A Critical Text of the Ordo Ubium Nobilium, the Ludus Septem Sapientum, and the Caesars of Decimus Magnus Ausonius

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A CRITICAL TEXT OF THE ORDO URBIIUM NOBILIIUM,
THE LUDUS SEPTEM SAPIENTUM, AND THE CAESARES
OF DECIMUS MAGNUS AUSONIUS

BY

JAMES PATRICK CONLEY

DISSERTATION

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
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PREFACE

This study will undertake to present an accurate text and a critical commentary of the Ordo Urbium Nobilium, the Ludus Septem Sapientum, and the Caesares of Ausonius. It proposes to re-examine the particular problems of the textual transmission of these opuscula as a part of a modern replacement projected by Professor Sesto Prete for the monumental editions of Karl Schenkl in 1883 and Rudolf Peiper in 1886. Palaeographical and philological methods have been applied to correct the deficiencies found in their texts. Consideration was given to discoveries in both of these areas which either had been overlooked or which have since come to light. Accordingly, readings from manuscripts covering seven centuries and editions from five centuries have been included in the critical apparatus.

Many rewarding hours among the special collections of manuscript catalogues in the libraries of Loyola University of Chicago and the University of Chicago as well as in the outstanding scholarly repository, The Newberry Library, have been of paramount importance in registering over 30 new manuscripts in the Ausonian tradition and in studying close to 60 which had already been recognized. All the manuscripts described in this study were personally examined from facsimiles supplied
by libraries both here and in Europe. Thanks must be given to the librarians who were so patient in responding to my often unspecific requests for information locally unavailable and so conscientious in forwarding copies of materials over great distances. They furnished the raw materials for my research.

Those scholars cognizant of the problems surrounding the Ausonian textual tradition will immediately recognize the strong influence the theories of Prof. Sesto Prete exert in this thesis. His pupils, Fathers Thomas Gradilone, Neil Tobin, and Matthew Creighton, have provided, in their completed studies, useful paradigms to approach the many problems endemic in Ausonian studies. The reconstruction of the histories of the texts of the Ordo, Ludus, and Caesares and the interrelationships established for the witnesses among the V, P, Z, and Excerpta families reflect the theory and practice of Prof. Prete and his pupils.

At Loyola University my own associates have been involved in critically editing other portions of the Ausonian corpus under the direction of Fr. Creighton. Kathleen Hosey, William Napiwocki, and JoAnn Stachniw have been quite helpful in offering advice and consultation. The descriptions of the editions of Ferrarius (1490), Avantius (1507), and Pulmannus (1568) here complement their earlier efforts at providing ready access to such printed sources of Ausonius through folio by folio descriptions.
To Fr. Matthew E. Creighton, S. J., I owe an especial debt of gratitude for his generous expenditure of time, thought, and goodwill as director of this thesis. During his absence at the Rome Center, Fr. John P. Murphy, S. J., has been constantly supportive. I extend my sincere thanks to him and to the readers, especially to Dr. Leo M. Kaiser, whose comments have always been insightful.

Because of the time and energy channelled into this study, the demands made upon my wife and family were often rather heavy. Through it all they have remained genuinely involved and generously helpful; it is to my wife, Jeanne, both for her encouragement as well as her proofreading, that I dedicate this work:

nec ferat ulla dies ut commutemur in aevo....
scire aevi meritum non numerare decet.

(Epig. xl. 3, 8)
James Patrick Conley, the son of Liguori Basil Conley, Jr. and Agnes (Kwolek) Conley, was born on August 28, 1944, in McKeesport, Pennsylvania.

His elementary education was obtained in the local schools of Glassport, Pennsylvania, and secondary education at St. Meinrad High School, St. Meinrad, Indiana, where he was graduated in 1962.

In September, 1962, he entered St. Meinrad College and then transferred to Duquesne University, Pittsburgh, in June, 1964. In June 1966, he received the degree of Bachelor of Arts with a major in Latin.

In September, 1966, he entered the Graduate School of Loyola University of Chicago on a National Defense Education Act Fellowship. In February, 1970, he received the degree of Master of Arts in Classical Studies. While at Loyola University he was also awarded a Woodrow Wilson Dissertation Fellowship.

From September, 1970, to the present he has been teaching in the Department of Classics and the Humanities Program at St. Michael's College, Winooski, Vermont. He and his wife, Jeanne, are the parents of a daughter, Jennifer.
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CHAPTER I: INTRODUCTION

The intellectual revival that breathed new life into the literary pursuits of the fourth century Roman world was, unfortunately, quite imitative. Glover has summarized this era: "Latin literature had from the first been imitative, but imitation is one thing in strong hands and another in weak, and the surest road to decline is to copy the copy."\(^1\) It was the passive preservation of the copy rather than renewed creativity of fresh originals that was the hallmark of the age. Literary works were marred by rhetoric that was no longer a practical art but an artificial skill in which style was important and nature was ignored. This rhetoric completely dominated the Roman educational system and inculcated clever and novel expression of patently unoriginal ideas.

Gaul was quite prominent in this literary rejuvenation and the university at Bordeaux was its intellectual center as well as the most flourishing citadel of learning in western Europe.\(^2\) An illustrious example of both the educational level


of Bordeaux and the effects of rhetoric on literature and on education as a whole was the Gallic teacher and poet, Decimus Magnus Ausonius. Born about 310 in Bordeaux, Ausonius was the second child of Julius Ausonius, a physician mentioned prominently in a number of Ausonius' opuscula, and Aemilia Aeonia. Ausonius began his instruction in grammar at the school in Bordeaux. In 320 his maternal uncle, Aemilius Magnus Arborius, tutored him in the art of Rhetoric. A professor of rhetoric at Toulouse before being summoned to become tutor to one of the sons of Constantine at Constantinople, Arborius started the young Ausonius on a career similar to his own. Upon his return to Bordeaux nearly seven years later, Ausonius continued his rhetorical training with Tiberius Victor Minervius, a brilliant teacher at Rome and at Constantinople.


4 Perhaps the locus classicus for this term in Ausonian studies is the preface to the Epicedion in Patrem [Schenkl XI, I, p. 32; Peiper III, iv, p. 21]: "...imagini ipsius hi versus subscripti sunt neque minus in opusculorum meorum seriem relati..."

During his appointment as grammaticus at the university of Bordeaux around the year 334 and his promotion to a professorship in rhetoric a short time later, Ausonius displayed his natural talent for teaching:

nec fora non celebrata mihi, set cura docendi cultior et nomen grammatici merui....

At this same early period of his career, he married Attusia Lucana Sabina, the daughter of a leading citizen of Bordeaux. They had three children: Ausonius who died in infancy, Hesperius to whom the original edition of the Fasti, the extant Caesares, and two epistles are addressed, and an unknown daughter. The death of his wife after nine years of marriage left the young professor heartbroken. Despite this personal tragedy, thirty years of teaching had so distinguished Ausonius that in 364 he was appointed tutor to Valentinian's son Gratian and spent the next ten years guiding the future emperor in the standard courses of grammar and rhetoric. Both Gratian and his mentor accompanied Valentinian on the expedition against the Alemanni where Ausonius made the acquaintance of Symmachus. 7


7 Epistula Ausonii Symmacho [Schenkl XVII, p. 177; Peiper XVIII, ii, p. 223] ...et expertus es fidem meam mentis atque dictorum, dum in comitatu degimus ambo aequo dispari. ubi tu ueteris militiae praemia tiro meruisti, ego tirocinium iam ueteranum exercui.... For Q. Aurelius Symmachus, see Jones, et. al., Prosopography, pp. 865-870.
Political advancement followed for the professor and it reached its zenith when Gratian named Ausonius praefectus Galliarum in 378 and consul with Olybrius in 379. Shortly after his consulship Ausonius composed his official thanksgiving for the office, the Gratiarum Actio ad Gratianum [Schenkl VIII, pp. 19-30; Peiper XX, pp. 353-376], and retired to his ancestral estate near Bordeaux to spend the remaining years of his life composing what has amounted to the bulk of his literary output.

Because a detailed evaluation of Ausonian literary composition as a whole would be a most formidable task in this introduction, a more general view of Ausonius' literary achievement may suffice. Ausonius reflects his education, profession, and the age in which he lived. Since the fourth century produced compositions that were rhetorical, derivative, and imitative, we might expect the same characteristics

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8 The meteoric rise of Ausonius' political influence has elicited some interesting comments: Glover, op. cit., p. 117, "Between this date [375--the year of Gratian's accession] and 380 all the highest offices in the West were held among the family [of Ausonius], and the laws of the time betray the genius of Ausonius. Laws were passed in favour of the literary and medical professions and in defence of monuments of ancient art." Contrast this with the view expressed in A. Alföldi, A Conflict of Ideas in the Late Roman Empire: The Clash Between the Senate and Valentinian I (Oxford, 1952), pp. 87-88, "...In the Western half of the Empire every single post of any importance came at a stroke into his [Ausonius'] family, and they were able to enrich themselves to an incredible degree. Behind the fine-sounding phrases gross selfishness lay concealed."
to infect Ausonius' creative attempts. The brusque summation of Ausonius by G. Boissier as a versificateur incorrigible is perhaps somewhat severe; although he lacked the creative genius essential to any poet, Ausonius could be ranked as a poet for his particular age. Our poet possessed what he termed poetica scabies which led him to compensate for a lack of essential genius and poetic power to penetrate below superficial elements of human nature by dexterity in meter and diction, by manipulation of words, by ornamental use of erudite mythological references, and by all too frequent rhetorical devices. The poet himself explains his prolific verse-making on topics of little or no long-lasting importance:

\[\text{posseum absolute dicere,}
\text{sed dulcius circumloquar}
\text{duique fando perfruar.}\]

---

9 La Fin du Paganisme, I, p. 175, also quoted by Glover, op. cit., p. 110. A. H. M. Jones, in his work The Later Roman Empire 284-602: A Social, Economic and Administrative Survey, II (3 vols., Norman, 1964), p. 1009, feels that, for the times in which they lived, both Ausonius and Claudian could be considered poets. On the other hand, Marx (RE, II, 2565) takes a more conservative stand: "Ausonius ist kein Dichter gewesen, er hat sich in dem Gedicht ad lectorem p. 2 als grammaticus und rhetor, nicht aber als poeta bezeichnet."

10 See the introduction to a riddle of the number three, Grippus [Schenkl XXVI.1,16, p. 128; Peiper XVI, 27, p. 198].

11 Epis. XVI.2,7-9 [Schenkl, p. 175; Peiper XII, p. 239]. For a good example of both metric dexterity and verbal manipulation see Oratio Consulis Ausonii Versibus Rhopalicis [Schenkl X, pp. 31-32; Peiper Domestica 3, pp. 19-21]. The numerous allusions to myth in the Mosella detract from the natural quality of this his most famous poem. The Ludus Septem Sapientum, a diverting mime and school farce, is a splendid example of both verbal artifice and ingenious device.
His life-long study and more than thirty years of teaching acquainted Ausonius with the literary masterworks from which he drew both phraseology and classical allusions.\textsuperscript{12}

This overview of Ausonius makes it clear that he is more a versifier than a poet, more inspired by technique than by life. Yet literary critics do not ignore the historical value of his writings. His compositions reflect the rhetorical standards of the era. While his works disregard contemporary events with only a vague reference to \textit{tempora tyrannica},\textsuperscript{13} they do stand as evidence of the culture of the fourth century. Through the studied gaze of Ausonius we now see the social, economic, intellectual, and religious life of the doctors, professors, and politicians of his milieu.\textsuperscript{14}


\textsuperscript{13}This reference to the usurpation by Maximus of leadership in the West in 383 is found in the title of an epistle [Schenkl ii, p. 158; Peiper xx, pp. 257-258] to his son Hesperius.

\textsuperscript{14}Chadwick, \textit{op. cit.}, pp. 47-60. There is also the oft-quoted epigrammatic comment of Gibbon: "The poetical fame of Ausonius condemns the taste of his age" in his \textit{History of the Decline and Fall of the Roman Empire}, ed. by J. B. Bury, III (7 vols., London and New York, 1896), p. 134, note 1.
Aside from the historical value of various opuscula, there is yet another facet of Ausonius' works which attracts scholarly attention; this is the history of the transmission of the Ausonian text. There remain perplexing problems that complicate study in this area. A major difficulty is the fact that no extant manuscript preserves all of Ausonius' works; the compositions must be gathered from manuscripts divided by scholarly consensus into four families. These groups are:

1) the V family, the best representative of which is **Leidensis Vossianus Latinus F 111**;

2) the Z family, which is dependent upon **Leidensis Vossianus Latinus Q 107** (Tilianus);

3) the P family, which is so designated from **Parisinus Latinus 8500** (Ticinensis);

4) the so-called "family of the excerpta" of which a major member is **Bruxellensis 5369/73** (Gemblacensis).

---


Most of the manuscripts which contain some of the works of
Ausonius are miscellaneous in that they preserve not only
Ausonian compositions but also the works of various other
authors. A further complication in the history of the text
is the fact that many of the manuscripts are anthological in
that they contain compositions gathered eclectically and some­
times condensed, abridged, and excerpted according to the
wishes of a particular scribe or anthologist. Such aspects
of the Ausonian textual tradition force the interested scho­
lar to engage in a philological study of the extant witnesses,
classify these manuscripts according to family, and, then,
through a comparison of the text of works transmitted by more
than one family of manuscripts, determine which is the source
of the others. Due to the absence of precise factual know­
ledge of the manuscript history, the only proper method would
be to arrive at relationships of families on the basis of fact

proposito della tradizione del testo di Ausonio," Maia:
rivista di letterature classiche, XIV (1962), pp. 41-68,
212-243, especially, pp. 42-43, 236-237. Prete states his
preference for the tradition represented by Leidensis Vossi­
anus Latinus F 111 in the following work: "The Textual Tra­
dition of the Correspondence between Ausonius and Paulinus,"
Collectanea Vaticana in honorem Anselmi M. Card. Albareda a
Bibliotheca Apostolica Edita (Studi e Testi, 220, Vatican
City, 1962), p. 330 in this way: "...The text of the Vossi­
anus 111 shows itself not simply to be a fuller or more per­
fect rendering of the poet than any of its rivals but that
with very few exceptions, it represents, for the compositions
it contains, what is closest to the authentic version of the
works of Ausonius." See also Axt, op. cit., p. 5: "...Id
certissime concludi posse mihi videtur, ut remotis multis ac
varii qualia librariorum vel incuria vel inscitia orientur
vitiis genuina Ausonii verba in V praebantur..."
established by an examination of the witnesses rather than on theory propounded without a thorough familiarity with the text. Such a method is employed in our study of the families of manuscripts involved.

This methodology had not been used in the approach taken by earlier scholars working with the history of the text of Ausonius. A survey of modern scholarship dealing with the textual history of the Ausonian corpus must begin with Rudolf Peiper. While not reaching a hypothesis applicable to the entire body of Ausonius' works, Peiper selected five or six groups of works and presented this view: \( X \) represents the principal collection of opuscula published in the lifetime of Ausonius; \( Y \) encompasses a group of epigrams appended to the main collection; and, \( Z \) signifies a remnant (Nachlass) of compositions published after the poet's death. The principal collection, \( X \), receded into oblivion but there survived smaller aggregates: \( X^1 \), representing an independent group of literary efforts descending directly from the main body and leading into the tradition of Parisinus Latinus 8500; and, \( X^2 \), signifying another group of excerpta, including the Mosella, evolving from the main collection in a separate tradition. Later, the heritage, \( Z \), split from the principal collection, \( X \), and was linked with the group of epigrams, \( Y^3 \).

---

which has been appended to a major collection of epigrams, $\gamma$, forming the union, $\gamma_1^1 + \gamma_3^3$. From this combination there was prepared in the ninth century a codex which contained all the works of the $\gamma$ family; this manuscript was carried to Italy where it was lost. After $\gamma_3^3$ and $\gamma_1^1$ had been joined, a full copy of $\gamma$ was made and called $\gamma^1$ from which Vossianus Latinus F III (V) ultimately descended. From this summary we can see that typical of Peiper's approach to the history of the text is a multiplicity of archetypes to explain the contents of various codices. For Peiper, the derivation of the $\gamma$ family and the $\gamma$ family, although independent, was the union of $\gamma$ and $z$, and the source of the $p$ family and the family of the Excerpta was the $x$ group. Peiper proposed the existence of three editions of Ausonius' works: the first edition dedicated to Syagrius$^{18}$ in 383, a second redaction published in 390 at the request of Theodosius, and a third edition, assembled posthumously by a relative such as the poet's son Hesperius, which contained all the material of the earlier two along with some previously unpublished poems. The $\gamma$ family is related to this third edition.$^{19}$

Schenkl initiated his study of the textual history with the $\gamma$ family of witnesses collated under the common siglum $\omega$, but he did not establish a theory of their inter-

$^{18}$For Flavius Afranius Syagrius, see Jones, et al., Prosopography, p. 862.

$^{19}$See the stemma constructed by Peiper to clarify his theory in his Die Ueberlieferung, p. 317.
relationships. His arrangement of manuscripts in his preface and of the *opuscula* in his text indicates a preference for the *Z* family.

Wilhelm Brandes proposed a new viewpoint in a theory highlighted by these salient elements: the *Z* family, compiled between 370 and 383, was older than *V* and was independent of it because of *Z*’s isolation in Italy; the *V* family with its longer, amplified text was compiled much later and was completely independent of the *Z* family.  

Otto Seeck, revealing a deep antipathy toward the poet Ausonius as a part of his review of Peiper’s edition, suggested the existence of two authentic editions of Ausonius’ works. The first edition, represented by the *Z* tradition, was privately circulated (*verschaemte*) to Ausonius’ friends with at least the implicit request for corrections. The second redaction, seen in the tradition of *V*, was a public (*offene*) edition without a preface to his readers. Both Brandes and Seeck, in their ignoring the *P* family and the family of the *Excerpta*, failed to undertake a complete philological comparison of variants.

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21 Otto Seeck, Goettingische Gelehrte Anzeiger, XIII (1887), pp. 497-520. Seeck’s aversion to Ausonius is pointed out in these selections from his review of Peiper: "War denn der geschmacklose Schulfuchs von Burdigala wirklich ein so grosser Geist, dass er nur das Vernuenftigste haette waehlen konnen?" (p. 518); "Die Fehler, welche Peiper Ihnen vorwirft, halte ich alle fuer ganz Ausonianisch, also nur fuer Beweise Ihrer Echtheist" (p. 520).
lacunae, abridgements, and corruptions of the four families; therefore, theoretical hypotheses rather than factual observations were the results of their efforts.

Friedrich Leo,22 Guenther Jachmann,23 Sesto Prete,24 and Giovanni Vignuolo25 have demonstrated proper methodology is studying the Ausonian textual tradition: philological examination of the text to determine the significant variants and omissions transmitted by a number of families. Their efforts, especially those of Sesto Prete, have clarified the interrelationships of the witnesses in such key passages as the Epicedion in patrem, vv. 37-52 [Schenkl, p. 34; Peiper, Domestica, p. 23], Grammaticomastix, vv. 1-6 [Schenkl, p. 139; Peiper, p. 167], the letter of Ausonius to Paulinus, Discutimus, Pauline, iugum [Schenkl, pp. 190-194; Peiper pp. 276-282], and the Oratio [Schenkl, Ephemeris 3, pp. 4-7; Peiper II, 3, pp. 7-11]. Another noteworthy passage of this type, useful to establish the relationship between the V and P.

24 Ricerche, op. cit., pp. 53-54, 76-80.
families, is *Ludus Septem Sapientum*, vv. 1-16 [Schenkl, XX, p. 104; Peiper XIII, pp. 169-170]; this and other significant passages are treated in this thesis in an effort to explore with accuracy the interrelationships of the families of manuscripts involved. In this context, a relatively unheralded codex, *Harleianus 2613* [h²], receives its overdue recognition. Our discussion of the interrelationships among the myriad manuscripts of the *Caesares* is centered around anew view of the two traditions, the Z family and the family of the *Excerpta*, transmitted in *Magliabechianus Conv. Soppr. J.VI.29* [M], *Laurentianus Plut. 51.13* [l], and *Harleianus 2578* [h]; this is an area previously unexplored.

The present study attempts to offer an accurate text of the *Ordo Urbium Nobilium*, the *Ludus Septem Sapientum*, and the *Caesares* of Ausonius based on a collation of close to 90 manuscripts and over 30 editions and on a close comparison with the efforts and critical texts of the editors, Schenkl and Peiper. Starting from elements which are offered in the text itself, we give a philological classification of all manuscripts preserving the *opuscula* under current scrutiny. Both the manuscripts previously treated and the 33 witnesses newly collated are described by folio number so that future scholars may avail themselves of these primary sources. Significant variants, lacunae, and abridgements found in these witnesses are noted in order to classify them in one of the four commonly recognized families: V, Z, P, and *Excerpta*.
The comparative study of over thirty editions, ranging from the first edition of 1472 to Peiper's edition of 1886, is important in this method because such witnesses supply through conjectures and emendations aspects of the Ausonian textual tradition unavailable from the manuscripts alone. An example of the broad distribution of Ausonian works in the printed tradition is the appearance of the Caesares in the 1470 edition of Suetonius, which we include in this treatment.

Three key editions are examined more closely because each in itself is an example of a kind of development made since the editio princeps of 1472. The Milan 1490 edition by Ferrarius included new verses in the Ordo Urbium Nobilium discovered in the Dominican monastery of St. Eustorgius, Milan, by G. Merula in a codex now no longer extant. The Venice 1507 edition by Avantius infused new materials and special emendations, while Pulmannus' Antwerp 1568 edition is notable for a judicious use of sources.

Witnesses previously lumped together in a confused manner under a single symbol of the apparatus criticus of Schenkl and Peiper are now differentiated by assigning a distinctive siglum so that each manuscript and edition can be examined for its own contribution. Deficiencies in the text as edited by the latest critical editors are removed through emendations recorded in the critical commentary.26

26 It would be futile to list all the errors of collation committed by Schenkl and Peiper. Considerable effort
The three _opuscula_ considered here are all products of the third period of Ausonius' life: his consulsipship and the period subsequent to it—379 to 393. One is able to date the _Ordo Urbium Nobilium_ or _Catalogus Urbium Nobilium_ with even more precision; it was written after 388 when the usurper Magnus Maximus, after a five-year reign, was crushed by Theodosius and met his end at Aquileia. This event is hailed by Ausonius with exultation in a poem on Aquileia:

...Sed magis illud eminet, extremo quod te sub tempore legit,
solveret exacto cui sera piacula lustro
Maximus, armigeri quondam sub nomine lixae.
Felix, quae tanti spectatrix laeta triumphi
punisti Ausonio Rutupinum Marte latronem.

From the opening words, non erat iste locus, of this same poem it may be inferred that most of this series of descriptive poems celebrating the twenty most remarkable cities of the Empire was composed prior to Maximus' death and that an alteration was made in the order of cities to admit a reference to the avenging of Gratian. The _Ordo_ contains no dedication or has been made toward clarification of the text since their era, particularly by scholars such as R. Ellis, H. de la Ville de Mirmont, D. Nardo, L. Villani, and S. Blomgren. Their work is reflected in the text and apparatus of this study. The introduction, critical notes, text, and translation of the Ausonian corpus into Italian by A. Pastorino arrived after this study was well under way.

_27_ For Magnus Maximus, see Jones, et. al., _Prosopography_, p. 588. In 389 Latinius Pacatus Drepanius delivered a panegyric on Theodosius in the Roman senate, congratulating him on the defeat of Maximus (Panegyrici Latini, XII, ed. Galletier).

_28_ vv. 67-72 [Schenkl XIX, p. 100; Peiper XI, x, p. 148].
preface; such a work was usually circulated or published by Ausonius without submitting it to revision.

The *Ludus Septem Sapientum* is one of three works of Ausonius preceded by a dedication. The poem was composed in 390 and dedicated to Pacatus, proconsul of Africa in that year. The elegiac distichs of the dedication present evidence of Ausonius' method of publication. He did not necessarily publish a poem immediately after composing it. Instead, once a single poem or a group of poems was complete, Ausonius frequently forwarded it to some friend for revision and criticism, usually with a formal dedication. In such a preface the author went through the convention of inviting the recipient to correct its faults and so let it live, or to suppress it altogether. Therefore, in the preface to the *Ludus*, Ausonius says to Pacatus:

\begin{quote}
Ignoscenda istaec an cognoscenda rearis, 
attento, Drepani, perlege judicio.  
Aequanimus fiam te iudice, sive legenda,  
sive tegenda putes carmina, quae dedimus.
\end{quote}

\begin{quote}
.................................
pone obelos igitur, puriorum stemmata vatum:  
palmas, non culpas esse putabo meas  
et correcta magis quam condemnata vocabo,  
apponet docti quae mihi lima viri.  
Interea arbitrii subituris pondera tanti,  
optabo, ut placeam: si minus, ut lateam. 30
\end{quote}

The iambic trimeters of the composition itself contain a prologue and a speech by the "Ludius" who names the seven

\footnote{For Latinius Pacatus Drepanius, see Jones, *et. al.*, *Prospography*, p. 272.}

\footnote{vv. 1-4; 13-18 [Schenkl XX, p. 104; Peiper XIII, p. 169].}
wise men and the sayings attributed to each. Next the sages themselves appear one after another and explain their proverbs. These are given first in Greek and then in Latin. An interesting notion about this work is that it can be considered a remote forerunner of the morality plays of the Middle Ages.

The third composition under study is the Caesares or Ausonii de XII Caesaribus per Suetonium Tranquillum Scriptis. Here we view another facet of Ausonius' method of publication; sometimes the author revised, supplemented, and reissued poems, usually adding a new dedication. The first edition of the Caesares comprises only the forty-one single verses called Monostich a containing a five-line dedication to his son Hesperius, single lines on the accession, reign, and death of each of the first twelve emperors and quatrains, Tetrasticha, dealing with the emperors Nerva to Commodus (vv. 53-76). The second edition is enlarged by a series of Tetrasticha on the first twelve Caesars (vv. 1-52) and by new Tetrasticha bringing the list down to the time of Heliogabalus (vv. 77-100). The Caesares, both the single-line Monosticha and the four-line Tetrasticha, seems to be a composition intended for use in the classroom and its verses are versus memoriales, that is, facts expressed in metrical form to assist the memory—a typical artifice for a professor of rhetoric. The short, anthological nature of the Caesares resulted in its being included in a very large number of manuscripts in conjunction with the
works of authors such as Suetonius and Sidonius.  

After this review of Ausonian research in general and the place of this study within it in particular, we proceed to a description of the manuscripts of three Ausonian *opuscula*.

---

31 Our study of the Caesares involves over 80 witnesses. For the separate publication of this *opusculum*, see Prete, *Ricerche*, pp. 33-34.
CHAPTER II

MANUSCRIPT IDENTIFICATIONS

THE MANUSCRIPTS OF THE ORDO URBIUM NOBILIIUM

V Family

V Leidensis Vossianus
   Latinus F 111

s Vindobonensis 3261
   (Philol. 335)

[Libri Bobienses Veronenses]

P Family

P Parisinus Latinus 8500
   (Ticinensis)

T Leidensis Vossianus
   Latinus Q 107

h² Harleianus 2613

la Laurentianus
   Ashburnhamensis
   1732 (1656)

a Ambrosianus P 83
   (Sup. N. R. 6259)
This manuscript of fine parchment, handsomely written in a Visigothic hand, can be dated certainly from the ninth century but only probably from the first half. It

1 A very brief description of this codex appears in W. Senguerd, J. Gronovius, and J. Heyman, Catalogus librorum tam impressorum quam manusciptorum Bibliothecae Publicae Universitatis Lugduno-Batavae (Leiden, 1716), p. 376. A rather full description is given in Schenk, pp. XXXII-XXXIV, but he commits several errors in numerical references and a major error in assigning poems to f. 12 despite the bald fact that that folio had long been lost. Rudolf Peiper, in his monograph, Die Ueberlieferung, pp. 256-273, and in his edition of 1886 (pp. XVIII-XXVIII), prepared a detailed list of the contents of each folio and column. Sesto Prete, Ricerche, pp. 17-19, also studied the contents of this manuscript.


My in-depth study of this important manuscript was greatly facilitated by a copy in microfilm of the entire codex furnished by J. van Groningen of the Department of Western Manuscripts of the Bibliotheca der Rijksuniversiteit te Leiden. Through the manuscript department of the University of Cincinnati Library pertinent folios were examined from the manuscript as it appears in the following work by Henry de la Ville de Mirmont: Codex, ex perantiqui insulae Barbarae coenobii bibliotheca anno post Christum natum circiter MDLVI erutus, qui, nostra aetate Lugduni Batavorum in Bibliotheca Universitatis servatus, nuncupatur: Codex Vossianus Latinus III, (Paris, 1919).

2 A. Riese, Anthologia Latina sive Poesis Latinae Supplementum, Pars Prior: Carmina in Codicibus Scripta. Fasciculus I: Libri Salmasiani Alchorumque Carmina (Leipzig, 1869), p. xvi. See also the appendix, Plate I, p. 378, for an example of the script of this manuscript on f. 18v, containing vv. 1-46 of the Ordo Urbium Nobilium.
measures 283 by 235 mm. and contains forty folios bound in five groups of eight. While there is presently no trace of f. 12, this folio’s disappearance can be traced back to a period between 1558, when Stephanus Charpinus published his edition of the works of Ausonius, and 1564 when Elias Vinetus examined this manuscript.

Each folio contains two columns of text; for some inexplicable reason, f. 10v has four columns and f. 11r three. Normally thirty-two lines of text are to be found within measurements of 230 x 185 mm. The original hand supplied a few corrections, but many more were made by a second, contemporaneous hand and by a more recent, probably twelfth-century hand. Titles have been executed in red ink.

3 Peiper (p. XVIII) listed 40 (olim 41) folios; he should have noted 39 (olim 40) folios. Until the discovery of S. Tafel (see, "Die vordere bisher verloren geglaubte Hälfte des Vossianischen Ausonius-Kodex," Rheinisches Museum fuer Philologie LXIX (1914), pp. 630-641), scholars such as Riese (op. cit., I, p. XVI) believed that the first part of the manuscript was lost. It was Tafel who also restored that part of the codex which contained the works of Sedulius, Dracontius, Damasus, Venantius Fortunatus, and others which were recorded in Parisinus Latinus 8094. Tafel discovered after the works of Ausonius a tenth quaternion in which there were writings of Foca, Agrestius Episcopus, Theodulf, and others.


5 Peiper (p. XVIII) describes the four hands involved. A rough estimate of the number of corrections in this manuscript for the Ordo, Ludus, and the Caesares shows that corrector 1 made over thirty changes, corrector 2 added close to ninety alterations and improvements, and corrector 3 forty.
There are a number of distinctive readings found in the text of the *Ordo Urbium Nobilium* in this codex; some of these are: 3 qui (cett: quia), 22 pressis (cett: persis), 26 cera (cett: certa), 77 media (cett: mediam), 91 grana (cett: graia), 130 senatum (cett: senatu). The original scribe demonstrates an antiquarian flair in the use of quum (13, 146, 154), mici (81, 133), and illut (67). The most obvious occurrences of the exchange of b for v are: 16 bellet (vellet), 38 boluptas (voluptas); conversely, we read at 165 Uurdigala (Burdigala).

*Leidensis Vossianus Latinus F 111* is the most complete extant representative of the V family tradition of the corpus of Ausonius. Ausonian works on ff. 1r-36v are followed by an epistle of Paulinus of Nola to Nicetas (ff. 36v-37v) and by extracted poems of Sulpicius Lupercus, Petronius, Claudian, Ovid, Sulpicius Carthaginiensis, and Caesar (ff. 37v-40v). The Ausonian material is introduced on f. 1r in this way:

\[\text{'Ab hinc Ausonii Opuscula; there is no colophon.}\]

Our knowledge of the varied history of this codex begins in the library of the benedictine monastery of Saint Martin on the Isle of Barbe, believed by Schenkl to be on the Soâne near Lyons. When the Italian scholar Sannazarius\(^6\) (1456-1530) accompanied King Frederick of Naples to France

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\(^{6}\)Ettore Carruccio, "Jacobo Sannazzaro," *Enciclopedia Italiana*, XXX (1936-1944), 737-740; this article contains a complete bibliography. See also Remigio Sabbadini, *Le Scoperte dei codici Latini e Greci ne' secoli XIV 3 XV, I* (Florence, 1905), pp. 139-140, 165; II (Florence, 1914), pp. 203-204.
from 1501 to 1504, he saw this codex and made extracts from it in 1502; he transported these selections to Italy when he returned in 1504. Two copies of Sannazarius' excerpts were made.\(^7\) Vindobonensis 3261 (Philol. 335) is one copy, while another came into the hands of Hieronymus Aleander and was employed by Mariangelus Accursius for his Diatribae in Ausonium Solinum et Ovidum.\(^8\)

Not much after 1551, Stephanus Charpinus of Lyons found this manuscript and used it in the preparation of his edition of the works of Ausonius. The renowned French lawyer, Jacques Cujas (Cuiacius, 1522-1590), loaned this codex to Vinetus. The manuscript was subsequently housed in the library of Paul Petau (Paulus Petavius, d. 1614) and in that of his son, Alexander. Queen Christine of Sweden obtained it from the younger Petau and upon her abdication the codex came into the possession of Isaac Vossius (d. 1689) in Windsor, England. After the death of Vossius, the Bibliotheek der Rijksuniversiteit te Leiden purchased it from his estate; the manuscript remains in this library.

\(^7\) A third copy was proposed by Schenkl (pp. XXXV-XXXVII) but scholars remained unconvinced. On the question of the apographs of the manuscript of the Isle of Barbe, see also Peiper, Die Ueberlieferung, pp. 344-353, Peiper, pp. XXVIII-XXX, and Mirmont, Le manuscrit de l'Ile Barbe, I, pp. 59-61.

