

ποιητική.²⁸ And, although the latter is clearly Aristotle's favored sense (cf. 6. 1140a20), both share the important phrase *μετά λόγου*, a qualification that would not apply to the *merely* experienced. For the *ἐμπειρος* could not be relied upon to provide a *λόγος* (whether true or false) of his practice of including chicken in his diet. This is what the man of *τέχνη* can provide. But, wishing to heighten the contrast between the inexperienced theorist and the practically oriented *φρόνιμος*, Aristotle chooses as his example, not the man of art, but the man of raw experience alone. Rassow's conjecture has the distinct advantage over both the MS tradition and Trendelenburg's proposed deletion of preserving that original Aristotelian emphasis.²⁹

LAWRENCE J. JOST
University of Cincinnati

28. Greenwood, "*Nicomachean Ethics*," *Book Six*, p. 183.

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ANTHOLOGIA LATINA 719E (RIESE) IN REG. LAT. 1661

Anthologia Latina 719e is a poem of 78 verses dealing with medicine and sometimes attributed to a certain Marcellus Empiricus. The edition of this poem by Alexander Riese¹ is based on only two manuscripts: Parisinus 6880, saec. ix-x (= C) and Arundelianus 166, saec. x-xi (= A). In addition Riese occasionally cites conjectures included by Cornarius in the margins of his edition published in 1536 (= c).²

A third manuscript of the poem which has remained unnoticed by editors and which possesses considerable textual value is codex Vat. Reg. Lat. 1661, fol. 54, saec. xii (here designated V).³ No author is mentioned in V, but it has the title, *VERSVS AD MEDICINE LECTOREM*, as contrasted with A, which has only *Ad lectorem*, and C, which has no title whatever.

A collation of V shows that it comes from the same archetype as AC, as is indicated by the following substantial number of instances in which all three manuscripts share the same errors: 19 pararunt] pararint CAV; 31 chalciti] chalcite CAV // chalcanto] calcantho (calchanto V) CAV; 32 lepidel] lepidol CAV; 35 thymbramque] tymbramque CAV; 37 sinapi] senapi CAV; 39 Rutamque c, Rutam CAV; 42 contriveris] contriris CAV; 47 fragrant] flagrant CAV; 49 Aspalathum] Aspartum CAV; 57 cnicon] cicon CAV; 58 pompholygemque] ponpholoumque (ponpoloumque V) CAV; 66 Idumaeis] edymiis (edimiis V) CAV; 67 Lagea] lalagea CAV; 69 sive] seu CAV; 74 placidamque] placitamque CAV.

There are several instances in which V agrees with A against C: 33 gyro C, cyro AV; 36 raphanos c, rafanos AV; 41 Idumes c, odyμες C, edymes AV; 48 sty-

1. A. Riese, *Anthologia Latina*, part 1, fasc. 2 (Leipzig, 1906), pp. 197-200.

2. *Ibid.*, p. 197.

3. The information about codex Reg. Lat. 1661 presented in this paper is based on a microfilm copy of the manuscript placed at my disposal by the Knights of Columbus Vatican Film Library at Saint Louis University.

racem *C*, storacem *AV*; 53 euforbium *C*, euforbum *AV*; 56 sandaracum *C*, sandaracum (scandaracum *V*) *AV*; 63 Orontes *C*, orontis *AV*; 78 Quotque *C*, Quodque *AV*. It will be observed that in most of the cases listed in this paragraph *V* and *A* agree in error where *C* has the correct reading.

In contrast, there are a few instances in which *V* agrees with *C* against *A*. It will be seen that in all of these cases *V* and *C* agree in retaining the correct reading where *A* is in error: 6 logos aut methodos *CV*, locos aut mediodos *A*; 7 dogmate *CV*, docmate *A*; 21 (also 38, 51) atque *CV*, adque *A*; 32 atramento *CV*, atrameto *A*; 46 Eous *CV*, Eus *A*; 49 bitumen *CV*, bitum *A*; 65 ramo *CV*, roma *A*.

Especially important are the following three instances in which *V* retains correct readings where both *C* and *A* are in error: 1 Chiron (chyron *V*) *Vc*, chiro *CA*; 15 paratos *V*, paratus *CA*; 35 serpyllumque (serpillumque *V*) *Vc*, serpullumque *CA*.

The last three readings cited, in addition to those instances in which *V* has a correct reading where *A* is in error, establish that *V* definitely is an independent witness to the text of *Anthologia Latina* 719e and as such deserves an important place in the textual tradition of the poem.

CHAUNCEY E. FINCH
Saint Louis University