

Vergil

3. Aeneis



Eine Bibliographie

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HOMINIBUS VERGILIANISSIMIS

Vorbemerkung

Da ich auch diese Bibliographie nicht für die Publikation bestimmt habe – wieder folge ich einfach dem Grundsatz meines alten Freundes Willibald Pirckheimer, in dessen Exlibris das Motto *sibi et amicis* (seine Wiedergabe des Platonischen ΚΟΙΝΑ ΤΑ ΤΩΝ ΦΙΛΩΝ) zu lesen war –, bedarf es eigentlich keiner *praefatio*. Denn der nunmehr allgemein zugänglich gemachte Zettelkasten will als solcher behandelt sein, also einfach für die weitere Benutzung zur Verfügung stehen, ohne daß diejenigen, die sich seiner bedienen, das perfekte Sortiment erwarten dürfen. Doch im Gegensatz zu den anderen “weißen Riesen”, die ich schon seit über einem Jahrzehnt im Zusammenhang mit der eigenen Forschungsarbeit für Studenten und Kollegen produziere, ist das hier ein weißer Gigant geworden, und deswegen sage ich diesmal denn doch ein wenig vorweg.

Zunächst Folgendes: Erneut knüpfe ich an eine bereits vorhandene Bibliographie an und verzeichne aus der Zeit vor dem Jahr, bis zu dem sie reicht, nur die “Klassiker” (und, was ich auch sonst immer tue, alles was ich persönlich an älteren Büchern und Sonderdrucken besitze). Es ist das Mammutwerk Werner Suerbaums, das ich fortsetze: seine *systematische Arbeitsbibliographie mit besonderer Berücksichtigung der Aeneis, welche Hundert Jahre Vergil-Forschung*, nämlich diejenige des Zeitraums von 1875 bis 1975, dokumentiert. Nicholas Horsfall hat dieses Opus einmal sehr treffend als “Suerbaum’s invaluable labyrinth” bezeichnet (Rez. Serpa 1987, CR 38, 1988, 411), doch wenn meine Bibliographie auch in gewisser Weise “Der neue Suerbaum” sein möchte, so ist sie doch weder “unschätzbar” noch ein “Irrgarten” – das erste nicht, weil sie nicht denselben Anspruch auf Vollständigkeit und Akuratesse erheben kann wie der Vorgänger, das zweite nicht, weil die Titel inhaltlich auf wesentlich einfachere Weise erschlossen sind als bei Suerbaum. Um gleich hierzu etwas zu sagen: Mir schien es besonders wichtig, dem Benutzer einen Index der *loci* zu bieten, die in den von mir aufgelisteten Büchern und Aufsätzen analysiert werden. Zwar habe ich die Titel darüber hinaus auch nach Forschungsschwerpunkten aufgeschlüsselt, aber da ich bei weitem nicht alles, was ich verzeichne, auch gelesen, ja nicht einmal alles in der Hand gehabt habe (wenn auch sehr, sehr, sehr viel!), darf man von diesem Index nicht mehr als erste Hilfe erwarten.

Nun aber zu dem heiklen Stichwort “Vollständigkeit”! Suerbaum bietet für 1875 bis 1975 rund 7000 Titel. Man sollte erwarten, daß die 29 Jahre, die seit 1975 vergangen sind, allerhöchstens ein Viertel dieser Masse an Forschungsleistung hervorgebracht haben (denn irgendwann muß doch der Markt mal erschöpft sein!), aber so ist es keineswegs: Im vorliegenden *libellus* findet man über 2600 Titel, wobei diese Zahl nicht die von mir zu den

Büchern *ad hoc* aufgeführten Rezensionen (auf die Suerbaums Bibliographie verzichtet) berücksichtigt. Und sie ist lediglich aufgrund folgender Sammlertätigkeit zustande gekommen:

1. Auswertung der *Année philologique*, der *Vergilian Bibliography* im *Vergilius* und der *Bibliographischen Beilage* des *Gnomon*, wobei zwar die *Aeneis*-Interpretationen möglichst vollständig erfaßt wurden, nicht aber die Literatur zu Überlieferung, antiker Kommentierung und zum Nachleben (hier wurde nur ausgewählt und der Schwerpunkt auf Jüngerer bzw. Repräsentatives gelegt; Übersetzungen verzeichne ich außer Götte 1958 und Binder 1994ff. gar keine und an älteren Kommentaren wiederum nur die „Klassiker“).
2. Auswertung der von mir gelesenen bzw. durchgesehenen Untersuchungen, soweit sie Literatur nennen, die meine drei anderen Quellen nicht aufführen. Außerdem Durchsicht der jüngsten Zeitschriften, die in den genannten Bibliographien noch nicht berücksichtigt sind.