The opuscula treated in this study which are found in this manuscript are given in the following description with an indication of how the works are disposed in the editions of Schenkl and Peiper by number and by page.

<table>
<thead>
<tr>
<th>Number</th>
<th>Schenkl Page</th>
<th>Peiper Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>[18v-19v]</td>
<td>Ordo Urbium Nobilium XVIII 98-103</td>
<td>XI 144-154</td>
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<td>[18v]</td>
<td>Roma</td>
<td>98 i 144</td>
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<tr>
<td></td>
<td>Constantinopolis et Cartago (sic) 98 ii.iii 144-145</td>
<td></td>
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<tr>
<td></td>
<td>Anthiotia et Alexandria 98-99 iii.i.v 145-146</td>
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<td></td>
<td>Treueris (^9) 99 vi 146</td>
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<td></td>
<td>Et Mediolanum 99 vii 146-147</td>
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<tr>
<td>[18v]-19[r]</td>
<td>Capua</td>
<td>99-100 viii 147-148</td>
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<tr>
<td>19[r]</td>
<td>Aquileia</td>
<td>100 viii 148</td>
</tr>
<tr>
<td></td>
<td>Arelas</td>
<td>100 x 148</td>
</tr>
<tr>
<td></td>
<td>Hispalis-Cordoba-Tarraco-Bracara</td>
<td>100 xi.xii. 149 xiii.xiii</td>
</tr>
<tr>
<td></td>
<td>Athena (sic)</td>
<td>101 xv 149</td>
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<td></td>
<td>Catina-Siracuseae</td>
<td>101 xvi.xvii 149-150</td>
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<tr>
<td></td>
<td>Tolosa</td>
<td>101 xviii 150</td>
</tr>
<tr>
<td>19[r]-[19v]</td>
<td>Narbo</td>
<td>101-102 xviii 150-151</td>
</tr>
<tr>
<td>[19v]</td>
<td>Burdigala (^10)</td>
<td>102-103 xx 152-154</td>
</tr>
<tr>
<td>[21v]-23[r]</td>
<td>Ludus Septem Sapientum xx 104-111 XIII 169-182</td>
<td></td>
</tr>
</tbody>
</table>

\(^9\) Verse 34 was omitted and then supplied in the lower margin by the original hand.

\(^10\) Verse 150 has been omitted.
<table>
<thead>
<tr>
<th>Page</th>
<th>Schenkl</th>
<th>Peiper</th>
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<tbody>
<tr>
<td>[21v]</td>
<td>Ausonius Consul Drepanio Proconsuli Sal 11</td>
<td>104</td>
</tr>
<tr>
<td></td>
<td>Prologus</td>
<td>104-105</td>
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<tr>
<td>[21v]-22[r]</td>
<td>Ludius</td>
<td>105-106</td>
</tr>
<tr>
<td>22[r]-[22v]</td>
<td>Solon 12</td>
<td>106-108</td>
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<td>[22v]</td>
<td>Chilon</td>
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<td></td>
<td>Cleobolus (sic)</td>
<td>108-109</td>
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<tr>
<td>[22v]-23[r]</td>
<td>Thales</td>
<td>109-110</td>
</tr>
<tr>
<td>23[r]</td>
<td>Bias Prieneus</td>
<td>110</td>
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<td></td>
<td>Pittacus</td>
<td>110-111</td>
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<td></td>
<td>Periander</td>
<td>111</td>
</tr>
<tr>
<td>23[r]-[24v]</td>
<td>[Caesares] XXI</td>
<td>112-119</td>
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<tr>
<td>23[r]</td>
<td>Asonius Mesperio (sic) Filio S. D.</td>
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<td>23[r]-[23v]</td>
<td>Monasticha (sic) de Ordine Imperiorum (sic)</td>
<td>112</td>
</tr>
<tr>
<td>[23v]</td>
<td>Daetate (sic) Imperii eorum 113 Monosticha</td>
<td>iiii 184-185</td>
</tr>
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<td></td>
<td>Item de Obitu Singulorum 113-114 Monasticha (sic) in fine: Finiunt</td>
<td>iiii 186</td>
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<td></td>
<td>Inciument Tetrasticha 114 inc.: Nunc et predictos</td>
<td>187</td>
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<tr>
<td></td>
<td>Iulius Caesar 114</td>
<td>i 187</td>
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<td></td>
<td>Octauius Augustus 114</td>
<td>ii 187</td>
</tr>
<tr>
<td></td>
<td>Tiuerius (sic) Nero 114</td>
<td>iii 187-188</td>
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11 Verses 14 and 15 are missing.
12 Verse 124 has been omitted.
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<td>Caesar Caligula</td>
<td>115</td>
<td>iii    168</td>
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<td>Claudius Caesar</td>
<td>115</td>
<td>v      188</td>
</tr>
<tr>
<td>[23v]-24[r] Nero</td>
<td>115</td>
<td>vi     188</td>
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<tr>
<td>Galba</td>
<td>115</td>
<td>vii    189</td>
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<tr>
<td>Otho</td>
<td>115</td>
<td>viii   189</td>
</tr>
<tr>
<td>Uitellius</td>
<td>116</td>
<td>viii   189</td>
</tr>
<tr>
<td>Uespasianus</td>
<td>116</td>
<td>x      189-190</td>
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<tr>
<td>Titus</td>
<td>116</td>
<td>xi     190</td>
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<td>Domitianus</td>
<td>116</td>
<td>xii    190</td>
</tr>
<tr>
<td>Nerua Tetrarcha</td>
<td>116</td>
<td>xiii   190-191</td>
</tr>
<tr>
<td>Traianus</td>
<td>117</td>
<td>xiii   191</td>
</tr>
<tr>
<td>Adrianus</td>
<td>117</td>
<td>xv     191</td>
</tr>
<tr>
<td>Antoninus Pius</td>
<td>117</td>
<td>xvi    191</td>
</tr>
<tr>
<td>M. Antoninus</td>
<td>117</td>
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<td>Commodus</td>
<td>117</td>
<td>xviii  192</td>
</tr>
<tr>
<td>Heluius Pertinax</td>
<td>118</td>
<td>xviii  192</td>
</tr>
<tr>
<td>Didius Iulianus</td>
<td>118</td>
<td>xx     192</td>
</tr>
<tr>
<td>Seuerus Pertinax</td>
<td>118</td>
<td>xxi    193</td>
</tr>
<tr>
<td>Bassianus Antoninus sive</td>
<td>118</td>
<td>xxii   193</td>
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<td>Caracalla</td>
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<td></td>
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<tr>
<td>Opilius Macrinus</td>
<td>118</td>
<td>xxiii  193</td>
</tr>
<tr>
<td>Antoninus Heliogabolus</td>
<td>118</td>
<td>xxiii  193</td>
</tr>
<tr>
<td>(sic)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in fine: Conclusio</td>
<td>119</td>
<td></td>
</tr>
<tr>
<td>Ausonus (sic) Esperio (sic)</td>
<td></td>
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</tr>
</tbody>
</table>
Vindobonensis 3261 (Philol. 335)\textsuperscript{13}

Seventy-two folios\textsuperscript{14} written in single columns of humanistic script form this sixteenth century codex made of paper. Each folio measures 202 x 115 mm. and has nineteen lines of text. The flyleaf contains an interesting inscription: Ausonij, Ovidij, Nemesiani et Gratti: fragmenta, Actij Sinceri manu scripta. This is puzzling because evidence within the text itself establishes the fact that this manuscript was not copied by Sannazarius (Actius Sincerus) himself but rather by another who copied from the excerpts prepared by Sannazarius.\textsuperscript{15} There is a notation at the bottom of the flyleaf and on the last folio: Martirani et doctorum Amicorum. For Schenkl this is sufficient proof that the codex was once in the possession of Coriolanus Martiranus, a bishop of St. Mark’s in Venice who died in 1557.\textsuperscript{16} The

\begin{enumerate}
\item[13] Academia Caesarea Vindobonensis, Tabulae codicum manu scriptorum praeter graecos et orientales in Bibliotheca Palatina Vindobonensi asservatorum, II (Vienna, 1868), 246; Stephan F. Endlicher, Catalogus codicum philologicorum latinorum Bibliothecae Palatinae Vindobonensis (Vienna, 1836), pp. 204-205; see also Schenkl, p. XXXIV; Peiper, Die Ueberlieferung, pp. 344-353; Peiper, pp. XXVIII-XXVIII; Gradilone, pp. 203-208; Tobin, pp. 16-22. The Österreichische Nationalbibliothek of Vienna provided a complete microfilmed copy of this manuscript for our study.
\item[14] The manuscript catalogue of the Academy lists 72ff.; Schenkl suggests 81 ff. and Gradilone 77 ff.
\item[15] Schenkl, p. XXXIV; see above pp. 22-23 and notes 6-7.
\end{enumerate}
Ausonian works in this manuscript are prefaced on f. 3r with this statement: AVSONII IVNIORIS CARMEN LVGDVNI INVENTVM.

The contents of this manuscript which deal with our work are as follows:

<table>
<thead>
<tr>
<th>f.</th>
<th>Schenkl Number</th>
<th>Peiper Number</th>
<th>Schenkl Page</th>
<th>Peiper Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>7[r]-[7v]</td>
<td>Ordo Urbium Nobilium</td>
<td></td>
<td>103</td>
<td>xx</td>
</tr>
<tr>
<td></td>
<td>[Burdigala] vv. 167-168</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[7v]</td>
<td>[Treveris] vv. 28-33</td>
<td>99</td>
<td>vi</td>
<td>146</td>
</tr>
<tr>
<td></td>
<td>[Arelas] vv. 73-80</td>
<td>100</td>
<td>x</td>
<td>148</td>
</tr>
<tr>
<td>19[r]-20[r]</td>
<td>Ludus Septem Sapientum</td>
<td></td>
<td>106-108</td>
<td>173-175</td>
</tr>
<tr>
<td></td>
<td>Solon vv. 76-77, 91-123, 125-128</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20[r]</td>
<td>Chilon vv. 138, 140, 142, 144</td>
<td>108</td>
<td>176</td>
<td></td>
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<tr>
<td></td>
<td>Cleobulus vv. 152, 158, 160</td>
<td>108</td>
<td>176-177</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[Periander] vv. 228</td>
<td>111</td>
<td>181</td>
<td></td>
</tr>
<tr>
<td>20[r]-[20v]</td>
<td>Chilon vv. 139, 141, 143, 145</td>
<td>108</td>
<td>176</td>
<td></td>
</tr>
<tr>
<td>[20v]</td>
<td>Cleobulus vv. 155, 159, 161</td>
<td>108-109</td>
<td>177</td>
<td></td>
</tr>
</tbody>
</table>
parisinus Latinus 8500 (Ticinensis) 17

The chief representative of the P family of codices dates from the fourteenth century and is written in a Gothic hand. There are 105 leaves of parchment, with each folio measuring 372 x 240 mm. and containing two columns of fifty-nine lines of text. Of special note in the manuscript are the ornamental miniatures of the poet in the initial of the Ludus Septem Sapientum and of the seven sages of Greece in the same composition. 18

This manuscript is the chief of the Bobienses and was written in Italy, probably at Verona. There is evidence that it was once in the possession of Petrarch. 19 It was later housed in the library of Pavia and recorded under number 181 in the catalogue of that library published in 1426; here is a partial description:

17 Catalogus codicum manuscriptorum Bibliothecae Regiae, IV (Paris, 1744), 465; Elisabeth Pellegrin, La bibliothèque des Visconti et des Sforza ducs de Milan au XVe siècle (Paris, 1955), pp. 112-113; Schenkl, pp. XXXIX-XLI; Peiper, Die Überlieferung, pp. 221-223; Peiper, pp. XXXVI-XXXVIII; Prete, Ricerche, pp. 22-23; Gradilone, pp. 149-154; Tobin, pp. 214-128. We are grateful to the Bibliothèque Nationale of Paris for the microfilmed copy of the complete manuscript which was so instrumental in our study.

18 See the appendix below, plate II, p. 379 for a portrait possibly representing the poet in the initial and one of the sages in the lower right corner. In the codex, each of the sages is depicted framed in a blue background set against a larger framework of gold.

19 Pierre de Nolhac, Pétrarque et l'humanisme (Paris, 1907), I, pp. 103, 204-209; II, pp. 81, 130, 239. See as well Sabbadini, op. cit., I, p. 30; II, pp. 146-149, 203-204.
Fulgentius cum Ausonio, Cassiodoro, Sibilla, prudente, et Alberico, mediocris voluminis ulde pulcri, copertus corio rubeo novo cum clavis auricalchi. Incipit "de vita et gestis Fabij." et finitur "caudam serpentis habebat." Sig. xlij.20

It was transported into Gaul about 1500 and it is now to be found in the Bibliothèque Nationale.21

In its text of the Ordo Urbium Nobilium this manuscript, for no ascertainable reason, lacks verses 41, 113, 142, and 152 and has original readings such as these:

- 6 subiit (cett: subit), 21 tu (cett: tuta), 30 ut medie (cett: ut in mediae), 78 rerum (cett: Romani), 91 fuerint (cett: effudit), and 119 iurio (cett: vario). But there are also a number of trend-setting readings such as: 13 Augustas, 28 gestis, 34 omnigenus, 82 Emerita.

Our study of Parisinus Latinus 8500 centers on these specific contents:

<table>
<thead>
<tr>
<th>Schenkl Number</th>
<th>Peiper Number</th>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>14[r]-[15v]</td>
<td>[Ludus Septem Sapientum] XX 104-111</td>
<td>XIII 169-182</td>
<td></td>
</tr>
</tbody>
</table>

20 George d'Adda, Indagini storiche, artistiche e bibliografiche sulla Libreria Visconteo-Sforzesca del Castello di Pavia compilate ed illustrate con documenti inediti per cura di un bibliofilo, I (Milan, 1875); Appendix (Milan, 1879).

21 Peiper, p. XXXVI. There has been much energy expended in seeking to determine the relationships among Parisinus Latinus 8500, Vossianus Latinus Q 107, the Veronese codex from which Benzo Cona di Alessandria copied the Ordo and the Ludus in 1310, the manuscript of St. Eustorgius in Milan from which G. Merula copied the fragment of the Ordo and the manuscript of Matteo Bosso (who uncovered a manuscript showing a similar tradition in these compositions). On this question see below, pp. 208-219, and Prete, Ricerche, pp. 83-91.
<table>
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<tr>
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<th>Schenkl Number</th>
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<tr>
<td>14[r]</td>
<td>Epistola Decii Magni 104</td>
<td>169-170</td>
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<td></td>
<td>Ausonii ad Drepannium (sic)</td>
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<tr>
<td></td>
<td>proconsulem de ludo septem sapientum</td>
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<td></td>
<td>Prologus 104-105</td>
<td>170-171</td>
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<td>Ludus (sic) 105-106</td>
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<td>Cleobulus 108-109</td>
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<td>Bias Prieneus 110</td>
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<td>Pittacaus 110-111</td>
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<td>15[r]-[15v]</td>
<td>Periander 111</td>
<td>181</td>
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</table>

in fine: Explicit ludus vii. sapientum.

| 29[r]-[29v] | Decii Magni Ausonii XVIII 98-103 | XI 144-154 |
|             | cathalogus urbium | nobilium |
| 29[r]      | De Roma Constantinop' et Cartag' 98 | i.ii.iii 144-145 |
|            | De Antiochiae et Alexandria 98-99 | iii.v |
|            | De Treueri 99 | vi 146 |
|            | De Mediolano 22 | vii 146-147 |
| 29[r]-[29v] | De Capua 99-100 | viii 147-148 |
| [29v]      | De Aquilegia (sic) 100 | viiiii 148 |

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22Verse 41 is missing.
<table>
<thead>
<tr>
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<th>Schenkl Number</th>
<th>Page</th>
<th>Peiper Number</th>
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<tr>
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<td>x</td>
<td>148</td>
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<td></td>
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<tr>
<td>De Tarrachonia (sic)</td>
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<td>xi.xii. 149</td>
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<td></td>
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<td>xiii.xiii</td>
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<td></td>
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<tr>
<td>De Athenis</td>
<td>101</td>
<td>xv</td>
<td>149</td>
<td></td>
</tr>
<tr>
<td>De Cathinia (sic) et Syracuseis</td>
<td>101</td>
<td>xvi.xvii 149-150</td>
<td></td>
<td></td>
</tr>
<tr>
<td>De Tholosa (sic)</td>
<td>101</td>
<td>xviii 150</td>
<td></td>
<td></td>
</tr>
<tr>
<td>De Narbona</td>
<td>101-102</td>
<td>xviii 150-151</td>
<td></td>
<td></td>
</tr>
<tr>
<td>De Burdegala ex qua fuit auctor iste Ausonius</td>
<td>102-103</td>
<td>xx 152-154</td>
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<td></td>
</tr>
</tbody>
</table>

**in fine:** Explicit Decii Magni Ausonii illustriissimi uiri cathalogus urbium nobilium.

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23 Verses 73-74 read: *Pande duplex Arelas, quam Narbo Martius et quam.*

24 Verse 113 has been omitted.

25 Verses 132-134 read: *Exigue munico domus est glacialis immo.* Verses 137-138 are as follows: *ver longum brumague breuis iuga frondea subter.* Verses 142 and 152 are missing.
This manuscript of forty-four paper folios dates from the fifteenth century; it was written in a humanistic cursive hand. Each folio measures 216 x 122 mm. and there are twenty-three lines of text on each page. Scholarly efforts have been able to determine neither the origin nor the history of this codex previous to its arrival in the British Museum. The following notation supplies only a modicum of information: Ø 20 die Januarii 1721-22.27

Schenkl suggested that this manuscript of the P family was copied from Parisinus Latinus 8500 by a rather erudite scribe who made judicious use of either Vossianus Latinus F 111 or another equally trustworthy codex for comparison and then supplied corrections for most of the errors found in his exemplar.28 In his earlier writing, Peiper supported this theory.29 It was in his edition that the German scholar revised his position after noting that the

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26 Robert Nares et alii, A Catalogue of the Harleian Manuscripts in the British Museum, II, p. 703; Schenkl, p. XL; Peiper, pp. XXXVIII-XXXI; Gradilone, pp. 196-199; Tobin, pp. 219-222. This manuscript was closely examined from a microfilmed reproduction obtained from the British Museum. See the appendix, plate III, p. 380 for a view of this codex.

27 Peiper, p. XXXXI; Gradilone, p. 196.

28 Schenkl, p. XL, n. 37.

29 Peiper, Die Ueberlieferung, p. 224.
arrangement of Harleianus 2613 differed from that of P. He also observed many improved readings found in Harleianus 2613 but absent in P. The obvious conclusion for Peiper was that the source of these better readings was not the scribe himself but rather the availability of another exemplar from which the copyist did no more than dutifully copy. In his judgment Harleianus 2613 should be given just as much if not more authority in this family as it accorded P. Prete argued that Harleianus 2613 depends only indirectly upon Parisinus Latinus 8500.30

For the Ordo Urbium Nobilium, Harleianus 2613 does lack the titles which P possesses; however, it does have more authoritative readings, such as: 5 opulentia (P: apulentia); 6 subit (P: subiiit); 13 mutastis (P: ornustatis); 28 gestit (P: gestis); verse 41 (P: deest); 67 illud (P: deest); 81 cara (P: cura); verse 152 (P: deest).

A final judgment about the relationship between h2 and P must take these readings into account as well as this discrepancy of arrangement: Harleianus 2613 omits the following which are recorded in Parisinus Latinus 8500:

<table>
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<tr>
<th>Schenkl</th>
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<tbody>
<tr>
<td>Epistula: Ausonio Paulinus</td>
<td>31 (vv. 167-284)</td>
</tr>
<tr>
<td>Epistulae</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>27 (vv. 123-132)</td>
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<td></td>
<td>25</td>
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<td></td>
<td>29</td>
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</tbody>
</table>

30 Prete, Ricerche, p. 87, n. 4.
In the face of these facts, especially the evidence of the better readings in Harleianus 2613, we may conjecture that $h^2$ is not an apograph of P; it was copied from another exemplar which contained better readings but which had omitted the compositions noted above. 31

The contents related to our study are the following:

<table>
<thead>
<tr>
<th>Schenkl Number</th>
<th>Schenkl Page</th>
<th>Peiper Number</th>
<th>Peiper Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>11[r]-[16v]</td>
<td>[Ludus Septem Sapientum] XX 104-111 VIII 169-182</td>
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<td></td>
</tr>
<tr>
<td>11[r]-[11v]</td>
<td>LVDVS SEPTEM SAPIENTVM AB AVSONIO AD DREPANIVM 104 169-170</td>
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<td></td>
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<tr>
<td>[12v]</td>
<td>Ludius 105-106 172-173</td>
<td></td>
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<tr>
<td>[14r]-[14v]</td>
<td>Chilon 108 176</td>
<td></td>
<td></td>
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<tr>
<td>[14v]</td>
<td>Cleobolus (sic) 108-109 176-177</td>
<td></td>
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<tr>
<td>[15v]</td>
<td>Bias Prieneus (sic) 110 179</td>
<td></td>
<td></td>
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<tr>
<td>[15v]-16[r]</td>
<td>Pittacaus 110-111 180</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16[r]-[16v]</td>
<td>Periander 111 181-182 in fine: FINITVR LVDVS VII SAPIENTVM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>41[r]-[44v]</td>
<td>CATALOGVS VRBIVM XVIII 98-103 XI 144-154 NOBILIVM EIVSDEIM (sic)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

31 It is interesting to note that Avantius obviously did not utilize $h^2$ for his edition of 1507, since he includes verses 167-284 of the letter of Paulinus (Epist., 31, Peiper, pp. 297-307) which we indicated as missing in the Harleianus manuscript. Throughout his edition, Avantius employs the poor readings of P in place of the emendations of Harleianus 2613. Peiper, Die Ueberlieferung, p. 224, n. 69 gives examples of these readings. See my description of the 1507 edition below, pp. 162-181.
<table>
<thead>
<tr>
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<td>[Roma]</td>
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<td>41[r]-[41v]</td>
<td>98</td>
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<tr>
<td>[Constantinopolis et Carthago]</td>
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<td>[Antiochia et Alexandria]</td>
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<td>[41v]-[42[r]]</td>
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<tr>
<td>[Mediolanum]</td>
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<tr>
<td>[42[r]-[42v]]</td>
<td>99-100</td>
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<tr>
<td>[Capua]</td>
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<td>[42v]</td>
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<td>[Aquileia]</td>
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<td>32</td>
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<tr>
<td>[42v]-[43[r]]</td>
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<tr>
<td>[Hispalis. Corduba. Tarraco. Bracara.]</td>
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<td>43[r]</td>
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<td>[Athenae]</td>
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<td>[Tolosa]</td>
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<td>[43v]</td>
<td>101-102</td>
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<td>[Narbo]</td>
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<td>[43v]-[44v]</td>
<td>102-103</td>
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<tr>
<td>[Burdigala]</td>
<td>34</td>
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</tbody>
</table>

**in fine:** FINIT CATALOGVS VRBIVM NOBILIVM ORBIS TERRARVM

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32 Verses 73-74 read as one: Prode, duplex Arelas quam Narbo Martius et quam.

33 Verse 113 has been omitted.

34 Verses 132-134 are as one: Egiquae (sic) immeritoo (sic) domus est glacialis in imo. Verses 137-138 read: ver longum brumaque breuis iuga frondae subter. Verse 142 has been omitted.
This late sixteenth century manuscript is composed of paper and was copied by a humanistic hand; it measures 225 x 180 mm. and contains 78 leaves of text in single columns of eighteen to twenty lines. A short note on the flyleaf briefly indicates the contents: *Illustrium aliquot virorum nostri saeculi* poematic (sic) videlicet Marulli, Politiani, Strozziij, Campani. His adiecta sunt quaedam Ausonij, et Martialis. On the same leaf another hand provides a notion of the provenance of the codex: *Felicibus auspicijs Ill\textsuperscript{mi} Card. F[r]ederici Borremni Olgiatus vidit anno 1603.*

There is a distinct affinity between this codex and the tradition of *Parisinus Latinus 8500* and *Harleianus 2613.* Conjunctive readings found in the *Ordo Urbium Nobilium* include: 69 *sera*\textsuperscript{a} *iusta*; 82 *Hispalis*\textsuperscript{b} *emerita*; 99 *quam*\textsuperscript{c} *quos*; 100 *praebitur*\textsuperscript{d} *perlabitur*; 143 *dispositum*\textsuperscript{e} *dispositu*; 149 *umbra*\textsuperscript{f} *unda*; 157 *extenti*\textsuperscript{g} *contenti*.

The contention of Schenkl that the Ausonian compositions in this Ambrosian manuscript have been derived from the 1517 edition of Avantius is inaccurate. Schenkl failed to

\[35\] This codex is not described in any available published catalogue; our study of it was facilitated by a microfilmed copy of the entire manuscript forwarded by the Biblioteca Ambrosiana in Milan. See Alessandro Perosa, ed., *Michaelis Marulli Carmina*, (Turici in Edibus Thesauri Mundi, Cambridge, Mass.: Mediaeval Academy of America, 1951) [*"Thesaurus Mundi Bibliotheca Scriptorum Latinorum Mediae et Recentioris \AEtatis"*], p. XXXVIII. See also the brief statement of Schenkl, p. XXVIII.
notice its affinity with the earlier printed edition of
Ugoletus in 1499. Evidence for this affinity includes the
following readings in the Ordo: 21 et tuta] situque; 25
ingenium] ingenitus; 31 imperii vires] imperiique viros;
46 cultuque] cultu; 50 nunc] num; 59 corruerunt] corruerent;
69 solveret] soluerit.

The contents of this manuscript are as follows:

f.
1[r]-[6v] Epigrammata Marulli
7[r-v] Blank
8[r]-9[r] Epigrammata Marulli
[9v] Blank
10[r]-[31v] Epigrammata Marulli
32[r]-[35v] eclogae ex Politiano
36[r-v] Epigrammata Marulli
37[r]-49[r] eclogae ex Strozio
[49v] Blank
50[r] eclogae ex Strozio
[50v] Blank
51[r]-53[r] eclogae ex Campano
[53v] Blank
54[r-v] eclogae ex Campano
55[r]-71[r] eclogae ex Ausonio

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<tbody>
<tr>
<td>32</td>
<td>323</td>
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</tbody>
</table>

| Epigrammata |
| 210          |

| Epig. Ugoleti |
| 260          |

36 Verses 3-8 are as follows:

Constitit utque procul, solito maiore cachinno
Concussus dixit: Quid tibi divitiae
Nunc prosunt, regum rex o ditissime, cum sis
Sicut ego solus, me quoque pauperior.
Nam quaecumque habui, mecum fero, cum nihil ipse
Ex tantis tecum, Croese, feras opibus.
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<th>Peiper Number</th>
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<td>62</td>
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<td>81</td>
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<td>420-421</td>
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<td>258</td>
<td>21</td>
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<td>[61v]</td>
<td>22(uu.1-8) 258</td>
<td>22</td>
<td>429-430</td>
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<tr>
<td>22(uu.9-10) 258</td>
<td>23</td>
<td>430</td>
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<td>[61v]-62[r]</td>
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<td>8(uu.1-4) 254-5</td>
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<td>98-103</td>
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<td>98 i.ii.iii</td>
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<td>De Antiochia et Alexandria</td>
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<td>80</td>
<td>Epig. 62</td>
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</table>

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37 Verse 113 has been omitted.

38 Verses 132-134 are as follows: Exigue immerito domus est glacialis in imo. Verses 137-138 read: Ver longum, brumæque breves, iuga frondea subsunt. Omitted are verses 142, 152.

39 Verse 6 is as follows: qua ferat a celeri uulnere dextra ualens.
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<thead>
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<td>71[r]</td>
<td>Epistula (uu.14-24)</td>
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<td>178-179</td>
<td>13</td>
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<td>[71v]</td>
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<td>72[r]-78[r]</td>
<td>Epigrammata Martialis</td>
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</tbody>
</table>
This fifteenth century codex of paper written in a humanistic hand in Italy is the most complete manuscript in the Z family. It consists of eighty-eight extant folios measuring 227 x 152 mm.; the first folio has not come down to us and folios 64r-67v are inexplicably blank.

There seem to have been four hands involved in the production of the manuscript. One hand wrote folios 1r-57v and 68r-88r; here are found twenty-six lines of text in a space measuring 155 x 75 mm. Two later scribes inserted folios 58r-63v measuring 150/155 x 90/100 mm. with twenty-one to twenty-five lines of text on each folio. Of these two scribes, one, in writing ff. 58r-59v, closely imitated the script and the orthography of the original hand; ff. 60-63v, where we find the fragments of the Ordo Urbium Nobilium, are the work of the second of the later two scribes who used a firm stroke and free style. Since the Greek passages had been

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40 Senguerd, _op. cit._, p. 384; Schenkl, pp. XXIX-XXI; Peiper, _Die Ueberlieferung_, pp. 197-200; Peiper, pp. LXX-LXXI; Prete, _Ricerche_, pp. 20-22; Gradilone, pp. 155-161; Tobin, pp. 81-87. A complete copy of T was provided on microfilm by J. van Groningen of the Department of Western Manuscripts of the Bibliotheek der Rijksuniversiteit te Leiden.

41 However, T is not the oldest. This distinction belongs to Cantabrigiensis Bibl. Univ. Kk V 34 (2076) which dates from the late ninth or early tenth century. See Prete, _Ricerche_, p. 15.
omitted by the original scribe, a fourth hand supplied them
either in the proper places or in the margins and on vacant
pages. Despite all this attention given to the manuscript,
Epigrammata 32 and 90 and Epistula 14, vv. 26-34 are lacking.

This codex is sometimes called Tilianus because it
was in the possession of Jean du Tillet, Bishop of Saint-Brieuc
(1553-1564) and of Meaux (1564-1570). It must be remem-
bered that materials from T and from what is referred to as
the Z tradition were important in the printed Ausoniana from
the editio princeps of 1472 to the discovery of Vossianus
Latinus F 111 in 1558. The manuscript has continued to
attract the close attention of scholars to the present day;
the flyleaf shows the following names and dates: E. Boecking
(1845), L. Mueller (1864), E. Baehrens (1875), K. Schenkl

Robert Barrous, "Jean du Tillet," in Dictionnaire

An example of the crucial importance of Leidensis
Vossianus Latinus Q 107 is the use of this manuscript by
Vinetus in 1551. Schenkl, p. XX, and Peiper, p. LXXI, observe
that Vinetus had the entire manuscript at his disposal. The
thrust of Schenkl's view is directed toward not only the edti-
on 1551 but also that of 1575. Evidence for this is to
be found in the Ausonii Vita of the latter: Plura [nomina]
ille [Ausonius] non habuit in exemplari illo Lugdunensi, sed
tria reperi in minus antiquo Ioannis Tilij Engulismensis, (sic)
Decius Magnus Ausonius... f.a 4 sect. I H. Comparative
study, however, offers no compelling proof that Vossianus
Latinus Q 107 exerted a dominant influence in the arrangement
of the works of Ausonius in either edition of Vinetus. An
example of this is seen in the arrangement which places the
De Matre Augusti after Epigramma XXXI and omits the De Fastis
after Epigramma VIII where they are found in Vossianus
Latinus Q 107. See Creighton, p. 81, n. 107, where this point
is examined.
(1875, 1880, 1882) (the word, totum, is found proudly scrawled beside his name), R. Peiper (1876, 1884), C. Martindale (1907), M. Boas (1915), F. Della Corte (1957) and S. Prete (1957).

Pertinent contents of *Tilianus* are the following:

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<tr>
<td>[23v]-25[r]</td>
<td><em>Caesares</em></td>
<td>XXI 112-114; XIII 183-186; 116-117 190-192</td>
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<td>Ausonius Hesperio filio sal.</td>
<td>112 i 183</td>
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<td>[23v]-24[r]</td>
<td>Monostica <em>(sic)</em></td>
<td>112 ii 184</td>
<td></td>
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<tr>
<td>24[r]</td>
<td>Monostica *(sic) de ætate imperatorum in imperio</td>
<td>113 iii 184-185</td>
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<td>24[r]-[24v]</td>
<td>Monostica <em>(sic) de obitu singulorum</em></td>
<td>113-114 iii 186</td>
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<td>[24v]</td>
<td>De cæsaribus post tranquillum neruam</td>
<td>116 xiii 190-191</td>
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<td>Traianus imperator</td>
<td>117 xiii 191</td>
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<td>De Adriano imperatore</td>
<td>117 xv 191</td>
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<td>Antoninus pius imperator</td>
<td>117 xvi 191</td>
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<td>Commodus imperator</td>
<td>117 xviii 192</td>
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<td>60[r]-62[r]</td>
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<td>XVIII 98-103 XI 144-154</td>
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<td></td>
<td>Ausonius in cathalogu urbium nobilium</td>
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<td>60[r]</td>
<td>De Athenis (vv. 86-91)</td>
<td>101 xv 149</td>
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<td>De Carthagine et Constantinopoli (vv. 12-14)</td>
<td>98 ii.iii 145</td>
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<td>60[r]-[60v]</td>
<td>De Capua (vv. 46-63)</td>
<td>99-100 viii 147-148</td>
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<td>De Cathina &amp; Syracusis (vv. 92-97)</td>
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<td>De Mediolano (vv. 35-45)</td>
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<tr>
<td>61[r]</td>
<td>De Treueri (vv. 28-34)</td>
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<td>vi</td>
<td>146</td>
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<td>61[r]-61v</td>
<td>De Arlatensi urbe (vv. 73-80)</td>
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<td>61v-62[r]</td>
<td>De Burdegali urbe (vv. 129-168)</td>
<td>102-103</td>
<td>xx</td>
<td>152-154</td>
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</table>

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44 Verses 73-74 read as one: Prode, duplex Arelas, quam Narbo Martius et quam.

