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ROBERTA BERARDI, NICOLETTA BRUNO, LUISA FIZZAROTTI (eds.), *On the Track of the Books. Scribes, Libraries and Textual Transmission*, Beiträge zur Altertumskunde 375, Berlin; Boston: De Gruyter, 2019, ix+359 pp., € 99.95, ISBN 978-3-11-063259-0.

As pointed out in the preface (p. v), the title and the content of this collective volume hark back to a scholarly discussion at the “Prolepsis Association’s First International Postgraduate Conference” (Bari, 27-28 October 2016). The three editors have recently taken their doctoral degree or will do so shortly.

Following the guidelines of De Gruyter’s series, the volume is very well edited. A few minor flaws may be noted here: The first section comprises six contributions although the preface mentions only five. The introduction (p. 1) reads “as is stands”; cf. also “[...] was challenged by the N. Himmelmann [...]” (p. 241). The concluding contribution by Cristiana Roffis includes an incomprehensible sentence: “The influence of Ovid on German literature, which in the 9th century achieved a vital impetus thanks to Karl Bestrebungen, a Kaiser from Saxony interested in classics, did not leave special marks; [...]” The volume’s bibliography and indices are especially helpful to its readers.

The topics covered by this volume, such as textual transmission and editorial practices, are as diverse as they are fundamental to classical scholarship. It is clear, then, that its seventeen contributions present individual case studies rather than comprehensive answers. If we compare the title of the collective volume to that of the conference that sparked the editors’ interest, we may note that “books” experienced an increase in significance. The conference was entitled: “*Cupis Volitare Per Auras* – Books, Libraries and Textual Transmission from the Ancient to the Medieval World”, citing a famous line from Martial (Ep. 1.3). The volume’s title, however, suggests that it is all about various ways of engaging with books, and about the different contexts in which such engagement takes place: “Scribes, Libraries and Textual Transmission.”

As the volume’s subtitle suggests, its contributions are divided into three sections: 1) “Writers at Work: Books, Figured Books, and Ancient Authorial Strategies”, 2) “Following the Routes of Textual Transmission: Corpora, Text and Paratext”, 3) “‘One more Link in the Chain’: Scribes, Stones, Codices, Libraries.” The introduction gives a concise outline of these sections, but their titles are referred to neither in the table of contents nor in the main body of the volume. The apparent connection between the three sections and the volume’s subtitle is not part of the discussion.

When the editors refer to the first section in the preface, they point out that books can be considered material elements as well as mental concepts. In the introduction (p. 1), they make clear that this distinction between ‘materiality’ and ‘symbolology’ – pertaining not only to individual books but also to entire

libraries – will play a central role in the first six contributions. Discussing the cultural function of book publications, they mention the much-debated issue of plagiarism in antiquity. The problem is taken up again by Ambra Russotti (Bologna), who discusses the complex question as to a second publication of Martial, book 10 (*Martialis Epigrammaton liber decimus: Strategies for a Second Edition*, p. 59-72). However, certain contradictions arise from the introduction's remarks about plagiarism and from the pieces of secondary literature referred to therein. At first, the editors claim that the accusation of plagiarism could turn publications into dangerous affairs; directly afterwards, they pose the question whether the term 'plagiarism' can be applied to ancient texts in the first place. Some further elaboration would have been useful.

The volume's first contribution, by Stephen Harrison (*Figured Books: Horatian Book-Representations*, pp. 13-24), discusses more thoroughly the two-fold nature of books as material elements and mental concepts. In this context, he finds traces of Callimachean metapoetics in three of Horace's *Odes* (c. 1.38; ep. 1.13; ep. 1.20). Georgios Taxidis (Hamburg University) analyses one of the same poems (Hor. ep. 1.20) from a linguistic and a literary perspective. On the one hand, he investigates *termini technici* pertaining to the field of 'writing' (esp. vv. 1-6). On the other, he examines Horace's use of the *signum/σφραγίς* (Horace's Book and *Sphragis*. Writing Materials in Horace's *Epistles* 1.20, p. 25-46). Katherine Krauss (*Fake Intellectuals, and Books of Unquestionable Authority in Aulus Gellius' Noctes Atticae and Lucian's adversus indoctum*, pp. 47-58) studies the ways in which material texts may function as literary motifs. She concentrates on the literary treatment of books as concrete objects, claiming that 2nd-century Greek and Roman thought valued a shared cultural milieu over direct intertextual relationships. The contributions by Antonio Iacoviello (*Poetic Quotation in 4th Century BC Attic Oratory*, pp. 73-89) and Giulia Marolla (*Jerome's Two Libraries*, pp. 91-103) conclude the first section. Iacoviello analyses selected texts of Aeschines, Demosthenes and Lycurgus, demonstrating how these orators use poetic quotations from Homer and Euripides to pursue their rhetorical aims. Marolla asserts that Jerome made use of a 'mental library' as well as a concrete, though elusive, library in Bethlehem.

