

THE TEXTUAL TRADITION OF CALPURNIUS AND NEMESIANUS

Recent months have brought forth a new edition of Nemesianus and a 294-page study of the textual tradition that he shares with Calpurnius. The edition, prepared by P. Volpilhac for Budé (Paris, 1975), offers nothing new on the tradition beyond reports of a few manuscripts known to previous editors; but Luigi Castagna's book *I bucolici latini minori: una ricerca di critica testuale* (Florence, 1976) makes an earnest attempt at solving once and for all the problems that survived the last contribution of any weight, Giarratano's edition (Naples, 1910).¹ Though most of what Castagna says is true, however, his readers may be cushioned against the sharper points by an undue amount of padding, which also fails to hide gaps. Before he proceeds to his own edition of Nemesianus, therefore, a few things can usefully be said.

Nemesianus' four *Eclogues* followed Calpurnius' seven in the archetype of the extant tradition, and it is only fragmentary manuscripts of Calpurnius that do not offer all eleven. To avoid confusion, not because I give all eleven to Calpurnius, I shall number consecutively. In order to keep the outlines clear I defer to the end most of my remarks on individual manuscripts.²

In *Wien. Stud.* 5 (1883), 281–98, and 6 (1884), 73–97, H. Schenkl established that all but four of the extant manuscripts belong to a single group, and subsequent discoveries have merely enlarged this group. For Castagna, as for Verdière in 1954, its membership stands at twenty-seven, but I can raise it to thirty-one, and no doubt it will rise further. The main merits of Castagna's book are his rehabilitation of the group and the progress he has made in sorting out its inner relationships. I shall try to present an even simpler picture.

Two of its thirty-one members were eliminated by Verdière as copies of editions that Schenkl had already shown to derive from the ed. Ven. 1472:

- w Monac. 19699
- x Bruxell. 20428 + 20589.

Castagna eliminates two more, one as a copy of the ed. Ven. 1472, the other as a copy of y, Vindob. 305:

- e Vat. Urb. Lat. 353
- v Monac. 362

¹ I have seen this only in its later form, the Paraviana of 1924, which may deserve the compliment I have paid its predecessor. Other editions referred to in this article are those of Titius (Florence, 1590), Vlitius (Leyden, 1645), Burman, *Poetae Latini Minores* i (Leyden, 1731), Wernsdorf, *Poetae Latini Minores* ii (Altenburg, 1780), Beck (Leipzig, 1803), Glaeser (Göttingen, 1842), Schenkl (Leipzig, 1885), and Verdière (Brussels, 1954).

² I have collated either in the original or

from microfilm all witnesses except efimstwx (Castagna's symbols), though in most of them I did not go beyond the poems I started with, *Ecl.* 2, 4, 5, 10. Much of this work was carried out with the aid of a generous grant from the Wolfson Foundation, to which I express my warmest thanks. I am also much indebted to Dr. Castagna for lending me microfilms of pt, which I had not seen at all, and ghklnu, which I had collated only in *Ecl.* 2, 4, 5, 10.

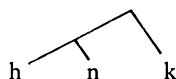
I propose eleven more eliminations. First, six manuscripts derive from the other edition that has a place among the thirty-one members of the group, the ed. Rom. 1471:

f	Vat. Ottob. Lat. 1466	s	Rehd. 60 ³
i	Laur. 37.14	t	Goth. II 55
m	Leid. Voss. Lat. Q 107	o	Ricc. 974.

Like the edition, the first five all belong to Castagna's family M2, and in Wernsdorf's report of t, Giarratano's of fis, and Verdière's of m, I find no evidence of independence. o, which contains only 2, I have collated myself. Then two manuscripts derive from n, Ricc. 724:

h	Vat. Reg. Lat. 1759
k	Mus. Brit. Sloan. 777.

For these three manuscripts Castagna gives a different stemma (p.172):



The *Sonderfehler* that he reports from n, however, were both corrected by the first hand, and I have found no others. The appearance of n could have caused in h e.g. 2.36 *nigis*, 47 *fetura* om. in lac., 3.15 *nostris*, 60 *acheae* (for *acerbae*), 4.72 *quare*, 105 *hoc*, 137 *quem* om. in lac., 5.53 *quot*, 6.56 *tangent*, 61 *annis*, 8.27 *quare*, 38 *dat*, 57 *set*, 83 *producat*, 9.11 *qui*, 11.12 *nudarent*. k shares the most significant of these errors and also 1.41 *affert*, 4.73 *perspice*, 145 *si*, 147 *nobis*, 148 *obsessis*, 5.58 *promitte*, 6.7 *ac(b)antica*, 27 *una*, 7.4 *piget*, 21 *quotquot*, 28 *parent*, 36 *spectara* h *spectata* k, 8.37 *accipe*, 11.64 *-que cineres* h *cineres* k. If h was copied directly from n, therefore, k must derive from h; but even if not, it must derive from n. Next, two witnesses derive from a manuscript unknown to Castagna, Vat. Lat. 5123,⁴ which having eliminated f I will call f:

d	Vat. Lat. 3152
	ed. Ven. 1472.

Two correctors have worked on f: f² made very few changes, but among them are the addition of a subscription, the restoration of 4.15 in the margin, the completion of 1.3, and the substitution of *insudare labori* for *exercere iuventam* in 5.10; f³ added a large number of variants both above the line and in the margin. f + f² = d throughout the four poems I have collated; the activity of f² makes it much likelier that d was copied from f than f from d, and the script of f also looks to me much earlier than the script of d. Everything that the ed. Ven. owes to tradition can be found in f + f² + f³, and several of its peculiarities are accounted for by the appearance of f⁽³⁾: 2.48 *avida*, 64 *quaeque*, 4.16 *rure*, 30 *tempera* (*tepa* f), 102 *subtus* (the dot on the i of *magis* in the line below could be taken for a dot of deletion under the i of *subitus*), 110 *Gu silva*, 139 *tempera* (*tempa* f), 10.3 *venata*, 21 *tamen*. I have more to say about f³ later. Finally, one manuscript derives from p (Brix. Quir. C VII 1):

Bodl. d'Orv. 147.

³ Giarratano inverts the readings of s and r, Rehd. 59. Castagna wrongly blames the mistake on Glaeser (p.45).

⁴ I owe my knowledge of it to the files of the Institut de Recherche et d'Histoire des Textes.

Its divergences from p are all errors, and at 4.147 the appearance of *credebam* in p gave rise to *crodebam*. The thirty-one members of the group have now been reduced to sixteen.

