

werden. Die erste Relativierung des Prinzips lokalisiert Zanker in *carm.* 4,12,28: *dulce est desipere in loco* (S. 110); ein praktisches Beispiel für den konkreten Inhalt der Formulierung *in loco* findet Zanker dann mit Recht etwa in *carm.* 2,7, wo der Sprecher die Rückkehr des Freundes in explizit verteidigter Maßlosigkeit feiert (S. 111) – eine Haltung, für die Zanker in der Folge weitere überzeugende Beispiele anführen kann (S. 111f.). Ausgerechnet für die *Episteln* nennt Zanker dann jedoch nur noch eine Stelle, in der Homer gegen die hellenistischen Philosophen Chrysippus und Krantor ausgespielt wird und in die Zanker den Bezug auf die Goldene Mitte erst hineinlesen muss (S. 112f.), sodass auch diese grundsätzlich überzeugende Erklärung für die widersprüchlichen Aussagen innerhalb des horazischen Œuvre mit einem weniger überzeugenden Argument eher abbricht als endet, wenn auch die abschließende Vermutung, dass der augusteische Dichter grundsätzlich auf eine Infragestellung einfacher Wahrheiten abziele (S. 114), nicht nur plausibel ist, sondern sich durchaus auch aus den zentralen Thesen der vorliegenden Einführung ergibt.

Am Ende dieser Besprechung kann und muss daher ein gemischtes Fazit gezogen werden: Zanker meistert die Herausforderung einer so knappen Einführung in ein so komplexes Thema wie die Dichtung des Horaz insbesondere deshalb, weil er aus den Forschungsdiskussionen kenntnisreich und klug auswählt; die stets nachvollziehbar dargestellten und meist auch aus ihrer Entwicklung heraus erklärten Fragestellungen zielen nicht nur auf eine Vermittlung der wesentlichen Aspekte, sondern auch auf die Akzentuierung derjenigen Punkte ab, die für den modernen Rezipienten von besonderem Interesse sein könnten. Die zur Charakterisierung der einzelnen Werkteile selbst gewählten Schwerpunkte überzeugen dagegen nur teilweise: Die Darstellung der Sklaverei in den *Satiren* kommt über eine nichtssagende Stellensammlung kaum hinaus, das Potenzial einer Untersuchung kognitiver Metaphern in den *Oden* wird bestenfalls angedeutet, auf den Vorschlag einer Neufassung des Gattungsverständnisses mithilfe der Wittgensteinschen Familienähnlichkeit am Beispiel der *Epoden* trifft etwa dasselbe zu und die vielversprechende These vom Dichter, der die Maxime von der Goldenen Mitte in beeindruckender philosophischer Konsequenz von ihrem paradoxen Maximencharakter befreit, müsste argumentativ stringenter untermauert werden. So stellt Zankers Einführung in erster Linie eine wichtige Anregung für eigene weitere Überlegungen dar – aber vielleicht ist gerade das das größte Kompliment, das man einer Einführung (zumal in das Werk des Horaz) überhaupt machen kann.

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LUCIJA KREŠIĆ NACEVSKI, *Passion and Textuality, Textuality of Passion: Passionale MR 164*. Münster, LIT Verlag, 2025.

Professor Lucija Krešić Nacevski of the University of Zagreb, Faculty of Croatian Studies, affiliated with both the Department of Croatian Latinity and the Department of History, presents in *Passion and Textuality, Textuality of Passion: Passionale MR 164* a systematic, rigorous, and genuinely interdisciplinary study of the oldest Croatian hagio-

graphic codex, *Passionale MR 164*, preserved in the library of the Archdiocese of Zagreb. The book was published in Münster by LIT Verlag in 2025 within the international series *Vita regularis*, a placement that signals the work's scholarly weight and its integration into broader academic discourse. The volume is a substantially revised and expanded version of the author's doctoral research, and merits classification as a scholarly monograph owing to its organized interdisciplinary framework, methodological precision, and analytical depth.

*Passionale MR 164* is a sizeable Carolingian–Beneventan codex consisting of two discrete textual units. The first and larger Carolingian section is a complete hagiographic compilation beginning with the Passion of Saint Andrew and ending with the account of Saint Clement (fols. 1–257). The second unit, *Vita Marie Egipciace de Greko in Latinum translata*, is an appended text bound to the *Passionale*, occupying fols. 259–267. Through a sequence of well-founded analyses, the author argues that the primary hagiographic section – written in Caroline minuscule in the second half or at the end of the tenth century – originated in Ravenna, was later transferred to Split, and subsequently reached Zagreb, where it is still held. The *Life of Mary of Egypt* was produced in Split, as indicated in the dedicatory note of the deacon Majon, who copied it at the order of Archbishop Paul; it was later bound together with the main hagiographic corpus.