45 Omitted are verses 110-116 (insinuant...fuit), 117, 120.

46 Verses 131-134, 142, 146-166 have been omitted.
This manuscript of parchment contains fifty-six unnumbered folios with twenty-nine lines of text on a full folio. It was composed in either the fourteenth or the fifteenth century in a humanistic hand. The parchment folios measure 226 x 160 mm. and an external binding from the nineteenth century extends to 236 x 165 mm.

This codex once graced the collection of Guglielmo Icilio Libri before being transferred into the Ashburnham Library. It is comparatively easy to trace its lineage before it came into the hands of Libri. In a work by Maffeo entitled *Indice delli libri, che si ritrovano nella raccolata del nobil. sgr. Giulio Saibante, patrizio Veronese* and published at Verona in 1734, there is mentioned a codex of Ausonius among certain other manuscripts. This particular codex is catalogued by Maffeo in this way: *Ausonii fragmenta omnia quae ad nos pervenere, membr. saec. XIII formae quartae.* Saibante's collection was auctioned in Paris in

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48 Ettore Bortolotti, "Guglielmo Icilio Libri," *Enciclopedia Italiana, XXI* (1934-1942), 67-68. There is a complete bibliography appended to this article.
1843, and, while many books were acquired from the collection of the British Museum, a large number came into the hands of Libri. From this series of events Schenkl suggested that this fourteenth century manuscript of Ausonius became a part of Libri's library and that the present Ashburnham codex is the same Saibantine manuscript. 49

The original colophon in this manuscript is on f 52r:

Expliciunt ea Ausonii fragmenta quae invida cuncta corrodens vetustas ad manus nostras venire permisit. After this subscription a smaller, sixteenth-century hand added excerpts from the Ordo Urbium Nobilium which closely approximate those which appear in Vossianus Latinus Q 107. 50 In the Ordo there are the following readings of interest: 30 media; 46 capuum; 53 imperum and 76 Rhodani. However, there is basic agreement between the readings in this fragment on the one hand and the readings in the fragments of the Ordo to be found in Vossianus Latinus Q 107 and the editions of 1490, 1494, and 1496 on the other.

The Ausonian compositions involved in this study are:

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<td>[22v]-24[r] [Caesares]</td>
<td>XXI 112-114; 116-117</td>
<td>XIII 183-186; 190-192</td>
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<td>[22v] Ausonius hesperio filio salutem</td>
<td>112</td>
<td>i 183</td>
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49 Schenkl, p. XXIV.

50 See above, pp. 45-46.
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<td>[Monosticha de Ordine Imperatorum]</td>
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<td>Monosticha de etate imperatorum in imperio</td>
<td>113</td>
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<td>23[r]-[23v]</td>
<td>[De Obitu Singulorum Monosticha](^{51})</td>
<td>113-114</td>
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<td>M. Antonius imperator</td>
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<td>Comodus (sic) imperator</td>
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<td>Decius Magnus XVIII Ausonius in catalogo Urbium Nobilium</td>
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<td>De Mediolano (vv. 35-45)</td>
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<td>[53v]</td>
<td>De Treueri septimo loco eam ponit (vv. 28-34)</td>
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\(^{51}\)Verse 33, Expetijt poenas de Caesare cherea mollis, was added by another hand.
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<td>De Narbone(^{53}) (vv. 107-109; 116-117)</td>
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</table>

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\(^{52}\) Verses 73-74 read as one: Prode, duplex Arelas, quam Narbo Martius et quam.

\(^{53}\) Verse 116 is as follows: Tu in Gallia togati nominis prima.
THE MANUSCRIPTS OF THE LUDUS SEPTEM SAPIENTUM

V Family

V Leidensis Vossianus
  Latinus F 111

s Vindobonensis 3261
  (Philol. 335)

P Family

[Libri Bobienses Veronenses]

P Parisinus Latinus 8500
  (Ticinensis)

h² Harleianus 2613
Distinctive readings found in the text of the *Ludus Septem Sapientum* are: 13 *vocabo* (cett.: *uatum*); 23 *introirunt* (cett.: *introibunt*); 29 *omina* (cett.: *omni*); 89 *anticipisti* (cett.: *ancipiti*); 119 *interroga* (cett.: *interrogatur aut interrogatus*); 148 *eleuo* (cett.: *cluo*); 169 *credere* (cett.: *crederem*); 206 *uenit* (cett.: *veni aut venito*); 229 *patres* (cett.: *partes*). Antiquarian readings are: 8, 16, 176 *mici*; 88 *dicier*; 133 *loquntur*.

Readings indicating variance with *Leidensis Vossianus Latinus F 111* are: 93 *diues* (V et cett.: *diuis*); 94 *uocauit* (V et cett.: *euocauit*); 113 *tunc* (V: *ter*); *dixerat* (V: *nuncupat*); 125 *tutum* (V: *totum*); 140 *fructus optimus* (V: *fructis est optimi*); 141 *quod* (V: *quid*).

Variant readings for the *Ludus Septem Sapientum* are: 12 *normamque* (cett.: *normaque*); 34 *sit* (cett.: *sic*); 44 *condidisse* (cett.: *condidisset*); 86 *disseras* (cett.: *edisseras aut dixeras aut dixeris*); 91 *hodie* (cett.: *Lydiae*); 114

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54 See the complete description above, pp. 20-26.

55 A complete description is given above, pp. 27-28.

56 In the full description provided above, pp. 29-32 we have already noted the portraits of the seven sages that decorate the manuscript.
guia (cett.: qua); 126 testimonia (cett.: testimonio);
137 usu sunt (cett.: usi sunt aut utimur); 154 iam (deest);
158 uicinus modus somni (cett.: vigiliae est modus aut somni
ucinus modus aut et cibi et somni modus); 205 uocat (cett.:
uocant). Trend-setting readings used in later editions are
the following: 45 diisque (Ugoletus-Pulmannus); 57 quo
(Ugoletus-Corpet); 89 euenta (Ugoletus-Vinetus); 108 captus
(Ugoletus-Corpet); 167 ille (deest) (Ugoletus-Pulmannus);
175 qui (Ugoletus-Pulmannus); 226 nihil (Ugoletus-Corpet).

Harleianus 2613^57

There are a few variant readings: 1 agnosenda (cett.:
cognoscenda); 63 sit (cett.: sunt); 101 ait (cett.: at);
128 sibi quisque (cett.: quisque sibi); 129 adhuc (cett.:
huc). Variance with Parisinus Latinus 8500 is demonstrated
by the following: 86 edisseras (P: disseras); 122 miseratus
(P: miseratur); 158 somni uicinus modus(P: uicinus modus in
somni); 168 recepi (P: recipi); and 173 diligi (P: diligit).

^57 See the full description above, pp. 33-36.
There are a number of unique readings in the text of the Caesares in Vossianus Latinus F 111; they are: in the Monosticha— the title before verse 1 Asonius...mesperio; 21 transsatia (cett.: grassantia aut crassantia); 25 etas (cett.: aestas); the title before 30 monosticha; in the Tetrasticha— 30 et (cett.: es). The original scribe displays an antiquarian flair in these readings: (Tetrasticha) 74 Threcidiquo and 79 quohors.

58 Consult the full description above, pp. 20-26.
The family of the Excerpta

The manuscripts of the family of the Excerpta are presented in branches and according to centuries in which they were written. Within a given century the order is not significant.

B Branch

B Bruxellensis 5369/73 (Gemblacensis)

W Branch

W Parisinus Latinus 4887
Aug Augustobonensis 887 (olim Clarom. Q 33)
Aut Autesiodorensis 91 (olim 85)
Aut² Autesiodorensis 70 (olim 67)
Vat² Vaticanus Latinus 1869
Vr Vaticanus Reginensis Latinus 1283

Excerpts from the W Branch

P² Parisinus Latinus 9347
B² Bruxellensis 5659 (5649-5667)
Mar Marcianus 554
Vat Vaticanus Latinus 3421
Me Mellicensis 717 (1863)
P³ Parisinus Latinus 8069
H Holmiensis Va 26a
Be Bernensis 285
Lon² Londinensis Mus. Brit. Royal MS. 4.B.IV
Ab Abrincensis 242
L Laurentianus 45.26
P⁴ Parisinus Latinus 2782

Parisinus Latinus 2171

Thott MS. 50 fol.

Vaticanus Ottobonianus Latinus 2013

Berolinensis MS. Lat. fol. 591 (Phil. 3671)

Berolinensis Philippicicus 1685 (Rose Nr. 170)

Bruxellensis 10021

Magliabechianus Conv. Soppr. J.VI.29 (ff.117r-118r)

Laurentianus Plut. 51.13 (ff. 158v-160r)

Harleianus 2578 (ff. 259r-260v)

Laurentianus Plut. 64.9

Laurentianus Plut. 89 inf. 82

Neapolitanus Musei Publ. CXXV (MS. IV.C.25)

Glasgoiensis Mus. Hunter MS. 413

Laurentianus Plut. 90 sup. cod. 39

Excerpts from the 13 Branch

Dun

Dunelmensis Cath. Lib. C.III.18

Matritensis 9448 (olum Ee 102)

Parisinus Latinus 5801

Parisinus Latinus 6116

Laurentianus Plut. 66.39

Ox

Oxoniensis Bodl. Digbeianus 53

Montepessulanus Schol. Med. H.117

Londinensis Mus. Brit. Egerton 3055
<table>
<thead>
<tr>
<th>1^2</th>
<th>Laurentianus Plut. 64.8</th>
</tr>
</thead>
<tbody>
<tr>
<td>p^2</td>
<td>Parisinus Latinus 5802</td>
</tr>
<tr>
<td>ox</td>
<td>Oxoniensis Exon. MS. 186</td>
</tr>
<tr>
<td>be</td>
<td>Bernensis 104</td>
</tr>
<tr>
<td>pa</td>
<td>Parisinus Bibl. de L'Armenal MS. 631 (78H.L.)</td>
</tr>
<tr>
<td>lon</td>
<td>Londinensis Mus. Brit. Add. 12009</td>
</tr>
<tr>
<td>es</td>
<td>Escorialensis O.III.21</td>
</tr>
<tr>
<td>es^2</td>
<td>Escorialensis O.II.12</td>
</tr>
<tr>
<td>vin</td>
<td>Vindobonensis 264 (cod. Vind. 65)</td>
</tr>
<tr>
<td>lon^2</td>
<td>Londinensis Mus. Brit. Add. 12010</td>
</tr>
<tr>
<td>ph</td>
<td>Philadelphiensis Univ. Pennsylvaniensis MS. 81</td>
</tr>
<tr>
<td>es^3</td>
<td>Escorialensis T.II.21</td>
</tr>
<tr>
<td>vb^2</td>
<td>Vaticanus Barberinus Latinus 42</td>
</tr>
<tr>
<td>ox^2</td>
<td>Oxoniensis Bodl. Add. C 154 (olim N. 28430)</td>
</tr>
<tr>
<td>p^3</td>
<td>Parisinus Latinus 5805</td>
</tr>
<tr>
<td>p^4</td>
<td>Parisinus Latinus 5806</td>
</tr>
<tr>
<td>ma</td>
<td>Matritensis Vit. 16-2 (10.025; Tolède 49-10)</td>
</tr>
<tr>
<td>c</td>
<td>Cantabrigiensis Fitz. McClean 162</td>
</tr>
<tr>
<td>med</td>
<td>Mediolanensis Bibl. Trivulziana Cod. N. 696</td>
</tr>
<tr>
<td>p^5</td>
<td>Parisinus Latinus 5811</td>
</tr>
<tr>
<td>And</td>
<td>Suetonius: editio altera</td>
</tr>
<tr>
<td>Ha</td>
<td>Historia Augusta: editio princeps</td>
</tr>
<tr>
<td>l^7</td>
<td>Laurentianus Plut. 64.6</td>
</tr>
<tr>
<td>v^3</td>
<td>Vaticanus Latinus 1909</td>
</tr>
<tr>
<td>vin^2</td>
<td>Vindobonensis 265</td>
</tr>
<tr>
<td>v^4</td>
<td>Vaticanus Latinus 1911</td>
</tr>
</tbody>
</table>
The Family of the Excerpta

One of the more intriguing aspects of the tradition of the manuscripts of the Caesares is the fact that a portion of the total number of lines in either the Monosticha (41 vv.) or the Tetrasticha (98 vv.) is to be found with other opuscula excerpted from the Ausonian corpus anthologically mingled with the writings of other authors. Sometimes these sections of the Caesares have been attributed to other writers, such as Suetonius or Sidonius.59 Because of content and significant variants, these anthological manuscripts cannot be placed into either the V or the Z families, but must be grouped together as a separate entity. This is the family of the Excerpta.60

For the Caesares, we have classified the codices of the family of the Excerpta into these groups: W branch; excerpts from the W branch; M branch; l3 branch; and, excerpts from the l3 branch. This was accomplished through an examination of the text itself. Some relationships are on a very firm philological basis (viz., the W branch); the jumbled order of verses or omissions of lines are obvious determinants. For other witnesses, (notably the "excerpts from the W branch" and "excerpts from the l3 branch") our criteria were a number

59 There are over fifteen witnesses which attribute the Caesares to Sidonius.

of significant variants.\textsuperscript{61} It is often rather difficult to deal with manuscripts containing only a fragment of the text of the Caesares. Perhaps a more definitive classification must await the collation and philological study of all the works of Ausonius in an individual witness. In this manner we may discover elements of internal criticism for establishing relationships both among the various manuscripts of the family of the Excerpta itself and between this family and other groups of Ausonian codices.

\textsuperscript{61} James Willis made an acute observation about the methodology of affiliating manuscripts through significant readings in his Latin Textual Criticism ("Illinois Studies in Language and Literature, Vol. 61"), (Urbana, 1972), p. 36: "The truth is that no variant is in itself significant or insignificant, but only as it is useful or not useful in helping us to affiliate the manuscripts."
Bruxellensis 5369/73 (Gemblacensis)62

This twelfth century parchment manuscript measures 204 x 143 mm. and contains a single column of text averaging thirty-one lines per folio. The only exception to this average number of lines of text is the Gesta Tancredi Regis, ff. 84[r]-150[r], which has forty lines of prose on each folio. There are 150 folios, but several of these are in fragmentary condition.63 Rubrication was employed for initial letters and for some of the titles. There is an informative title at f. 73[r] which is quite helpful in assigning this manuscript to the "family of the Excerpta"; it reads: Incipiunt excerpta de Opusculis Decimi Magni Ausonii...

The contents of this codex are as follows:

<table>
<thead>
<tr>
<th>f. 1[r]-[72v]</th>
<th>The Fasti of Ovid</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>73[r]-[80v]</th>
<th>Incipiunt excerpta XVIII.2 82-97</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Schenkl Number Page</th>
<th>Peiper Number Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>82-97</td>
<td>118-141</td>
</tr>
</tbody>
</table>

---


[80v]-31[r] Epistula Symmachii ad Ausonium
f. XVIII.1 81-82

81[r]-[83v] [Caesares]
XXI 112-119 XIII 183-193

81[r] [Ausonius Hesperi
Filio S. D.]
112 i 183

[81v] [Monosticha de Ordine
Imperatorum]
112 ii 184

ITEM MONOSTICA DE ETATE
IMPERII EORUM
113 iii 184-185

[81v]-82[r] ITEM MONOSTICA DE OBITU
SINGULORUM
in fine: FINIVNT MONOSTICA
113-114 iiiii 186

82[r] INCIPIVNT TETRASTICA
inc: nunc et predictos
114 187

Iulius ccesar
114 i 187

Octauius augustus
114 ii 187

Tiberius nero
114 iii 187-188

Cesar caligula
115 iiiii 188

C***** *cesar
115 v 188

82[r]-[82v] Nero
115 vi 188

[82v] Galba
115 vii 189

Otho
115 viii 189

Uitellius
116 viiiii 189

Uespasianus
116 x 189-190

Titus
116 xi 190

Domitianus
116 xii 190

64 Verse 28 is missing.
65 Verse 30 is missing.
<table>
<thead>
<tr>
<th>f.</th>
<th>Schenkl Number</th>
<th>Peiper Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>116</td>
<td>a tetrasti (sic)</td>
<td>xiii 190-191</td>
</tr>
<tr>
<td>117</td>
<td>s***s</td>
<td>xiii 191</td>
</tr>
<tr>
<td>117</td>
<td>Adrianus</td>
<td>xv 191</td>
</tr>
<tr>
<td>117</td>
<td>Antoninus pius</td>
<td>xvi 191</td>
</tr>
<tr>
<td>117</td>
<td>Marcus antoninus</td>
<td>xvii 192</td>
</tr>
<tr>
<td>117</td>
<td>Commodus</td>
<td>xviii 192</td>
</tr>
<tr>
<td>118</td>
<td>heluius pertinax</td>
<td>xvi 192</td>
</tr>
<tr>
<td>118</td>
<td>didius iulia***</td>
<td>xx 192</td>
</tr>
<tr>
<td>118</td>
<td>seuer*</td>
<td>xxi 193</td>
</tr>
<tr>
<td>118</td>
<td>Bassian antonius</td>
<td>xxii 193</td>
</tr>
<tr>
<td>118</td>
<td>Opilius macrinus</td>
<td>xxiii 193</td>
</tr>
<tr>
<td>118</td>
<td>antonius helio gaballus</td>
<td>xxiii 193</td>
</tr>
<tr>
<td>118</td>
<td>in fine: TETRASTICA EXPZ</td>
<td></td>
</tr>
<tr>
<td>153-4 Ecl.25</td>
<td>Monostica de erumnis XXXIII</td>
<td>106-7</td>
</tr>
<tr>
<td>2</td>
<td>Herculius</td>
<td></td>
</tr>
<tr>
<td>195</td>
<td>Epigramma Ausonii</td>
<td>320</td>
</tr>
</tbody>
</table>

84[r]-150[r] Gesta Tancredi Regis

Bruxellensis 5368/73 has been referred to as Gemblacensis. Both Schenkl and Peiper noted this; the original notation in the codex on the recto of the original cover (now bound within a sturdier cover) provides a clue: Provenant de l'abbaye de Gembla... Pulmannus attests that he used a Gemblacensis to prepare his edition of 1568;\(^\text{66}\) but, aside from

\(^{66}\)Pulmannus, f. [2v]. Mirmont lists "le Gemblacensis liber" among Pulmannus' better sources; see Le Manuscrit de l'Ile Barbe, p. 130.
this use in an edition of Ausonius, there is no further information available about the later history of this codex.

The titles of both the Monosticha and the Tetrasticha in Bruxellensis 5369/73 link it with members of the Excerpta family: Parisinus Latinus 4887, Augustobonensis 887, Autesiodorensis 91, Autesiodorensis 70, Vaticanus Reginensis Latinus 1283. These readings are unique:

- **Monosticha**
  - 29 senis (cett.: seuis aut saeuis)
  - 33 expendit (cett.: expetiit)

- **Tetrasticha**
  - 1 more (cett.: sorte)
  - 40 agit (cett.: ait aut adit)
  - 45 gerendi (cett.: regendi)
  - 76 falsis (cett.: fassus aut falsus).

There are definite ties with both the Ma branch (Magliabechianus Conv. Soppr. J.VI.29, Laurentianus Plut. 51.13, Harleianus 2578) and the 13 branch (Laurentianus Plut. 64.9, Laurentianus Plut. 89 inf. 82, Neapolitanus Musei Publ. CXXV (MS. IV.C.25), Glasgoviensis Mus. Hunter MS. 413, Laurentianus Plut. 90 sup. cod. 39) of the excerpt family. The following readings are illustrative of these ties:

- **Tetrasticha**
  - 10 augustas; 12 credidit; 59 parte;
  - 60 patrem; 61 medius.
N Branch

Parisinus Latinus 4887

Containing 102 folios in twelve gatherings, this codex of parchment dates from the twelfth century. Forty-seven lines of text in two columns fill each ruled and lined leaf. There is evidence of a number of hands and the scribe in the Ausonian section added his own Greek.

Schenkl and Peiper were both correct in asserting that Parisinus 4887 is closely related to Augustobonensis 887 and to Autesiodorensis 91 (85). Our study reveals additional relationships with Autesiodorensis 70 (67) and with Vaticanus Latinus 1869. This affinity is founded on these readings:

[Monosticha] 4 perplexam, 18 triederide; [Tetrasticha] 23 nuptarum certa potestas, 45 imperium, 60 diffateare, 76 falsus, 81 dic. This group of five manuscripts forms the W branch of the family of the excerpta. Bruxellensis 5369/73 and Vaticanus Reginensis Latinus 1283 are related to this group also, for

For information concerning this important manuscript see Axt, op. cit., p. 7, who, from mere content, connects this codex with Leidensis Vossianus Latinus F 111: . . .Codex Parisinus no. 4887notatus membran, olim Puteanus, videtur XII sæculo exaratus.... Insunt in ea Ausonii Caesares: cujus carminis non solum verborum scripturae, sed etiam nomina Caesarum singulis tetrastichis inscripta cum eis quae in V exhibentur ita conspirant, ut vix dubium esse possit quin hic liber V fontem habeat.... Axt seems to have considered only the raw number of lines of the Caesares contained in V and in W, which is identical. Significant readings indicate no close affinity. The Bibliothèque Nationale of Paris furnished a full copy of this codex for our study. See the appendix, plate IV, p. 381 for a view of f. 74v of this codex.
example, at [Tetrasticha] 95 querelis.

The contents of this manuscript are as follows:

f. 1[r]-73[r] Chronicon Freculfi Episcopi Leroniensis

73[r]-74[r] Julius Africanus de temporibus atque etatibus

[74v]-[75v] Ausonii varia carmina

<table>
<thead>
<tr>
<th>Schenkl Number</th>
<th>Page</th>
<th>Peiper Number</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>[74v]</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[74v]-75[r]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[75r-v]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[75v]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[77v]-78[r]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[78[r]-79[r]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[79[r]-[80v]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[80v]-[88v]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[88v]-[91v]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[92[r]-95[r]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[95[r]-[97v]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[97v]-102[r]</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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68 For an expanded description, see above, pp. 60-62.

69 Line 17 is missing.

70 Here is found only lines 1-10.
This folio-sized, beautifully preserved parchment manuscript of 171 folios survives from the twelfth century. Each ruled and lined leaf contains twenty-nine lines of minuscule text in two columns. It is not a copy of Parisinus Latinus 4887, as Schenkl and Tobin believed, since it does not contain the variety of works found in the Paris manuscript.

There are to be found seven books of the Chronicon of Freculf, excerpts from the work of Julius Africanus, and various theological works of Hildebert, bishop of Le Mans, as well as selections from the Ausonian corpus arranged thus:

<table>
<thead>
<tr>
<th>f.</th>
<th>Schenkl Number</th>
<th>Schenkl Page</th>
<th>Peiper Number</th>
<th>Peiper Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>[161v]-162[r]</td>
<td>Caesares</td>
<td>XXI</td>
<td>112-114</td>
<td>XIV i-iv</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>183-186</td>
</tr>
<tr>
<td>162[r]-163[r]</td>
<td></td>
<td>XXI</td>
<td>114-119</td>
<td>i-xxiv</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>187-193</td>
</tr>
<tr>
<td>163[r]</td>
<td>De aerumnis Herculis</td>
<td>153-154</td>
<td>Ecloga 25</td>
<td>106-07</td>
</tr>
<tr>
<td></td>
<td>De viro bono</td>
<td></td>
<td></td>
<td>149-150</td>
</tr>
<tr>
<td></td>
<td>Est et non</td>
<td></td>
<td></td>
<td>150-152</td>
</tr>
<tr>
<td>[163v]</td>
<td>De aetatibus animantium</td>
<td>152</td>
<td>Ecloga 5</td>
<td>93</td>
</tr>
</tbody>
</table>

71 Catalogue Général des Manuscrits des Bibliothèques Publques des Départements...Tome deuxième (1855), pp. 366-7. See Schenkl, p. XLIV, Peiper, p. LV, Tobin, pp. 243-244. Copies of pertinent folios were provided for this study by the Bibliothèque Municipale, Troyes, France; measurements are unavailable.


73 Verses 28 and 30 are missing.

74 Line 17 is lacking.

75 Only lines 1-10 are included here.
A fine continental minuscule and colored initials highlight this codex of vellum containing 176 folios measuring 346 x 233 mm. and dating from the twelfth century. There are thirty-four lines of text arranged in two columns on each folio. Despite distinctive readings at (Tetrasticha) 15 camparū, 25 paciendo, and 34 exicio, this manuscript is closely related to Parisinus Latinus 4887 and the W branch of the family of the Excerpta. The Chronicon of Freculf and selections from Julius Africanus precede the following Ausonian materials:

<table>
<thead>
<tr>
<th>Schenkl Number</th>
<th>Peiper Number</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>XXI</td>
<td>i-iv</td>
<td>183-186</td>
</tr>
<tr>
<td>i-xxiv</td>
<td>187-193</td>
<td></td>
</tr>
<tr>
<td>153-154</td>
<td>Ecloga 25</td>
<td>106-107</td>
</tr>
<tr>
<td>149-150</td>
<td>Ecloga 3</td>
<td>90-91</td>
</tr>
<tr>
<td>150-152</td>
<td>Ecloga 4</td>
<td>91-92</td>
</tr>
<tr>
<td>152</td>
<td>Ecloga 5</td>
<td>93</td>
</tr>
</tbody>
</table>

76 A. Molinier, Catalogue Général des Manuscrits des Bibliothèques Publiques de France, (Paris, 1887) VI, p. 38. See also Schenkl, p. XLIV and Tobin, p. 244. Microfilmed copies of appropriate folios of this manuscript were supplied from the Bibliothèque Municipale, Auxerre, France.

77 Verses 28 and 30 are missing.

78 Line 17 is missing.

79 Only verses 1-10 are to be found here.
This manuscript of vellum dates from either the end of the twelfth or the beginning of the thirteenth century. It contains forty lines of text in a beautiful continental minuscule in two columns on 201 folios measuring 368 x 262 mm. For the Monosticha of Auso-nius, this manuscript is related to the group of which Autesiodorensis 91 is a part. 81

Selections from Papias, Jerome, Freculf, Julius Africanus, Eusebius, Isidore, Bede, and Prosper precede excerpts from Ausonius (ff. 199v-201r) arranged in this order:

<table>
<thead>
<tr>
<th>f.</th>
<th>Schenkl Number</th>
<th>Schenkl Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>[199v]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caesares</td>
<td>XXI</td>
<td>112-114</td>
</tr>
<tr>
<td>[199v-200v]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>XXI</td>
<td>114-119</td>
<td></td>
</tr>
<tr>
<td>[200v]-201[r]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>De Aerumnis Herculis</td>
<td>153-154</td>
<td>Ecloga 25</td>
</tr>
<tr>
<td>201[r]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>De viro bono</td>
<td>149-150</td>
<td></td>
</tr>
<tr>
<td>Est et non</td>
<td></td>
<td>150-152</td>
</tr>
<tr>
<td>De aetatibus animantium</td>
<td>152</td>
<td>Ecloga 5</td>
</tr>
</tbody>
</table>

80 Molinier, op. cit., pp. 31-32; see also Schenkl, pp. XLIV-XLV; Peiper, p. LX; Tobin, p. 245. The Bibliothèque Municipale of Auxerre, France, provided microfilmed copies of pertinent folios.

81 Both Schenkl and Peiper thought that Autesiodorensis 70 is a copy of Autesiodorensis 91.

82 Verses 28 and 30 are missing.

83 Line 17 is not to be found.

84 Only lines 1-10 are included here.
Historical works fill this twelfth century manuscript. There are 210 leaves of parchment with two columns of thirty-seven lines of text on each leaf measuring 328 x 234 mm. Pagination added by a later hand, illumination with red ink, and confusion of the ti/ci ligatures (e.g., at Monosticha 2 potencia, 21 tercia...grassancia, and 33 expeciit) distinguish this codex. Although a number of unique readings are to be found (e.g., at Monosticha 29 abenis and at Tetrasticha 27 crimine, 62 in finem, and 67 facto), the similarity of variants already recorded establish the dependence of this manuscript on the group associated with Parisinus Latinus 4887, group W.

The first work in this codex is a fragment of the De rebus gestis Alexandri Magni of Curtius Rufus (ff. 1r-4v). After this excerpt we find eight books of Freculf's Chronicon (ff. 5r-90r) and minute selections from Julius Africanus, Isidore of Seville, Bede, Eusebius, Prosper, and Orosius. On ff. 92v-94r the Ausonian works are seen in this order:

<table>
<thead>
<tr>
<th>Schenkl</th>
<th>Peiper</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>Page</td>
</tr>
<tr>
<td>[92v]-93[r] Caesares</td>
<td>XXI 112-114</td>
</tr>
<tr>
<td>93[r-v]</td>
<td>XXI 114-119</td>
</tr>
</tbody>
</table>

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85 Bartolomeo Nogara, Codices Vaticani Latini, Tomus III: Codd. 1461-2059, Romae, 1912. See also Tobin, pp. 245-246. A copy of this entire manuscript was forwarded by the Biblioteca Apostolica Vaticana for our study.

86 Verses 28 and 30 are missing.
This codex was fully studied only quite recently. It is miscellaneous, absolutely heterogeneous, containing various texts of the epoch of the third to the fifteenth centuries of different proveniences. The fascicles are sometimes of diverse form, not sewn together following either a criterion of chronological or of critical unity. The manuscript comes from the collection of Cristina di Svezia, hence its composition (i.e., the external make-up of the manuscript) occurred in

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87 Missing is line 17.
88 Line 18 is lacking.
89 The manuscript contains only lines 1-10.
90 Catalog information, such as precise measurements, concerning this manuscript was not available. Both a complete copy of this codex in microfilmed form and useful bibliographical information were supplied for our study by the Biblioteca Apostolica Vaticana. See Schenkl, p. XLVI; Peiper, p. LVIII; Prete, Ricerche, p. 23.
the seventeenth century. After this it was acquired by Alexander VIII and donated to the Biblioteca Vaticana. The manuscript is of vellum except for one folio (ff. 110r-v) and one fascicle (ff. 115r-144v) of paper. There are 153 folios in all and the script is often that of a second hand. An initial flyleaf has the following notation with attached initials F. E. (probably those of Franz Ehrle) high in the upper left corner: "Dal codice presente Regin. 1283a sono stati tolti da me l' 18 Ottobre 1897 i fogli 92, 93, 97 i quali contengono, fragmenti del Sallustio del secolo 3o i quali formano adesso il codice Regin. 1283b."

The first part (ff. 1r-36v) of the codex contains texts of an astrological character in ancient Castilian, while the majority of the following texts, such as excerpts from Cassiodorus, spiritual works, and precepts of Clovis, relate to France. The Ausonian section is as follows:

<table>
<thead>
<tr>
<th>Schenkl Number</th>
<th>Peiper Number</th>
<th>Schenkl Page</th>
<th>Peiper Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>XXI 112-114</td>
<td>XIV i-iv</td>
<td>183-186</td>
<td></td>
</tr>
<tr>
<td>XXI 114-119</td>
<td>i-xxiv</td>
<td>187-193</td>
<td></td>
</tr>
</tbody>
</table>

Here we note a number of unusual readings: (Monosticha)
11 rex, 32 ex ulnera; (Tetrasticha) 21 (om.) in, 26 iulias, 30 proditur, 41 intentus, 57 (om.) uiridi, 88 probraret.

The rubricator has made over a dozen changes in the text of the Tetrasticha, such as: 25 heres (pr. man. om.) and 61 actis (pr. man. acetis). Despite all these variants, significant readings attach Vr to the W group of the Excerpta.
Excerpts from the W Branch

Parisinus Latinus 9347 (olim S. Remigii)\(^91\) [P^2]

This ninth-century, completely miscellaneous manuscript of vellum has a place in the textual traditions of a number of Latin authors. The 135 folios of two columns of text, measuring 358 x 240 mm. and showing 39-41 lines of text in a pre-Carolingian bookhand, contain excerpts from at least nine different writers. At the top of f. 2v is the following notation: LIBER SANCTI REMIGII REMENSIS VOLUME III; this provides only a modicum of information about the origin of the codex. The contents are as follows:

f. 1[r]-[lv] [table of contents]
2[r] blank
[2v]-17[r] Excerpta librorum Sedulii
[17v] Versus Bellesarii Scolastici
18[r]-39[r] Libri quattuor Iuuenci
39[r]-[48v] Epigrammata Prosperi
[48v] carmina adespota
49[r]-57[r] Liber medicinalis Quinti Sereni

Monosticha Ausonii

Epistulae Aratoris Subdiaconi

Opera poetica Venanti Fortunati

In the Ausonian Caesares we find a few unique readings: 13 infana, 15 satoque, 21 hieus. Although the titles for these verses are lacking, there is enough evidence, such as the reading at 25 nesciat, to agree with Schenkl and tie this heterogeneous text in as an excerpt from the W branch of "the family of the Excerpta."

Bruxellensis 5659 (5649-5667)

An ancient calf binding secures the 229 folios of parchment measuring 204 x 145 mm. that compose the ninth or tenth century manuscripts grouped together as Bruxellensis 5649-5667. Within this miscellany we find the following: Carmina XII Sapientum de diversis causis, Sereni Sammonici liber medicinalis and Eutychis Ars de Verbis.

Our interest is directed to Ausonii versus de XII Caesaribus on f. 15lr. Here we find a number of erroneous

92 Schenkl, XXI, pp. 112-119, Peiper, XIV, pp. 183-193; lines 28 and 30 are missing.

93 Schenkl, p. XLVI.

94 Thomas, op. cit., pp. 26-28; Huemer, Sedulius, op. cit., p. XXXVIII ["B"]. This manuscript has not been previously described in the Ausonian tradition; a microfilmed copy was sent by M. Wittek of the Bibliothèque Royale Albert Ier.

95 Monosticha only: Schenkl, XXI, pp. 112-114, Peiper, XIV, pp. 183-186; lines 28, 30, 38-41 are missing.
readings due to the general carelessness of the scribe
(2 cumsulibus. . potentia; 10 potitor; 31 natura) and
to his inability to understand the text as it was read to
him (27 decalem; 29 ab euis).