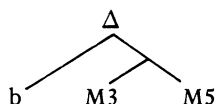
As Castagna says (p.178), the broadest division in the group is created by the omission of 10.25. The manuscripts that omit it, and this he does not say, are further divided by the omission of 2.27. The following manuscripts omit both verses:

c	Vat. Lat. 2110	r	Rehd. 59 ⁵
f	Vat. Lat. 5123	x	Vat. Lat. 5245 ⁶
p	Brix. Quir. C VII 1	z	Holk. 334.
q	Cors. 43 F 5		

They share other errors too, e.g. 4.94 *abis*, 157 *si qua mihi*, 5.58 *vel*, 88 *nimius*, 103 *ponere*, 10.15 *iamque ego Bacche tuos ortus*. I will call the family M3 after Castagna's designation of p and its fellows. The manuscripts that omit only 10.25 are these:

a	Ambros. 0 74 sup.
b	Ambros. I 26 sup.
l	Laur. Aed. 203
w	Bodl. Canon. Class. Lat. 126 ⁷
y	Vindob. 305.

ly constitute Castagna's family M5, and its defining characteristics, e.g. the omission of 1.55, appear in w. a is a hybrid of M3 and M5; more about this later. The common hyparchetype of M3, M5, and b, I will call Δ. Its stemma is probably this:



Evidence:

- 2.57 *si(mi)lis* M3 *sil(l)i* M5: *solī* cett.
 67 *fore* M3M5: *fere* cett.
 68 *-entes* M3M5: *-antes* cett.
 4.106 *poteris* M3M5: *pereris* b: *pecoris* cett.
 144 *deprecor* M3M5: *precor* cett. *plerique omnes*⁸
 149 *quae im- vel -que im-* M3M5: *quam* cett.
 5.39 *vides* M3M5 (lac. l, *posces* w): *vires* M4: *vises* cett.
 7.4 *licora* M3M5: *licota* cett.

M3 and M5 also share a few correct readings, presumably emendations, against the agreement of b and the other members of the group, e.g. 6.25 *fingās* for *fingis*, 7.82 *obfuerunt* for *obfuerint*, 10.49 *concatat* for *convocat*. Anyone in a

⁵Cf. n.3.

⁶Like f this manuscript came to my notice at the Institut de Recherche et d'Histoire des Textes. I have again appropriated the symbol from an eliminated manuscript.

⁷Here too I borrow the symbol from an eliminated manuscript.

⁸This line nicely illustrates the advantages of tidying up the group. In manuscripts outside the group the end of it reads *etenim* (*es enim* Glaeser) *deus hunc precor orbem*, for which Giarratano gives five variants and five conjectures; but stemmatic procedures reveal that the ancestor of the group merely omitted *deus*.

hurry, or indeed anyone at all, can reconstruct Δ adequately from bqy. Its most honest and accurate descendants, b and q, are the only manuscripts of the whole group that preserve the second half of 7.54.

Neither 2.27 nor 10.25 is omitted by these witnesses:

g Vat. Pal. Lat. 1652
 n Ricc. 724
 u Ricc. 636
 ρ ed. Rom. 1471⁹

up belong to Castagna's M2, n to his M4. M2 and n have errors in common (pp.164, 172–3);¹⁰ so do M2 and g, but of less weight both individually and collectively.¹¹ gnu are all honest witnesses, though g has a propensity to bizarre if explicable error.¹² ρ , on the other hand, shrinks from no violence and could be shown the door if its relative u had not suffered violence of a different kind, about which more later. Even so I shall ignore it in the rest of this article, because everything that I need to say about M2 can be truthfully said about u.

Before I try to decide whether gnu derive from a common hyparchetype, a little geography will not come amiss.

The home of M3 was almost certainly northern Italy. Most Holkhamici were acquired in the north-east, and the watermark in z is Briquet 11703 (Vicenza, 1442).¹³ From p, the Brixianensis, was copied a manuscript written at Brescia, Bodl. d'Orv. 147. I shall argue elsewhere that q has a good chance of being Paduan. A descendant of f is the ed. Ven. 1472. Only c definitely and x probably come from elsewhere: the illumination in c is Roman, and x contains in the same hand as Calpurnius works written by Gianantonio Campano in the 1460s, when he was mostly in Rome.¹⁴ The home of M5 was almost certainly north-eastern Italy. From y was copied v, written at Padua in 1465. An early owner of w was a Zanchi of Bergamo. a, a hybrid of M3 and M5, is a miscellany of which at least one part probably belongs to Padua. b was acquired in Venice by the first librarian of the Ambrosiana, Antonio Olgiati. In short, the evidence points overwhelmingly to the north-east, and perhaps specifically Padua, as the home of Δ . Its date cannot have been later than the second quarter of the fifteenth century: both the watermark and the script of z suit the 1440s, and editors of other texts who have had dealings with q put it in the early fifteenth or even the late fourteenth century.

The other witnesses can mostly be assigned to Florence and Rome. g was owned by the Florentine scholar and statesman Giannozzo Manetti, who died in 1459 but had left Florence for Naples early in 1454.¹⁵ n and h are shown by

⁹ Castagna's symbol, Epr., is too cumbersome.

¹⁰ Add 2.75 *venias*, 5.65 at n ac u, 78 *baec*, 81 *pisic* om., 85 *in armo* om., 91 *malus*, 109 *nomen n vimen* u, 6.1 *vetus*, 51 *gramine*, 7.5 *novaque*, 8.10 *mibi*, 22 *perdulcis*.

¹¹ 1.2 *quatinus*, 3.52 *dulcia*, 79 *-que* om., 4.56–7 *te . . . modo* om., 96 *currentia*, 8.16 *carmina*, 69 *pietas*, 72 *susurrant*, 9.29 *me*, 35 *qui*, 11.71 *migra* (ut vid.: *migrant* in ras. u, *magice* ρ).

¹² e.g. 1.25 *ertius* for *citius*, 3.10 *feram* for *femina*, 5.52 *dion* for *diem*, 60 *villas* for *verum*, 6.84 *fixere* for *risere*, 8.38 *miti ne*

findatur sentire for *mittite si sentire datur*, 73 *roborat* for *reboat*, 10.28 *sonet* for *fovet*, 11.17 *praemissis* for *premis*.

¹³ The librarian of Holkham Hall, Dr. W. O. Hassall, greatly obliged me by bringing z to the Bodleian.

¹⁴ On Campano see F. R. Hausmann in the *Dizionario biografico degli italiani* 17 (Rome, 1974), 424–9.

¹⁵ On his career see L. Martines, *The Social World of the Florentine Humanists 1390–1460* (Princeton and London, 1963), pp.176–91. The epitaph on fo. 132^r of g was added by his son Agnolo, and one or

their illumination and script to be Florentine products of about 1460. *k* was written in Rome about 1470 by Pomponio Leto, and the ed. Rom. 1471 speaks for itself. *u*, less easy to pin down, is not Florentine but may be Roman; other works that it contains, albeit not in the same hand, date from the pontificate of Pius II (1458–65).

A similar situation occurs very suggestively in another fifteenth-century tradition, that of Silius Italicus. The bulk of the manuscripts belong to a family that was widely enough diffused in the second quarter of the century, while a few others, in many respects superior, surface at Florence in the third. The analogy extends to a point of detail: Pomponio Leto had access to the Florentine branch.¹⁶ Now all the manuscripts of Silius derive from a copy made in Switzerland for Poggio in 1417, and the second wave of descendants can be put down to his final residence in Florence from 1453 to his death in 1459. Had Poggio anything to do with Calpurnius? It has long been known that he had: in 1423 he wrote to Niccoli 'mittas ad me oro Bucolicam Calpurnii et particulam Petronii quas misi tibi ex Britannia' (*Ep.* i.91). One of the most surprising gaps in Castagna's book is his failure even to consider the possibility, first mentioned to my knowledge by Baehrens,¹⁷ that the large group under discussion derives in its entirety from this copy of Poggio's.

