



WHAT DOES “MAGGANUM” MEAN? LOOKING FOR THE COMMENTATOR CRUQUIANUS OF HORACE

While working on the *Life* of St George, I came across an unusual word, “magganum”. Whatever it was, it was being used during the tortures inflicted on the saint. The dictionaries were really not very helpful! Gaffiot thought it could mean “wine barrel”, but also pointed me to “maganum” which Du Cange thought meant “war machine”. Unhappily Arndt’s text of the *Life* is essentially a transcript of a medieval manuscript, so the spellings cannot be relied on; while a similar *Passio* was printed by Huber, but Huber didn’t know what the word meant either!

This evening I had a go with Google. A site called [Dicolatin](#) knew of the word, but suggested that it simply meant “wooden barrel”. Another [site seemingly based on LSJ](#) suggested that it meant “a wine-vessel made of wood, Schol. Cruq. ad Hor. C. 1, 9, 8.”

What on earth was that reference, tho? Luckily the same page expanded this a bit, “Schol. Cruq. u. Acro Hor. carm. 1, 9, 8.”, and a bit of googling revealed the meaning. This gnomic phrase indicates the scholia from Cruquius on the “carmina” of Horace, book 1, poem 9, line 8.

But who is Cruquius? And where can I find his scholia?

Cruquius turns out to be an old editor of Horace, who printed an edition in 1578 in Antwerp, reprint 1579. Cruquius had had access to four manuscripts from a Dutch monastery, all destroyed a decade earlier during the wars of religion. These contained interesting comments on the text, explaining individual words. These scholia were ancient, and contained in no other manuscript. For lack of a better term, the unknown ancient author of the scholia is known as the “Commentator Cruquianus”. This, then, is what I needed to access.

But where on earth could these scholia be found?

It turns out that there are several sets of ancient scholia on Horace. There are scholia from the 3rd century AD by Porphyrio;^[1] other scholia by pseudo-Acronis.^[2] Any search for “Commentum in Horatium” brings up endless editions of both in Archive.org. There is also a four volume *Scholia in Horatium*, by H. J. Botschuyver, Amsterdam 1935-42. But this was inaccessible to me.

But I was unable to establish if anyone had ever reprinted the scholia from Cruquius. Nor could I locate his edition in Google Books.

Eventually I had a lucky break: I found a reprint of Cruquius, from 1579. It’s online [here at Google Books](#).

COMMENTATOR.

VIDES *ut alta stet niue cand.* Metrum duobus Alcaicum; quod constat ex cæsura pentemimeri Iambica & duobus dactylis. sic: *vides. ut alta. stet niue. candidum.* Tertius est dimeter iambicus hypercatalectus, id est, ex duobus diiambis, vel ex quatuor iambis & syllaba. hoc modo: *siluæ. laborantes. gelu. que.* Quartus Pindaricus, ex duobus dactylis & duobus trocheis. ita: *flumina. consistite. rinta. cuto.* Inter Pherecratium & Pindaricum hoc interest. Pherecratium constat ex spondeo, dactylo, spondeo: Pindaricum ex duobus dactylis & duobus trocheis. Inuitat autem Thaliarchum ad vitam iucundiores, nimirum ut lufibus ætati suæ conuenientibus utatur. *stet.* cooperiatur, & plenum sit. ut, stant lumina flammæ. Item, & iâ puluere cælum stare vident. Ennius, stant puluere campi. Item, stant & iuniperi & castanæ hirsutæ. *Soracte.* mons est in Faliscis Flaminæ vicinus, in quo Apollo colebatur. ut, Summe Deum sancti custos Soractis Apollo. *onus.* niuis pondus. *laborantes.* ponderis magnitudine. *consistunt.* con-

& se cupit antè videri. *proditor.* manifestator. Virg. testisque recusat prodere voce sua quemquā aut opponere morti. *pignusque d. l.* nonnunquā enim puellæ meretricio ritu contrectant manus amatorum, qui aut armillam de brachio, aut anaulū de digito sinunt eripi, ut eum repetēdi habeāt occasionem. *dereptum.* abstractum, auulsum. *malè perstimaci.* subdolè. nam fingunt se retinere velle, quod volunt sibi adimi, ut iustam causam habeant repetendi.

CRUQUIVS.

VIDES *ut alta.* Ab incommodis hiberni cæli, putà, frigore, niuib, pluuiæ, tempestate monet Thaliarchum Horatius ut futurorum cura longè valere iussit, ad luculentum focum largius vinum bibat, corpori indulgeat, amoribus vacet, iocisque puellaribus animum recreet, dum fert ætas vegeta & anni florentes: Exorditur à descriptione hiemis *diâ innotuimus*, cuius asperitatem vult esse causam vitæ iucundioris ad imitationem Alæxi poetæ Lyrici. cuius hæc carmina recenser

On page 28 is the text of the Commentator Cruquianus on Carmen I.9, line 8. It reads:

diota. vas est vinarium duas ansas habens, quasi duas auriculas, unde nomen habet: aliud est quod Magganum dicitur, vas vinarium ex ligno confectum.

This is an explanation of the word “diota” in the line of Horace: “a vessel is a wine-container having two handles, like two ears, from which it gets its name: otherwise it is what is called “magganum”, a wine-container vessel made out of wood.”

Which is what I was looking for. Is it the right meaning for St George? Well, I shall now have to go back and look at the context. But it was interesting to find these ancient scholia!

1. ^[1]Meyer, *Pomponii Porphrionis Commentum in Horatium*, 1894. Online [here](#).↵

2. ^[2]Keller, *Pseudacronis scholia in Horatium vetustiora*, 1902. Vol. 1 online [here](#); vol 2 [here](#).↵