Marcianus 554 96

This tenth-century 97 codex of vellum, written in fine
minuscules, was once in the collection of the library of the
Dominican Friars of St. Mark of Florence. This is seen in the
notations of f. lr, Iste codex est Fratrum Scī Marci de
Floretia ordis predic, and on f. lv, Iste liber ē coēt S.
Marci de Flo ordis pdi de hereditate Nicolai de Nicolis
viri doctissimi. There are fourteen gatherings with folia-
tion at the lower right totaling 157 folios which measure
189 x 116 mm. The text averages 31 lines in single columns

96 Dott. Berta Maracchi Biagiarelli, the director of
the Biblioteca Medicea-Laurenziana of Florence, where this
codex is currently housed, provided information of a descrip-
tive nature from Index Manuscriptorum Bibliothecae P. P.
Ordinis Praedicatorum Florentiae ad Sanctum Marcum Anno Domini
MDCCLXVII. An exacting study of the manuscript was done by
C. Luetjohann; see his edition, Gai Sollii Apollinaris Sidonii
epistulae et carmina (= MGH, AA, VIII, Berlin, 1887), pp. XIV-
XVI ("M") and also Leo, op. cit., p. XXV. This manuscript had
not been described previously in Ausonian studies.

97 Luetjohann, Leo, and W. B. Anderson, Sidonius,
Poems and Letters (I, London, 1936, "Loeb Classical
Library"), p. LXVIII agree on the tenth century against the
fourteenth century date of the Index Manuscriptorum.
on each folio except the blank f. 88v.

The contents are as follows:

1[r]-[146v]  Gai Sollii Apollinaris Sidonii epistulae et carmina

147[r]  Caesares: Versus de duodecim Imperatoribus Romanorum\textsuperscript{98}

147[r-v]  Remi Favini de ponderibus et mensuris

148[r]-[155v]  [Astrolabium quoddam ex Arabo in Latinum versum]

156[r]-157[r]  Bede ad copoñdù horologium

The tradition of the Caesares represented here is quite heterogeneous, but most of the significant readings connect Marcianus 554 with Laurentianus Plut. 45. 26 and with Parisinus Latinus 2782. The lacunae at lines 28 and 30 group this codex with the eighteen other representatives of excerpts from the W branch of the family of the Excerpta.

Vaticanus Latinus 3421\textsuperscript{99}  [Vat]

This quarto-sized manuscript of vellum is written in minuscules and dates from the tenth century. There are 163 folios with one column of 28 lines on each side. The contents:

1[r]  Ausonii de Caesaribus versus septimdecim

[1v]-158[r]  Sidonii epistulae et carmina

[158v]-163  tractatus Christiani

Here we see early evidence of selection from the Caesares.

\textsuperscript{98} Schenk1, XXI, pp. 112-114, Peiper, XIV, pp. 183-186; lines 28 and 30 are lacking.

\textsuperscript{99} Luetjohann, op. cit., p. VII. A microfilmed copy of this codex, new to Ausonian studies, was sent by the Vatican Library.
This tenth century manuscript of vellum measures 245 x 167 mm. and contains 228 folios. There is evidence of a number of different hands being involved and the codex is devoted almost exclusively to the works of Virgil. We also find summaries attributed to Ovid of each of the books of the Aeneid. There are woodcuts illustrating a bearded fellow reading a book at f. 50r and a storm and shipwreck at f. 51r. Folio 49 is completely blank.

The Ausonian contents are as follows:

<table>
<thead>
<tr>
<th>Schenkl Number</th>
<th>Schenkl Page</th>
<th>Peiper Number</th>
<th>Peiper Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>f.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[22lv]</td>
<td>Caesares</td>
<td>XXI</td>
<td>XIV i-iv</td>
</tr>
<tr>
<td>222[r]</td>
<td></td>
<td>XXI</td>
<td>i</td>
</tr>
<tr>
<td>222[r-v]</td>
<td>De Aerumnis</td>
<td>153-154</td>
<td>Ecolga 25</td>
</tr>
<tr>
<td>228[r]</td>
<td>[De rosis nascentibus] App.II</td>
<td>243-5</td>
<td>409-11</td>
</tr>
</tbody>
</table>

In the Caesares we note a number of errors corrected by a second hand: 3 signant (signat), 8 claudius (cladius), 11 tres (res), 20 septenos (septinis). Significant readings and the lacunae at Monosticha 28, 30 link Mellicensis with the excerpts of the W group.

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100 This manuscript has not been described in any published catalog. A copy in microform was provided by Hofrat Josef Ilias of the Stiftsbibliothek of Melk, Austria. See Schenkl, p. XLV and Tobin, p. 29.

101 Verses 28 and 30 are missing.
This excellently and clearly inscribed codex was written in minuscules on vellum in the eleventh century. The actual manuscript begins on the folio currently numbered 7; the earlier ternion is of heterogeneous content and descent. The initial section of the manuscript (two groups of eights, ff. 7-22) shows one column of text with copious marginal scholia; after f. 22, the text is in two columns with glosses and scholia often above the text. The codex was once in the possession of Jacques Auguste de Thou (Thuaneus), who gathered manuscripts from 1573-1617. Jean-Baptiste Colbert (1619-1683) purchased the codex in 1680; in 1732 it was acquired by the Bibliothèque Nationale.

Aside from snippets from Martial, Priscian, and Ovid, the bulk of the manuscript contains works of Virgil. Works of Ausonius are to be found as follows:

<table>
<thead>
<tr>
<th>Schenk1 Number</th>
<th>Peiper Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>PVBLII VIRGILII MARONIS XXXI 150- Ecl.4 91-92</td>
<td>152</td>
</tr>
<tr>
<td>COPA FINIT. VERSICULI</td>
<td></td>
</tr>
<tr>
<td>EIVSDEM DE EST ET NON INCIPIUNT</td>
<td></td>
</tr>
<tr>
<td>[119v]</td>
<td></td>
</tr>
<tr>
<td>P.V.M. VERSICULI DE EST XXX 149- Ecl.3 90-91</td>
<td>150</td>
</tr>
<tr>
<td>ET NON FINIVNT. EIVSDEM DE ROSIS</td>
<td></td>
</tr>
<tr>
<td>INSTITVCIONE (sic) VIRI BONI INCHOANT</td>
<td></td>
</tr>
<tr>
<td>[119v]-[120[r]</td>
<td></td>
</tr>
<tr>
<td>P.V.M. EGLOGA (sic) App.II243- Ecl. 409-411</td>
<td>245</td>
</tr>
<tr>
<td>FINIT. EIVSDEM DE ROSIS</td>
<td></td>
</tr>
<tr>
<td>NASCENTIBVS EGLOGA (sic) INCIPIT.</td>
<td></td>
</tr>
</tbody>
</table>

Our study was aided by a copy of this manuscript forwarded by the Bibliothèque Nationale; precise measurements are unavailable.
Significant readings at 7 transcripsit and 9 claustra link this codex with Marcianus 554 and Mellicensis 717. A second hand supplied over a dozen corrections, such as 9 Gaius (pr. man.: Caesar) and 16 Et (pr. man.: At), and also supplied lacunae for verses 26, 28, 30 and 33.

Written in France, this eleventh or twelfth century manuscript is composed of parchment, contains 119 folios (but with the last folio damaged), and measures 260 x 141 mm.

Each ruled and lined folio displays 38 lines of text in either one or two columns. For some inexplicable reason, the scribe, although copying the manuscript without deletions, left several blank folios here and there throughout the codex.

The largest part of the manuscript contains the Epistulae (ff. 1-106) and the Carmina (ff. 106-117v) of Sidonius Apollinaris. Two different hands added the Epistulae Deidamiae ad Achillem104 and selected Carmina of Venantius Holmiensis Va 26 a 103


Fortunatus (f. 119r). On f. 118r we find the Monosticha de XII Caesaribus. Readings such as 22 binam, 25 uestit, and 38 perimendagque are significant for this group of codices.

Bernensis 285

The end of the fourteenth quaternion of this twelfth century manuscript has been lost. The 112 folios that remain are composed of vellum, measure 271 x 183 mm., and for the Ausonian section show 35 lines of text in two columns on each ruled folio. The contents include Epistulae of Sidonius and Bede's De rerum natura and De ratione temporum. On f. 96v we find, without titles, the three brief poems that form the Monosticha of the Caesares of Ausonius. The order of the verses is disturbed, with verses 39-41 followed by verses 1-38.

Londinensis Mus. Brit. Royal MS 4.B.IV

This twelfth-century manuscript is totally heterogeneous. It was written in England, and its varying

105 Schenkl, XXI, pp. 112-114, Peiper, XIV, pp. 183-186; lines 28 and 33 are missing.

106 H. Hagen, Catalogus Codicum Bernensium (Bibliotheca Bongarsiana), (Bern, 1875), pp. 307-308; Peiper, Die Ueberlieferung, p. 303 ("D"); Schenkl, p. XLVII; Peiper, p. LVIII; Luetjohann, op. cit., p. IX. Dr. Chr. v. Steiger forwarded copies of pertinent folios for our work from the Burgerbibliothek Bern.

107 Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-186. Verse 28 is missing.

108 Sir George Warner and Julius P. Gilson, Catalogue of Western Manuscripts in the Old Royal and King's Collections (4 volumes, London, 1921), I, pp. 82-83; Luetjohann, op. cit., pp. VII-VIII. This manuscript is new to the Ausonian tradition; it was forwarded by the British Museum.
contents represent several separate works bound together. The codex is made of vellum and contains 219 folios measuring 282.6 x 190.6 mm. Each ruled and lined folio has 46 lines of text and either one or two columns. A fourteenth century notation on f. 1r, liber monasterii Wygornie, indicates possession by the Worcester Cathedral priory.

Aside from several Ausoniana, the contents include some epistles of St. Paul, the Song of Solomon, the Apocalypse of St. John, epistles of Sidonius Apollinaris, and a commentary on the Institutiones of Justinian. Ausoniana are listed as follows:

<table>
<thead>
<tr>
<th>Schenkl Number</th>
<th>Page</th>
<th>Peiper Number</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>[180v]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Versus de duodecim</td>
<td>XXI</td>
<td>112-114</td>
<td>XIV i-iv</td>
</tr>
<tr>
<td>Imperatoribus Romanorum</td>
<td>109</td>
<td></td>
<td></td>
</tr>
<tr>
<td>182[r]</td>
<td>De Institutione Viri Boni</td>
<td>149-150</td>
<td>Ecloga 3</td>
</tr>
<tr>
<td>De Pitagoricis Diffinitionibus</td>
<td>150-2</td>
<td>Ecloga 4</td>
<td>91-92</td>
</tr>
<tr>
<td>(sic)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Despite unique readings, such as 5 Noam and 22 Gladius, this manuscript shows a tradition linked with the W group. Particular are the lacunae at lines 28 and 30 and the following:

7 transscripsit, 9 claustria, 22 [om.] duplicem, 36 prostratur.

Abrincensis 242 [Ab]

Ninety-two folios of parchment comprise this twelfth

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110 Catalogue Général des Manuscrits des Bibliothèques Publiques des Départements. ... Tome X (1889), pp. 119-120. Copies of pertinent folios were provided by the Bibliothèque Municipale Musée, Avranches, France.
A twelfth-century manuscript, measuring 275 x 185 mm., and displaying two columns of text written in long lines and ruled with ink. The epistles and poems of Sidonius are the predominant contents of the codex, along with an abbreviated passage concerning Sidonius from the history of Gregory of Tours. In this manuscript, newly recorded in the Ausonian tradition, the Caesares are to be found with this title: Versus de duodecim imperatoribus (sic) Romanorum.111

Laurentianus 45. 26112

Two scribes collaborated in the composition of this twelfth century manuscript of parchment. Originally there were fifteen gatherings for a total of 119 folios showing 36 lines of text in either one or two columns in a codex which measures 223 x 128 mm. On f. 1r we find that the name of a former owner has been listed twice: Antonii Petrei num 475. The letters and poems of Sidonius form the bulk of this heterogeneous codex (ff. 1-114v). We also find excerpts from the works of Augustine, Eusenius (sic), Venantius Fortunatus, Symmachus, and Seneca, as well as the Monosticha of

\[111\] Monosticha only: Schenkl, XXI, pp. 112-114, Peiper, XIV, pp. 183-186. This title is quite similar to that contained in Marcianus 554, Londinensis Mus. Brit. Royal MS 4.B.IV, and Bruxellensis 10021. Verse 28 and periit in verse 36 were added by another hand; u.30 is missing.

the Caesares on f. 114v; these are listed as: versus de duodecim imperatoribus Romanorum; de longitudine regni eorum; de finibus eorum. 113

There are a number of unusual readings, such as:

8 Pruignus, 17 roma sua, and 22 Cladius. But lacunae at lines 28 and 33 and readings such as 22 binam, 36 proprio prostratur othone, and 38 perimendaque, connect this codex with others of this group.

Parisinus Latinus 2782 114

This manuscript is composed of parchment, measures 190 x 135 mm., contains 28 to 30 lines of text and either one or two columns per folio, and dates from either the twelfth or the thirteenth century. It contains epistles (ff. 1-90) and poems (ff. 90-102v) of Sidonius Apollinaris and the Epistula Deidamiae ad Achillem (ff. 103-104) 115 as well as the Caesares of Ausonius (f. 103r). 116

113 Schenkl, XXI, pp. 112-114, Peiper, XIV, pp. 183-186; the manuscript lacks verses 28 and 33.


115 See above, p. 78, note 104.

116 Monosticha only: Schenkl, XXI, pp. 112-114, Peiper, XIV, pp. 183-186; verses 28, 33, 39-41 are missing.
Certain readings, such as 8 Priugnus and 30 exigit, show a relationship to Holmiensis Va 26a; but others, such as 10 [om.] guest, 31 natura, show that Parisinus Latinus 2782 is an independent member of this group of excerpta.

Montepessulanus Schol. Med. H 4 (245.H.4) 118

This late twelfth-century folio-sized manuscript is made of parchment; there are 181 leaves. Each ruled and lined folio contains 28 lines of text in each of the two columns. A later hand added this table of contents to the bottom of f. 1r; [ff. 1-79v] Cassiodori variarum formularum libri V; [ff. 79v-116v] Simmachi Epistolae; [ff. 116v-128v] Boetius de trinitate et Incarnatione; [ff. 129r-180v] Sidonii Apollinaris Epistolae. On the final folio are located the Caesares in an order of verses similar to that of Parisinus Latinus 2171 and Thott MS 50 fol. 119

Another hand supplied faulty corrections at 10 petitur and 29 fruitur, but readings such as 22 binam, 35 propriorum pertulit enses, 36 proprio prostratus othone, and 38 perimendaque link this codex with this group.

117 See above, pp. 78-79.


119 Schenkl, XXI, pp. 112-114, Peiper, XIV, pp. 183-186; the order of the Monosticha is: 1-17, 39-41, 18-38.
This parchment manuscript dates from the late twelfth or early thirteenth century. There are 103 folios, each measuring 260 x 185 mm. and containing 29 lines of text; there are two columns on each folio. Aside from works of Sidonius and the Laelius of Cicero, the manuscript also contains the Monosticha of Ausonius (f. 92r). Noteworthy readings, shared with Thott MS 50 fol. and other codices, are: 19 plus, 22 binam, 25 tercio.uestiiit, and 38 prodigia, as well as 10 patitus rego and 13 deneger.

Thott MS 50 fol.

The 92 folios of this thirteenth century manuscript are of parchment. Each folio measures 265 x 186 mm. and there are two columns of 29 lines of text. The Epistolae (ff. 1-79r) and Carmina (ff. 79r-91v) of Sidonius are followed by the Ausonian Monosticha with the title: Versus de duodecim Caesaribus, de longitudine regni eorum, de finibus

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120 Lauer, op. cit., II, p. 351; Luetjohann, op. cit., p. X. The Bibliothèque Nationale forwarded a copy of this manuscript, previously unrecorded in the Ausonian tradition.

121 Schenkl, XXI, pp. 112-114, Peiper, XIV, pp. 183-186; only lines 1-38 are found, with verses 28 and 33 missing.

122 Luetjohann, op. cit., p. X; Ellen Jørgensen, Catalogus Codicum Latinorum Medii Ævi Bibliothecæ Regiae Hafniensis (Hafniae, 1926), p. 27. Earlier Ausonian scholars did not record this manuscript in the manuscript tradition. A microfilmed copy of this codex was forwarded by Det Kongelige Bibliotek, Copenhagen.
In verse 10 a second hand altered rego to regno, but the majority of significant readings confirms the place of this codex in the family of the excerpta.

**Vaticanus Ottobonianus Latinus 2013**

Each of the 87 ruled and lined folios of parchment contains two columns of 31 lines of text. The contents include writings of Sidonius, the *Monosticha* of the *Caesares,* and other anthologized excerpts similar to the material found in *Laurentianus 45.* Significant readings are the antiquarian sequetus (16) and the following: 9 claustra, 25 uestiit.

**Berolinensis MS Latinus fol. 591 (olim Phill. 3671)**

This rather large codex is composed of vellum and dates from either the twelfth or the thirteenth century. Each folio presents two columns of text with thirty-eight lines in each column. In addition to works of Sidonius, we

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123 Schenkl, XXI, pp. 112-114, Peiper, XIV, pp. 183-186; the order of verses is 39-41, 1-38 and verse 33 is missing.

124 Luetjohann, op. cit., p. XI. Along with copies of pertinent folios of this manuscript, new to the Ausonian tradition, the Biblioteca Apostolica Vaticana sent the following bibliographical note: Mme. Jeanne Bignani Odier, *Premières recherches sur le fonds Ottoboni* (Vaticano, 1966). Unfortunately, this work was not available to the present writer.

125 Schenkl, XXI, pp. 112-114, Peiper, XIV, pp. 183-186; the codex lacks verses 28 and 33.

126 Luetjohann, op. cit., p. X. Xerographic copies of appropriate folios were sent by Dr. Helmut Boese of the Staatsbibliothek Preussischer Kulturbesitz of Berlin. Earlier scholars did not record this codex in the textual tradition.
find the Ausonian Monosticha on f. 71v. 127 A number of readings connect this manuscript with the excerpta; some are 9 Gaius and 10 patitur.

Berolinensis Philippicus 1685 (Rose Nr. 170) 128 A fourteenth century scribe produced the manuscript of parchment which measures 180 x 120 mm., contains 177 folios, and displays 42 lines of text and two columns for each folio. Works of Cassiodorus and Sidonius consume a major portion of the codex and the Monosticha is to be found on f. 156r-v. 129 Here we take note of the unusual reading confusus (12) among other variants common to this group.

Bruxellensis 10021 130 In a clear, bold hand the original scribe gathered together the miscellaneous contents of this codex of vellum

127 Schenkl, XXI, pp. 112-114, Peiper, XIV, pp. 183-186; the verses are ordered 1-17, 39-41, 18-38, lacking 28, 33.

128 Luetjohann, op. cit., p. X; Valentin Rose and Fritz Schillmann, Verzeichnis der lateinischen Handschriften der königlichen Bibliothek zu Berlin (= Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin, XII-XIV), three volumes (i. "Die Meerman-Handschriften des Sir Thomas Phillipps," Berlin, 1893), pp. 383-387. Dr. Hans-Erich Teitge of the Deutsche Staatsbibliothek sent Xerox copies of pertinent folios of this manuscript which was previously unrecorded in the Ausonian textual tradition.

129 See note 127 above.

130 C Marquardt, Inventaire des Manuscrits de l'ancienne Bibliothèque des Ducs de Bourgogne (Brussels, 1840), p. 201; Thomas, op. cit., p. 54; Schenkl, p. XLVII; Peiper, p. LVIII; Luetjohann, op. cit., p. XIII. Appropriate folios were sent for our use by the Bibliothèque Royale Albert Ier.
in the fourteenth century. It measures 264 x 188 mm. and extends to over ninety folios with thirty-two lines of text found on each. A second scribe altered the paginal numera-
tion. At the conclusion of the Carmina of Sidonius there is added the Monosticha with this title: Versus de duodecim Imperatoribus (sic) Romanorum.\textsuperscript{131} Unusual readings are:

3 byssenos and 13 deneger.

\textsuperscript{Ma} Branch

Magliabechianus Conv. Soppr. J.VI.29\textsuperscript{132}

Although this manuscript is an important witness in the Z family, it also contains the Caesares in the tradition of the family of the Excerpta. It is of parchment dating from the middle of the fourteenth century. There is evidence that it once extended to 160 folios and was included in the library of the monastery of St. Mark.\textsuperscript{133} Its current 142 folios are preserved in the Biblioteca Nazionale Centrale of Florence.

\textsuperscript{131}Schenkl, XXI, pp. 112-114, Peiper, XIV, pp. 183-186; the order of verses is: 1-22, 31-36, 23-27, 29, 37-41, with verses 28 and 30 lacking. This title is also found in Marcianus 554, Abrincensis 242, Parisinus Latinus 8069, and Londinensis Mus. Brit. Royal MS 4.B.IV.

\textsuperscript{132}For descriptions and discussions of this codex, see Schenkl, p. XXI, Peiper, pp. LXXI-LXXII, Gradilone, pp. 162-166, and Tobin, pp. 46-53. The Biblioteca Nazionale Centrale of Florence provided the microfilmed copy of this manuscript that was the basis for our examination.

\textsuperscript{133}On f. lr is this note: Iste liber est conuentus sc. marie de florentia ordinis prædicatorum quem huic (leg. huit i. habuit) a cosmo de medicis. Next is appended this: 289 Carte CLX. See Schenkl, p. XXI and Peiper, pp. LXXI-LXXII.
The codex is bound in eleven gatherings of ten, one gathering of eight, two gatherings of ten, in addition to one last folio. There are between forty and forty-three lines of text on each folio, which measures 298 x 210 mm.

The contents of the manuscript are as follows:

<table>
<thead>
<tr>
<th>f.</th>
<th>Ennodii opuscula</th>
<th>Schenkl Number</th>
<th>Peiper Number</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1[r]-[116v]</td>
<td>134</td>
<td>XXI.1</td>
<td>XIII.i</td>
<td>112-114</td>
</tr>
<tr>
<td>117[r]</td>
<td>Caesares</td>
<td>135</td>
<td>XXI.2</td>
<td>114-118</td>
</tr>
<tr>
<td>[117v]-118[r]</td>
<td>textua carent</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>119[r]-[121v]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>122[r]-142[r]</td>
<td>Ausonii opuscula</td>
<td>136</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

There are a number of unique readings, such as

(Monosticha) 2 consullibus and (Tetrasticha) 6 Consullibus...

134 These works are incomplete here because the last four folios of the eleventh gathering of ten and the first three folios of the following gathering of eight have been lost. Schenkl (p. XXI) and Peiper (pp. LXXI-LXXII) correctly conjectured that these lost folios contained not only an obvious completion of the works of Ennodius, but also (and more importantly for our work) the Mosella of Ausonius and the letter of Symmachus (Schenkl, XVIII.1, pp. 81-82; Peiper, pp. 141-143). This triad of the Mosella, Epistula Symmachi ad Ausonium, and Caesares is normally found in the textual tradition of the family of the Excerpta. Laurentianus 51.13, an apograph of Magliabechianus Conv. Soppr. J.VI.29 when it was still complete, contains this triad; see below, pp. 89-91.

135 Verses 28 and 30 are missing.

136 For the Caesares of the tradition of the Z family listed on ff. 135v-136r and other works from the Ausonian corpus, see below pp. 124-125. The opuscula here are introduced in this way: Quod compertum est ex libro magni Ausonii poete sequitur. On f. 142v we see this conclusion: De hoc corrupto ut plurimum nil ulterius reperri et ideo explicit. Below this in a sixteenth century hand is found: Opus hoc corruptum est et desunt multa fragmenta.
jullius, 20 polatum, 49 hactinus, and 78 prodire. However, there is strong evidence for establishing a close connection between the Caesares found on ff. 117r-118r of Magliabechianus Conv. Soppr. J.VI.29 and those found on ff. 158v-160r of Laurentianus 51.13 and on ff. 259r-260r of Harleianus 2578.

Laurentianus Plut. 51.13

This manuscript is composed of parchment, contains 201 folios, and dates from the end of the fifteenth century. There are thirty-four lines written in a single column on each leaf, and ff. 149v-150v, 160v, and 177r are blank. Bandinius takes note of ornamental illuminations in gold and blue which enhance the beauty of the codex. The scribe and the year in which the manuscript was copied are found in the subscription: Alexander Verrazanus exscripsit MCCCCLXXXX.

137 See a discussion of this relationship and a chart of major similarities and differences below, pp. 239-243.

138 Bandinius, op. cit., cols. 534-535; Peiper, Die Ueberlieferung, p. 205; Schenkl, p. XXI; Peiper, p. LXXII; Gradilone, pp. 172-177; Creighton, pp. 70-79; Tobin, pp. 54-62. Our examination of this codex was based on a microfilmed copy supplied by the Biblioteca Medicea Laurenziana.

139 Bandinius, op. cit., col. 535.

Comparative studies have led to the conclusion that 

Laurentianus Plut. 51.13 is an apograph made from Magliabech.

Conv. Sopr. J. VI. 29 by Verrazanus in 1490 when the latter 
manuscript was still complete. Fortunately, this copy 
includes the Mosella and Epistula Symmachii which are no longer 
to be found in its parent. These works are joined to the 
Caesares in the order characteristic of the family of the 
Excerpta and are isolated from the remaining contents of the 
codex by blank folios.

Here is a description of the contents of this codex:

<table>
<thead>
<tr>
<th>f.</th>
<th>Number</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1[r]-149[r]</td>
<td>Works of Martianus Capella</td>
<td></td>
</tr>
<tr>
<td>[149v-150v]</td>
<td>textus carent</td>
<td></td>
</tr>
<tr>
<td>151[r]-158[r]</td>
<td>Mosella</td>
<td>XVIII.2</td>
</tr>
<tr>
<td>158[r]-[158v]</td>
<td>Symmachus Ausonio</td>
<td>1</td>
</tr>
<tr>
<td>[158v]-159[r]</td>
<td>Caesares</td>
<td>XXI</td>
</tr>
<tr>
<td>159[r]-160[r]</td>
<td>textus caret</td>
<td>114-118</td>
</tr>
<tr>
<td>[160v]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>161[r]-[201v]</td>
<td>Opuscula Ausonii</td>
<td></td>
</tr>
</tbody>
</table>

---

141 Prete, Ricerche, p. 83; Schenkl, p. XXI; Peiper, p. LXXII. Both manuscripts contain a preponderance of Ausonian opuscula in the Z family but they also exhibit the Caesares in the tradition of the family of the Excerpta. For the place of Laurentianus Plut. 51.13 in the Z tradition, see below, p. 126.

142 This work is introduced by the inscription: Incipit fragmentum Ausonii poetae, and is concluded with Explicit Moidsella Ausonii; the last verse (484) is missing.

143 Verses 28 and 30 are missing; the Monosticha and verses 53-76 of the Tetrasticha are found of ff. 178r-179v in the Z tradition. See below, p. 126.
The significant variant readings existing in this codex are, by and large, identical with those revealed in both Magliabechianus Conv. Soppr. J.VI.29 and Harleianus 2578.  

This miscellaneous, late fifteenth century codex is composed of paper, measures 159 x 137.5 mm., and consists of 301 folios written in a humanistic script. With the exception of a number of indices, the manuscript displays one column with approximately twenty-five lines of text to each folio. There are blank folios, both numbered (e.g., ff. 209r and 301r-v) and unnumbered (e.g., those after ff. 94v, 168v, and 182v); but these do not interrupt the continuity of the text. After a few introductory folios, the manuscript includes the Opera et Dies of Hesiod in a Latin translation (ff. 4r-24v); Eclogae of Calpurnius (ff. 25r-41v), Nemesianus (ff. 42r-56r), and Franciscus Petrarca (ff. 57r-94r); a Latin translation of the Eclogae of Theocritus together with a vita (ff. 95r-126v); and works of Virgil (ff. 127r-168v).  

The Ausonian materials are as follows:  

ff. 169[r]-[177v] An index to Ausonius

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144 These are outlined in a discussion below, pp. 239-243.

145 Nares, et al., II, p. 701; Peiper, Die Ueberlieferung, pp. 205-206; Schenkl, pp. XXI-XXII; Peiper, pp. LXXIII-LXXIII; Creighton, pp. 59-69; Tobin, pp. 170-179. Our study of this manuscript was facilitated by a filmed copy supplied by the library of the British Museum.
ff. [177v-182v] Table of contents and index to Ausonius

ff. 183r-[248v] Opuscula Ausonii

<table>
<thead>
<tr>
<th>Schenkl Number</th>
<th>Page</th>
<th>Peiper Number</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>XVIII.2</td>
<td>82-97</td>
<td>X</td>
<td>118-141</td>
</tr>
<tr>
<td>XXI.2</td>
<td>114-118</td>
<td>XIII.i</td>
<td>187-192</td>
</tr>
</tbody>
</table>

f. 182r there is appended this concluding statement: Finiunt ea Ausonii fragmenta, quae invida cuncta correordens vetustas ad manus nostras venire permisit. Folio 182v, before the next triad of opuscula, is blank.

Included here are works common to the Z family. See the discussion of the Caesares (Monosticha and verses 53-76 of the Tetrasticha) contained on ff. 210v-212r and in the Z tradition, below, pp. 143-144.

Verse 483 is missing.

Schenkl and Peiper erroneously recorded that the Monosticha were also to be found here. On f. 259r we have but the notation: His praecedunt monasticha (sic) xii caesarum. Compare with ff. 159r-160r of Laurentianus Plut. 51.13 and with ff. 117v-118v of Magliabechianus Conv. Soppr. J.VI.29. The three works on ff. 249r-260v form the triad characteristic of the manuscript tradition of the family of the Excerpta.

A concluding statement reads: Ausonii fragmenta quae cuncta correordens vetustas pervenire ad nos permisit; there is added: Imperfectum opus. Both Schenkl (p. XXII) and Peiper (p. LXXIII) noticed that the Ausonian opuscula between ff. 249r-260v were copied from Magliabechianus Conv. Soppr. J.VI.29 when it was in a complete state and that the scribe who copied Harleianus 2578 left a number of lacunae (e.g., at Tetrasticha 64 (om.) adsciti and 65 (om.) abhinc) and omitted the titles. The scribe who copied Laurentianus Plut. 51.13 from the same source was much more careful. For a comparative view of the significant readings of these three manuscripts, see below, pp. 239-243.
Composed of parchment, this well preserved manuscript survives from the fourteenth century. Each of its 124 leaves measures 269 x 173 mm. and displays between thirty and thirty-eight lines of text on each ruled folio. The contents are of a historical nature: Sallust's *Bellum Catilinarium* and *Bellum Iugurthinum*, the *Caesarum XII Vitae* of Suetonius and the *Caesares* of Ausonius. There are no verses of Sidonius, despite the indication of Bandinius. This error of ascription is common for this manuscript and the group to which it belongs. Although a later hand has corrected the attribution in the codex to read: *Isti versus al. leguntur Decimi Magni Ausonii Musellae*, Brandes feels that the ascription of the *Caesares* to Sidonius had its origin in this manuscript:

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150 Bandinius, op. cit., cols. 715-716; Peiper, *Die Ueberlieferung*, p. 303; Schenkl, p. XXII. The Biblioteca Medicea-Laurenziana of Florence forwarded a microfilmed copy of this codex.

151 Both the *Monosticha* and *Tetrasticha* (vv. 1-81); see Schenkl, XXI, pp. 112-118 and Peiper, XIV, pp. 183-192.

152 Bandinius, op. cit., cols. 715-716.

153 Among the witnesses described in this thesis, there are sixteen which have the title *Sidonii versus* or *Versus Sidonii* in reference to the *Aucionian Caesares*. In the manuscript, *Oxoniensis Exon. MS 186*, a second hand (perhaps that of Petrarch) corrected *Sydonii* to *Ausionii*, see below, p. 106.

154 Bandinius merely mentions this notation but Peiper feels this corrective note may be ascribed to Alexander Verrazanus. See plate V, p. 382, in the Appendix for a view of this notation.
There were three scribes active in the overall composition: one for the works of Sallust and Suetonius, another for the Monosticha, and a fifteenth century hand whose efforts began at Tetrasticha 3. In the codex between the two Ausonian opuscula reference is made to the former owner: Liber Philippi Seu Vgolini. . Notarii de Florentia. Greek words are in the proper places throughout; the Caesars' names are in the margin.

Significant readings for Laurentianus Plut. 64.9 are manifold and connect this manuscript consistently with

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155 W. Brandes, Ausoniarum Quaestionum Specimen Primum (Brunsvigae, 1876), p. 14. A similar marginal note, attributed to Petrarch, is found in Parisinus Latinus 5802: In quibusdam libris est Sidonii sed et in ubique est error. Vere ei sunt Ausonii. See below, p. 105, n. 187. Another unfortunate error, quite germane to this topic since the Ausonian Caesares are often included in manuscripts of the lives by Suetonius and since the Monosticha are mistakenly titled Versus Suetonii in both Parisinus Latinus 5802 and in Vindobonensis 264, is the confusion of Suetonius, Ausonius, and Sidonius in the textual tradition. C. L. Roth, in his edition of Suetonius (C. Suetonii Tranquilli Quae Supersunt Omnia (Leipzig, 1886), p. CI, n. 98), mentions this fact: "Supra vidimus [i.e., on p. XCIV in reference to line 6 on p. 306 of his edition: . . Suetonius Tranquillus scripsi pro eo quod in codice legitur Sitonius (vel Sidonius) Crancillus. . .] Suetonii nomen frequenter in Sitionium et Sidonium abisse. De Sidonio Citerio Syracusano, qui Ausonii aequalis fuisset, dicitur, res admodum suspecta est, an umquam vixerit. The authorship of the Monosticha is also attributed to Gaius Sidonius Apollinaris, if not explicitly, at least through anthological inclusion in manuscripts of this literary figure.
Laurentianus Plut. 89.inf.8\(^2\), Neapolitanus Musei Publ. CXXV
(MS IV.C.25), Glasgoviensis Mus. Hunter MS 413, Laurentianus
plut. 90.sup. cod. 39 and intermittently with Magliabechianus
Conv. Soppr. J.VI.29 (M\(^a\)), Laurentianus Plut. 51.13 (L\(^a\)),
Harleianus 2578 (H\(^b\)), and Bruxellensis 5369/73, as well as
with numerous manuscripts of lesser authority. The major
signs of the \(1^3\) branch are the presence of these verses:

(Monosticha) 26 Interitus dignos uita properante probrosa
28 Ostensus terris Titus est breuiitate bienni
Heu Tite monstrauit terris te uita biennis
30 Exegit penas de cesare curia mollis
33 Ter decies periit repetita uulnere gaius.