If Poggio's copy does indeed lie behind Δ on the one hand and *gnu* on the other, a different analogy dictates caution in assessing their relationships. Poggio's copy of Statius' *Silvae*, the archetype, survives, and it reveals that the tradition has five branches. Two of them, however, incorporate corrections in the archetype unknown to the other three, and if it no longer existed editors would almost inevitably conflate into one either these two or the other three.¹⁸ The same danger can readily be illustrated in Calpurnius. At 10.68 *gnu* read *liquorem*, Δ *fluorem* with the manuscripts outside the group. If the rare word *fluorem*¹⁹ was glossed or even replaced by *liquorem* in Poggio's manuscript after the transcription of Δ , independent copies of later date would appear to form a family. In fact, although *gnu* share few errors, two of them seem unlikely to have originated as deliberate interventions:

- 4.98–100 *memini quamvis urgente procella*
 sic nemus immotis subito requiescere ramis
 et dixi 'deus hinc . . .
 99 *nemus* Δ cett.: *deus gnu*
 103–4 *utque superfuso magis ubera lacte graventur*
 et nuper tonsis exundent vellera fetis
 104 *vellera* Δ cett.: *ubera gnu*

other of them wrote Calpurnius; no published reproductions that I have seen, which include the plates at the end of Luisa Banti's article on Vat. Pal. Lat. 899 in *Studi in onore di Ugo Enrico Paoli* (Florence, 1956), pp. 59–70, establish a clear distinction between their hands. As they were seldom apart, *g* cannot be given a date more precise than c. 1445–59 even if it was a joint enterprise. On Agnolo see G. M. Cagni, *IMU* 14 (1971), 293–312.

¹⁶ On all this see *CQ* 71 (1977), 222–3.

¹⁷ *Poetae Latini Minores* iii (Leipzig, 1881), 68, where he throws it out with complete indifference.

¹⁸ Cf. *CQ* 71 (1977), 205, 207.

¹⁹ It occurs first in medical writers and comes late into poetry; this and *Cyn.* 220 appear from *TLL* to be the earliest instances unless Q. Serenus *Lib. Med.* 550 antedates them.

I therefore incline to the view that *gnu* had a common hyparchetype, which I will call Φ . Cf. also 5.44 *minus*, 7.5 *manes*, 15 *tuta*, 64 *non*, 8.44 *animi*, 56 *blando*, 9.41 *violisque* (*molesque* g), 56 *diane*, 59 *relinquit* (-itur g).

The variants at 10.68, *fluorem* and *liquorem*, will serve to raise a more fundamental question: did Δ perhaps take *fluorem* from a source outside the group? To use an example of greater consequence, did Φ perhaps take 10.25 from a source outside the group? If the answer to questions like these is yes, then all the classifications proposed in Castagna's book and the preceding pages go by the board. Here lies another of the gaps in Castagna's book: he does not consider the possibility of importations from outside the group.²⁰ How seriously need it be taken?

Only four manuscripts fall outside the group:

- P Paris. Lat. 8049 (s. xii)
- H Harl. 2578 (s. xvi)
- N Neap. V A 8
- G Laur. Gadd. 90 inf. 12.

As P never contained more than 1.1–4.12 and has never left France, inquiry must be confined to N and G. Both are Italian, and neither was written very far from 1400. Contamination is therefore a spatial and temporal possibility. Furthermore, N has corrections that bring it into line with the large group, a fact amply illustrated by Giarratano but nowhere mentioned by Castagna. If contamination proceeded in this direction, why not in the other?

Having built up the possibility, I will do my best to knock it down. The large group suffers from a number of extensive omissions, and not one of its members repairs any of them. Plainly no systematic collation of either N or G took place. A reading of NG that found its way into some members of the large group, therefore, must have done so because the context offered such difficulty that a reader might be moved to consult any copy he could lay his hands on; yet the omission of 10.25 creates no difficulty that would have disturbed a fifteenth-century reader.

Schenkl, it is true, made out a case for contamination, but in an area of the tradition where it throws no spanner in the works.²¹ *af*³*w* concur in the following readings (with Schenkl and Giarratano I call the archetype of the large group V):

- 2.32 *flora* NGaf³*w*: *flore* VP
- 33 *pomona* NGa (*pamona*) f³*w* (*pomana*): *pomena* P: *per amoena* V
- 48 *arida* NGaf³*w*: *altera* VP
- 4.27 *tutere* NGa (*tutare*) f³*w*: *tacere* V
- 151 *paeligna* NGaf³*w*: *pelvina* V
- 161 *tityron e* NGa (*tityron a*) f³*w*: *tironiam* V
- 8.61 *saepe dabas* NGaf³*w*: *sedabas* V
- 11.63 *vaporo* NGaf³*w*: *vaporem* V

²⁰ In order to show that neither N nor G was influenced by the large group, Castagna analyses their errors in detail (pp.128–43), but the converse possibility receives only one sentence (p.178): 'there are no reasons for suspecting' that 10.25 came into part of the group from outside.

²¹ *Wien. Stud.* 5 (1883), 93–5. He speaks solely of the ed. Ven., for which I substitute its source and two relatives, and he needlessly supposes that the alien readings came from a branch of the tradition not otherwise represented.

Both the number and the nature of these agreements with NG against V rule out coincidence, and in every place the reading of V is puzzling enough to have made some reader consult another text. The contamination originated neither in a or w, where the alien readings are already in the text, nor in f³, because af³w concur in other readings that f³ did not take from NG and is unlikely to have introduced by conjecture:

- 2.41 *gentilia* af³w: *genitalia* Ω
 66 (-*que*) *favos* af³M5: -*que favos* NG: -*que fagus* P: *fagos* V
 73 *aristas* a¹f³M5: *barenas* Ω
 10.33 *leve* a²f³M5: *breve* Ω

In view of the agreements with M5 and particularly w the source must have been an ancestor or relative of w.²²

Now that the extent of contamination between NG and V has been determined, the ground is clear for the insertion of P into the stemma. The possibilities worth considering are these:



The former was supported by Schenkl; Castagna would accept the latter (pp.181–90).²³ I agree entirely with Castagna that Schenkl's evidence for his stemma mostly crumbles on inspection, but he himself passes rather too lightly over nine passages where editors print the reading of NG against the agreement of VP. In six of these they are incontestably right, and the only question is whether the same corruption could have arisen independently in V and P or whether NG could have emended it:

- | | |
|---------------------------------------|--|
| 2.32 <i>flora</i> NG: <i>flore</i> VP | 3.55 <i>te</i> NG: <i>tu</i> VP |
| 45 <i>novis</i> NG: <i>novas</i> VP | 78 <i>in gremium</i> NG: <i>in gremio</i> VP |
| 48 <i>at</i> NG: <i>et</i> VP | 96 <i>veniet</i> NG: <i>venies</i> VP |

Two of the other three passages are more interesting.