The author examines her subject through palaeographical, codicological, linguistic, philological, and hagiographical lenses, and develops – building on her doctoral research – a comprehensive analysis of the codex's contents, language, and script. The book is organized into fifteen chapters aligned with these perspectives. It also contains chapters on the historiography of the *Passionale*, on the history and holdings of the Biblioteca Metropolitana, along with a bibliography and supplementary materials. The volume is equipped with a full scholarly apparatus (footnotes, bibliography, list of abbreviations, summary).

The topic treated in *Passion and Textuality, Textuality of Passion: Passionale MR 164* is of evident scholarly importance, as it concerns the oldest extant hagiographic codex on Croatian soil and the earliest book preserved in the collection of the Archdiocese of Zagreb. Research on *Passionale MR 164* holds broad significance: it strengthens our understanding of the history of Latin literacy in Croatia, the formation of local biblical and hagiographic traditions, and the development of medieval culture and spirituality at the intersection of East and West.

The particular scholarly value of the topic lies in the manuscript's combination of two distinct palaeographical traditions – Carolingian and Beneventan – which creates scope for new insights into the workings of scribal schools, the transmission of textual exemplars, and patterns of cultural contact in the medieval world. The examination of the codex's language, contents, and structure allows for a more precise reconstruction of the liturgical practice, cultural influences, and social conditions that shaped its production.

Because medieval hagiographic texts were long overlooked or interpreted solely within a religious frame, this study also contributes to contemporary humanistic research that approaches hagiography as evidence for social, identity-related, and literary history. In this regard, the work corresponds to current interdisciplinary developments in medieval studies and the history of the book, while addressing a clear gap in our understanding of Croatia's early medieval written heritage.

A significant contribution of the study lies in its detailed transcriptions of the original hagiographic texts – the *Passion of Saint Apollinaris*, the *Passion of Saint Valentine*, and the *Life of Mary of Egypt* – accompanied by a linguistic analysis that positions them between biblical and medieval Latin usage. The author integrates earlier research with recent scholarship and current theoretical approaches.

The methodological framework adopted in *Passion and Textuality, Textuality of Passion: Passionale MR 164* is well matched to the subject and consistent with established scholarly standards in the humanities. The author applies an interdisciplinary method

that brings together palaeographical, codicological, linguistic, philological, and hagiographical analysis, allowing for a multidimensional reading of a complex historical source.

The palaeographical analysis enables precise dating and contextualization of the script (Carolingian and Beneventan minuscules), while the codicological approach addresses the material and structural features of the codex – binding, parchment, quire structure, foliation – elements essential for understanding its function and use. The linguistic analysis examines the features of biblical and medieval Latin, including phonological, morphological, and syntactic traits, and the hagiographical component interprets the manuscript's contents within the framework of biblical and liturgical tradition.

It is noteworthy that the author employs contemporary methods, such as Heinzer's statistical-textual procedure for identifying the primary saint, which allows her to advance a hypothesis concerning the codex's provenance. Each chapter begins with a review of the relevant literature and a clearly formulated research objective, ensuring methodological clarity and orderly execution.

A comprehensive approach of this kind allows *Passionale MR 164* to be interpreted within a broader historical, cultural, and theological context. The methodology is well chosen, applied with precision, and yields substantive scholarly results. Each chapter is organized around a clearly formulated research objective and a survey of earlier scholarship, ensuring methodological clarity and argumentative coherence.

The language and style of the monograph are well suited to a scholarly readership: the work is written with clarity, terminological precision, and solid academic grounding. Bibliographic standards are consistently maintained, supported by an extensive list of sources, and the didactic aids – especially the transcriptions of the Latin texts – enhance the book's practical usefulness for researchers and students.

The scholarly contribution of this monograph appears on several levels: in the new findings concerning the origin, language, and structure of *Passionale MR 164*; in the introduction of methodological models for the study of manuscript heritage; and in the publication of transcriptions of important hagiographic texts (including the *Vita Mariae Aegyptiacae*), which provide a basis for further research. The study also strengthens the reconstruction of the history of Latin literacy and spiritual culture in medieval Croatia, situated at the intersection of Greek–Latin and Eastern–Western cultural currents. It is an original and technically accomplished monographic study that contributes meaningfully to the investigation of Croatian and European hagiographic heritage and to the development of auxiliary historical disciplines.

The monograph *Passion and Textuality, Textuality of Passion: Passionale MR 164* by Lucija Krešić Nacevski is a work of clear scholarly relevance and sound methodological grounding, and it reasonably ranks among the significant recent studies devoted to the medieval manuscript and hagiographic heritage of the Croatian lands. It is marked by clarity of presentation, an interdisciplinary approach, and sustained critical engagement with a complex historical source; its contribution is evident in the insights it offers into the history of literacy, palaeography, hagiography, and spirituality in the early Middle Ages. The study holds a legitimate place within scholarly and cultural production and will serve as a stable point of reference for future research in Croatia and beyond.

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