Other variants are: (Tetrasticha) 10 Augustus, 23 et ...
passus (om.), 28 et, and 49 geminos. A corrector made a num-
ber of changes in the Monosticha: 11 hanc (from hinc), 18
triateride (from trieteride), 24 famose (from formose), 32
capreis (from campis), and 41 seua (from sera).

Laurentianus Plut. 89.inf.8\(^2\) \[1^4\]

This parchment manuscript, according to a notation
at its beginning, dates from the year 1457: \(\Theta\epsilon\eta\) \(\delta\delta\xi\alpha\) \ a. 3.
Ianuarii 1457. There are thirty-six lines of text in a
single column on each of the 115 numbered leaves, which

\[1^56\] This line is found after verse 28 and before verse
29 in twenty-seven witnesses, basically those of this group.

\[1^57\] Bandinius, op. cit., III, col. 355; Axt, op. cit.,
P. 14; Peiper, Die Ueberlieferung, p. 303; Schenkl, p.
XLVIII. The Biblioteca Medicea-Laurenziana provided a copy
of the entire manuscript in microfilm for our study.
measure 232 x 174 mm. In this codex we find Suetonii Tranquilli de XII Caesaribus Libri XII and on f. 112r the Monosticha and verses 1-81 of the Tetrasticha. The name of the former owner is to be found on a flyleaf at the beginning: Liber Conventus S. Marci de Florentia Ord. Praedicator habitus a Fratre Georgio Antonio Vespuccio filio nativo 1499. The text of the Caesares follows that common to this group. Another hand attempted corrections at (Monosticha) 18 trieteride (from Triateride), 21 crassantia (from grassantia), and 24 famose (from formose). The names of the Caesars are inscribed in the margin.

Neapolitanus Musei Publ. CXXV (MS IV.C.25)\(^{160}\) [n] A notation at the end of this codex tells when it was finished: Θεός δόξα XI Martii 1466. Each folio-sized leaf contains thirty-four lines of text written in a single column. The major contents are C. Suetonii Tranquilli vitae XII Caesarum with the Ausonian Caesares added on ff. 113r-115v

\(^{158}\) Schenkl, XXI, pp. 112-118 and Peiper, XIV, pp. 183-192. We find the interesting title: Sydonii versus in principio libri. Istri versus al. leguntur Decimi Magni Ausonii Muselle.

\(^{159}\) Inscriptions noting possession by Georgio Antonio Vespuccio are also found in f. 114r and on the endsheet.

\(^{160}\) The standard catalog: C. Iannellius, Catalogus Bibliothecae Latinae Veteris et Classicae Manuscriptae quae in Regio Neapolitano Museo Borbonico Adservatur (Napoli, 1827), was not available. An informational citation from Iannelli was sent by Dott. Massimo Fittipaldi, the director of the Biblioteca Nazionale "Vittorio Emanuele III," Naples. See also Schenkl, p. XXII and Peiper, p. LIII.
under this title: Sydonii versus in principio Libri. Alii
dicunt Decimi Magni AVSONII Muselle. The significant read-
ings here are those of the branch.

**Glasgoviensis Mus. Hunter V.3.11 (MS 413)**

This manuscript is of paper and was produced
by a north Italian scribe who, while copying in a beautiful
hand, made an unconscionable number of gross errors. A
second scribe made corrections in the text, added marks of
abbreviation, and wrote variants on a few occasions in the
margins. Each of the 122 leaves measures 283.4 x 206.25 mm.,
and contains thirty lines of text in a single column. The
Suetonian lives of the twelve Ceasars are preceded by the
Monosticha and verses 1-81 of the Tetrasticha.

The significant readings are those of the group. Some of the more remarkable unique readings are: (Monosticha)

161 Schenkl, XXI, pp. 112-119 and Peiper, XIV, pp. 183-
193. Iannelli is in error when he states: "...hi versus
usque ad Didium Iulianum procedunt"; our examination of the
manuscript showed that the text proceeded to Antoninus
Heliogabalus.

162 P. H. Aitken, A Catalogue of the Manuscripts in
the Library of the Hunterian Museum in the University of
Glasgow (Glasgow, 1908), pp. 333-334; Schenkl, p. XXII. Our
study of this codex was aided by T. W. Graham, Senior Assist-
ant in charge of MSS., Special Collections Department, The
Library, The University, Glasgow, who forwarded Xerox prints
of pertinent leaves.

163 ff. lv-3v; Schenkl, XXI, pp. 112-118 and Peiper,
XIV, pp. 183-192. The title, similar to that of Laurentianus
Plut. 89.inf.8 and of Neapolitanus Musei Publ. CXXV (MS
IV.C.25), is: Sidonij versus imprincipio (sic) libri aliter
A cursive, sixteenth-century hand composed this paper codex. There are 126 leaves of a rather large quarto size. The manuscript is miscellaneous in content, with humanistic works by various authors present in addition to the Ausonian Tetrasticha (verses 1-98) and Monosticha and C. Suetonii Tranquilli de Vita XII Caesarum. Although there is basic agreement with the text found in other members of the group, Laurentianus Plut. 90.sup.cod.39 displays a number of unique titles and the following readings: (Tetrasticha) 35 laudatus, 53 scetra, 74 Tragidico, 87 carrigo, and 97 nunc.

\[164\] Bandinius, op. cit., cols. 549-557. Our study was aided by Dott. Berta Maracchi Biagiarelli of the Biblioteca Medicea-Laurenziana who sent a microfilmed copy of this codex. This witness was not previously recorded in the textual tradition of Ausonius.

\[165\] ff. 102r-103v; Schenkl, XXI, pp. 114-119, 112-114; Peiper, XIV, pp. 187-193, 183-186.
A late eleventh or an early twelfth-century hand produced this manuscript of parchment in quires of eight leaves. There are presently 160 pages, numbered by a later hand. Each leaf measures 290 x 182.5 mm. and has 42-49 lines per page in single columns for the majority of the manuscript, with two columns in the Ausonian section. The contents are the Suetonian lives followed by the Monosticha and the first couplet of the Tetrasticha. Aside from the major signs of the 1\textsuperscript{3} group, we find these singular readings: 19 luxtra, 22 thrail. The names of the Caesars are glossed.

Matritensis 9448 (olim Ee 102)

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167 Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-187. These verses are given under the title, Sidonius. Ihm (op. cit., p. XVIII) suggested the presence of a notation by another hand here: sed utrobique est error; vere enim sunt Ausonii. Our examination revealed no such notation.

Dating from either the eleventh or twelfth century, \textit{Matritensis 9448} is of parchment and extends to 162 folios. The contents are miscellaneous: excerpts from Cicero's \textit{De Senectute}, the \textit{Vita Sidonii Apollinaris} of Gregory of Tours, \textit{Epistulae} and \textit{Carmina} of Sidonius, and, on f. 8v, excerpts from the \textit{Monosticha de XII Caesaribus} of Ausonius.\footnote{Verses 1-17: Schenkl, XXI, p. 112; Peiper, XIV, pp. 183-184. These verses are ascribed to Sidonius through this title in the margin: \textit{SIDONII VERSUS DE DUODECIM IMPERATORIBUS ROMANIS}.} The names of the twelve emperors are appended in the margin.

\textit{Parisinus Latinus 5801}\footnote{Axt, op. cit., p. 14; Schenkl, p. XLVII; Peiper, p. LVIII; Ihm, op. cit., pp. XV-XVI. A microfilmed copy of the entire manuscript was provided by the Bibliothèque Nationale for our study.} [P5]

This parchment codex dates from the twelfth century. Each of the 123 folios\footnote{Folios 20, 39, 46 are repeated twice.} measures 222 x 151 mm. and shows thirty-six lines of text in a single column. There are two different scribes involved; one hand copied \textit{Gaii Suetonii de vita Caesarum} and a second hand added excerpts from the \textit{Monosticha de XII Caesaribus}.\footnote{Verses 30-41, 1-5; Schenkl, XXI, pp. 113-114, 112; Peiper, XIV, pp. 186, 183.} The presence of verses 30 and 33 in the tradition of the \textsuperscript{13} branch confirms the place of this manuscript among the \textit{Excerpta}.\footnote{Verses 1-17: Schenkl, XXI, p. 112; Peiper, XIV, pp. 183-184. These verses are ascribed to Sidonius through this title in the margin: \textit{SIDONII VERSUS DE DUODECIM IMPERATORIBUS ROMANIS}.}
A twelfth-century bookhand copied the thirty lines of broad minuscules in single columns on each of the 112 parchment folios in signatures of eight leaves. The Monosticha and the initial couplet of the Tetrasticha follow Gaii Suetonii Tranquilli de vita Caesarum. Besides showing variants common to this group, the codex has: (Monosticha) 2 cessiet and (Tetrasticha) 2 experiam.

This thirteenth century manuscript is made of parchment and extends to 169 leaves; each measures 264 x 185 mm. and contains thirty-two lines of text in one column. The hand is possibly that of Francesco Petrarca. The contents are of a historical nature: Epitome libri Sexti Aurelii ab Augusto usque ad Theodosium, C. Suetonii Tranquilli de vita Caesarum libri XII, the Monosticha and first couplet of the Tetrasticha of Ausonius, and an anonymous collection of proverbs.

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173 Schenkl, p. XLVII; Peiper, Die Ueberlieferung, p. 303; Peiper, p. LVIII; Roth, op. cit., p. XXVII; Ihm, op. cit., p. XVII, n. 11. The Bibliothèque Nationale forwarded a copy of the complete manuscript in microfilm.

174 f. 122v under the title, Sidonii versus: Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-187.

175 Bandinius, op. cit., II, col. 811; Schenkl, p. XLVII; Peiper, p. LVIII; Ihm, op. cit., p. XVI. A complete copy was sent by the Biblioteca Medicea-Laurenziana.

176 f. 163r: Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-187.
The significant readings include those common to the $1^3$ branch as well as corrections by a second hand at (Tetra-
sticha) 1 secutos (from securos). Ihm$^{177}$ felt that $1^2$ was the twin of Parisinus Latinus 5801 [P$^6$] but there are sufficient differences between the two codices, such as, at (Monosticha) 2 potentia (P$^6$ potencia) and 5 uitamque (P$^6$ uitaque), to cast doubt upon his view. The names of the Caesars are found in the margin.

Oxoniensis Bodl. Digbeianus 53$^{178}$

This codex, composed of parchment in the twelfth century, is well written but by more than one hand. Its sixty-nine leaves each measure 199 x 135 mm. and contain thirty to forty lines of text in either one or two columns. Herein we find the Monosticha and the initial couplet of the Tetra-

$^{177}$op. cit., p. XVI.

$^{178}$W. D. Macray, Catalogi codicum manuscriptorum Bibliothecae Bodleianae. Pars Nona, Codices a. . . Kenelm Digby. . . anno 1634 donatos complectens (Oxford, 1883), cols. 49-54; Robinson Ellis, "On Ausonius," Hermathena, VI (1886), pp. 7-8. This codex was not recorded in the textual tradition by earlier editors; a photocopy of necessary folios was forwarded by The Bodleian.

$^{179}$f. 5lr-v: Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-187.
The 150 leaves of this twelfth or thirteenth century manuscript are parchment; each displays twenty-nine or thirty lines of text in a single column of Carolingian minuscules. From an inscription, *liber sancti Marie clareuali*, on the cover, we learn that it was in the collection at Clairvaux. After the Suetonian lives are to be found the Monosticha and the first couplet of the Tetrasticha. There is a relationship between this codex and the later *Londinensis Mus. Brit. Egerton 3055*; variations between the two are: (Monosticha) 2 *dudum* (*Egerton: ducū*), 25 *nesciit* (*Egerton: nesciat*), 40 *et* (*Egerton: at*). The names of the Caesars are glossed.

This manuscript contains 127 vellum leaves, each measuring 288 x 208 mm. It was written by a single scribe in a good twelfth century continental bookhand on ruled double
columns of thirty lines each. There are gatherings of eight leaves, with the sixteenth and last gathering lacking eight. The codex once belonged to the Benedictine Abbey of St. Bénigne at Dijon, according to a notation at f. 127v below the text: *Iste lib. est de Scto Bengno.* It seems to have been bequeathed to the British Museum by Francis Henry Egerton, eighth Earl of Bridgewater (d. 1829). The major contents are the *Vitae Duodecim Caesarum* by Suetonius; on f. 127r–v are added the *Monosticha* and the primary lines of the *Tetrasticha*.\(^{183}\) Variant readings are those of the \(^3\) branch of the *Excerpta*.

Laurentianus Plut. 64.8\(^{184}\)

This manuscript of parchment was composed originally in the early thirteenth century. It contains 72 folios; each leaf measures 243 x 175 mm. and displays forty-five lines of text in a single column; an exception to this norm is f. 72r which has forty-seven lines in two columns. Greek letters are in the style of the first hand, while a second scribe supplied textual corrections and marginal notes. A different, smaller hand copied the Ausonian *Monosticha* and the first couplet of the *Tetrasticha*\(^{185}\) under the title,

\(^{183}\)Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-187. The names of the Caesars are in the margin.

\(^{184}\)Bandinius, op. cit., II, Col. 714; Schenkl, p. XLVII; Roth, op. cit., p. XXVII. A copy of this manuscript was sent by the Biblioteca Medicea-Laurenziana.

\(^{185}\)Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-187.
Sydonii versus, and a still later scribe added the pagination at the bottom of each leaf. The standard variants of the group are to be found, along with the names of the emperors glossed in the margin.

parisinus Latinus 5802

A thirteenth century Carolingian bookhand was involved in the copying of the 189 leaves of parchment which comprise this codex. Each folio measures 365 x 258 mm. and contains forty lines of text in two columns on each ruled and lined leaf. The contents are anthological: Suetonius' lives, the Epitome of Roman History of Lucius Annaeus Florus, the Strategems of Sextus Julius Frontinus, Eutropius' Breviarum, excerpts from the Philippics and Tusculan Disputations of Cicero, and on f. 68v the Monosticha and a single couplet of the Tetrasticha. The outstanding readings are those usually apparent in witnesses of this group.

186 Catalogus Codicum Manu Scriptorum Bibliothecae Regiae, IV (Paris, 1744), p. 158; Axt, op. cit., p. 14; Ihm, op. cit., p. XVIII; Schenkl, p. XLVII. The Bibliothèque Nationale provided a complete microfilmed copy of this codex.

187 Ihm feels the date of composition is the twelfth century. Contrast this view with the other sources, including L. Preud'homme, Troisième Étude sur l'histoire du Texte de Suétone, de vita Caesarum. Classification des Manuscrits (Brussels, 1904), p. 72.

188 Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-186. The title is Versus Suetonii with this note in the margin: In quibusdam libris est Sidonii sed et in ubique est error. Vere eis sunt Ausonii. The gloss has been attributed to Petrarch; see above, p. 94, n. 155, and P. de Nolhac, op. cit., pp. 103, 203ff.
The manuscript was copied by a single, north Italian hand. Each leaf measures 340 x 240 mm. and has ample margins surrounding forty-four lines of text measuring 225 x 150 mm. in two columns. There are eight fascicles of eight folios each; f. 62 is blank. The major work found is the twelve Lives of Suetonius; these are enclosed by excerpts from the Monosticha: on f. 1r, verses 1-5, on f. 61v, verses 6-14. Interesting readings include: 13 lusum. . . deneger.

In either the twelfth or the thirteenth century a scribe employed a crabbed cursive hand to copy the miscellaneous contents of the 133 leaves comprising this parchment.

189 Pellegrin, La Bibliothèque des Visconti. . . , p. 153; the codex is new to the textual tradition of Ausonius. Necessary folios were sent along with catalog information by J. R. Maddicott of the Bodleian.


191 Hagen, op. cit., p. 154; Peiper, Die Überlieferung, p. 303; Schenkl, p. XLVII; Peiper, p. LVIII. A Xerox copy of the required folio was sent by the Burgerbibliothek Bern through the efforts of Dr. Chr. v. Steiger.
Each folio measures 310 x 230 mm. and displays 88-90 lines of text in two columns. Among excerpts in the codex are works of Cicero, a theological and an historical treatise as well as Suetonii Tranquilli vitae Caesarum and Ausonius' Monosticha and the initial two lines of the Tetra sticha. A second hand included Greek words in the text and added the names of the Caesars in the margin. Among unique and separative readings are 7 alam and 40 eat.

This codex is composed of parchment and dates from the fourteenth century. Each of the 114 leaves has 39-40 lines of text in two columns and measures 403 x 260 mm. Colored initials and titles ornament the manuscript, which features Gaii Suetonii Tranquilli de vita XII Cesarum highlighted by the Monosticha. In the Ausonian section, poor copying played a major rôle in transmitting unusual readings such as 21 yems and 22 ebdoade. The presence of verses 26 and 33 are typical of this group.

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192 Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-7.

193 H. Martin, Catalogue des Manuscrits de la Bibliothèque de l'Arsenal, I (Paris, 1885), p. 476. Photographic reproductions of pertinent folios were forwarded for our study by Bibliothèque de l'Arsenal. The codex was not examined by earlier Ausonian scholars.

194 f. 1r, verses 1-5; f. 113r-v, verses 6-41: Schenkl, XXI, pp. 112-114, Peiper, XIV, pp. 183-186.
Elegantly written and ornamented, this vellum codex dates from either the fourteenth or fifteenth century. Each leaf extends 272 x 192 mm. and features thirty-one lines of text in a single column measuring 145 x 96 mm. At the end of the codex, after C. Suetonii Tranquilli de vita Caesarum, are excerpts from the Monosticha de XII Caesaribus. The initial title, Versus Ausonii de XII Cesaribus, relates this codex to philadelphiensis MS 81; the title after verse 41, Expliciunt Versus Ausonii, ties this manuscript to Parisinus Bibliothèque de l'Arsenal MS 631 (78 H. L.).

The 167 folios of this codex are of paper and date from the year 1469. Each leaf measures 218 x 135 mm. and has thirty-two lines of text in a single column. The contents include the Suetonian Caesares and excerpts from Valerius Maximus. The Monosticha of Ausonius both precede and

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195 The British Museum. Catalogue of Additions to the Manuscripts, 1841-1845, p. 25; Peiper, Die Überlieferung, p. 303. The British Museum forwarded a copy of this codex for our use in this project.

196 Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 184-186.

197 P. Guillermo Antolín, Catalogo de los códices latinos de la Real Biblioteca del Escorial, Five Volumes (Madrid, 1910-1923; Volume III, 1911), pp. 242-243. This manuscript was not studied previously by Ausonian scholars. Microfilmed copies of necessary folios were sent by the Real Biblioteca de San Lorenzo de El Escorial.
follow the work of Suetonius: verses 1-5 on f. 2r and verses 6-41 on ff. 155v-156r. Interesting readings include those characteristic of the 1³ group, a large number of corrections, and these unique variants: 7 (om.) et, 22 durus, and 34 claudit. A marginal gloss provides the names of the Caesars.

Escorialensis Q.II.12

An unusual combination of vellum and paper, this codex was composed by a single scribe in the fifteenth century. Each of the 124 leaves measures 293 x 210 mm. and contains thirty-four lines of text in a single column. The Suetonian lives are encased by lines from Ausonius: in f. 1r verses 1-5 from the Ausonian Monosticha attributed to the author; on ff. 122v-123r, verses 1-41 of the Monosticha with an attribution to Sidonius and the colophon, Explicitus versus Sidonii. We find the major signs of the 1³ group along with these readings: 8 regna, 14 hus, 34 concludit.

Vindobonensis 264 (Cod. Vind. 65)

The original scribe composed this manuscript of

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198 Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-86.

199 Antolín, op. cit., III, pp. 389-390. Pertinent folios of this new codex to the Ausonian textual tradition were sent by the Real Biblioteca de San Lorenzo de El Escorial.

200 See note 198 above.

201 Endlicher, op. cit., p. 152; Axt, op. cit., p. 14; Peiper, Die Ueberlieferung, p. 303; Peiper, p. LVIII. Xerox copies of necessary folios were provided through the efforts of Dr. O. Mazal of Die Österreichische Nationalbibliothek.
parchment at the beginning of the fifteenth century. Each of its ninety-six folios displays thirty-five lines of text in a single column and measures 284 x 206 mm. Two annotating correctors were active in the text. The contents include C. Suetonii Tranquilli Vitae XII Caesarum followed by the Ausonian Monosticha under the title, Versus Suetonii poete de duodecim cesaribus.

Londinensis Mus. Brit. Add. 12010

The 142 leaves of this fifteenth century codex are of paper. Each folio measures 251 x 179 mm. and the thirty-five lines of text in one column extend to 160 x 100 mm. Once again the Monosticha accompany the Suetonian Lives. On f. 142r they are found under the title, Sequitur Versus Sydonii in librorum gaii (sic) Suetonii, with a corrective note, Ausonii poete, inscribed above. Unique readings include: 7 transcribit, 20 addidit, and 36 postratus.

\[102^2\]

202 F. 96r-v: SchenkI, XXI, pp. 112-114; Peiper, XIV, pp. 183-186. For a view of attribution of the Monosticha to other authors, see above, p. 94, note 155.

203 British Museum. Catalogue of Additions to the Manuscripts: 1841-1845, p. 25. A microfilmed copy of the entire manuscript was provided by the British Museum for our use. Previous scholars seem not to have collated this codex.

204 Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-186. The title at line 6 is: Versus Sydonii de duodecim cesaribus, without correction.
Written in Italy in the latter half of the fifteenth century, the sixty-three leaves of this codex are made of paper. Each leaf measures 220 x 140 mm. and contains thirty-two lines of text in a single column. The contents are both miscellaneous and anthological: extracts from the De vita XII Caesarum of Suetonius (ff. 1-42r), Versus de XII Caesaribus of Ausonius (f. 42r-v), excerpts from Benevenuto Rambaldi's Liber augustalis (ff. 43-56r), and, a selection in Italian from Maccabees II to the death of Herod Agrippa (ff. 56v-63v). There are few outstanding readings in the Ausonian material aside from the major signs of the 1³ branch.

The 221 parchment leaves of this codex come from both the fourteenth and the fifteenth centuries. Each leaf measures 280 x 205 mm. and shows forty-two lines of text in either one

\[ \text{Escorialensis T.II.21} \]

C. U. Faye and W. H. Bond, Supplement to the Census of Medieval and Renaissance Manuscripts in the United States and Canada (New York, 1962), p. 493; Norman P. Zacour, et. al., Catalogue of Manuscripts in the Libraries of the University of Pennsylvania to 1800 (Philadelphia, 1965), p. 17. This manuscript is new to the Ausonian textual tradition; a copy of it in microfilm was provided by the Library of the University of Pennsylvania.

Verses 1-5 are missing: Schenklin, XXI, pp. 112-114; Peiper, XIV, pp. 184-186.

Antolín, op. cit., IV, pp. 138-139. Earlier editors neglected this witness. Reproductions of necessary folios were forwarded by the Real Biblioteca de San Lorenzo de El Escorial.
or two columns. The contents include Cicero's Epistulae, the De Vita XII Caesarum of Suetonius, and the Monosticha. We note the outstanding signs of the 13 branch and an interesting lack of "h" in 18 peribent and 21 items.

**Vaticanus Barberinus Latinus 42**

Written in a humanistic script, this massive fifteenth century codex is composed of paper. Each of the 348 leaves measures 180 x 101 mm. and contains 21-22 lines of text in a single column. The scribe was Ludovico Sandevo who provided his own testimony on f. 40 r: Ludovicus Sandeus scripsit anno a Christi nativitate MCCCLXVI aetatis vero eius XX. Aug. XIII.

The contents represent a miscellaneous anthology of orations, letters, and poems, mostly from the Renaissance. Here and there throughout the manuscript are found the following compositions of Ausonius:

208f. 221v: Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-186.

209Sesto Prete, Two Humanistic Anthologies, ("Studia Testi, 230"), (Vatican City, 1964), pp. 58-72; Sesto Prete, Bibliothecae Apostolicae Vaticanae Codices Manv Scripti Recensiti: Codices Barberiniani Latini, Codices 1-150 (In Bibliotheca Vaticana, MCMLXVIII), pp. 57-67; Tobin, pp. 208-209. A microfilmed copy of this manuscript was provided by the Biblioteca Apostolica Vaticana for our study.

210ff. 54v-58r are missing.

211See also ff. 92r and 222v; consult also, Prete ... Codices Barberiniani Latini, pp. 66, 67.
According to the distinguishing variants of the *Caesares* in this codex, vb² must be included in the excerpts of the ¹³ group of the family of the *Excerpta*. These variants are the special readings for verses 26, 28, 30, and 33 plus an additional line after verse 28.²¹³

³¹²*Prete, Codices Barberiniani Latini*, p. 64, speaks of another eclogue, *Eiusdem... decembris*, and states that it is to be found in Peiper on p. 99. Such an eclogue is not present at this locus.

²¹³On this point, see above, p. 95. Tobin placed vb² in the "first edition" branch of the Z family because of distinguishing variants he pinpointed in his study of the eclogues. Because of the fact that vb² antedates the editio princeps (Girardinus, 1472), Tobin felt that "...it ought to be grouped with those manuscripts which stem from a source common to the first edition." Such contradictory results of the examination of the same witness only underscore the complexity of the Ausonian textual tradition, the vagaries of which are oftentimes confusing. Under such conflicting evidence, we must await a total reevaluation of the textual tradition for all the *opuscula* before making dogmatic pronouncements.

contents but all originating in the Netherlands were combined to form this codex of paper. The 194 leaves each measure 309.4 x 225 mm. and contain 40-42 lines of text arranged in a single column. In the first section of the full codex we find Gai Suetonij Tranquilli de Vita xij Cesarum bracketed by verses of the Monosticha. A large number of readings in this codex agree with those in Londinenses Mus. Brit. Add. 12009 and Add. 12010 within the 13 group. Some of these variants are: 18 trideide, 31 duius, 32 capis exul non, 37 se.

Parisinus Latinus 5805

The 124 leaves of this fifteenth-century codex are made of vellum. Each shows 32-33 lines of text in a single column and measures 354 x 212 mm. The contents include the Suetonian Vitae and the Monosticha. Although there are no titles in the Ausonian section and the text is abbreviated, the presence of line 26 as Interitus dignos uita properante

215 On f. 1r are verses 1-5 under the title, Versus Sidonij; on ff. 93v-94r verses 1-41 with the title, Versus Sydonij de duodecim Cesaribus. See Schenkl, XXI, pp. 112-114 and Peiper, XIV, pp. 183-186.

216 Axt, op. cit., p. 14. The Bibliothèque Nationale supplied a microfilmed copy of the complete manuscript for our study. The codex is new to the text of Ausonius.

217 An inscription of f. 124r identifies the date of composition as March 15, 1453 and the scribe as a certain George ex Clar//mond Scot//um.

probrosa indicates the connections between this codex and other members of this group.

_parisinus Latinus 5806_219 [p4]

A mid-fifteenth century scribe composed the 183 leaves of this codex of paper in a strong, clear hand. The average size of each leaf is 358 x 229 mm. and the usual number of lines is thirty-two in a single column. The Suetonian lives are followed by the Monosticha.220 Unique readings in the Ausonian section include: 21 sunt hiems and 37 dura. .. peremitt.

_Matritensis Vit. 16-2_221 [ma]

Verses 1-5 of the Monosticha222 introduce the contents

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219 Axt, op. cit., p. 14; Ihm, op. cit., p. XVII, n. 4 ("Viterbiensis"). Earlier Ausonian scholars did not collate this manuscript. Our study of it was aided by a copy in microfilm of the complete codex sent by the Bibliothèque Nationale.

220 f. 183r-v: Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-186.

221 Jesús Domínguez Bondona, Manuscritos con pinturas, I (Madrid, 1933), p. 359; Élisabeth Pellegrin, "Bibliothèques d'Humanistes Lombards de la cour des Visconti Sforza," Bibliothèque d'Humanisme et Renaissance, XVII, no. 2 (1955), p. 225. This codex was overlooked by earlier editors of Ausonius; a Xerox copy of the required folio was provided by the Biblioteca Nacional of Madrid.

222 These lines are introduced by the title, Versus Sydonei (sic); there are no indications of correction. See Schenkl, XXI, p. 112; Peiper, XIV, p. 183.
of this fifteenth-century historical codex. Thirty lines of text in a single column are to be found on each of the parchment leaves which measure 245 x 180 mm. Suetonius' De vita Caesarem and a life of Suetonius by Domitius Calderinus complete the book. Despite the very few lines of the Ausonian material extant here, a reading like 3 signat ties this codex to the other members of the 13 branch.

Cantabrigiensis Fitz. McClean 162224. [c]

A quite brief excerpt from Ausonius' Monosticha225 accompanies the Lives of Suetonius in the 189 folios of this fifteenth century (1443) codex of vellum written in a very good Italian hand. Each leaf contains twenty-nine lines of text in a single column in an area measuring 213 x 146 mm. The reading, signat (3), confirms the place of this snippet from the Caesares in the manuscript tradition of the 13 group.

223 Bondona dates the manuscript from the year 1454, but a note on f. 172 reads: die XIII Augusti 1434.

224 M. R. James, A Descriptive Catalogue of the McClean Collection of Manuscripts in the Fitzwilliam Museum (Cambridge, 1912), pp. 312-313; Pellegrin, "Bibliothèques d'Humanistes Lombards . . .," p. 233. Plate XCVI in James contains a picture of f. 1r with the text now newly collated in Ausonius.

225 Verses 1-5 on f. 1r under the title, Versus Sidonii in librum Gai Suetoni de Vita duodecim Caesarum; see Schnekl, XXI, p. 112 and Peiper, XIV, p. 183.
Once again we find the first five lines of Ausonius' Monosticha used as an introduction to the Lives of Suetonius. The codex dates from the fifteenth century. Each of the 160 parchment leaves measures 260 x 182 mm. and contains thirty lines of text in a single column. For the excerpt from Ausonius we note that the title ties it to other members of the 13 branch.

Parisinus Latinus 5811

Of Italian origin, this paper codex was composed by Guido Bonattus for Galéas-Maria Sforza, Duke of Milan (1466-1476). There are 178 folios with each measuring 310 x 133 mm. and displaying thirty lines of text per leaf. After the


228 On f. 159v the date is given along with the name of the scribe: Qui librum scripsit de Crivelis prolem habuit. 1444 martii. Suinotna [= Antonius].

229 Axt, op. cit., p. 14; Pellegrin, La Bibliothèque des Visconti..., p. 394. Earlier editors did not collate this manuscript; the Bibliothèque Nationale provided a complete microfilmed copy for our study.

230 At the end of an inscription on f. 176 we read the name of the scribe: "...per me Guidonem Bonattum; below this a corrector added: Biduo totum lectitavi ac notavi A. Tri [?].
De vita Caesarum of Suetonius and before a short poem attributed to Bernard Marmitta of Parma, appear the Monosticha de XII Caesaribus. Aside from the usual distinguishing variants of the branch are a number of original and unusual readings, such as: 4 per seriem plenam, 21 sumit, 22 abdomade gaminos Nero Claudius addit, and 29 cum denis potitur dum seus frater habenis.

Editio altera Suetonii

Without title page, pagination, register, or catchwords, this printed edition extends to 107 leaves and shows thirty-eight lines of text to a full page. This witness demonstrates the propinquity existing at an early time in the printed tradition between the De Vita Caesarum of Suetonius and

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231 Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-86.

the Monosticha de XII Caesaribus of Ausonius. After the
Suetonian lives the Monosticha are printed with titles that
would seek to bind these verses with the earlier text:

Suetonii operis commendatio, Cesarum ordo, Cesarum tempora,
Cesarum obitus. \(^{233}\) The text of Ausonius contained in this
printed edition belongs to the tradition of the \(^{1}\) \(^{3}\) branch of
the family of the Excerpta. To have this borne out we need
only remark upon the presence of verses 26, 28, 30, and 33
with the line readings of the \(^{1}\) \(^{3}\) group.

**Editio Princeps Historiae Augustae** \(^{234}\)

\(^{233}\) Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-
186. These titles are fairly close to those contained in
the *Editio Princeps Historiae Augustae* and bear no similarity
to the titles present in the Ausonian editio princeps of
Girardinus in 1472.

