediately after their publication, but it was only recently that he was requested to review them. The first deals with Sedulius Scottus, the Irishman of Liège, who was copying a Greek Psalter, and writing Latin verses founded on Virgil, Ovid and Fortunatus, about the middle of the ninth century. It begins with the first completely satisfactory text of the *Liber de rectoribus Christianis*, a noteworthy contribution to the political philosophy of the Middle Ages, dedicated to Lothar II about 855-9. It is written in prose intermingled with sets of verse in various metres after the model of the *Philosophiae Consolatio* of Boëthius, from whom the author borrows directly when he prefaces his first set of verses with the following sentence: 'haec quae breviter stilo prosali diximus, aliqua versuum dulcedine concludamus.' To the classical scholar the interest of his work lies in the reminiscences of the *Scriptores Historiae Augustae*, as well as of Virgil and Ovid. The following is a favourable specimen of his Sapphics:

Quid valet flavi nitor omnis auri,
Ostra quid prosunt rosei decoris,
Gloriae quid sunt Scythicaeque gemmae,
Quid diadema,

Orba si mentis acies hebescat,
Lumen ut verum nequeat tueri,
Unde discernat bona prava justa,
Fasque nefasque?

Next follows an important monograph on the *Collectaneum* in the library at Cues on the Mosel, which first attracted the notice of scholars when it was announced that it included certain new fragments of Cicero's orations *In Pisonem* and *Pro Fonteio*. It also included excerpts from the *Scriptores Historiae*.

Augustae, and it was ultimately proved by Traube that this miscellaneous MS was the commonplace-book of Sedulius. His knowledge of Vegetius may be due to the Irish colony at Laon, while that of Valerius Maximus may be ascribed to non-Irish influence at Stavelot, S.E. of Liège, and that of Cicero may have come from MSS at Louvain or Liège, where (it will be remembered) Petrarch discovered a copy of Cicero's speech *Pro Archia* in 1333. The editor adds Cicero's *Tusculan Disputations* to the works known to Sedulius; he also shows that the orthographical peculiarities of the *Collectaneum* are mainly of Irish origin, and draws the same inference in the case of the Latin *Proverbia Graecorum* included in it.

Dr. Rand's contribution to the series contains the text of two anonymous Commentaries on the *Opusculā Sacra*, now accepted as the genuine works of Boëthius. The author of the first is identified by Dr. Rand as Johannes Scottus, and that of the second as Remigius of Auxerre. This identification proves that, about 870 (a date approximately referred to in the first Commentary), John the Scot was still in Frankland and had not returned to England. It also shows that, so far from his being a resolute opponent of Boëthius (as supposed, for example, in Mr. H. F. Stewart's interesting essay on that author), he was actually in general agreement with him. He knows his Virgil, but he is not a humanist like Eric of Auxerre, the commentator on Juvenal and Persius, who supplies us with the earliest evidence of the influence of the study of Horace's *Odes* in France. Dr. Rand clearly shows that John the Scot had no sympathy with a purely humanistic devotion to the study of the classics, but that he is the prophetic precursor of the scholastic controversies of the Middle Ages. A large part of Dr. Rand's work lies outside the immediate province of the *Classical Review*, but it presents us with an admirable example of precise and scholarly method applied to the solution of intricate literary problems, and Harvard may be congratulated on having a scholar of his wide interests among the members of its professorial staff.

Both of these works should be studied closely by any one who wishes to form an accurate conception of the important place taken by Irishmen such as Sedulius of Liège and John the Scot in the intellectual life of the ninth century in Europe.

J. E. SANDYS.