- 2.48–51 *at mihi cum vulsis radicibus arida tellus*
pangitur, irriguo perfunditur area fonte
et satiatur aqua, sucos ne forte priores

²² I should observe in passing that the ed. Ven. owes its appearance of virtue not just to f³ but also to f, which has readings of merit that I take to be conjectural or accidental: 1.70 *et inane*, 80 *numquid*, 2.22, 98 *Thyrsis*, 3.55 *te*, 87 *miseri nectemus*, 96 *veniet*, 98 *redit*, 4.6 *possint*, 22 *te non*, 59 *mihi*, 69 *implicitos* . . . *crines*, 75 *quam*, 83 *molitur*, 104 *fetis*, 128 *laeta*, 5.17 *incipient*, 85 *ingentis*, 102 *has tibi*, 106 *ne*, 6.61 *obstrepat*, 74 *Lycida tu*, 80 *aut*, 7.11, 15 *Thyrsis*, 13 *sit licet*, 22 *fecunda*, 40 *te*, 41 *miraris*, 62 *quibus*, 8.3 *quod*, 31 *obstrepat*, 32 *subicit*, 86 *demittit*, 9.7 *tum*, 8 *non f²* (om. f¹), 53 *tu*, 77 *malas*, 10.49 *palmasque*, 59 *primum*, 11.8 *conductas*. Even if some or all of these readings derive

from another manuscript, the wider stemma is not affected, because f belongs very firmly to M3 and no other member of M3 has them. If, on the other hand, they came down to f in direct line, then the whole stemma below V is far more intricate than I have allowed.

²³ Whether Giarratano accepted it but failed to act on it, as Castagna thinks (p.189), or whether he meant 'three families' in a loose sense, is not at all clear. The following sentence from his preface casts a sinister light on his stemmatic competence: 'tertiæ autem familiæ . . . unus codex propter eam causam adscribitur quod permultos scribendi errores præbet, quibus reliqui codices prorsus vacant' (p.vii).

languida mutata quaerant plantaria terra

48 *vulsis* Burman: *fulvis* Ω *arida* NG: *altera* VP

Castagna evidently accepts *arida* and supposes that *altera* arose from some abbreviation (p.187); but the supposition is more easily ventured than defended. If Calpurnius really wrote *arida*, then *altera* surely binds P to V. Did he write *arida*, though? 'Leg. *altera tellus* . . . ut postea dicit, *mutata terra*, cum arbores transplantantur' Vlitius, and I cannot see why more recent editors disagree.

3.91 *Phyllida Mopsus habet, Lycidan habet ultima rerum*

habet NG: *amat* VP *lycidan* N²: *lycidas* Ω

A simple anticipation, it might seem, but the corrupt reading is *amat*; indeed, before either N or G came to light *habet* had been conjectured independently by a friend of Modius²⁴ and by Titius. What upsets Lycidas is not that Mopsus loves Phyllis but that she has left him for Mopsus, and the repetition of *habet* also makes the line more epigrammatic. I conclude, therefore, that Schenkl's stemma is right.

The stemmatic proximity of V and P squares very satisfactorily with an important feature of both that must on no account be thought to prove it. P combines Calpurnius with Petronius, and though no descendant of V does so, the letter of Poggio's cited above (p.227) strongly suggests that his manuscript did. For anyone who identifies this manuscript with V it cannot have been P, if only because P breaks off at 4.12. For Castagna, who wrongly imputes to 'modern editors' the view that it was P (p.267),²⁵ it was at least 'close' or 'probably very similar' to P (pp.184, 27); that is, he treats the conjunction of Calpurnius with Petronius as a *Bindefehler*, unjustifiably in the present state of knowledge.

Had P continued into 8–11, it might have exhibited the same *Bindefehler* with V as two witnesses of roughly its own date: the loss of Nemesianus' name from titles and subscriptions.²⁶ NG give 8–11 to him, and Moriz Haupt in 1854 vindicated his claim.²⁷ One of the two witnesses concerned is the *Florilegium Gallicum*, compiled in the twelfth century at Orléans or near by.²⁸ The other was recently discovered by R. H. Rouse, who has very kindly put the pertinent material at my disposal.²⁹ It consists of marginal citations in Bern. 276, a copy

²⁴ *Novantiquae Lectiones* (Frankfurt, 1584), p.204.

²⁵ No editor of Calpurnius quite says this, and the latest editor of Petronius, K. Müller, makes them brothers.

²⁶ One descendant of V, namely r, has in two places the title *Calphurnii poetae ad Nemesianum Cart(b)aginensem Bucolica incipit*. Castagna assigns it to a hand not much later than the scribe's (pp. 45–6), and as far as the script goes it could comfortably be contemporary with the scribe's; but it bears a suspicious resemblance to the title in the ed. Parmensis.

²⁷ *De carminibus bucolicis Calpurnii et Nemesiani*, reprinted in his *Opuscula* i (Leipzig, 1875), 358–406. Anna E. Radke, *Hermes* 100 (1972), 615–23, restores them to Calpurnius on the ground that in all eleven the manuscripts have errors due to misunderstanding of a script no longer in use

when Nemesianus wrote; but those of her examples that do not rest on bad or at best uncertain conjectures, e.g. 8.2 *-tur*, betray profound ignorance both of what is known about the tradition, e.g. that N and G parted company in the fourteenth century, and of scribal habits in the Renaissance, e.g. indifference to the distinction between *-ct-* and *-pt-*. Cf. also W. Schetter in *Studien zur Literatur der Spätantike* (Bonn, 1975), p.1 n.4.

²⁸ For the text of the quotations see J. Hamacher, *Florilegium Gallicum: Prolegomena und Edition der Exzerpte von Petron bis Cicero, De oratore* (Frankfurt, 1975), pp.157–9; on the *Florilegium Gallicum* in general, R.H. and M.A. Rouse in *Medieval Learning and Literature: essays presented to R. W. Hunt* (Oxford, 1976), pp.84–5.

²⁹ Castagna gives a useful summary of what is known about the transmission and

of Papias' dictionary annotated at or near Orléans in the middle of the thirteenth century.³⁰ The citations, none of which appears in the *Florilegium Gallicum*, are as follows, and I furnish them with an apparatus:

- f. 30^v *Cantarus* grecum est, unde Calpurnius in buc.: Cantaron hic retinet,
cornu bibit alter adunco (10.48)
- f. 40^v *Cimbia* . . . Calpurnius in buc.: Sillenus cymbia musto (10.59)
- f. 41^v *Cimsimbium* (corr. in *cisibium*) . . . hinc forte dicitur cymbium per
decisionem. genus est vasis de quo dicit Virgilius et Calpurnius in
bucol. (8.68, 10.59)
- f. 64^v *Echynus* . . . unde Calpurnius in buc.: Virides rumpentur echyni
(2.83)
- f. 143^r *Musa* . . . item quod musa sit cantilena patet per *Calpurnium* in buc.:
Sed quia tu nostre musam deposcis avene (8.27)
musam V: *laudem* NG
- f. 203^r *Renident* . . . unde *Calpurnius* in buc.: Mille renidenti dabimus tibi
cortice chyas castaneas (2.81–2)
renidenti NG: *renitenti* V: *redmpti* P
chias NG: *thilas* V: *cymas* P
- f. 220^v Calpurnius in buc.: Pacis opus docuit iussitque silentibus armis
(1.67)

For their paucity and brevity these citations seem at first sight highly informative, but the only fact of significance about them is that all eleven *Eclogues* are ascribed to Calpurnius; for the two errors at 2.81 to prove anything (*musam* at 8.27 is not an error: editors have no business to accept *laudem*, an obvious *Perseverationsfehler* or gloss) it would have to be certain that V was the English manuscript itself or accurately reproduced it. That a text of Calpurnius could be consulted at or near Orléans in the thirteenth century takes us little beyond what was already clear from the *Florilegium Gallicum*. No doubt the annotator used the same manuscript as the compiler of the *Florilegium*. There is no way of telling whether it was the source, direct or indirect, of V or P.