\(^{234}\) Historia Augusta. Mediolani impressum per Ma-
istrum Philippum de Lavagnia (sic) 1475. die 20 Tulii. See
British Museum, Catalogue of Books Printed in the XVth Ce-
ntury now in the British Museum (London, 1964), VI, p. 702
and Hain-Copinger 14561. This witness is identified as MS.
B[anco] R[aro] 91 in the collection of the Biblioteca Nazi-
onale Centrale of Florence, whence Xerox copies of pertinent
folios were forwarded by Dott. Emanuele Casamassima for our
study. Collation of the Ausonian material in this edition
had not been done earlier. Bandinius (op. cit., II, cols.
709-712), when he referred to this witness when it was still
housed in the Biblioteca Medicea Laurenziana, spoke of it as
Laurentianus Plut. 64.1. See also, A. Perosa, Mostra del
Poliziano nella Biblioteca Medicea Laurenziana: manoscrittii,
libri rari, autografi e documenti. . .Catalogo (Florence,
1955), pp. 20-21 and Giorgio Brugnoli, Studi suetoniani
("Collezione di studi e testi, 6") (Lecce, 1968), pp. 187-
188.
The Ausonian Monosticha\textsuperscript{235} are present in yet another textual tradition: that of the Historia Augusta. These verses precede the other historical material in this printed book of 310 leaves, each with forty lines of text in a single column. Of especial interest here are the notes of the renowned textual critic, Angelo Poliziano, such as:

\textit{Recognovi cum vetustis duobus exemplaribus Florentiae MCCCLXXX. XV. Kal. Quintiles in Divi Paulli ego Angelus Politianus; iterum cum tertio, et ipso vetustissimo.}\textsuperscript{236}

In the Ausonian text there are readings which corroborate a position that the textual tradition of the Monosticha displayed in this witness is more closely related to that of the \textit{editio altera} of Suetonius (Andrea, 1470 [And]) than to that of the \textit{editio princeps} of Ausonius (Girardinus, 1472 [E]). This evidence is based upon a distinct difference in titles; e.g., after verse 5 Ha reads \textit{Cesarum ordo} while E has \textit{Monosticha de Ordine Imperatorum}, and after verse 17, Ha (in agreement with And) reads \textit{Caesarum tempora}, while E has the longer \textit{Monosticha de Aetate Imperatorum in Imperio}. We also note the presence of the distinguishing verses marking off the $\frac{1}{3}$ branch and its excerpts.

\textsuperscript{235}ff. 2v-3r: Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-186.

\textsuperscript{236}There are other references to the efforts of Poliziano at ff. 252v and 301v.
A fifteenth-century cursive hand composed this paper codex. Each of the 180 leaves has thirty-two lines of text in a single column and measures 277 x 194 mm. After the Suetonian De Vita Caesarum are the Monosticha and primary couplet of the Tetrasticha. Aside from the unique reading at Tetrasticha 2 series, the major distinguishing variants are those of the $\frac{1}{3}$ branch.

Vaticanus Latinus 1909

A mere five verses of the Monosticha de XII Caesari-bus introduce the Suetonian Lives that form the major contents of this manuscript composed of both paper and parchment. A fifteenth century humanist cursive hand composed the 110 folios and the forty lines in single columns that fill each; the measurements for every folio are 291 x 216 mm. The major title, Versus ausonij in libros suetonij, joins this late

237 Bandinius, op. cit., II, cols. 713-714. Earlier editors did not collate this codex. A copy of the manuscript was sent by Dott. Berta Maracchi of the Biblioteca Medicea Laureniana of Florence for our study; it is new to the tradition.

238 Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-87. The title, Sidonii versus, connects 1 to this group. The same title is found in Parisinus Latinus 6116 and in Laurentianus Plut. 64.8.

239 Nogara, op. cit., pp. 349-350. The Biblioteca Apostolica Vaticana sent a copy of this manuscript.

This codex is composed of paper and dates from either the fifteenth or sixteenth century. A cursive hand was used in the twenty-four or twenty-five lines of text in one column on each of the 224 folios in quarto. The Monosticha of Ausonius conclude the historical contents. In this work there are a number of unique readings: 1 Caesarios, 21 grasantia, 29 biennis, 36 seuus0, and 39 prodita.

The Monosticha follow C. Suetonii Tranquilli de vita Caesarum in this fifteenth century paper codex with extends to 181 leaves. Each folio measures 230 x 166 mm. with twenty-seven lines in a single column. Our collation revealed that the scribe was quite careless, allowing such errors as 2 roa, 8 laudius, and 41 serta.

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242 ff. 223v-224v: Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-186. Verse 17 is missing.

243 Nogara, op. cit., pp. 350-351; Schenkl, p. XXV. The Biblioteca Apostolica Vaticana sent a copy of the codex.

244 f. 161r-v: Schenkl, pp. 112-114; Peiper, pp. 183-6.
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<tr>
<td>$^M_b$</td>
<td>Magliabechianus Conv. Soppr. J.VI.29 (ff. 135r-v)</td>
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<tr>
<td>$^l_b$</td>
<td>Laurentianus Plut. 51.13 (ff. 178r-179r)</td>
</tr>
<tr>
<td>$^k$</td>
<td>Londonensis Musei Brit. Regius MS. 31</td>
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<td>$^P$</td>
<td>Parisinus Latinus 18275</td>
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<td>$^T$</td>
<td>Leidensis Vossianus Latinus Q 107</td>
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<td>$^u$</td>
<td>Vaticanus Urbinas Latinus 649</td>
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<td>$^v_b$</td>
<td>Vaticanus Barberinus Latinus 150 (1472)</td>
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<td>$^m$</td>
<td>Magliabechianus Cl.VII.315</td>
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<tr>
<td>$^v_a$</td>
<td>Valentianus 834 (141)</td>
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<td>$^v$</td>
<td>Vaticanus Latinus 1611</td>
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<td>$^v_5$</td>
<td>Laurentianus Plut. 33.19</td>
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<td>$^v^2$</td>
<td>Vaticanus Latinus 3152</td>
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<td>$^E$</td>
<td>Editio Princeps 1472</td>
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<td>$^r$</td>
<td>Ravennas 120 (134 H 2)</td>
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<tr>
<td>$^h^a$</td>
<td>Harleianus 2578 (ff. 210v-212r)</td>
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<td>$^{1a}$</td>
<td>Laurentianus Ashburnhamensis 1732 (1656)</td>
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<td>$^{lis}$</td>
<td>Lisbonensis Cota 52.XII.27</td>
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<td>$^{per}$</td>
<td>Perusinus Bibl. Publ. I 102 (n. 15922)</td>
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<td>$^e$</td>
<td>Escorialensis S.III.25</td>
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This witness is of especial interest in a discussion of the place of the Caesares in the Z family since that work appears twice in the same manuscript; however, each time there are distinguishing variants representative of two different manuscript traditions. On ff. 117r-118v, nestled between an incomplete citation of the works of Ennodius and a series of blank leaves, are the Monosticha and verses 1-80 of the Tetrasticha complete with distinguishing variants linking them to the tradition of the family of the Excerpta. Following the hiatus are a large number of other works of Ausonius introduced on f. 122r in this manner: Quod compertum est ex libro magni Ausonii poete sequitur, and concluded or f. 142v with this colophon: De hoc opere corrupto ut plurimum nil ulterius repperi et ideo explicit.

245 For a description of this codex, see above pp. 87-9.

246 See a discussion of this relationship and a chart of major differences below, pp. 239-243.

247 Since a number of sheets were lost from this codex after it was employed as the archetype for Laurentianus Plut. 51.13, it presently lacks the complete text contained in its apograph. Among the works no longer found in Magliabechianus Conv. Soppr. J.VI.29 are the Mosella and the Epistula Symmachii.

248 The selections from Ausonius which are found here are arranged according to the standard order of the members of the Z family; on this point, see Tobin, pp. 47-53. General observations on the Ausoniana in this codex show that Technopaegnion 11 ends abruptly at v. 6 on f. 141r and that the rest of the work as it is recorded in other witnesses of the Z family is omitted. Only Bissula 1, 2, 4-5, 6 are found.
Among the opuscula in the tradition of the \( Z \) family are the Monosticha and verses 53-76 of the Tetrasticha. These verses on f. 135r-v contain variants indicative of both the \( Z \) family in general and the \( M^b \) branch of it in particular. Some of these readings are: (Monosticha) 18 peribent, 19 exporogat, 39 leni, and 40 [om.: orbis] a morte.

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249 It is important to note the following order locating the Caesares within the \( Z \) manuscript tradition; the only exception is Parisinus Latinus 18275; elsewhere we find:

<table>
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<th>Schenkl</th>
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<td>Number</td>
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<td>De aerumnis Herculis</td>
<td>153-154</td>
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<tr>
<td>Caesares</td>
<td>XXI.1</td>
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<td>(vv. 53-76)</td>
<td>XXI.2</td>
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<tr>
<td>Epigramma</td>
<td>107</td>
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With the single exception of Parisinus Latinus 18275 containing the Monosticha only, all the witnesses described in the textual tradition of the Caesares in the \( Z \) family contain both the entire Monosticha and just vv. 53-76 of the Tetrasticha. This shortened form of the Tetrasticha, a poetic treatment of the Caesars from Nerva to Commodus, continues the list of emperors after Domitian at the end of the Monosticha without repeating reference to the first twelve emperors. Such repetition is seen in vv. 1-52 of the Tetrasticha in the traditions of the \( V \) family and of the family of the Excerpta. Concerning the fact that vv. 1-52 of the Tetrasticha are a doublet in sense to the forty-one lines of the Monosticha, see Otto Seeck's critical review of Peiper's edition of the Ausonian corpus in Göttingische Gelehrte Anzeigen, XIII (1887), p. 517. Gunther Jachmann discusses the relationship between the \( V \) family and the \( Z \) family in his important article, "Das Problem der Urvariante in der Antike und die Grundlagen der Ausoniuskritik," in Concordia Decennalis Deutsche-Italien-forschungen: Festschrift der Universität Köln zum 10-jährigen Bestehen des deutsch-italienischen Kulturinstituts Petrarcahaus (1941), pp. 78-79, 93-94. Upon examining the readings in verse 63 of the Tetrasticha, he concludes that \( V \) is primary and \( Z \) is either an epitome of or an excerpt from \( V \). See further discussion on this point, below pp. 247-248.
Laurentianus Plut. 51.13

Within the contents of this important manuscript the Caesares are given in two versions emanating from separate manuscript traditions: the family of the Excerpta and the MB branch of the Z family. The Caesares which demonstrate representative readings of the family of the Excerpta are to be found in the accustomed order, a triad of opuscula generic to the group: the Mosella, Symmachi epistula, and Caesares. On ff. 160v-210v appear Ausonian selections in an order common to the Z family; among these compositions are the Monosticha and verses 53-76 of the Tetrasticha. Comparison of readings here in 1 with those of its archetype MB shows these major distinguishing variants: [title before line] 1 Ausonius hesperio filio, 5 rem, [the title before verse] 18 De etate imperii monosticha, 25 nesciet, 28 angit.

For a description of this manuscript, see above pp. 81-83.

These three works occupy ff. 151r-160r and are isolated by blank leaves on either side; see above p. 90.

See Tobin's complete description, pp. 55-62.

ff. 178r-179v: Schenkl, XXI, pp. 112-114, 116-117; Peiper, XIV, pp. 183-186, 190-192. Verses 28 and 30 of the Monosticha are recorded here, whereas they had been omitted in the Caesares found on ff. 158v-159r. Gradilone (op. cit., p. 176) neglected to indicate the presence of the Monosticha here.

See the discussion of this relationship and the connection to Harleianus 2578, below pp. 239-243.
The fifty-two vellum folios of this fifteenth century codex contain only works from the Ausonian corpus. Each leaf measures 190 x 92 millimeters and displays thirty-five lines of text in a single column written in a humanistic hand. An opening inscription reads: Ausonii poetae disertissimi liber foeliciter incipit, while the colophon dates the codex through this notation: ΑΟΕΑ. Hyadre (Zara) die XXII Martij 1475 compleui. The scribe's only obvious error was the deletion of the Greek portion of Epist. 12, vv. 30-45, Epist. 13, and Epist. 14, verses 26-34.

On ff. 22r-23v are the Monosticha and verses 53-76 of the Tetrasticha. The significant variants in these verses support Peiper's contention that this manuscript is closer to the M\(^b\) branch of the Z family than to the branch with Leidensis Vossianus Latinus Q 107 [T] as its primary representative. Aside from agreement with T at (Monosticha)
significant readings, including the titles, join

\[ k \] to \[ M^b \]. At the title before verse 6 of the Monosticha \[ k \] and

\[ M^b \] have \textit{Monostica de ordine imperatorum}, while \[ T \] has only \textit{Monosticha}; the title before verse 18 reads \textit{De etate imperii monostica} in \[ k \] and in \[ M^b \], whereas \[ T \] has \textit{Monostica de aetate imperatorum in imperio}; at the title before verse 30, \[ k \] and \[ M^b \] feature \textit{De obitu singulorum monostica} while \[ T \] has \textit{Monostica de obitu singulorum}. In addition to these connective variants, there are more than one dozen unique readings found in \[ k \], such as \textit{(Monosticha) 7 are, 30 senato, and (Tetrasticha) 76 adulterius}.

\[ \text{Patavinus Biblioteca Ecclesiae Cathedralis C 64}^{259} \]

The sixty-four unnumbered folios of this paper codex date from the fifteenth century. Each leaf shows thirty lines of text written in a single column. Schenkl and Peiper felt that the composition of this codex resulted from joining two previously distinct manuscripts copied by the same hand.\(^{260}\)

Of the two separate witnesses, the first consisted of ff. 1-12v which contained the elegies of Maximianus of Etruria and

\[ 259 \text{According to Paul O. Kristeller, Latin Manuscript Books before 1600, Third edition (New York, 1960), p. 171, this manuscript is described in Ferdinandus Com. Maldura, Index codicum manuscriptorum qui in Bibliotheca Reverendissimi Capituli Cathedralis Ecclesiae Patavinae asservantur (1830). Because of the unavailability of this catalogue, our discussion of the codex rests upon the descriptions by Schenkl, p. XXIII, Peiper, p. LXXI, Tobin, pp. 71-80, and upon a personal survey of a microfilmed copy sent by the Bibl. Capitolare, Padua.} \]

\[ 260 \text{Schenkl, loc. cit.; Peiper, loc. cit.} \]
the second extended from ff. 13r-64r and contained *opuscula* of Ausonius in the order common to the Z family. Neither an inscription nor a subscription are provided but the original script is seen in all the Greek phrases and passages.

Among selections from Ausonius are the *Monosticha* and verses 53-76 of the *Tetrasticha*. Herein are distinguishing variants connecting *pat* to the *M* branch of the Z family. Some of these readings are: in the title before verse 53 of the Tetrasticha, *pat* has *nerua* while T has *Neruam*; 69 *quesita* (*T* has *tutela*); 70 *serus* (*T*: *foelixa*).

*Parisinus Latinus 18275* [p6]

This manuscript of parchment dates from the thirteenth century and extends to fifty-six leaves. Each folio contains from 41 to 44 lines of text. The works found here are both miscellaneous and anthological since they include only selected

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261 See a discussion of the place of the Caesares in the Z family, above, p. 125, note 249; a complete description of Patavinius Biblioteca Ecclesiae Cathedralis C 64 is found in Tobin, pp. 72-80.

262 ff. 34v-36r: Schenkl, XXI, pp. 112-114, 116-117; Peiper, XIV, pp. 183-186, 190-192.

263 Léopold Delisle, "Inventaire des manuscrits latins de Notre Dame et de divers petits fonds conservés à la Bibliothèque Nationale sous les nos. 16719-18613 du fonds latin," Bibliothèque de l'Ecole des Chartres, XXI (1870), p. 549; Schenkl, pp. XXVI-XXVII; Peiper, p. LXXVII; Prete, "Problems of the Text of Ausonius," op. cit., pp. 249-250; Prete, Ricerche, pp. 77-78; Gradilone, pp. 136-138; Tobin, pp. 210-212. Our study was based upon a microfilmed copy provided by the Bibliothèque Nationale.
fragments of various authors' works, including those of the poet of Gaul. The codex embraces works of Fulgentius (ff. 1r-22v), correspondence between Paul and Seneca (ff. 22v-23r), excerpts from the Xenia of Martial (ff. 23r-26v), the De philosophia mundi of Honorius (ff. 26v-54r), and selections from sundry juridical tracts (ff. 54r-55r).

The title, In Ausonio, introduces selections from the Ausonian corpus in the general arrangement of the Z family (ff. 55r-56r); the Monosticha are located within this group. There is no subscription following the Ausoniana and the manuscript concludes with additional selections from Martial mingled with medieval verses. The tradition of the Z family usually demonstrates the presence of both the Monosticha and verses 53-76 of the Tetrasticha; however, since this codex is anthological, it contains only the Monosticha. There are significant readings which join these verses to the tradition of the branch of the Z family. These are the titles before verses 1, 18 and 30 and the reading leni at v. 39.

264 See the full description of Tobin, pp. 211-212.

265 ff. 55v-56r: Schenkl, XXI, pp. 112-114; Peiper, XIV, pp. 183-186.

266 For a discussion of the place of the Caesares in the family of manuscripts called the Z family, see above, p. 125, note 249. This witness is unique among those of the Z in that it has the tradition of the Monosticha only.
This manuscript is one of the more important witnesses in the Z family. Among the Ausonian compositions it contains are the Monosticha and verses 53-76 of the Tetrasticha. Although T shares a large number of separative readings with witnesses from both the M and the editio princeps branches of the Z family, distinguishing variants which set T and its fellows apart from other witnesses within the Z tradition include: (Monosticha) 5 binam. Unique readings abound: (Monosticha) 8 hue, 13 oto, 22 trabit, 24 lasciu, 25 regnates, 27 vespaxianus, 36 scëuuo; (Tetrasticha) 58 omnia, 68 [(om.) patriam].

This manuscript of parchment was composed in a Carolingian hand in the fifteenth century. It consists of 177 folios with each leaf measuring 270 x 172 mm. and

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267 See above, pp. 43-46, and the appendix, p. 383.

268 ff. 23v-25r: Schenk1, XXI, pp. 112-114, 116-117; Peiper, XIV, pp. 183-186, 190-192. See the full description of Tobin, pp. 82-87.

269 C. Stornajolo, Bibliothecae Apostolicae Vaticanae Codices manuscripti recensiti iussu Pii X Pontificis Maximi Praeside Card. Alfonso Capecelatro, Codices Urbanates Latini, Tomus II, Codices 501-1000 (Rome, 1912), pp. 164-166. See also Schenk1, p. XXV; Peiper, p. LXXVI; Gradilone, pp. 183-186; Tobin, pp. 88-96. A copy of the manuscript in microfilm was provided by the Biblioteca Apostolica Vaticana.

270 ff. 120-129 are numbered twice and ff. 1r, 1v, and 177r are blank.
containing thirty lines of text in a single column. The contents include the Silvae of Statius (ff. 2r-70v), selections from the Ausonian corpus (ff. 71r-123r) and various poems of Gaius Sidonius Apollinaris (ff. 123v-176v).

The Ausonian selections are introduced by this title: AVSONII POETAE LIBER PRIMVS INCIPIT, but there is no subscription. The original scribe failed to complete the Greek passages in this section but allotted space for future insertion in most cases. Among the Ausonian materials are the Monosticha and verses 53-76 of the Tetrasticha. Aside from the general separative readings of the Z family, there are distinguishing variants in these verses which support the conclusion of Schenkl and Peiper that Vaticanus Urbanus Latinus 649 [u] is closely related to Vaticanus Barberinus Latinus 150 (1472) [vb] and Magliabechianus Cl.VII.315 [m]. Such evidence adds three more witnesses to this group of closely related manuscripts: Valentianus 834 (141) [val], Laurentianus Plut. 33.19 [l6], and Vaticanus Latinus 3152 [v2]. These readings are: (Monosticha) 21 cessantia, 41 tamen, and (Tetrasticha) 69 quësita; a related reading is 65 ad hunc (vb and v2 have ad hunc and l6 has abhinc).

\[271 ff. 92r-93v: see Schenkl, XXI, pp. 112-114, 116-117; Peiper, XIV, pp. 183-186, 190-192.\]

\[272 Schenkl, p. XXV; Peiper, p. LXXVI.\]
In a humanistic hand the scribe J. Marco Cinico filled the sixty-three numbered folios of this parchment manuscript almost entirely with Ausonian compositions arranged in the order of the Z family. Each elegant leaf measures $321 \times 210$ mm. and contains twenty-six lines of text.

The title, Ausonij Peonij poetae disertissimi epigrammaton liber primus, introduces the Ausonian works which conclude with Finis on f. 63r. The Monosticha and only verses 53-76 of the Tetrasticha, found on ff. 26v-28r, have readings which connect vb with u, m, val, $\lambda$, and v. Unique readings abound, demonstrating the virtuosity of Cinico, who also failed to complete the Greek phrases throughout the codex; the spaces he provided have gone unfilled.

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273 A complete description of this codex has not been published; brief references to it are found in Schenkl, p. XXV, and in Peiper, p. LXXVI. The manuscript is also described in part in Tammaro de Marinis, "Di alcuni codici calligrafici Napoletani del secolo XV," Italia Medioevale Umanistica, V (1962), pp. 179-182; in this article De Marinis numbers sixty-seven folios, but in our reproduction from the Biblioteca Apostolica Vaticana there are but sixty-three numbered folios.

274 On this point, see Tammaro De Marinis, La Biblioteca Napoletana dei re d'Aragona, I (Milan, 1952), pp. 42-51.

275 f. 25v is blank; there is found an unnumbered leaf at the end of the codex which is blank on its recto but with ten brief verses and a couplet by a later hand on the verso.

276 For a full description, see Tobin, pp. 98-105; here the minor contents are twenty-four verses of Claudianus' De Vita iusta et urbana followed by Finis on f. 63v.

277 See the list of readings, above, p. 132; consult also Schenkl, loc. cit., Peiper, loc. cit.
134

Magliabechianus C1.VII.315

The 273 pages, bound in gatherings of eight and numbered by a later hand, of this fifteenth-century codex are made of parchment. Each page measures 255 x 170 mm. and contains twenty-seven lines of text in a single column.

The selections from Ausonius found in the manuscript are arranged in the order of the Z family; they are followed by works of Sidonius Apollinaris. There is confusion of attribution in both the brief table of contents provided at the beginning of the manuscript and in the text itself. Within the Ausoniana are the Monosticha and verses 53-76 of the Tetrasticha. Significant readings found there link m with vb, u, val, l, and v.

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278 G. Mazzatinti, Inventari dei manoscritti delle biblioteche d'Italia, XIII (Forli, 1905-1906), p. 62. See also Luetjohann, op. cit., p. XX; Schenkl, p. XXV; Peiper, p. LXXVI; Gradilone, pp. 167-171; and, Tobin, pp. 106-114. Our examination of this witness was based on a microfilmed copy obtained from the Biblioteca Nazionale Centrale of Florence. Useful data was sent by Dott. Emanuele Casamassima of that august institution as well.

279 Pages 125-127, 270-273 are blank; Schenkl listed 135 folios instead of the consecutive pagination.

280 For a descriptive example of this arrangement as it applies to the Caesares, see above, p. 125, note 249; for a full description, see Tobin, pp. 107-114.

281 Tobin provides a particular view on the transposition, pp. 106-107. For a view of the general confusion in the textual tradition between Ausonius and Sidonius with regard to authorship, see above, p. 94, note 155.

282 Pages 48-51: Schenkl, pp. 112-4, 116-7; Peiper, pp. 183-6, 190-2.

283 See the list of readings above, p. 132.
Valentinianus 834 (141)\textsuperscript{284} [val]

Only works of Ausonius are contained in this fifteenth century manuscript of parchment written in humanistic script. There are sixty-six numbered folios\textsuperscript{285} each measuring 329 x 208 mm. and displaying twenty-four lines of text in an area extending to 209 x 100 mm. The scribe copied no Greek into this codex. On f. 1r this title introduces the text: AVSONII POMPONII LIBER PRIMVS FOELR INCIPIT; the text concludes with finis on f. 66v.

The Monosticha and verses 53-76 of the Tetrasticha\textsuperscript{286} are found in the usual order of witnesses of the Z family.\textsuperscript{287} A similarity of variant readings in these verses demonstrates a close relationship between this codex and u, vb, m, 1\textsuperscript{6}, and v\textsuperscript{2}.\textsuperscript{288}

\textsuperscript{284}Marcelino Guitierrez de Caño, Catálogo de los manuscritos existentes en la Biblioteca Universitaria de Valencia, I (Valencia, 1913), pp. 49-50. See also Schenkl, p. XXVI; Peiper, p. LXXVI; Bordono, op. cit., II, p. 255; and Tobin, pp. 115-122. The Biblioteca Universitaria of Valencia sent a microfilmed copy of this manuscript for our use.

\textsuperscript{285}There was no f. 28 in our copy of the codex.

\textsuperscript{286}ff. 29r-30v: See Schenkl, XXI, pp. 112-114, 116-117; Peiper, XIV, pp. 183-186, 190-192.

\textsuperscript{287}See p. 125, n. 249 above, for a precise view of the order of the Caesares; see a detailed view of the entire manuscript in Tobin, pp. 116-122. Although neither Schenkl nor Peiper collated this manuscript, Peiper was correct in his assumption that it belonged to the Z family.

\textsuperscript{288}For a listing of some of the significant variants of this group, see the discussion on p. 132 of this study.
This fifteenth century manuscript is composed of paper. Each of the 220 folios contains twenty-three lines of text per leaf and measures 204 x 144 mm. The codex appears to be a combination of three manuscripts originally separate: one of Propertius (ff. 1r-100v), another of Tibullus (ff. 101r-150v), and a third of Ausonius (ff. 151r-202r). Examination of the hands involved reveals that they are all different but that all three date from within the fifteenth century. Lacunae abound throughout the combined codex, especially for Greek words and phrases.

The title, AVSONII POETAE VIRI CONSULARIS EPIGRAMMATVM ET AEPISTOLARVM FRAGMENTA, introduces the Ausoniana but there is no concluding colophon. Among the selections arranged in the order of the Z family are the Monosticha and verses 53-76 of the Tetrasticha. Distinguishing variants link this codex specifically to v² and l⁶; these readings include:

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290 Folios 94r-100v and f. 178r are blank.

291 ff. 179v-181r: see Schenkl, XXI, pp. 112-114, 116-117; Peiper, XIV, pp. 183-186, 190-192. See p. 125, n. 249 of this study for a precise discussion of the order of the Caesares; a detailed description of the contents of the entire manuscript is given in Tobin, pp. 143-150.
(Monosticha) 5 rem gestam, 17 fratrem, and 39 leni. There are also to be found the usual readings of the T branch of the Z family.

Laurentianus Plut. 33.19\textsuperscript{292}

Written in a humanistic hand in the fifteenth century, this manuscript of paper contains only works of Ausonius.\textsuperscript{293} Its sixty-six folios\textsuperscript{294} are bound in gatherings of eight; each leaf contains twenty-five to twenty-six lines of text. As was the habit of a number of scribes of the fifteenth century, Greek script was not attempted but lacunae were provided for later insertion of Greek characters; the lacunae have remained unfilled.\textsuperscript{295}

The initial title is, Ausonius Gallus Poeta, but there is no colophon. The arrangement of works is that of

\textsuperscript{292}Bandinius, op. cit., II (Florence, 1774), col. 102-103. Consult also Peiper, Die Ueberlieferung, pp. 202-203, Schenkl, p. XXV, Peiper, p. LXXVI, Gradilone, pp. 178-182, and Tobin, pp. 132-140. Our study of this codex was based on a microfilmed copy sent by the Biblioteca Medicea-Laurenziana.

\textsuperscript{293}See above, p. 127, n. 256, for other witnesses.

\textsuperscript{294}Folios 24v and 61r-v are blank.

\textsuperscript{295}Although the rubricator failed to turn to this manuscript, Ausonian scholars of a later era considered it worthy of their study. Mariangelus Accursius viewed this codex and later Nicolaus Heinsius collated the epigrams found here with the exemplar of the 1558 edition of Stephanus Charinus. Both Schenkl and Peiper posited a feasible link between this manuscript and a codex composed by Giovanni Boccaccio which Politano (Miscellanea, c. 39) indicates as preserved in the Library of the Holy Spirit in Florence in his own lifetime. See Schenkl, p. XXV, n. 9; Peiper, pp. LXXVI-LXXVII; Remigio Sabbadini, Le scoperte dei codici Latini e Greci ne' secoli XIV e XV, I (Florence, 1905), p. 30.
the Z family but with several omissions: Epigrammata 78, 83, 4 (vv. 7-8), 22 (vv. 5-6), 68 (vv. 7-8). The Monosticha and verses 53-76 of the Tetrasticha contain readings which link 1\textsuperscript{6} with \textit{u, vb, m, val,} and \textit{v}\textsuperscript{2}. \textit{Vaticanus Latinus 3152}\textsuperscript{299} [v\textsuperscript{2}]

A fifteenth century scribe produced the eighty-one folios of this manuscript of paper. Each leaf measures 213 x 147 mm. and contains thirty-one lines of text in an area measuring 165 x 85 mm. The contents are as follows:

\begin{itemize}
  \item \textbf{ff. 1-[18v]} Titi Calpurnij Siculi bucolicum carmen
  \item \textbf{19[r]-[22v]} Celij Cipriani episcopi carthaginensis versus
  \item \textbf{23[r]-[25v]} Lactantii Firmiani: de ortu et obitu Poenicis carmen elegantissimum
  \item \textbf{26[r]-[30v]} textu carent\textsuperscript{300}
\end{itemize}

\textsuperscript{296}See a complete description in Tobin, pp. 133-140.

\textsuperscript{297}ff. 26r-27v: Schenkl, XXI, pp. 112-114, 116-117; Peiper, XIV, pp. 183-186, 190-192.

\textsuperscript{298}See the list of readings above, p. 132.

\textsuperscript{299}A major source of descriptive information, \textit{Inventarium librorum latinorum} Mss. Bib. Vat., IV, was not available; see Kristeller, \textit{op. cit.}, p. 211 on this point. Concerning the manuscript, see Peiper, \textit{Die Ueberlieferung}, p. 201; Schenkl, p. XXIV; Peiper, p. LXXV; Gradilone, pp. 192-195; and Tobin, pp. 123-131. Our study was based on a microfilmed copy forwarded by the Biblioteca Apostolica Vaticana.

\textsuperscript{300}This foliation is based on Schenkl. Peiper in his view of the codex in the \textit{Die Ueberlieferung}, p. 201, constructs the following: \textbf{ff. 1r-18v Siculus, 19r-21r Ciprianus, 21v-25r Lactantius, 25v-30v textu carent.}
In the Ausonian selections we note that although most of the Greek phrases have been provided the spaces allowed by the original scribe remain blank at Epist. 12, vv. 14-45, Epist. 13, and Epist. 14, vv. 26-34. Both Schenkl and Peiper have pointed out that marginal glosses and corrections in the text were supplied by a second hand employing a codex with good readings, such as Magliabechianus Conv. Soppr. J.VI.29. A study of the variant readings in the Monosticha de XII Caesaribus and verses 53-76 of the Tetrasticha reveals that \( v^2 \) has a definite affinity to \( vb, u, m, val, \) and \( l^6. \)

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301 These works follow an arrangement common to the \( z \) family; see a full description in Tobin, pp. 124-131. The introductory notation is: AVSONII PONONII LIBER PRIMVS INCIPIT FELICITER, and the subscription reads: EXPLICIT LIBER AVSONII PROTRECTICI POM.

302 ff. 52r-53r: see Schenkl, XXI, pp. 112-114, 116-117; Peiper, XIV, pp. 183-186, 190-192.

303 See a listing of similar significant readings above, p. 132.
The first edition of the opuscula of Ausonius is included in a collection of 106 leaves, measuring 265 x 184 mm. and originating in Venice in 1472. Opening the book is an address to the reader and a table of contents (ff. 1v-6v); the works of Ausonius follow on ff. 8r-53v. Other works usually bound with this edition are: P. Ovidii Nasonis consolatio ad Liviam (ff. 55r-62v), Probae Centonae opusculum (ff. 64r-74v), T. Calpurnii Siculi bucolica (ff. 75r-90r), Publii Gregorii Tiferni epistolae (ff. 91r-106r).


305 ff. 1r, 7r-v, 54r-v, 63r-v, 90v, and 106v are completely blank.

306 Both Schenk1 and Peiper described the Ausonian opuscula on ff. 6r-49v and suggested varying folio numbers for the other works listed in this volume. Apparently they have erred because there would not be sufficient folios for the works of Ausonius. For a very full description of the Ausonian contents of this edition see Creighton, pp. 115-123.
The Ausonian section is introduced on f. 8r with this title: Ausonii peonii poetae disertissimi epigrammat n liber primus. The colophon on f. 53v reads: EXPLICIVNT EA AVSONII FRAGMENTA QVAE INVIDA CVNCTA CORRODENS VETVSTAS AD MANVS NOSTRAS VENIRE PERMISIT. τελος Bartolomeus Girardinus. 

There follows a tetrastich on Ausonius. The Greek phrases and passages are included in this edition with but one exception: in Epistula 12 (Schenkl, pp. 170-172) some Greek words which were missing in T are also lacking here. All of the opuscula found in this edition give evidence to the Z tradition and are ordered as in that tradition; on ff. 28r-29r are the Monosticha and verses 53-76 of the Tetrasticha. Although Peiper observed that this first edition shares readings from both the M and T branches of the Z family, distinguishing variants in the Caesares did show a minute blending of traditions at Tetrasticha serus. However, readings such as Tetrasticha 59 pacis, and 51 Celius pointed to an independent group consisting of E, Ravennas 120 (134 H 2) [r], Harleianus 2578 [h^a], Laurentianus Ashburnhamensis 1732 (1656) [la], Lisbonensis Cota 52.XII.27 [lis], Perusinus Bibl. Publ. I 102 (n. 15922) [per], and Escorialensis S.III.25 [e].

307 For a discussion of Bartolomeus Girardinus and the editio princeps, see Tobin, p. 152, n. 284.

308 See Gradilone, p. 6.

309 Schenkl, pp. 112-4, 116-7; Peiper, pp. 183-6, 190-2.

310 Peiper, p. LXXII.
This codex is composed of paper and represents two manuscripts which have been joined together. The first is written in a humanistic script and dates from the fifteenth century. Each of its 170 folios measures 210 x 140 mm. and shows from thirty to thirty-six lines of text. On f. 108r the title, *Ausonij Peonij poeta lepidissimi atque festiui epigrammaton dimidiatus liber*, introduces the Ausonian text which extends to f. 155r where we find *Bartholomei Giraldini in Ausonium tetrastycon* with this subscription: *Ausonij peonij poete clarissimi fragmenta expliciunt que ad etatem usque nostram fortuna peruenire permisit. Cetera desyderantur.* In this section a later hand supplied the Greek phrases omitted by the original scribe. Basing his stand on the views of C. de Holzinger, Schenkl has correctly concluded that the Ausonian text here in r was a copy made from the *editio princeps.* The poems of Publius Gregorius Tifernus conclude the first codex; after these works we read at f. 170r: *Finis Romae II kl. Februarias.*

311 Mazzatinti, op. cit., IV (Forli, 1894), pp. 172-173. See also Schenkl, p. XXVI; Peiper, p. LXXIII, Tobin, pp. 161-169. The study of this codex was made possible by the Biblioteca Comunale Classense of Ravenna which forwarded a microfilmed copy for our use.