The thematic link between the contributions of the second section is the textual transmission of Greek corpora. The five papers investigate the ways in which various cultural contexts may influence the design of individual texts and entire corpora. More particularly, three contributions focus on the difficult question as to how specific circumstances impact the transmission of paratexts and exegetical texts. Overall, this section is especially successful at clarifying the issues it set out to explore. Daniela Immacolata Cagnazzo (*Some remarks on P. Lit. Lond. 63, a riddle epigram of an anthology?* pp. 105-110), Leonor Hernandez Oñate (*Textual Tradition and Reception in Theocritus*, pp. 111-123), Federica Benuzzi (*Eratosthenes' studia Aristophanica*, pp. 125-141) und Sara Panteri (*Eratosthenes' Πλατωνικός between Philosophy and Mathematics*, pp. 143-165) present excellent case studies in the field of editorial philology. Their contributions range from Egyptian anthologies of epigrams (Cagnazzo) to Theocritus 1.56 (Her-

nandez Oñate), Eratosthenes' *studia Aristophanica* (Benuzzi), and a fragment of Eratosthenes' *Πλατωνικός* (Panteri). No less remarkably, Nicola Reggiani (Transmission of Recipes and Receptaria in Greek Medical Writings on Papyrus, pp. 167-188 with three illustrations) evaluates the potential of digital methods for the edition of paratexts. She convincingly demonstrates that the fragments of Greek recipes under investigation would greatly benefit from a digital edition.

The last section, comprising six contributions, is entitled "One More Link in the Chain?: Scribes, Stones, Codices, Libraries." The quotation therein refers to Luciano Canfora's *Il copista come autore* 2002, p. 14 ('un anello in più'). Following Canfora, the papers in this section argue that ancient texts are not only shaped by the authors themselves but also by various factors affecting their transmission. These include much later copyists as well as the concrete objects (plates, codices, libraries) preserving literary texts. At first sight, the subtitle may seem somewhat odd, as scribes, stones, codices, and libraries hardly follow a logical succession. Obviously, the four terms represent several dimensions in the process of textual transmission, constituting more than an 'anello', even more than a chain. The contributions themselves, however, yield fresh and highly interesting insights. Rosa Lorito (Latin Epigraphy and Literary Texts in 4th Century AD Rome, pp. 189-199) persuasively shows the way in which different genre markers – in this case: a funerary inscription in marble (CIL VI 1779 = ILS 1259) and the epigrammatic form – generate a complex literary whole. The next two contributions delve into the characteristics of individual copyists: Alan Taylor Farnes (The Scribal Habits of Codex Sangermanensis in Greek and Latin in Light of its Exemplar, pp. 201-238 with several charts) compares two bilingual manuscripts (Greek and Latin), the *Codex Sangermanensis* (Pauline epistles, 9th century) and the *Codex Claromontanus*. He concludes that their copyist was not fluent in Greek. John Bradley (The Hypogeum of the Aurelii: a Collegiate Tomb of Professional Scribes, pp. 239-267 with several illustrations and charts) conjectures the reading *fratr<e=i>s* instead of *fratri(bus)* in a specific inscription (a fresco in the Hypogeum of the Aurelii). After a careful analysis of comparable frescos, he comes to conclude that we must be dealing with a collegium of professional writers. Veronica De Duonni (The Library and the *scriptorium* of the Abbey of Montverginne in the 12th and 13th Century: Presences and Absences, pp. 269-276) gathers evidence for the existence of a library in the abbey of Montverginne. Olivia Montepaone (*Apocolocyntosis*, *codex V* and the Manuscript of Hadrianus Junius, pp. 277-291 with tables) studies the work of the Dutch humanist Hadrianus Junius (Adriaen de Jonghe), who wrote *Annotationes* referring to Celio Secondo Curione's edition of Seneca's *Opera Omnia*. Contrary to the *communis opinio*, i.e. that Hadrianus Junius had at his disposal the original *Codex Valentianensis* 411 (Codex V), Montepaone demonstrates that he must have had a later copy of Codex V. In the last contribution, Cristiana Roffi (The Textual Transmission of Ovid's *Metamorphoses* during the Medieval Age: the Example of Germany, pp. 293-306) addresses a very broad topic. However, she conveniently limits her analysis to the episode of 'Narcissus and Echo' as copied by Jörg Wickram (1545), following Albrecht von Halberstadt

(12th-13th century). Unfortunately, much of the secondary literature she refers to is outdated.

This collective volume, with its chronological and thematic structure, is worthwhile for anyone interested in the detailed questions under investigation. The most compelling contributions are those presenting literary interpretations or carrying out valuable philological groundwork. The few negative aspects mentioned here are not serious ones. This volume, tackling complex issues that will not fit between two covers, offers a wide range of inspiring case studies.

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