Castagna's discussion relieves me of the need to say much about the manuscript brought by Ugoletto 'e Germania' and collated on u in 1492 by Nic. Angelius.³¹ Despite four errors of reasoning within two paragraphs (pp.218–20),

circulation of the eleven *Eclogues* before the fourteenth century (pp.249–69), and apart from Rouse's discovery I have only one modification and one addition to offer. First, of the writers mentioned on pp.264–5 only Paulus Diaconus (c. 785) and Modoinus (c. 810) have been shown to borrow from them; on the alleged echoes in Alcuin see M. Manitius, *Philol.* 56 (1897), 540, and J. D. A. Ogilvy, *Books known to the English, 597–1066* (Cambridge, Mass., 1967), p.105. Secondly, another medieval catalogue besides the one mentioned on p.250 probably includes a relevant entry, 'bucolica Theocriti' (Pfäfers, eastern Switzerland, 1155); see Manitius again. 'Theocritus' forms part of the poet's name in w, y, and z, and the survival of an old title in remote corners of a tradition no

longer surprises me; among the thirty-odd fifteenth-century manuscripts of Donatus' commentary on Terence, for example, one alone, and not one that occupies an isolated position in the stemma, has the same subscription as the venerable Cuiacianus (perhaps, therefore, editors of Martial should look at other members of the second family besides those that preserve Gennadian subscriptions).

³⁰ See further R. H. Rouse and M. D. Reeve, 'New light on the transmission of Donatus' *Commentum Terentii*', forthcoming in *Viator*.

³¹ Castagna has found another descendant of Ugoletto's manuscript, Magl. VII 1195 (s. xvi), which he holds to be independent of u; but the transpositions allegedly absent from u (p.225) are made clearly enough by

enough remains to establish that Angelius collated a manuscript more like G than any other, and beyond the geographical difficulty, which can be surmounted,³² I see no reason why this should not have been Ugoletto's. If I have understood Castagna, he himself draws the weaker conclusion that since Angelius demonstrably collated witnesses from both sides of the tradition, namely the ed. Ven. and a manuscript like G, any reading of Ugoletto's manuscript that might support one or other is by its very nature undetectable (pp.214–21); in other words, he grants Ugoletto's manuscript importance by denying it substance. I prefer to deny it importance by giving it substance. Here once more is Angelius's often quoted subscription in u:

contuli ego Nicolaus Angelius hunc codicem cum multisque aliis et cum illo vetustissimo codice quem nobis Thadeus Ugoletus Pannoniae regis bibliothecae praefectus e Germania allatum accomodavit, in quo multa carmina sunt reperta. anno salutis MCCCCLXXXII.

Neither Schenkl nor Giarratano commented on *multa carmina*, and in time someone was bound to misconstrue it in the way Castagna does: 'Che cosa conosciamo realmente di questo testimone? . . . che conteneva *multa carmina* (l'Angelio non accenna ad opera in prosa)' (p.215). In fact, as Baehrens saw,³³ it means 'many verses',³⁴ and Angelius is saying that Ugoletto's manuscript contained many verses absent from u and the other witnesses that he had hitherto collated. That cannot have been true if he had already collated G or a manuscript like it, because he does not supply a single verse absent from G.³⁵ Did he then collate G or a manuscript like it after Ugoletto's manuscript? In that case the subscription, which from its content and script appears contemporary with the collation of Ugoletto's manuscript,³⁶ gives a premature and incomplete account of his collations. It is much simpler to suppose that Ugoletto's manuscript resembled G. Let me make another plea for simplicity. Like Schenkl and Giarratano, Castagna gives the impression that numerous scholars were fighting to lay their hands on u and do different things to it; besides the hand of the original text he distinguishes five or six others,³⁷ one of which he ascribes to Angelius, and he also speaks of 'la pluralità di fonti sussidiarie' mixed up with Ugoletto's manuscript in the collations. Less attention to hands and more to the 'fonti sussidiarie' might produce a clearer picture. I have yet to see any evidence that they went beyond the first two editions. Editors are well aware that the ed. Ven. or a manuscript close to it played a part, and I cannot understand why no one except Castagna incidentally (p.224) has mentioned ρ; readings peculiar to u² ρ are e.g. 2.20 *intervisere*, 99 *ab*, 4.19 *odorare*, 101 *pharsalis*, 144 *vivas et hunc*, 5.41 *tepentis*, 44 *sectare ad*, 81 *liquido simul*, 85 *possessor ovili*, 10.34

superscript strokes, and Castagna's own argument for derivation from u (p.224) is very powerful, especially if properly stated: Angelius added in the margin above 10.25, with a mark of insertion also above 25, not 25–6 but 26; the first word of 25 has superscript strokes, and the first word of 26 too has some squiggle above it, but in the general confusion hereabouts these could easily have been overlooked or not understood.

³² Cf. Schenkl, *Wien. Stud.* 5 (1883), 85–6.

³³ *PLM* iii (Leipzig, 1881), 66 n.*.

³⁴ Cf. Silvia Rizzo, *Il lessico filologico degli umanisti* (Rome, 1973), p.111 n.1.

³⁵ Moreover, he explicitly ascribes to Ugoletto's manuscript his information about Nemesianus (fo. 39^v), which is equally available in G.

³⁶ Exactly the same style of script can be seen on fo. 39^v in the subscription recorded from Ugoletto's manuscript.

³⁷ Schenkl, ed. pp.xliii–xliv, lists five, of which Angelius's alone added readings from Ugoletto's manuscript. When Castagna repeats Giarratano's assertion (p.xxviii) that another besides Angelius's did so (p.231), he does not say whether it is one of Schenkl's five or a sixth.

sustulit, 41 *audierant*. The annotation on 10.25–6, which u conflated into one verse, shows that readings of ρ were added before those of the ed. Ven.:³⁸

at *Nymphae fauniquē senes satyrique procaces: Nosque etiam nymphae viridi nutrimus in antro*

ats *vos etiam nymphę viridi nutristis in antro*

The former is the reading of ρ , the latter, except in one particular, of the ed. Ven. (*vos etiam et f*³ ed. Ven., *vos etiam aw*—the one reading known to me that tells against the identification of this witness with the ed. Ven.). The two entries are not in quite the same style, but the same hand could perhaps have made them at an interval. Furthermore, the hand that made the second, though smaller and neater than the hand of the subscription and such readings as agree with NG, looks to me the same; again time would account for the difference. I therefore suggest that all notes not in the hand of Rogerius, the sixteenth-century owner, were entered by Angelius over a longish period from three sources, ρ , the ed. Ven., and Ugoletto's manuscript. If I am wrong, I hope the next scholar who examines u will list the facts that prove me wrong.³⁹