312 ff. 35r-3bv, 107v, 170v are blank. For specific problems with the pagination of this codex, see Tobin, p. 161.

313 Schenkl, p. XXVI.
Among the Ausoniana are the Monosticha and verses 53-76 of the Tetrasticha.\footnote{14} Distinguishing variants link with the group of witnesses connected to the editio princeps.

The second manuscript, dating from the fourteenth century, consists of thirty-three folios in four gatherings of eight with the fourth made up of nine folios. The codex measures 203 x 130 mm. and preserves the Greek text of the Theogony of Hesiod complete with marginal glosses.

\textit{Harleianus 2578}\footnote{16}

The Ausonian opuscula common to the Z family are listed on ff. 183r-248v;\footnote{17} these selections are introduced in this manner: Ausonii paeonii poetae disertissimi epigrammatum liber primus dimidiatus. Prohemium, and concluded as follows:

\textit{Haec sunt ea ausonii fragmenta quae sunt scripta in codicibus impressis. quibus apposui alia quedam (sic) eiusdem quae legguntur (sic) in vetusto codice ex bibliotheca divi marci florentiae. Among the works of Ausonius are the Monosticha}

\footnote{14} ff. 128v-129v: see Schenkl, XXI, pp. 112-114, 116-117; Peiper, XIV, pp. 183-186, 190-192.

\footnote{15} See the listing of readings, above, p. 141.

\footnote{16} For a full discussion of this manuscript, see above, pp. 91-92.

\footnote{17} Tobin provides a complete list of the opuscula on pp. 172-179 of his dissertation. For the place of the Caesares within the delineation of the Z family, see the discussion above, p. 125, n. 249.
and verses 53-76 of the **Tetrasticha** with readings linking the tradition to that of the **editio princeps**.\(^{318}\) Both Schenkl and Peiper were correct in concluding that these Ausonian works were copied from the **editio princeps** and that the marginal glosses were based on comparison with the readings in **Magliabechianus Conv. Soppr. J.VI.29.**\(^{319}\)

**Laurentianus Ashburnhamensis 1732 (1656)**\(^{320}\) [1a]

On ff. lr-52r of this codex are found works by Ausonius in an arrangement closely resembling that common to the **Z** family.\(^{321}\) Among these are the **Monosticha** and verses 53-76 of the **Tetrasticha**.\(^{322}\) A study of the significant readings in these verses indicates that 1a is definitely related to the other members of the first edition branch of the **Z** family.\(^{323}\)

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\(^{318}\) ff. 210v-212r: see Schenkl, XXI, pp. 112-114, 116-117; Peiper, XIV, pp. 183-186, 190-192. Compare the list of variants on p. 141.

\(^{319}\) See Schenkl, p. XXII, and Peiper, p. LXXIII.

\(^{320}\) A full description of this manuscript is provided above, pp. 47-50.

\(^{321}\) The Ausoniana are listed completely in Tobin, pp. 191-197.

\(^{322}\) ff. 22v-24r: see Schenkl, XXI, pp. 112-114, 116-117; Peiper, XIV, pp. 183-186, 190-192.

\(^{323}\) See the list of determinant variants, above, p. 141.
In humanistic minuscules a fifteenth century hand copied the Ausonian works which fill the eighty-seven folios of this parchment manuscript. Each leaf measures 220 x 150 mm. and provides space for twenty lines of text in a single column. Brief notations on the flyleaves, Ex Libris Josephi Varesij 1727 and Antonio Francisco du Silva [sec XV], provide a minimum amount of information about provenience and ownership.

A relationship to the first edition branch of the Z family is established both by the order of the Ausoniana and by the introductory and concluding inscriptions. The text is introduced in these words: Ausonii peonii poete disertissimi epigrammaton lib.; the colophon reads: telos. Explicata sunt ea Ausonij fragmenta que invida cuncta corrodens vetustas

A description of this codex is not available in any catalogue. Our study of it was based on an examination of a photographic reproduction obtained from the Biblioteca da Ajuda of Lisbon and on a very informative communication from M. A. Machado Santos, directrix of the library.

Our photographic reproduction presented difficulties of pagination; f. 9v, containing Epigrammata 37, 39, 40, 42 (see Schenkl, pp. 206-207), and f. 10r, containing Epigrammata 43, 44, 46, 47, 48 (see Schenkl, pp. 207-209) are missing. In her letter, Dra. M. A. Machado Santos sought to explain this gap by stating that the pagination was not by the original but by a later hand, who may have made an error at this point. Such an explanation fails to account for the omitted epigrams.

See the discussion of the normal arrangement of the Caesares in the Z family above, p. 125, n. 249.
manus nostras venire permisit. The Monosticha and verses 53-76 of the Tetrasticha are found among theopuscula. 327

There exist significant readings which link the textual tradition of these verses to that of other members of the first edition branch of the Z family. 328

Perusinus Bibl. Publ. I 102 (n. 15922) 329

A fifteenth century humanistic hand composed the 143 folios of paper that contain both Ausoniana and works of an ecclesiastical nature. Each leaf measures 208 x 152 mm. and contains twenty-one lines of script in a single column. Provenience is indicated from an inscription at the base of f. 1r in the hand of Simon Franciscus, notary of the monastery of St. Peter in Perugia; from it we are informed that this codex was once preserved in this monastery under the number 124. The Biblioteca Communale Augusta received the codex as a bequest from the estate of Franciscus Maturantius.

327 ff. 135v-137r: see Schenk1, XXI, pp. 112-114, 116-117; Peiper, XIV, pp. 183-186, 190-192.

328 See the list of determinant variants above, p. 141.

329 Mazzatinti, op. cit., V (Forli, 1895), 179-180. See also Schenk1, p. XXIII; Peiper, pp. LXXIII-LXXV; Tobin, pp. 199-207. Our study was based upon a microfilmed copy of this codex sent by the Biblioteca Communale Augusta, Perugia.

330 ff. 8lv-88v, 98v, 126r-128v, and 143v are blank. Pagination by a second hand is noted at ff. 20, 30, 32, 40, 50, 60, 80. One folio after the fifth was lost; this contained the Ausonian Epigrammata 19 (vv. 4-12), 20-23, and 24 (vv. 1-10) (see Schenk1, pp. 219-221, 214).
The Ausonian opuscula, found on ff. 1r-8lr in the arrangement common to the Z family,\(^{331}\) are introduced as follows: Ausonii burdigalae vassatis medici ac poetae præ-ceptoris Gratiani Imperatoris Epigrammata et epistolae nonnullæ incipiunt. After completing the Greek phrases in the text and providing variant readings in the margin, the original scribe added this conclusion: τέλος σὺν τῇ θεῷ ὑπὸ νεανίσκου τινὸς (νεανίσκου τινὸς was written in an erasure by a second hand where the scribe's name had possibly been) ξεροδίπνου γραφέντος ἐν τῇ οὐκενίαια : --FINIUNT EA AUSONII FRAGMENTA QUÆ INVIDA CUNCTA CORROdens VETUSTAS AD MANUS NOSTRAS VENIRE PERMISIT. Among the Ausonian works are the Monosticha and verses 53-76 of the Tetrasticha.\(^{332}\) Significant variants to be found herein generally support placing this codex in the group of manuscripts related to the first edition.\(^{333}\)

\(^{331}\)See the description of the complete contents of this manuscript in Tobin, pp. 200-207.

\(^{332}\)ff. 31r-33v: see Schenkl, XXI, pp. 112-114, 116-117; Peiper, XIV, pp. 183-186, 190-192.

\(^{333}\)See the list of determinant variants, above, p. 141. Peiper (p. LXXV) has stated that this codex, Perusinus Bibl. Publ. I 102 (n. 15922), shows some relationship to the T branch of the Z family, but the evidence for the Caesares does not support him.
Only works of Ausonius are featured in this fifteenth-century manuscript of parchment. Each of the eighty-five folios measures 203 x 127 mm. and displays twenty lines of text in a single column. On the initial folio we find: D. D. A. Rome die Ju. Ann. 1625.

The opening inscription reads: AVSONII PEONII POETE DISERTISSIMI LIBER PRIMVS INCIPIT. Greek passages are lacking, although in the common fashion lacunae were left for a later insertion. Among the opuscula arranged in the order characteristic of the Z family are the Monostichas and verses 53-76 of the Tetrastichas. The colophon at f. 85v reads: Quae invida cuncta corradens (sic) uetustas ad manus nostras uenire permisit. Vale. The similarity of this subscription to that of the editio princeps established an affinity between this codex and the first edition. However, both Schenkl and Peiper were correct in their observation that the variants, especially in the Gratiarum actio, substantiated the

\[334\] Antolin, op. cit., IV (Madrid, 1916), pp. 76-77. See also Peiper, Die Ueberlieferung, p. 206; Schenkl, p. XXVI; Peiper, p. LXXIII; Bordona, op. cit., II, p. 57; and, Tobin, pp. 180-188. Our study was aided by a copy of the manuscript in microfilm provided for this project by the Real Biblioteca del Escorial.

\[335\] See the list of other witnesses, p. 127, n. 256.

\[336\] See the full description of this codex in Tobin, pp. 181-189.

\[337\] ff. 35v-37v: see Schenkl, XXI, pp. 112-114, 116-117; Peiper, XIV, pp. 183-186, 190-192.
contention that this codex and the first edition derived from the same source rather than the hypothesis that this manuscript was a copy of the editio princeps. The study of the tradition of the Caesares indicated a number of occasions where there was significant agreement between e and the editio princeps as well as a large number of unique readings, such as: (Monosticha) 3 Monosthica, the title before verse 6 Monasticha, the title before 17 MONASTICHA, and 40 rapiatur.

338 See Schenkl, p. XXVI, and Peiper, p. LXXIII.
339 A list of determinant readings is given above, p. 141.
CHAPTER III

DESCRIPTION OF PERTINENT BOOK EDITIONS

Printed editions of the opuscula of Ausonius are manifold and quite useful to understand the textual tradition of his numerous works. 1 While a minute examination of every printed edition of the Ausonian text would certainly be beyond the scope of this thesis and could very well serve as a focal point for future scholarly endeavors, 2 it is certainly valuable to elucidate the printed tradition with consideration of certain salient editions. These are the incunabular Milan edition of 1490 issued by Julius Aemilius Ferrarius, the Venice edition of 1507 edited by Hieronymus Avantius with a number of corrections to the text, and the Antwerp edition of 1568 edited by Theodorus Pulmannus with critical support from the conjectures of a number of scholars of his era.

1 The introduction (Notitia Literaria) to the Editio Bipontina, pp. XVIII-XXVIII, lists sixty-seven editions published up to 1785. Schenkl, pp. XXX-XXXII, and Peiper, pp. LXXXV-LXXXIX, have discussed earlier editions. Byrne, op. cit., pp. 94-95, lists nineteen of the more important editions. Gradilone, in providing a panoramic view of Ausonian studies, also treats the printed tradition, pp. 1-138. Our study of the text of the Ordo Urbium Nobilium, the Ludus Septem Sapientum, and the Caesares, involved the examination of over thirty printed editions.

2 The Ausonian project currently being conducted at Loyola University of Chicago deals with the critical evaluation of a number of the printed editions of Ausonius.
1490 Ferrarius

Julius Aemilius Ferrarius 3 undertook the editio altera of the text of Ausonius at the instigation of his mentor, Georgius Merula. 4 It was Merula who felt that it was disgraceful that Milan had not as yet repaid Ausonius' tribute to the city in his Ordo Urbium Nobilium 5 with the production of an edition of the poet's works. Merula's main contribution to this project was the addition to the Ausonian corpus of certain fragments of the Ordo from a manuscript which he had discovered in the Dominican monastery of St. Eustorgius, Milan.

Ferrarius cites this fact in the preface to his edition:

adieicimus ex catalogo illustri urbium nonnulla excerpta epigrammata quae Georgius Merula polyhistor praeceptor noster et primarius dicendi artifex in bibliotheca divi Eustorgii primus indagavit.6

3 Ferrarius (1452-1513) was later professor of history in Milan; see Friedrich Eckstein, Nomenclator Philologorum (Leipzig, 1871), p. 156.


5 See the citation in the text below, pp. 266-267.

6 For a discussion of the relationship between the text of the Ordo Urbium Nobilium found in the 1490 edition and that in other witnesses, especially Tilianus, of the textual tradition, see below, pp. 208-220. Consult also Peiper, Die Ueberlieferung, pp. 207 sqq.; Peiper, pp. XXXV, LXXXV.
Readings which improve upon the text of the editio princeps of 1472 and this valuable increment to the Ordo indicate the worth of the 1490 edition in the general history of the Ausonian text. Ferrarius reissued his Ausonius in 1494 and Avantius supplemented and reissued it in 1496 with the inclusion of some epigrams considered spurious by Peiper. The description of the contents of the Milanese edition of 1490 is as follows:

[Air-\textit{v}] textu carent

[Airi-\textit{iii}] [Epistula] incipit: Julius Aemylius Ferrarius Nouariensis: Magnifico Ambrosio Varisio Rosato:
philosopho præstantissimo: Ducal i physico primario et
prono suo optimo .S. ... desinit: ... Ausonium igitur
physicum physico merito dicauimus: quem si successiuis
operis evolueris non parum uoluptatis et fructus tibi
allaturum spero. Vale: præsidium et dulce decas meum.

[Aiii] Decii Magni Ausonii pæonii poëtæ lepidissimi uita...

[Aiii^{V}-Avi^{r}] [tabula] incipit: Decii Magni Ausonii pæonii

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7 See the appendix below, plate VII, p. 384 for a view of the verses newly added to the Ausonian tradition by Merula and Ferrarius in the Milanese edition of 1490. The Ordo Urbi-Nobilium did not reach its complete stage until the edition of Ugoletus (Parma, 1499); see below, p. 162, n. 25.


9 The Biblioteca Medicea Laurenziana of Florence provided a microfilmed copy of this edition. See Schenkl, p. XXX and Gesamtkatalog, III, cols. 204-205, no. 3091.
poetae lepiss. atque festiui epigrammatum dimidiatus liber... desinit: Expliciunt ea Ausonii fragmenta:
Quae inuida cuncta corrodens uetustas ad manus nostras uenire permisit.

\[\text{Avi}^{v}\] textu caret

\[\text{ai}^{r}\] [Epigrammata] incipit: AVSONII PEONII POETAE DISERTIS-
SIMI EPIGRAMMATUM LIBER PRIMVS.

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epigrammatōn liber i. finit.

[civ<sup>r</sup>]-[civ<sup>v</sup>] Versus Paschales VIII 30-31 2 17-19

Incipit: AVSONII PEONII POETÆ DISERTISSIMI VERSUS
PASCALES (sic). desinit: Ausonii peonii poetae
disertissimi versus pascales (sic) finiunt

[civ<sup>v</sup>-diiii<sup>r</sup>] [Epistulæ] incipit: AVSONII PEONII POETÆ
DISERTISSIMI EPISTOLARUM LIBER.

[civ<sup>v</sup>] Epistulæ 8 166 4 225-226
[civ<sup>v</sup>]-cii<sup>[r]</sup> 10 168-169 6 228-230

[cii<sup>[r]</sup>]-[civ<sup>v</sup>] Epist. (vv.1-16) 11 169 7 230-231
[cii<sup>v</sup>] Bissula XXV.3 125-126 2 115
[ciii<sup>[r]</sup>] Epist. (vv. 16-26) 11 169-170 7 231-232

<sup>11</sup>There is a space after verse 2.
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in fine: Finit gratiarum actio de consulatu apud

Gratianum Augustum

fi[^r]-[fiiii[^v]] Technopaegnion 14 | 2-13 | 132-139 | 2-14 | 156-168 |

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12 The Monosticha and verses 53-76 of the Tetrastichica of the Caesares appear here in the usual order of the Z family; see the discussion of this point above, p. 125, n. 249.

13 Polios ei[^r-v] and ev[^r-v] appear twice.

14 Noteworthy variations in the Technopaegnion are as follows: in 7 verse 4, et soror et coniunx fratris, regina
incipit: XXVI.1-2 127-32 XVI 196-205
incipit: Griphus (sic) de ternario numero in fine:
Finit technopegnion liber primus

Cento nuptialis XXVIII.1-4 140-6 XVII 206-219

Epistulae 15 4 159-162 14 245-249

Ephemeris 16 III.3 4-7 II.3 7-11

in fine: Finit precatio matutina

Epicedion 17 XI.2 33-34 III.4 21-24

titulus: Epicedion in partem (sic)
in fine: Finit epicedion

dum, has been omitted completely; in 9 verse 6 reads: Et furiata cestro tranat mare cimmerium bos; in 9 verse 15, tertia opima. Aremoricus lars, is missing; in 9 a space and the title, De quibusdam fabulis, is placed between verse 18 and 19; in 9 verse 17 follows 22 and vv. 23-24 are missing; in 10 there has been added verse 6: Iam pelago uolitat mercator uestifluus ser; in 11 verse 12, quadrupes oscinibus quis iungitur auspiciis? mus, has been omitted; 13 follows 11 without either title or interruption. The following variations occur in 13: vv. 3-8, Ennius ut memorat...male letiferum mon?, have been omitted; inserted before verse 9 is: Scire uelim catalpta legens quid significet tau; after verse 9 is found: Sit ne peregrini uox nominis anni sil; verse 19b, Et quod nonnunquam praeomit laetificium gau, has been added; and, finally, at the conclusion is read: Finit de monosyllabis.

Verse 69 is lacking. These titles are added: after v. 70: hi versus erant ut reor endecasyllabi; after v. 81: item alii endecasyllabi.

Verses 8-16 are missing.

The following verses have been deleted without spacing: 13-16, 19-26, 29-34, 39-40, and 43.
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in fine: Finit protrepticus

| hii\(^V\) | Cupido Cruciat\(\)us | XXIII.1 | 121 | VIII | 109 |
| hii\(^V\)-hiii\(^r\) | | | 19XXIII.2 | 121-4 | 110-113 |

in fine: Finit cupido criciatus

| hiiii\(^r\)-hiii\(^V\) | Bissula | XXV.1-7 | 125-7 | VIII | 114-117 |
| hiiii\(^V\)-hvi\(^r\) | Ordo Urbium Nobilium\(^20\) | XVIII | 98-103 | XI | 144-154 |
| hiiii\(^V\)-hv\(^r\) | De Athenis (vv. 89-91) | 101 | xv | 149 |
| hv\(^r\) | Idem de carthagine constantinopol\(\)i et bizant\(\)io (vv. 12-14) | 98 ii.iii | 145 |
| | Idem de Capua (vv. 46-63) | 99-100 viiiii | 147-148 |
| hv\(^r\)-hv\(^V\) | De Cathina et Syracus\(\)is \((\text{vv. 92-97})\) | 101 xvi.xvii | 149-150 |
| hv\(^V\) | De Mediolano (vv. 35-45) | 99 | vii | 146-147 |
| | De Treueri septimo loco eam pon\(\)it (vv. 28-34) | 99 | vi | 146 |
| hv\(^V\)-hvi\(^r\) | De Narbona (vv. 107-109, 116\(^b\) 101-2 xvi\(\)iii 150-151 118-119, 121-127) |

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18 Additional verse 45\(^b\) reads: Perlege quodcumque est memorabilis ut tibi prosit.

19 The order of verses 14-15 is transposed, and there is no lacuna at verse 25.

20 These verses, outlined in detail, constitute the major advance upon the text of the editio princeps made by the Milanese edition of 1490. See a discussion of their relationship to other witnesses below, pp. 208-220.
[adnotatio ad lectorem] incipit: Præsbyter Laurentius Casatia saluzolius uercellensis de laudibus Iulii æmulii ferrarii nouariensis ad lectorem...

[octo disticha] incipit: Rosus erat blaptis et mendis sordidus ante... desinit: Inuenies ueræ pectus amiciciae

[subscriptio] Expliciunt ea Ausonii fragmenta quæ inuida cuncta corrodens uetustas ad manus nostras uenire permisit. Mediolani impressa per Magistrum Vlderichum scinzenzeler Anno domini .M.CCCCLXXX

Die .XV. Septembris. τέλος

[duo disticha Græce et Latina scripta]


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21 The order is as follows: v. 128 is missing; v. 130 reads: Et procerum senatu: uino et aquis; 129-145; 167-168.
1507 Avantius

After collaborating with Ferrarius in an edition of Ausonius at Venice in 1496, Hieronymus Avantius published a corrected edition of the Ausonian corpus in Venice in 1507. For some inexplicable reason, Avantius did not turn to his own earlier edition but followed that of Ugoletus, as he himself confessed in his preface:

22 See above, p. 152 and n. 8.

23 Concerning Avantius (Girolamo Avanzi), originally of Verona and later a professor at Padua (1493), see Eckstein, op. cit., p. 19.


25 Thadeus Ugoletus, Opera Ausonii nuper reperta. Parmae: Angelus Ugoletus, 1499. Avantius followed an edition that is outstanding in the textual history of the printed tradition, for it is the first impression of the complete Ausonian corpus and it increased the size of the corpus one-fourth over that of previous editions. Published for the first time by Ugoletus were the Mosella; the Ludus Septem Sapientum; the Ordo Urbium Nobilium with the fragments from the St. Eustorgius codex now augmented from another source to include a much fuller treatment; the Periochae drawn, according to Ugoletus, from the codex of Antonius Bernerius (see Axt, op. cit, p. 13); the Septem Sapientum sententiae, included because of its similarity to the Ludus; Signa Caelestia; and, the fourth letter to Paulinus. In his brief summary of the edition, Schenkl (P. XXX) hypothesized about the probable sources of these opuscula newly added by Ugoletus. He felt that the Ludus, Ordo, and Periochae were similar to the tradition found in Parisinus Latinus 8500 (see the description above, pp. 29-31, 52-53), with the Mosella and verses 1-52, 77-80 of the Tetrasticha of the Caesares having been derived from readings in Laurentianus 51.13 (see the description above, pp. 89-91.) Verses 81-98 of the Tetrasticha, according to Schenkl, were drawn from readings in Parisinus Latinus 4887 (see description above, pp. 64-65).
Although Avantius indicated that this new edition contained many opuscula previously unpublished: opera quae nunc addimus non alias impressa sunt hae, a comparison of his edition with that of Ugoletus would prove useful to determine the complete truth of such a statement.

Representative of the additional material in the 1507 edition of Vienna are the following: on f. iii[i] the Praefatiiunculae, Theodosius Augustus Ausonio parenti salutem, and Ausonius Theodosio augusto (Schenkl I, II, pp. 1-2; Peiper 34, pp. 3-4); on f. [iii] Ex Graeco Pythagoricon de Ambiguitate Eligendae Vitae (Schenkl XXVIII, pp. 147-149; Peiper 2, pp. 87-89); on ff. [xxiii]-[xxv] epistles to Paulinus (Schenkl 23, 25, pp. 186-187, 190-194; Peiper 28, 27, pp. 282-284, 276-282) and on ff. [xxv]-[xxv] a section of an epistle of Paulinus (Peiper 31, vv. 19-102, pp. 293-296). We find on f. lx[i] Genethliacon ad Ausonium nepotem (Schenkl XIII, p.

while the Septem Sapientum Sententiae came from readings in Laurentianus 37.25. For a complete description of the 1499 edition of Ugoletus, see Creighton, pp. 124-135. See also Peiper, Die Ueberlieferung, pp. 208-209; Schenkel, pp. XXX-XXXI; Peiper, p. LXXV; Gesamtkatalog, cols. 208-209, no. 3094; Gradilone, pp. 27-28. Gradilone felt that "...the chief contribution of Ugoletus was his presentation of the Mosella and his removal of the carmina de Fastis from the book of epigrams...."

See Peiper, Die Ueberlieferung, p. 209, n. 38.
Peiper Epist. 21, pp. 258-259); on f. lxix[\textit{r}] and f. lxx[\textit{r}]
two epistles of Symmachus (Peiper XVIII.1,3, pp. 220-222, 225).
Avantius added on f. lxx[\textit{r}] a fragment, without title, contain-
ing the beginning of the history of the gospel by Iuvencus;
on ff. [lxxv-lxxviiv] letters of Paulinus to Ausonius (Peiper,
Epist. 31, vv. 1-18, pp. 292-293; 30, pp. 289-292; 31, vv. 103-
284, pp. 297-305). On f. lxxx[\textit{r}], after the Versus Sulpiciae,
Avantius has added an epigram, De Matre Augusti (Schenkl, 35,
p. 262; Peiper, 7, p. 417).\textsuperscript{27}

In the interval between the first editorial effort of
Ugoletus at the Ausonian corpus in 1499 and Avantius' text
in 1507 new aids became available. Precise identification of
these materials remains in a state of uncertainty because
Avantius himself speaks only in extremely vague terms:\textsuperscript{28}

Quare cum nuper repererim aliquot Ausonii
carmina diu in situ iacentia et locis plerisque
deprauatissima: ea statim (ne prorsus perirent)
pro uiribus emendans reformaui.

We may exclude Harleianus 2613\textsuperscript{29} since the verses 167-284 in

\textsuperscript{27}Schenkl (p. XXXI) suspects that this epigram is a
fragment of a poem in honor of Livia: \textit{videtur fragmentum}
carminis cuiusdam esse, quo nisi fallor Livia celebrabatur;
\textit{sed frustra Ovidium et Consolationem, quae ad eum falso re-
fertur, evolvi. id tamen certum est ab Ausonio hos versus
profectos non esse.}

\textsuperscript{28}Avantius states this in his prefatory epistle, f.
ilii[\textit{r}].

\textsuperscript{29}See the description above, pp. 33-36, especially,
P. 35, n. 31. Peiper has a tabular list of comparative
readings involving Harleianus 2613, Parisinus Latinus 8500,
and Avantius 1507 in his edition, pp. XXXVI-L.
Paulinus' epistle to Ausonius are lacking in this codex.

The verses of Iuvencus seem to have been derived from another Harleian manuscript, Harleianus 2599. The Iuvencan fragment is inscribed, Versus decimi magni Ausonii, but on f. lxx[1] Avantius has altered this inscription to read: Ausonii carmen imperfectum. The Pythagoricon was derived from Guelpherbytanus Gudianus 145 and for Epistula 25 (Schenkl pp. 190-194; Peiper 27, pp. 276-282) the source was a manuscript similar to Vossianus F 111 with the same lacunae possessed by Parisinus Latinus 8500. Under the basic title: Ausonii Epigrammata per Dominum Bartholomaeum Merulum reperta, Avantius concealed the origin of additions made to the epigrams after those added to the Ausonian corpus by Merula in the edition of 1496.

The entire issue of precisely what new material Avantius added to the Ausonian corpus and his originality in so doing is clouded by a printing device he employed. Avantius

30 See Peiper, Die Uberlieferung, p. 279; Schenkl, p. XL, n. 37; Peiper, pp. XXXXI-XXXII.
31 Consult the brief comment of Peiper, p. XXXII.
32 Schenkl refers to this fact in his edition, p. XXXI.
33 See above, pp. 151-152. The Ausonian were expanded by additional epigrams in the editions of Venice (1496) and of Parma (1499) as well as in that of Avantius. The authenticity of these epigrams has been called into question. See the rather expansive note on the question of these epigrams known as the Epigrammata Bobiensia in Prete, Ricerche, p. 17, n. 1.
sought to insure that credit would be accorded him for his editorial skill by printing emendations to the text with the initial two letters capitalized, e.g., FAmose; as he states in his preface: *Dictiones emendatae habent primas duas litteras maiusculas.* The description of the contents of the 1490 edition will clarify the degree to which Avantius was original in his editorial efforts while working within the framework of dependence upon earlier scholars, particularly Ugoletus. The description is as follows:

34 Perhaps Avantius was carried away by the device itself because he prints over 500 emendations in the dual-capital manner. We indicate the presence of nineteen emendations in the Ordo, forty-five in the Ludus, and twenty-one in the Caesares.

35 The Bibliothèque Municipale de Sélestat, France, sent a microfilmed copy of this edition for our use. This copy lacked flyleaves and a title-page; it begins at f. [iii*] with the inscription: *Est Beati Rhenani Scheleaemi (?) M.D.VII.*

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[iii\textsuperscript{v}]-[iii\textsuperscript{v}] Ausonius

[iii\textsuperscript{v}]-v\textsuperscript{r} Ecloga

[v\textsuperscript{r}]-[viii\textsuperscript{v}] [tabula]

[ix\textsuperscript{r}] [Epigrammata] incipit: AVSONII PEONII POETAE DISERTISSIMI EPIGRAMMATON LIBER.

Epigrammata

Epigramma\textsuperscript{36} (vv. 5-8)

Epigramma\textsuperscript{37}

 ix\textsuperscript{r}-[ix\textsuperscript{v}]

[ix\textsuperscript{v}]

\textsuperscript{36}Verse 5 reads: NOstra Simul Certant Vanis Epigrammata Nugis:

\textsuperscript{37}Verse 6 is as follows: QVas Ferat a Celeri Vulnere Dextra Valens.
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\textsuperscript{38} Schenkl (p. 198, app. crit.) attributes the title, \textit{In pictorem deae Ecchus}, instead of \textit{In pictorem Deae echo}.  

39 Verses 3-8 of this epigram provide proof as to how closely Avantius followed the text of the 1499 edition of Ugoletus. In Ugoletus and in Avantius (as well as in later editors) these verses read: Constitit utque procul: solito maiore cachinno / Concussus dixit quid tibi diuitiae / Nunc prosunt regum rex o ditissime: cum sis: / Sicut ege: solus: me quoque pauperior, / Nam quæcunque habui: necum fero: cum nihil ipse / Ex tantis tecum croese feras opibus.
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\textsuperscript{40} Both after Epigramma 51 and after Epigramma 58 Avantius follows Ugoletus in inserting a number of epigrams found in Schenkl and Peiper under the title, Carmina a Thadaeo Ugoletto Ausoni Epigrammaton Libro Inserta. After Epig. 51, we find No. 26 (Schenkl, p. 260); after Epig. 58, there are Nos. 27, 28, 29 (Schenkl, pp. 260-261).

\textsuperscript{41} Verse 6 reads: A\textit{Stitit in T}enerum De Gre\textit{e} Versa Marem: through his printing device Avantius has taken credit for a verse originating in the 1496 edition (see Schenkl, p. 213).
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Note: Epig. 87 is expanded by the addition of lines 3-8; vv. 3-6 are derived from Ugoletus and vv. 7-8 equal Epig. 30 (Schenkl, p. 261; Peiper 31, p. 434). See Schenkl, add. crit., P. 261; in error, Schenkl places Epig. 30 after 91 in the 1507.
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<tr>
<td>Epig. Merulae</td>
<td>8</td>
<td>254-255</td>
<td>9</td>
<td>423</td>
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\textsuperscript{43} Verses 12-14 read:

Phedra et elissa tibi dent laquam aut gladium.
Præcipitem pelago uel leucados elige rupem
Hoc das consilium: tale datur miseris.
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<tr>
<th>f.</th>
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<td>xviii[^R]-[xviii[^V]] Epig.</td>
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<td>[xviii[^V]]-xix[^R] [Versus VIII]</td>
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<td>VIII</td>
<td>30-31 Domestica 2 17-19</td>
</tr>
</tbody>
</table>

Paschales] incipit: AVSONII PEONII POETAE DISERTIS-
SIMI VERSUS PASCHALES.

xix[^R]- [Epistulae] incipit: AVSONII PEONII POETAE DISERTIS-
SIMI EPISTOLARUM LIBER.

|xix[^R]-[xix[^V]] Epist. [44] | 8               | 166          | 4             | 225-226     |
| [xix[^V]]-xx[^R]              | 10              | 168-169      | 6             | 228-230     |
| xx[^R]-[xx[^V]] Bissula       | XXV .3          | 125-126      | 2             | 115         |
| [xx[^V]] Epist. (v. 16-26)     | 11              | 169-170      | 7             | 231-232     |
|                                |                 |              |               |             |
| Epist. (v. 1-10)               | 19              | 179          | 23            | 266         |
| [xx[^V]]-xxi[^R] Epist. (v. 11-40) | 19            | 179-180      | 23            | 266-268     |
| [xxi[^V]]                      | 18              | 178-179      | 13            | 243-244     |
| [xxi[^V]]-xxii[^R]             | 21,1            | 181-182      | 25            | 269-270     |
| xxii[^R]-[xxii[^V]]            | 21,2            | 182-183      | 25            | 270-272     |

44 In Epist. 8 verse 14, Vale ualere si uoles me: uel uola, is the same as Epist. 15, verse 37.

45 The first sixteen verses come before the Bissula and the remainder follow. At verse 12 Schenkl, in error, reads Colonem for tolle nomen but he correctly records the conjecture, invenustum, at verse 18.

xxxii[^{r}] - xxxiii[^{v}] Epist. 22,1 183-184 26 272-273

xxxiii[^{r}] - xxxiii[^{v}] 22,2 184-185 26 273-275

[xxiii[^{v}] - xxiii[^{r}] 23 186-187 28 282-284

xxxiii[^{r}] - [xxv[^{v}] Epist. 46 25 190-194 27 276-282

[xxv[^{v}] - [xxvi[^{v}] Epist. Paulini 31 293-296

xxvii[^{r}] - xxvii[^{v}] Epist. 47 24 187-190 29 284-289

[xxvii[^{v}] - xxviii[^{r}] 15 173-174 11 236-238

xxviii[^{r}] - xxviii[^{v}] 16,1 174-175 12 238-239

[xxviii[^{v}] - xxx[^{r}] Epist. 48 16,2 175-176 12 239-243

xxx[^{r}] - xxx[^{v}] 12 170-172 8 232-234

[xxx[^{v}] 13 172 9 235

[xxx[^{v}] - xxxi[^{r}] 14 172-173 10 235-236


Homeri Iliadis] incipit: AVSONII PERIOCHA IN HOMERUM

desinit: Finit Periocha Iliados

46 At line 111 Schenkl erroneously reads non in meliora animas; one should read non meliora animos. Schenkl also did not take note that vv. 5, 31-33, 63-66 are missing.