Es liegt auf der Hand, daß mir bei diesem Verfahren einiges entgangen ist, vor allem im Bereich von Arbeiten zu übergreifenden Themen, zu denen die *Aeneis* als Teilgebiet gehört, also z. B. Untersuchungen zur Gattung „Epos“ oder zur Augusteischen Kultur (bewußt weggelassen habe ich alle Handbücher, Literaturgeschichten etc., wobei Ausnahmen wie Büchner 1955 die Regel bestätigen). Auch habe ich mich jeder allzu aufwendigen Detektivarbeit enthalten, einfach in dem Bewußtsein, daß ich dann in einer *institution* landen würde, wie es so besonders schön euphemistisch auf Englisch heißt. Um nur ein Beispiel zu nennen: Bei den Rezensionen ist Vollständigkeit lediglich im Bereich der speziell an Vergil orientierten Arbeiten der Jahre 1976-2003 angestrebt; d. h. ich biete weder alle Besprechungen der „Klassiker“ (die, wie gesagt, auch Suerbaum nicht hat) noch diejenigen von Büchern, in denen die *Aeneis* nur ein Teilaspekt ist, sondern notiere lediglich, was mir zufällig begegnete.

Genug der Präliminarien! Als Bibliograph ist man noch mehr ein einsamer Wolf denn als Interpret von Literatur, wo man ja immerhin auf Diskussionen im großen Kreis und im Gespräch mit Kollegen rekurrieren kann. Um so mehr habe ich mich darüber gefreut, daß ich von seiten auswärtiger Vergilianer, mit denen ich während des letzten halben Jahres in Kontakt stand, viel Unterstützung und Aufmunterung, ja oft sehr prompte Detailauskünfte bekommen habe. Zu danken habe ich besonders Philip Hardie und Stephen Harrison, den Widmungsadressaten dieses *libellus* – diesen beiden Vergilianern fühle ich mich seit einem nützlichen „Vorgespräch“ beim gemeinsamen Lunch in *Corpus Christi* im Mai 2003

besonders verbunden –, ferner Francis Cairns, Karl Galinsky, Reinhold Gleib, Wolfgang Kofler, Andrew Laird, Michael Putnam und Sarah Spence, sowie Karl Bayer, der durch die großzügige Schenkung der von ihm gesammelten Jahrgänge des *Gnomon* und des *Gymnasium* an die *Petronian Society Munich Section* (deren großzügigster Mäzen er ist) meine Arbeit ungemein erleichtert hat. Außerdem möchte ich hervorheben, daß in den letzten sechs Monaten immer wieder etwas geschah, was eigentlich nie geschieht: Ein Kollege an der eigenen Universität nahm Anteil an dem, was ich da trieb, indem er z. B. nette und lustige Bemerkungen machte, wenn ich wieder ein Fuder Bücher von der Institutsbibliothek in mein Büro rollte, ja sich sogar angelegentlich nach meinen Fortschritten erkundigte: Martin Hose. Auch ihm sei also herzlich gedankt.

Wozu ich mich lieber gar nicht äußere, ist die schier unfaßliche Menge der von mir erfaßten Titel. Ich bin sicher, daß zu dem Zweikampf des Aeneas mit Turnus am Ende der *Aeneis*, also zu einer Handvoll Verse, mehr geschrieben worden ist als etwa zur gesamten *Anthologia Graeca* mit ihrer Fülle an Perlen antiker Poesie oder zu den Romanen, die uns aus dem Altertum überliefert sind. Aber wie ich darüber denke, weiß jeder, der mich kennt, nur allzu gut. Damit will ich nicht sagen, daß ich diese Art von Literatur höher schätze als die *Aeneis*. Gewiß, ich beschäftige mich vorzugsweise mit denjenigen Texten der griechisch-römischen Literatur, die gerade nicht dem Department für edle Einfachheit und stille Größe zuzuordnen sind, doch Vergils Epos ist mir im letzten halben Jahr in einer Weise ans Herz gewachsen, wie ich es früher nie für möglich gehalten hätte. Nun ja, wie sagt Franz Bieberkopf so wunderbar in Rainer Werner Fassbinders Verfilmung von *Berlin Alexanderplatz*? “Am Ende wird sogar der Vernünftigste noch vernünftig.”

München, Fasching 2004

Niklas Holzberg

Vorbemerkung zur 2. Auflage

Nach einem Jahr neun Seiten mehr – was soll man dazu sagen? Der Hoffnung Ausdruck verleihen, daß es nächstes Jahr vielleicht nur acht sind? Ach, schweigen wir lieber!

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