G is an interesting manuscript. It contains Petrarch's *Bucolicum Carmen* (fos. 1–44), *Culex* and *Dirae*, Calpurnius and Nemesianus, and a fragment of an anonymous bucolic poem (fos. 45–74). Few manuscripts of *Culex* and *Dirae* present so bad a text,⁴⁰ but variants that could have come from it were added by Boccaccio to Laur. 33.31. They probably did come from it. Dr. A. C. de la Mare has identified its scribe with a friend of Boccaccio, Domenico Silvestri (c. 1335–1411), who signed a copy of Boccaccio's *Bucolicum Carmen* in Bodl. 558.⁴¹ Silvestri wrote *Eclogues* himself, and the anonymous fragment on fo. 74 of G may well come from one of them.⁴² A manuscript containing ten was seen in the later sixteenth century at Santo Spirito together with a manuscript of his *De insulis*, now Turin, Naz. I III 12.⁴³ Santo Spirito is familiar to Calpurnian scholars from the subscription of H (Harl. 2578) (s. xvi):

collatus accuratissime hic codex cum illo vetustissimo quem Thadeus Ugoletus Pannoniae regis bibliothecae praefectus e Germania secum attulit et cum illo quem Johannes Boccaccius propria manu scripsisse traditur bibliothecae Sancti Spiritus Florentini dicatum et cum perlisque aliis ubi titulum et operis divisionem multa etiam carmina reperimus.

Whereas the manuscripts of Silvestri's *Eclogues* and *De insulis* appear in the inventory of Santo Spirito compiled in 1451,⁴⁴ no entry mentions Calpurnius or Nemesianus, and no. 39, which began with Petrarch's *Bucolicum Carmen*, does not match G in its present state.⁴⁵ Nevertheless I think there is a fair chance that G went to Santo Spirito like the other two manuscripts of Silvestri's. A later tradition that Boccaccio wrote it need raise no eyebrows.

³⁸ Contrast Schenkl, ed. p.xliii, and Castagna, p.49.

³⁹ One of the few entries that give me pause is the very first, 1.5 *molliter*, which I should put in the sixteenth century. Neither Parm. nor Flor. 1 prints it.

⁴⁰ I discuss the tradition of *Culex* and *Dirae* in a forthcoming article. Only one other manuscript resembles G at all closely.

⁴¹ On Silvestri see P. G. Ricci, *Ann. Scuol. Norm. Sup. di Pisa* 19 (1950), 13–24; on Bodl. 558, R. Weiss, *ibid.* 198–201, and N. Mann, *IMU* 18 (1975), 364–6.

⁴² It was published by D. Korzeniewski,

Class. et Med. 29 (1968, pub. 1972), 207–18; see also *ibid.* 30 (1969, pub. 1974), 385–6. On Silvestri's *Eclogues* see Ricci, p.24. On p.21 Ricci gives the *incipit* of one in Flor. Naz. II IV 109; Dr. Castagna, who has most kindly looked at it for me, reports that the fragment in G does not occur in it and it is not in the same hand as G.

⁴³ Cf. Ricci, p.22.

⁴⁴ Cf. A. Mazza, *IMU* 9 (1966), 27 (*De insulis*), 27–8 (*Eclogues*).

⁴⁵ At the foot of fo. 74^V G has 'No. 9' in place of a catchword. I cannot make anything of this.

The other member of the same family, N, contains two works that Petrarch awaited from different sources in Verona (Castagna, pp.271–5). Though Castagna dates it to the fourteenth century, he oddly holds that Schenkl ‘forza oltre il possibile l’evidenza palaeografica, antedatandolo agli anni ’60’. More to the point is that N has no annotations by Petrarch in Calpurnius (I have not seen the rest of it).

In his edition of 1519, which I have not seen, Brassicanus says he found ‘in antiquo codice . . . apud probatissimos Canonicos divi Petri ad Pulchras Fagos . . . non longe a Tubingae Academia’ many lines ‘Bibliotaphorum incuria omissos’. Castagna derives the edition entirely from three others (p.212⁴⁶) and does not discuss this ‘antiquus codex’. Glaeser, however, took it to be a manuscript; at 6.53b, for instance, he regards *frons est* for *cervix* as ‘sine dubio ex vetusto Brassicani cd. desumptum’.⁴⁷ At the same time he says ‘ex scripturis patet, ei non ignotam fuisse ed. Ascensianam: in praef. extr. non ita obscure ed. Bononiensem significat’. The only readings I have found that do not appear in one or other of these editions⁴⁸ are 1.45 *in ulnis* (Flor. 1), 2.33 *mibi matura*, 92 *spernit* . . . *flectit amorem*, 3.93 *profer*, 4.70 *non*, 78 *en quoque*, 88 *ne*, 147 *nobis* (Dav. 2), 6.53b post 53, 53b *frons est*, 67 *dependent*, 7.53 *tota*, 59 *manticoram rigidam et silvis*, 8.8 *dum* (Flor. 1), 59 *ornatus*, 61 *ducit* (Flor. 1), 78 *crines*, 10.1 *ac*, 43 *superponunt*, 11.68 *tam versicoloria*. None of this commends the ‘antiquus codex’.⁴⁹

I will conclude, except for the promised comments on individual manuscripts, with a reconstruction of V. For the sake of brevity I offer it in the form of corrections to Baehrens’s apparatus in *Poetae Latini Minores* iii (Leipzig, 1881), 69–102, 176–90, where statements about I (= V) are to be treated as follows before the corrections apply to them:

- (1) all unqualified statements stand;
- (2) no qualified statement stands (e.g. ‘*I ex parte*’, ‘*I plerique*’);

⁴⁶ In the stemma on p.213 the left-hand line should come from Parm., not Ald. 2.

⁴⁷ A hazardous assumption, even though no one before Brassicanus had put the line in its proper place, because someone was bound to emend *cervix* sooner or later. Incidentally, the editors who have banished the line to the apparatus since Beck declared it spurious may well be wrong. Its distribution in the family of V (bM3g) shows that V had it, even if only in the margin, and the repetition of *cervix* could easily have led to its absence from NG and the *Florilegium Gallicum*. The repetition is the only thing wrong with it, and accidental repetitions surely occur often enough in manuscripts for editors to take this one in their stride. Heinsius tackled *sine pondere cervix*, but a *Perseverationsfehler* is likelier, and *excelsissima crura* may be worth suggesting; cf. Plin. N.H. 8.120 (of the chameleon) *crura . . . excelsiora*.

⁴⁸ The Ascensiana is not the pure descendant of ρ that Castagna’s stemma makes it: it took from one of the edd. Dav. e.g. 4.110 *novato*, 111 *-que germinat*, 151 *legunt*, and

it suffers from none of the omissions peculiar to up. 11.56–61 had already been restored in some edition of the French sequence; they are in Bodl. Buchanan e 66 (4), a complete copy of G.W. 5927, and whatever the date of this (‘sine commento’ on the title-page might suggest that it followed the Ascensiana), it has a more primitive version of 57: *diu om., lubens Ascensiana*.

