

the first book of Horace's *Odes*, and another of *De Arte Poetica*.³ The *Odes* were taught at Merchant Taylors' as early as 1572.⁴ Thus Hayne probably represents the practice at Merchant Taylors' from the beginning of the school, and the curriculum at Merchant Taylors' was apparently modelled, as we have seen, upon that at St. Paul's. So also was that at Norwich, where apparently the *Odes* and *Satires* were taught.

It will be seen that the *Odes* appear in five out of our six instances of specification, the *Epistles* and *Satires* in but two each, with Edwards and Hayne giving in addition specific references to the *Ars Poetica*, which was attached frequently to the *Epistles*, though at times it followed the *Odes*. Thus if Shakspeare studied any Horace, he almost certainly began upon the *Odes*. These *Odes* were favorites because they illustrated so many forms of meter, and a disquisition upon their metrics is a regular feature of contemporary editions. If Shakspeare is convicted of having studied the *Odes*, this is an important point to remember. Shakspeare is likely to have supplemented the *Odes* with either the *Satires* or the *Epistles*. Since, as we have seen in the study of epistles, Shakspeare appears to have used Ovid's *Heroides* as his text for the verse epistle, he is not so likely to have had the verse epistles of Horace principally for that purpose, but he may well have had some or all of them as literary criticism and moral philosophy.⁵ The great epistle on poetic doctrine, *Ars Poetica*, he would not likely miss. Apparently, he had only the minimum requirement, consisting of *Odes* and *Epistles*, including the *Ars Poetica*, nor troubled later to acquire the *Satires*, even though Drant stood ready as he himself insisted to make all clear in English. The further significance of this particular minimum from Horace will be apparent as we proceed.

But to take up the different divisions of Horace, the *Odes* offer considerable evidence of rather close acquaintance on the part of Shakspeare.⁶ There is one quotation from an ode in the original. In *Titus Andronicus*, Demetrius examines the scroll which Titus has sent to him and his brother.

³ See Vol. I, p. 400.

⁴ Wilson, *History*, p. 39.

⁵ For illustration of how the *Epistles* might be emphasized as moral doctrine, the reader may turn to the *Praelectiones Methodicae, Quibus artis Logicae analysis, & moralis doctrinae ratio illustratur, Per Claudium Minoem Divionensem* (1584).

⁶ Perhaps I should point out specifically that I have included a much greater proportion of the recorded parallels for Horace than for Ovid and Virgil. Especially for the *Satires*, I have included everything that could possibly have any evidential value.