⁴⁹ Since I have strayed into editions, let me remove two uncertainties from Castagna’s list, both of them by the simple expedient of following his statements back to their source, Wernsdorf’s edition. The description of Wernsdorf’s from which Glaeser fabricated an ‘editio Nordheimensis’, Castagna’s no. 12, fits no. 8, the ed. Norimb. c. 1490; and from what Wernsdorf says about no. 15, the edition published ‘in edibus pie memorie Henrici Quentell’, the copy he consulted can be traced to Wolfenbüttel, where it bears the shelfmark P 421 4^o Helmst. (3) (I owe this information to Dr. R. Volkmann of the Ehemalige Universitätsbibliothek, Helmstedt).

(3) 'ut vid.' is to be ignored (i.e. 'I ut vid.' is to be read as 'I').

Where the reading of V cannot be reconstructed with certainty from its own family I allow NG or P to decide it if they agree with one branch; on the other hand, where N and G disagree or the text is in doubt I mention readings that a strict adherence to the stemma would exclude. As in most traditions, emendation has perhaps falsified the record here and there, so that the reading of V may have been an aberration shared by b and g rather than a correct reading shared by qynu and NG; but readings that no editor would ever look twice at I suppress if there is a reasonable chance that they did not appear in V. I ignore *levis/lenis* and orthographical trivialities including *i/y* in proper names, and I omit all titles and the subscription; individual *Eclogues* seem to have had no titles or at most the names of the participants, and no two manuscripts agree on the title and subscription of the collection (for details see Castagna's descriptions). I repeat that I am not giving a collation against Baehrens's text but correcting his apparatus.

b = Ambros. I 26 sup.

g = Vat. Pal. Lat. 1652

q = Cors. 43 F 5

n = Ricc. 724

y = Vindob. 305

u = Ricc. 636

Δ = fons communis codd. bqy

Φ = fons communis codd. gnu

1.9 *densat*, 13 *leuce ut vid.* (*leuce g leute n lene u lauce* Δ), 19 *O.*, 30 *nec*, 46 *victas*, 55 *matre*, 59 *contudit*, 78 *placidam radiant*, 79 *mutat*, 89 *C. om. bygu*, 92 *O. om.*

2.1 *croc-*, 4 *terras ii cum*, 14 *affuerant* Δ, 21 *umbrosa . . . umbra*, 22 *dicit*, 66 *rorantes fagos*, 67 *fere bΦ fore qy*, 68 *balantes b palantes Φ pallentes qy*, 71 + 75 *venies*, 81 *thilas*, 88 *montibus bΦ*, 94 *vocat*, 95 *cātibus*, 96 *dorila*, 98 *finierat . . . thyrsus*

3.2 *illa*, 9 *munera*, 18 *contemptus bqn contentus ygu*, 25 *-ircen bq -iricem y -icoem n -icem gu*, 48 *marcescit byn macrescit qgu*, 73 *vi*, 87 *miser innectemus*, 89 *fingentur qgu*, 97 *adextro*, 98 *venit*

4.3 *insecta*, 5 *nam dudum*, 12 *inest*, 27 *tacere*, 40 *trucibus*, 41 *germani*, 50 *advocet*, 58 *quod tu si*, 59 *beri quos doctus*, 69 *implicitas . . . comas*, 71 *abnuerit*, 75 *quae Δ quo g qua nu, alexis*, 77 *prome by pro me qgu de n incert.*, 79 *sanciat Δ succinat nu (-ant) deest g*, 82 *ab iove Δu a iove gn*, 83 *molitus pondus*, 85 *partem*, 87–141 *quae Amyntae sunt Meliboeo dant bgn*, 93 *quo tu*, 94 *habes*, 95 *reclivus bqn reclivis y reclusus gu*, 101 *pharsaliae*, 104 *exudent . . . fetus*, 118 *sors Δnu*, 121 *iam palam*, 124 *sallat ut vid.* (*sallat g¹ mg. u pallat n correctione P^ssallat male intellecta saliat Δg*), 141 *scit yΦ*, 144 *etenim hunc precor*, 149 *quam paribus bΦ quae imparibus qy*, 153 *tunc*, 160 *tum, erit bygn*, 161 *tironiam silvis*, 165 *hic inc. Amyntas*

5.3 *tum*, 24 *mittito clausos*, 25 *tu*, 32 *ac*, 41 *parenti bg patenti qynu*, 58 *sive*, 70 *nec bygn*, 76 *in miserum*, 79 *victata vel sim.*, 81 *inguine nu inguine g ungere* Δ, 82 *vini yg vivi bqnu*, *melle Δ molle Φ*, 85 *ingenti*, 95 *tunc*, 100 *tunc debes*, 102 *ast ubi*

6.1 *laetus*, 7 *hic inc. Lycidas*, 8 *si turpior*, 9 *croc-*, 21 <vel> *veniat*, 23 *arida*, 25 *fingis bΦ (-it g)*, *verba*, 37 *fruticet*, 53b (sic) *pes levis adductum latus excelsissima cervix*, 61 *A. om.*, *sonus nobis obstrepet*, 65 *A.*, 69 *tutabimur*, 75 *ipsi Δ ipse Φ*, 80 *audiat ut*, 82 *crimina*, 87 *ne te quisquam tibi*

7.4 *o duro iam durior*, 9 *fallente*, 11 + 15 *thyrsus*, 16 *hic inc. Corydon in bygu*, 22 *facunda*, 25 *immensoque bu immensosque qygn*, *divos*, 39 *tum Δ tu Φ*,

tum bynu cum qg, 41 mireris, 49 peragit, 51 rutilum, 52–3 om., 54 dentibus aequatis in barenam (-a q) dentibus extant bq om. yΦ, 59 nicticanam, 62 quis, 67 quod in illo, 71 et iisdem, 72 nimbro, 82 obfuerint bΦ

8.2 inmutua vel sim., 3 quid, 11 viximus, versu cantavimus, 13 ac, 15 et nunc, carmine victor, 20 priorum Φ, 31 obstrepet, 35 hic inc. Timetas, liquoris, 56 vultu, 76 vestitusque Δ vestituque Φ, 79 ante 78, 79 nec dabit, 81 coeptum tibi iam ne, 85 plene bygu plena qn

9.1 astacus et, 6 venerique imbutus Δg venerisque imbutus nu, 7 tunc, 21 secatis, 22 purpureos qyu, 28 posset rapidos yΦ posset rabidos bq, 40 en heu, cā, 48 tunc dulce rubens qg ac dulce rubens y et dulce rubens nu deest b, 52 diliget, 53 tum quae, 77 mala, 86 corniferas, 89 descendere

10.5 e tereti qygn et tereti bu, 9 suerat, 10 mala, 17 hoc byΦ haec q, 26 nutrimur, 37 laevas, 39 tunc, 47 sors, 49 convocat bΦ, -que om., 51 vocalia, 52 ac potus, 59 primus, 62 externoque bΦ, 63 prosatus Φ pronatus bq natus ab y

11.9 placidas, 11 luxus, 13 cantu duxere, 17 vultum, 19 etc. amet byΦ, 36 mensibus, 38 umbram, 39 subire bΦ, non nulla ut vid. (non nulla g non ulla Δ nam nulla nu), 42 cantum, 44 natum ne, 46 dic, 53 sardorum, 63 vaporem, 64 adversa, 68 vericoloria, 70 timet

Finally a few remarks on individual manuscripts. Dr. de la Mare has very kindly looked at most of my microfilms, and I am grateful to her for her observations.

a I have discussed two other parts of this manuscript in a forthcoming article on the *Appendix Vergiliana*. It is Burman's Dorvillianus c, and d'Orville's collation survives on fos. 18–24 of Bodl. d'Orville 202.

b The notion that this manuscript was written by Petrus Odus Montopolitanus dies hard. As Castagna says, J. Delz scotched it in *IMU* 9 (1966), 436, but it has made its way covertly into the section on Odus in *Catalogus translationum et commentariorum* iii (Washington, 1976), where it lies behind the assertion that there are notes of his in a manuscript of Calpurnius (p.372). The authors refer to M. T. Graziosi Acquaro, who falsely says that b 'contiene le *Bucoliche* di Calpurnio commentate da Pietro Odi'; as for g, 'un' altra copia' (n. 58), her left hand does not know what her right (p.42) is doing.

Castagna's 'poemetto de cantu avium et sono quadrupedum qui attribuito ad Ovidio' is the medieval monstrosity *Philomela*, edited from fifty-five manuscripts by P. Klopsch in *Literatur und Sprache im europäischen Mittelalter: Festschrift für Karl Langosch zum 70. Geburtstag* (Darmstadt, 1973), pp.173–94.⁵⁰

b derives from Klopsch's μ and is presumably a close relative of L⁷, Harl. 5198, which likewise contains Claudian *De raptu Proserpinae*.

As Castagna says, b is Burman's Dorvillianus b; for d'Orville's collation see above on a.

c No manuscript of Calpurnius was written by a more ignorant scribe.

d In Ausonius this manuscript belongs to a well-defined family best represented by Patav. Capit. C 64, but I know of nothing to connect any of its members except the Patavinus with the north-east.

e The literature on this manuscript swells every year as editors of yet more texts discover the horrible truth about it. I have summarized current knowledge

⁵⁰ I know of twenty-four other manuscripts and can say more than Klopsch does about

the origin and diffusion of the poem, but distaste for it may restrain my pen.

in an article on the *Consolatio ad Liviam* due to appear in *RHT* 1977.

f (Ottob. Lat. 1466) A description can now be found in *Manuscripts classiques latins de la Bibliothèque Vaticane* i (Paris, 1975), 577–8.

f (Vat. Lat. 5123) Fos. 1^r–26^v (m. 1) Petrus Paulus Verginius (sic ut vid.) Iustinopolitanus ad Ubertinum de Chararia illustris principis Patavini filium, *Franciscus senior avus tuus* . . . (incomplete), fos. 27^r–48^v (m. 2) Titi Calphurnii Siculi bucolicum carmen incipit . . . Titi Calphurnii poetae Siculi bucolicum carmen foeliciter explicit. In Dr. de la Mare's opinion the hand of Calpurnius would not be out of place in the fourteenth century. I regret that when I examined the manuscript I had no time to investigate the watermarks.

g The corrections in red derive from the ed. Ascensiana.

i The contents of this manuscript might suggest that it was largely copied from the ed. Rom. 1471, but Professor Delz tells me that in Silius it derives from the ed. Parm. 1481.

k See *Maia* 27 (1975), 241.

l Castagna dates l to the first half of the fifteenth century (p.173), which is too early. Dr. de la Mare tells me that it is probably Florentine and certainly not Paduan.

m Editors of Ausonius call m the Tilianus and overrate it. Calpurnius was probably written by the same hand at a different time.

o Dates in this manuscript go up to 1509 (fo. 67^v), and fos. 3^r–5^r will not be much if at all earlier.

q In the O.C.T. (1966) of the *Appendix Vergiliana*, where q is an important manuscript, Clausen and Goodyear date it to the fourteenth century (pp.17, 39), but Dr. de la Mare assures me that the 1420s would not be impossible. I have presented my case for Paduan origin in the article mentioned above on a.

r A title on fo. 27^r vainly announces 'Simphosii enygmata', which do indeed follow Calpurnius in p.

s See *Maia* 27 (1975), 240 n. 42.

t Since Wernsdorf rightly said that t was 'vix ante saeculum XV exaratus', it has mysteriously slipped back into s. xiv. Nothing about the script prohibits derivation from the ed. Rom. 1471. Admittedly 7.65, where it breaks off, does not end a page in the ed. Rom., but the derivation need not be direct.

u Fos. 1^r–15^v are in the same hand as Calpurnius, and Dr. de la Mare tells me that the arms on fo. 1^r belong to the Martinozzis of Siena. The text of Maximianus on fos. 1^r–14^r is not mentioned by W. Schetter, *Studien zur Überlieferung und Kritik des Elegikers Maximian* (Wiesbaden, 1970).

w (Bodl. Canon. Class. Lat. 126) See H. O. Coxe, *Catalogi codicum manuscriptorum bibliothecae Bodleianae* iii (Oxford, 1854), 163, and N. Mann, *IMU* 18 (1975), 370–1; fo. 46^r Theocritus Calpurnius poeta bucolicus incipit, fo. 64^v τελωσ. The main parts of the manuscript, fos. 2–41, 46–64bis (missing), and 65–94, are all in the same hand and consist of quiniones; the watermark in the first part is close to Briquet 11759, in the others close to and perhaps identical with Briquet 6077. At 4.101 w anticipates Heinsius's conjecture *Parrhasiae*.

x (Vat. Lat. 5245) Calpurnius (1.1–4.38) occurs without title or subscription on fos. 121^r–9^r. Besides the omissions of M3 x omits 2.70 and 3.21–2 *sed* . . . *age*.

P On this manuscript, the second part of Berol. Lat. fol. 201, see P. L. Schmidt, *Die Überlieferung von Ciceros Schrift 'De legibus'* (Munich, 1974),

pp.201–5. I am less confident than Schmidt that ‘Brit.’ in the ed. Tornaesiana of Petronius is not a mistake. Heinsius collated Calpurnius, as Haupt surmised, op. cit. (n. 27), p.393.

Bodl. d’Orville 147 See the *Summary Catalogue*, no. 17025. The manuscript is Burman’s Dorvillianus d.

N The collation of d’Orville’s used by Burman survives on fos. 11–15 of Bodl. d’Orville 199.

Exeter College, Oxford

M. D. REEVE

Addenda

n.15: Dr. de la Mare, having seen g, tells me that she would attribute Calpurnius to Giannozzo.

p.233: Through the kindness of Dr. Nicholas Mann I have now been able to compare G and Harl. 2578 in Patrarh’s *Bucolicum Carmen*. Though they are closely related, Harl. 2578 does not derive from G. That perhaps weakens my case for identifying G

with the manuscript at Santo Spirito.

n.50: The edition printed ‘in edibus pie memorie Henrici Quentell’ is now registered in the *Index Aureliensis* vi (1976), 233.

p.237: According to James Butrica, who has obliged me by examining it, Calpurnius in f (Vat. Lat. 5123) has two watermarks, neither at all close to any in Briquet.