47 Verse 12 reads: SÖmniferumque CANit SEPes Depasta Susurrum.

48 Verse 30 reads: QVI Sæculum omne ferreum. There is a confusion in pagination; xxxiii is given twice, followed by xxxv.

49 All the Greek has been omitted.
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<td>[De Fastis] XXII.1,3,4 119-20 XV 194-195</td>
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<td>[xxxix] - [xxxv]</td>
<td>[Caesares 1]&lt;sup&gt;52&lt;/sup&gt; XXI.1 112-114 XIV.1-4 183-186 incipit: Ausonius Hesperio Salutem. De xii Caes. Per Suetonium Tran. Scriptis.</td>
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<td>[xl]</td>
<td>Ecloga 11 14 19 103</td>
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<td>[xl] - [xli]</td>
<td>De Nominibus Stellarum -- Incertorum... 412-413 edita 4</td>
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<td>[Epigramma] In Notarium 114 226 Ephm.II.vii 12-13</td>
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<td>[xli] - [xlvi]</td>
<td>[Gratiarum Actio] VIII 19-30 XX 353-376</td>
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<sup>50</sup> All the Greek passages have been omitted.

<sup>51</sup> Verse 47 follows verse 49. There is confusion in pagination: xxxvii is given twice, followed by xxxix.

<sup>52</sup> In the Monostichica verse 26 reads: Interitus dignos uita properante probrosa.
incipit: AVSONII BVRDIGALENSIS VASSATIS MEDICI POETAE

AC Praeceptoris Gratiarum Actio ad Gratianum Imperatorem pro Consulatu. desinit: Finit Gratiarum actio de consulatu apud Gratianum Augustum.

[xlvii-1] [TECHNOPAEGNION]\(^53\) XXVII.2-11; 132-7; XII 156-165; 13 139 167-168 desinit: Finit De Monosyllabis.

[l-1v] [GRIPHUS] incipit: XXVI.1,2 127-132 XVI 196-205

Incipit Crippus (sic) de Ternario Numero.

desinit: Finit Technopaegnion (sic).

[lv-1v] [CENTO]\(^54\) XXVIII.1-4 140-146 XVII 206-219

[lv-1vi] Epistula\(^55\) 4 159-162 14 245-249

[lvi]-lvi[\(^r\)] Epistula 20 181 24 268-269

lvi[\(^r\)]-lviii[\(^r\)] [EPHEMERIS]\(^56\) III.3 4-7 II.iii 7-11

Incipit: Incipit præcatio matutina ad omnipotentem deum
desinit: Finit Precatio Matutina.

lvii[\(^r\)]-lviii[\(^r\)] [Epicedion] XI.2 33-34 III.iii 21-24

incipit: Incipit Epicedion in patrem (sic) de Vita

\(^53\)in Technopaegnion 7, verse 47 is missing; in 9, verse 6 reads: Et furiata oestro tranet mare cimerium bos, and verse 15 is lacking. In Tech. 11, the order is as follows: (6) Scire uelim catalæpta legens quid significet? tau

9 Imperium: litem: uenerem: cur una notet res

7 Sit ne peregrini uox nominis an latii sil.

Verse 12 is missing and after v. 15 are found vv. 13, 1-2, 6, 9.

\(^54\)Folios liii\(^v\) appear twice in the pagination; there is no folio liii.

\(^55\)Verses 69 and 87 are not to be found.

\(^56\)In Ephemeres 3 (Oratio), vv. 8-16 are missing.
sua desinit: Finit Epicidion (sic)\(^{57}\)

\[1\text{vii}]-1\text{x} \text{[LIBER]} \quad \text{XIII.1,2} \quad 36-39 \text{Epist.22} \quad 259-266

PROTREPTICUS\(^{58}\) incipit: Incipit Protrepticus.

Ausonius Hesperio filio suo. desinit: Finit Protrepticus.

\[1\text{x}]-[1\text{v}] \text{[GENETHLIACON]} \quad \text{XIII} \quad 40 \quad \text{Epist.21} \quad 258-259

Incipit: Incipit eiusdem decimi M. Ausonii Genethliacos ad Ausonium nepotem.

\[1\text{v}]-1\text{xii} \text{[CUPIDO]} \quad \text{XXIII.1,2} \quad 121-124 \quad \text{VIII} \quad 109-113

CRUCIATUS\(^{59}\) incipit: Incipit Eclogarum Liber

Ausonius Gregorio Filio Salutem desinit: Finit Cupido cruciatus.

\[1\text{xii}]-[1\text{xvii}] \text{[BISSULA]} \quad \text{XXV.1-7} \quad 125-127 \quad \text{VIII} \quad 114-117

\[1\text{xvii}]-[1\text{xviii}] \text{[MOSELLA]} \quad \text{XVIII.2} \quad 82-97 \quad \text{X} \quad 118-141

Incipit: MOSELLA AVSONII VIRI ILLVSTRIS ET CONSULARIS

\(^{57}\)In the Epicedion the following are missing: vv. 13-16; 19-26; 29-34; 39-40; 43.

\(^{58}\)Verse 45b of Protrepticus 2 is as follows: Perlege quodcumque est memorabile. ET ut tibi prosit.

\(^{59}\)This edition follows Ugoletus in printing verse 25 as: Mascula lesbiacis sappo peritura sagittis.

\(^{60}\)Verse 48 reads: Et phrygiis sola læuia consere crustis. Verses 418-420, 483 are missing. After v. 445 are: Ceruleos nunc rhene sinus HYalo uirentem Pande peplum spatiumque noui metare fluenti Fraternis cumulandus aquis: nec premia in undis.
INCIPIT. desinit: Deficit Reliquum Mosellæ.

[1xviii\textsuperscript{v}]-1xxix[\textsuperscript{r}] [Epistulae XVIII.1 81-82 Epist. Sym. 141-3 Symmachi]

1xxix[\textsuperscript{r}]-[1xxiv\textsuperscript{v}] --- --- XVIII.1 220-222
[1xxiv\textsuperscript{v}]-1xx[\textsuperscript{r}] Epist. 7 177-178 .2 222-225
1xx[\textsuperscript{r}] [Epist. Symmachi] --- --- .3 225
1xx[\textsuperscript{r}]-[1xx\textsuperscript{v}] [fragmentum Iuvenci]\textsuperscript{61} --- --- ---

titulus: Ausonii carmen imperfectum incipit:

Immortale nihil mundi campage tenetur:

desinit: Ergo age sanctificus adsit mihi carminis auctor

[1xx\textsuperscript{v}] [Epistulae Paulini]\textsuperscript{62} --- 31 292-293
[1xx\textsuperscript{v}]-1xxiv\textsuperscript{v}] --- --- 30 289-292
[1xxiv\textsuperscript{v}]-1xxiii\textsuperscript{v}] [Epist.Paulini]\textsuperscript{63} --- 31 297-305
1xxiii\textsuperscript{r}]-1xxvii[\textsuperscript{r}] [Ludus XX 104-111 XIII 169-181

Septem Sapientum]\textsuperscript{64} incipit: DECII MAGNI AVSONII AD CREPANIVM Pacatum Proconsulem De Ludo Septem Sapientum
desinit: Finit Ludus septem Sapientum

\textsuperscript{61}See the edition of J. Huemer, Gai Vetti Aqvilini Evangeliorum Libri Quattvor (Vindobonae, 1891).

\textsuperscript{62}Only verses 1-18 are given.

\textsuperscript{63}The order is: vv. 103-135; 137-284. Verses 136 and 285-331 are missing.

\textsuperscript{64}Plate VIII, below on p. 385, shows f. lxxiii which contains vv. 1-21 and the correction, SPuriorum, at verse 13. Verse 158 reads: Fandi tacendique ET Cibi ET Somni MODus. The confused pagination is as follows: lxxvii, lxxvi, lxxix.
f.

1xxvii[Γ] - 1xxix[Γ] [Ordo Urbium Nobilium] 65 titulus: DECII MAGNI AVSONII CATALOGVS VRBIVM NOBILIVM in fine: Decii magni

Ausonii Catalogus Vrbium nobilium Finit.

1xxix[Γ] - 1xxx[Γ] [Versus Sulpiciae] incipit: Sulpitia Incipit. in fine: Finiunt Sulphitiae (sic) dicta. 66

1xxx[Γ] [Epigramma] De Matre Augusti.


1xxx[Γ] App. v.xviii 257 Alex.xviii 428

v.i 252 i 419

v.xvi 256 xvi 426

1xxx[Γ] - [1xxxV]

v.xi 255 xi 424

[1xxxV]

v.iii 253 iii 422

65 Verses 73-74 are combined into a single line: Prode duplex arelas quam Narbo martius et quam; verse 113 is missing; and, verses 132-134 read as one: Exiguae Immerito domus est glacialis in imo. Verses 137-138 are combined as follows: Ver longum brumæque Bræces: iuga fronda subsunt. Verses 142 and 152 are missing.

66 Verses 16-19 follow verse 22.

67 On the origin of this epigram, see Schenkl, p. XXXI and app. crit., lines 5-6, p. 262. Schenkl suspects that this epigram is a fragment of a poem in honor of Livia; see above, p. 164, note 27.
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<td>v. xviii</td>
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[scriptio] Expliciunt Opera Ausonii poetae celeberrimi cum multis additionibus per Hieronymum auantium inuentis.

⁶⁸ Avantius follows Ugoletus in listing the following: In Didonis imaginem ex græco. Quattuor ultima carmina huius Epigrammatis non habentur in græco Codice. See Schenkl, app. crit., lines 17-18, p. 252.
incipit: Lector: ut Ausonium incolunmiorem habeas:
emenda supra dictas dictiones: uidelicet lege in
carta. . . .

[Tabulae]

Impressum Venetiis per Ioannem
Tacuinum de Tridino: Anno Domini .M.CCCC.VII.
Die. VII. Aprilis.

[sigillum preli typographici Ioanne Tacuino]69

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69 Here is found the orb-and-cross printer's mark of Ioannes Tacuinus. On Tacuinus and his penchant for "adorn­
1568 Pulmannus

The entire value of approaching the printed tradition of Ausonius is largely to be found in correcting an oversight on the part of both Schenkl and Peiper, who had only a very imperfect knowledge of the printed editions in general and merely a tenuous acquaintance with the edition of 1568 in particular. The primary motivation behind this recension was Theodor Poelmann or Pulmannus, an intimate friend of Christopher Plantin from whose press there flowed a torrent of editions of Latin poets.

The importance of this particular edition of the Ausonian corpus is that it constitutes a giant step forward over


71 Theodor Poelmann (1510-1581) was born at Cranenburg in the duchy of Clèves. From his dedicatory epistle to Thomas Rediger he indicates that upon his father's untimely death he was removed from school and forced to take up a trade: Cum a primis annis, patre praematura mihi morte erepto, ad ludum litterarium a matre ablegatus essem, tandem non mea quidem voluntate, sed fato quodam ad mechanicam artem fui defectus... (f.3r). There is bibliographical material on Poelmann in Max Rooses' Christophe Plantin, imprimeur Anversios (Anvers, 1883). The best known of Poelmann's editions is that of Claudian, 1571, reprinted in 1585, 1596, 1602, 1616. See also Pökel, op. cit., p. 215; Eckstein, op. cit., p. 441; Gradilone, pp. 71-75. There is an especially valuable discussion of various facets of the 1568 edition of Ausonius and its place in the history of the printed tradition in Mirmont, op. cit., I, pp. 128-164; here Mirmont speaks of a collaborator with Poelmann, Ioannes Goropius Becanus (p. 129, n. 2).
the landmark 1558 edition of Lyons for which the editor, Stephanus Charpinus, had the newly discovered manuscript of l'Ile Barbe. In lieu of this remarkable codex, Pulmannus, in constructing his redaction, included citations from the following witnesses:

1. Cornelii Gualtheri Mosella, liber antiquus;
2. Gemblacensis liber, in quo Mosella, Herculis ærumnæ, et de XII Cæsaribus;
3. Gandauensis liber vetus, cuius facio mentionem in epistolis;
4. fragmentum meum, in quo solum erant septem sapientum sententiae septenis versibus descriptae. Pulmannus also noted observations and adopted emendations presented by a

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72 D. Magni Ausonii Burdigalensis poetæ, augustorum præceptoris, virique consularis opera, tertiae fere partis complemento auctoria, et diligentiore quam hactenus, censura recognita, cum indice rerum memorabilium. Lugduni: Ioannes Tornaesius, 1558. A full description of this edition is given in Creighton, pp. 136-155; see also Peiper, Die Überlieferung, p. 203, Peiper, p. LXXXIX, Gradilone, pp. 56 ff. For a discussion of the manuscript found by Charpinus sometime after 1551 on l'Ile Barbe and now identified as Leiden-sis Vossianus F 111, see above, p. 20-23.

73 These witnesses are listed on f. [2v].

74 The abbreviation "C" is used in the more than thirty citations listed in the margins. Peiper (p. LIII) has tried to identify "C" with excerpts from S. Gall 899; see also Peiper, Die Überlieferung, p. 217, Schenkl, pp. XLV-XLVI.

75 Cited over thirty times as "G" in the marginal notes, this codex can be identified as Bruxellensis 5369/73; see above, pp. 60-63.

76 Pulmannus cited this codex as "V" in the margins on twenty occasions; it has been identified by Mirmont (op. cit., I, p. 130) as Bruxellensis 10703/5.

77 Cited in marginal notes over thirty times as "P", this manuscript has not been identified.
large number of the most outstanding humanists and philolo-
gists of the fifteenth and sixteenth centuries, among whom
were Mariangelus Accursius, Adrien Turnèbe, Pierre Pithou,
and Willem Canter. Thus, Pulmannus could benefit from
the better readings of the manuscript of l'Ile Barbe
not be examining it himself but through a perspicacious use
of the conjectures of scholars familiar with the tradition
of this witness.

The 1568 edition established a number of textual
emendations which have since become definitive; some of
these readings are: (Ludus) 21 Hodie, 42 forte hac de;
(Ordo) 85 Bracara, 96 consociant, 98 Tolosam, 133-134 non
pudor. Un fortunately, however, Schenkl and Pei-
per have erroneously attributed these emendations to others,
such as, Pithou (Ludus 21), Vinet (Ordo 25, 96, 98, 133-34),
and Mertens (Ludus 42).

As advertised in the subtitle of the 1568 edition,
there is included in this recension a short collection of
epigrams which Ausonius either translated or imitated from
Greek sources and a small lexicon providing the Latin for

78 A complete list of scholars whose conjectures had
aided Pulmannus is given by Mirmont, op. cit., I, p. 131.
By far the most fertile source has been Mariangelus Accursius
and his Diatribae in Ausonium Solinum et Ovidium (Romae,
1524); this commentary has been cited over ninety times as "M."

79 Another example is at Ludus 135 where Pulmannus'
reading, abit, is ascribed by Schenkl and Peiper to Scaliger;
see Schenkl, app. crit., line 9, p. 108 and Peiper, app.
crit., line 5, p. 176. Examples of confused attribution of
the Greek expressions employed by Ausonius. Pulmannus' zeal allowed him to expand the Ausonian corpus beyond these additions and append the moral distichs of Cato which he attributed to Ausonius under the title, *D. Magni Ausonii Disticha Moralia, vel Cato*. This excessive zeal was prompted by the opinion of one Joannes Baptista Pius as Pulmannus states in a marginal note to this addition: *Distichorum moralium libri, nomine Catonis hactenus falso inscripti, auctoritate Joannis Baptistae Pii huc accesserunt: qui in sui annotationibus in Epistolae ad Atticum lib. XIII Ausonii illos esse asserit.*

Conjectures to either Pulmannus or to Vinet can give rise to the hypothesis that these two Ausonian scholars made independent conjectures often felicitously similar; on this idea see Mirmont, *op. cit.*, I, p. 164.

The epigrams are found on pp. 342-355 and the lexicon on pp. 356-360.

This note is found on p. 265 and the entire work extends from p. 265 to p. 285. There existed no authority to credit Ausonius with this work by an unknown writer of the third or fourth century A. D. Scaliger referred to the proponent of this errant view as: "Baptista Pius, qui temporibus suis fuit cymbalum inani iuventutis," and considered his followers as ". . . miseros homines, qui sub tam lentis maxillis mandunt." [Iosephi Scaligeri Iul. Caes. F. Ausonianarum Lectionum Libri Duo (Lyons: Greyff, 1574) Z.32, p. 175.] Vinet also voiced dissatisfaction with this attribution of the work to Ausonius:

Scrispsit in litteris Ciceronis ad Dolabellum quae extant inter Epistolae ad Atticum libro quarto-diemo. Quo trahunt aliqui illud Ausonii Burdigalensis falsa Catoni adscriptum. Si deus est animus nobis, ut carmina dicunt, qui commentator, necsio quotum locum tenere debeat inter Aristarchos, qui sine iudicio Ausonij carmen credidit, quod in vetere quopiam libro inter Ausoniana, vel etiam alibi, falsa titulo, forte repererat. [Ed. Vinet (1575-80), *Comment. Sect. 298A*]
The contents of Pulmannus' edition of 1568 are as follows:


[sigillum preli typographici Christophori Plantini]

[subscriber] ANTVERPIAE, Ex officina Christophori Plantini, AN. CI2. I2. LXVIII.


[OPERVM INDEX]

[NOTAE LIBRORUM, QVIBVS IN HAC EDITIONE USI SVMVS.]

[Epistula] NOBILITATE, ET ERVDITIONE ORNATISSIMO VIRO D. THOMAE REDIGERO VRATISLAVIENSI THEOD. PVL-MANNVS CRANEVBVRGIVS S.D. incipit: Cum a primis annis, patre præmatura mihi morte erepto.... destinit: Quod

---

82 *Harvard University Library supplied a microfilmed copy of this edition for our use.*

83 *There is a woodcut showing Plantin's seal: a compass drawing a circle, with the motto, "labore et constantia."*

84 *This notation is stamped sideways. There is also found a library shelf-mark and the library stamp, "Harvard College Library/ Gift of / Daniel B. Pearing / 30 June 1915."*

85 *Here Pulmannus lists his chief aids; see the discussion above on pp. 183-184.*
si te facere cognouero, dabo operam ut aliquando
maiora, et tibi fortasse gratiora sub nominis tui
auspicis exant. Vale et nostro Musognapeo, XVI.
Kalend. Decembris, anno cIII. I. LXVII. Antuerpiæ.

[6r] [poema breve] ROB. CONSTANTINVS DE AVSONIO

[6v-7v] [poema longius] ALEXANDER GRAPHEVS AD IVVENES PRO
RESTITUTO PER THEOD. PVLIMANNVM AVSONIO.

incipit: Ediderat quondam maturis nixibus almos
Fetus Camena nobilis....

desinit: Et memores docto Pulmanno reddite dignas,
Meritasque grati gratias.

[8r]-A[1v] [vita Ausonii] D. AVSONII VITA, EX LIBRO V. PETRI
CRINITI DE POETIS LATINIS. incipit: D. Ausonius,
genere Gallus, patria Burdigalensis fuit....
desinit: In quo magno errore decipiuntur, cum id ad
parentem Ausoniis pertineat.

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86 (5) Nostra simul certant variis epigrammata nugis.
86 (6) Quas ferat a celeri vulnere dextra valens.
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\(^{88}\)(5) Quis mortem accuset? compleuit munia vitae
(6) Iam meritis anus est, et adhuc æstate quæla.
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89 Only verses 1-2 (Epit. 30, vv. 1-2 of Peiper) are found here; for verses 3-8 see Schenkl, app. crit., 11, 11-18; p. 209.

90 (6) Adstitit in tenerum de grege versa marem.
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91 For additional verses see Schenkl, *app. crit.*., lines 8-14, p. 219.
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<td>256</td>
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<td>Ital.10</td>
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<td>Ital.12</td>
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<td>40-41</td>
<td>[FASTI]</td>
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<td>119-20</td>
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<td>28</td>
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<td>41-42</td>
<td>[Epig.]</td>
<td>72</td>
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<td>42</td>
<td>[Epit.]</td>
<td>33</td>
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<td>42-43</td>
<td>[Epig.]</td>
<td>73</td>
<td>216</td>
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<td>[Ordo Urbium Nobilium]XVIII</td>
<td>98-103</td>
<td>XI</td>
<td>144-154</td>
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<td>D. AVSONII DE CLARIS VRBIBUS LIBER.</td>
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<td>49-57</td>
<td>[Ludus Septem Sapientum]XX</td>
<td>104-111 XIII</td>
<td>169-181</td>
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<tr>
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<td>D. MAGNI AVSONII LVDVS SEPTEM SAPIENTVM.</td>
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<td>57-59</td>
<td>[Septem Sapientum App.III, 1,2] Sententiae</td>
<td>246-250 XXII</td>
<td>406-409</td>
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<tr>
<td>titulus:</td>
<td>EORVNDEM SEPTEM SAPIENTVM SENTENTIAE, SEPTENIS VERSIBVS AB eodem Ausonio explicatae</td>
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<td></td>
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<tr>
<td>60-61</td>
<td>[Caesares 1] titulus: XX.I</td>
<td>112-114 XIII. 183-186</td>
<td></td>
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</tr>
<tr>
<td></td>
<td>D. MAGNI AVSONII DE XII. CAESARIBVS PER Suetonium Tranquillum scriptis.</td>
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<tr>
<td>61-65</td>
<td>[Caesares 2] titulus XXI.II</td>
<td>114-119 XIII. 187-193</td>
<td></td>
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<tr>
<td></td>
<td>Eiusdem Ausonii Tetrasticha, à Iulio Cæsare usque ad tempora sua. in fine: Deficit reliquum.</td>
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</tr>
<tr>
<td>66-72</td>
<td>[Domestica] titulus: D. AVSONII VIRI CONSULARIS</td>
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</tr>
</tbody>
</table>

92 The order of verses in section one is: 46, 49, 47-48. A marginal note at section two reads: "De hoc ordine versuum vide Mariangeli Diatribam. 1, 2, 6, 3-5, 7-9."

93 (26) Interitus dignos vita properante probrosa.
<table>
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<tr>
<th>Number</th>
<th>Page</th>
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<tbody>
<tr>
<td>66-67</td>
<td>VIII 30-31</td>
<td>III.ii 17-19</td>
</tr>
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<td>67-68</td>
<td>X 31-32</td>
<td>.iii 19-21</td>
</tr>
<tr>
<td>68-69</td>
<td>XI.1, 2 32-34</td>
<td>.iii.ii 21-24</td>
</tr>
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<td>71-72</td>
<td>XII.1, 2 34-35</td>
<td>.i 16-17</td>
</tr>
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<td>73-77</td>
<td>XIII.1, 2 36-39</td>
<td>Epist. 22 259-266</td>
</tr>
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<td>77-78</td>
<td>XIII 40</td>
<td>Epist. 21 258-259</td>
</tr>
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<td>78-82</td>
<td>XXIII.1 121-124</td>
<td>VIII 109-113</td>
</tr>
<tr>
<td>82-85</td>
<td>XXV.1-7 125-127</td>
<td>VIII.i-114-117</td>
</tr>
<tr>
<td>85-86</td>
<td>XVIII.1 81-82</td>
<td>Ep. Sym. 141-143</td>
</tr>
<tr>
<td>86-103</td>
<td>XVIII.2 82-97</td>
<td>X 118-141</td>
</tr>
<tr>
<td>103</td>
<td>XXII 152-153</td>
<td>Ecl. VII 93-94</td>
</tr>
<tr>
<td>103-104</td>
<td>XXIII 153-154</td>
<td>Ecl. VII 106-107</td>
</tr>
<tr>
<td>104-105</td>
<td>XXX 149-150</td>
<td>Ecl. VII 90-91</td>
</tr>
</tbody>
</table>

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94 The notation, S. Petri de Perusio, is found in large script at the bottom of page 73. See similar inscriptions on pages 285 and 380.

95 Verse 28, Vale nepos dulcissime, is omitted.

96 In section one, a portion of the last line, …ac diligentem parentem, is missing. Line 25 of section two reads: Mascula Lesbiacis Sappho peritura sagittis.

97 In section four of the poem, Bissula, the following are found:

- (5) Matre carens, nutritis egenis, nesciuit herai
- (6) Imperium domina: vult domina esse manu.
<table>
<thead>
<tr>
<th>Peiper Number</th>
<th>Schenkl Number</th>
<th>Page</th>
<th>Page</th>
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</thead>
<tbody>
<tr>
<td>105</td>
<td>Nat hom ḍu</td>
<td>XXI</td>
<td>150-152</td>
</tr>
<tr>
<td></td>
<td>(sic)</td>
<td></td>
<td>Ecl.VII 91-92</td>
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<tr>
<td></td>
<td>(sic)</td>
<td></td>
<td>iiii</td>
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<tr>
<td>107-109</td>
<td>[Ex Graeco Pythae-]</td>
<td>XXVIII 147-49</td>
<td>Ecl.VII 87-89</td>
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<td></td>
<td>goricorn de Ambiguitate Eligendae Vitae]</td>
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<tr>
<td>109-114</td>
<td>[Grighus]</td>
<td>XXVI.1,2 127-32</td>
<td>XVI 196-205</td>
</tr>
<tr>
<td>114-123</td>
<td>[Technopaegnion]</td>
<td>XXVII.1-13;12 132-139; XII 155-165</td>
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<td></td>
<td></td>
<td>138</td>
<td>i-xiii;xiii</td>
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<tr>
<td>123-132</td>
<td>[Cento Nuptialis]</td>
<td>XXVIII.1-4 140-146</td>
<td>XVII 206-219</td>
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<tr>
<td>132</td>
<td>De Nominibus siderum</td>
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<td>iiii 412-413</td>
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<tr>
<td>133-134</td>
<td>De Ratione Librae</td>
<td>XXXIII 154-155</td>
<td>Ecl.VII 94-95</td>
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<td>vii</td>
<td>134-135</td>
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<td></td>
<td>De ratione puer-</td>
<td>XXXV 155-156</td>
<td>Ecl.VII 95-97</td>
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<td></td>
<td>maturi.</td>
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<td>135-136</td>
<td>[Ecolgæ]</td>
<td>V.1 9</td>
<td>VII.viii 97</td>
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<td>136</td>
<td>.11 14</td>
<td>.xviii 103</td>
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<td></td>
<td>.2 10</td>
<td>.x 98</td>
<td></td>
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<td>137</td>
<td>.3 10-11</td>
<td>.xi 98-99</td>
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<td>137-138</td>
<td>.4 11</td>
<td>.xii 99</td>
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<td>138</td>
<td>.5 11</td>
<td>.xiii 99-100</td>
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<td></td>
<td>.6 12</td>
<td>.xiii 100</td>
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</tbody>
</table>

98 (10) *Et cælestis aquæ pondere tunc grauidas.*

99 The order is: verses 1-6; 11-17; 7-10; 18-finem.

100 No. 9 (6) *Et furiata oestro tranat mare Cimmerium.*
Verse 17 follows verse 22 and 23 comes after 26. In Technopaegnion 13 the order of verses is: 1-6; 9; 7-8; 10-22. The following note concludes this section: "Quod sequitur, inter Ausoniana reperit Mariangelus, exstat et in Insulensi exemplari."
<table>
<thead>
<tr>
<th>Schenkl Page</th>
<th>Peiper Page</th>
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<tbody>
<tr>
<td>V.7 12</td>
<td>VII.xv 100-101</td>
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<tr>
<td>.8 12-13</td>
<td>.xvi 101</td>
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<td>.9 13</td>
<td>.xvii 102</td>
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<td>.10 14</td>
<td>.xviii 102</td>
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<td>.13 14</td>
<td>.xxi 103</td>
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<td>.14 15</td>
<td>.xxii 104</td>
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<td>.15(uu.3-6) 15</td>
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<td>.16 15-16</td>
<td>.xxiii 104</td>
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<tr>
<td>16-17</td>
<td>.xxvi 107-108</td>
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<tr>
<td>.17 16-17</td>
<td>.xxvi 107-108</td>
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<tr>
<td>.18 17</td>
<td>.xxvii 108</td>
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<td>.19 17</td>
<td>.xxvii 108</td>
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<td>8 166</td>
<td>4 225-226</td>
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<td>10 168-169</td>
<td>6 228-230</td>
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<td>11 169-170</td>
<td>7 230-232</td>
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<td>19 179-180</td>
<td>23 266-268</td>
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<tr>
<td>18 178-179</td>
<td>13 243-244</td>
</tr>
<tr>
<td>20 181</td>
<td>24 268-269</td>
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</tbody>
</table>

101 (3) Dum rursumque, iterumque expleto mense vocatur.  
102 (14) Vale, valere si voles me, vel vola.  
103 There is a space of one line after verse 24.
<table>
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<th>Peiper Number</th>
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<td>168-169</td>
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<td>31</td>
<td>292-293</td>
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<td>169-171</td>
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<td>173-174</td>
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<td>II.vii 12-13</td>
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<td>XXIII</td>
<td>120-121</td>
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<td>86</td>
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<td>195-196</td>
<td>3</td>
<td>158-159</td>
<td>18</td>
<td>254</td>
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</tbody>
</table>

104 Spaces of one line each are found after verses 36, 37, and 39.

105 (12) Somniferumque canit sepes depa ne susurrun.
(14) Atque arguta suis loquitur coma pinea ventis.

106 The conclusion, Vale domine illustris, is missing.
196-197 [Epist.] 2 158 20 257-258
197-198 5 162-163 16 252-254
198 6 163-164 17 254
199-201 7 164-165 15 249-252
201-203 9 166-167 5 226-228
203-205 [Epist. Symmachi] -- --- 1 220-222
205-207 [Epist.] 17 177-178 2 222-225
207 [Epist. Symmachi] -- --- 3 225
208 [Epist. Paulini] -- --- 33 308
208-209 -- --- 34 309
209 -- --- 32 307-308
210-211 [Praefatiunculae] III 2-3 I.1,2 1-3
211-218 [Ephemeris] titulus: IIII.1-7 3-9 II.1-8 5-15

D. MAGNI AVSONII EPHEMERIS, ID EST TOTIVS DIER

NEGOTIVM 107

221-238 [Parentalia]109 XV.1-32 41-55 III 28-47
238-259 [Professores] XVI.1-27 55-71 V.i-xxvi 48-71

titulus: D. MAGNI AVSONII COMMEMORATIO PROFESSORVM

107 At Ephemeris 7 is found this note: Desunt non nulla.
108 The order of verses at Precatio VII is 1-6; 8-10; 7; 11-16.
200

BVRDIGALENSIVM. 110

259-265 [Epitaphia] titulus: XVII.1-27 72-77 VI.i- 72-81
D. MAGNI AVSONII EPITAPHIA HEROVVM, QVI BELLO TROIANO
INTERFVERVNT, ALIQVOT LOCIS A GVIELMO CANTERO
EMENDATA. 111

DISTICHA MORALIA, VEL CATO. 112

titulus: AVSONII AD GRATIANVM IMPERATOREM DISCIPVLVM,
Gratiarum actio pro Consulatu. in fine: APVD
GRATIANVM AVGSTVM. 113


110 For Professores 7 and 11, this edition follows the
order found in V; for no. 7 see Schenkl, app. crit., p. 60 and
Peiper, app. crit., pp. 54-55; for no. 11 see Schenkl, app.
crit., p. 63 and Peiper, app. crit., pp. 58-60. The reading
for verse 13, Sed velit nolit famæ Burdigalem referet, agrees
with that of V.

111 The title indicates Pulmannus' familiarity with
the efforts of other scholars.

112 An interesting marginal note here indicates the
extent to which Pulmannus followed the lead of others in deal-
ing with the corpus of Ausonius: "Distichorum moralium libri,
nomine Catonis hactenus falsu inscripti, auctoritate Ioannis
Baptistæ Pil huc accesserunt: qui in suis Annotationibus in
epistolas ad Atticum lib. xiii. Ausonii illos esse asserit." On
this point, see above, p. 185.

113 There is a notation in the middle of page 285
which reads, S. Petri de Perugio. There are similar notations
in the edition at pages 73 and 380.
titulus: D. AVSONII BVRDIGALENSIS PERIOCHÆ IN HOMERI
ILIADEM ET ODYSSEAM.

338-340 SVLPICIAE POETRIÆ CARMEN. Incert. V 413-416

341 CITERII SIDONII ORATORIS DE PASTORIBVS EPIGRAMMA.

inc.: (1) Almo, Theon, Thyrsis, orti sub monte Pelori.

des.: (8) Nisa rosas, Glauce violas, dat lilia Nais.

HADRIANI IMPERATORIS DE AMAZONVM PVGNA EPIGRAMMA.

inc.: (1) Vt belli sonuere tubæ, violenta peremit.

des.: (8) Argolicus Teuthras, Moesus Clonos, Oebalus Arcas.

342 [adnotatio ad lectorem] THEODORVS PVLMANVS CRANE-
BVRGIVS LECTORI S. incipit: SINGVLAREM me ab omnibus
eleganteris litteraturæ studiosis initurum gratiam
existimaui, si Graeca quædam epigrammata, quæ partim
æmulatus, partim interpretatus est Ausonius, in hanc
appendiculam congerem. . . . desinit: Veterum
heroum epitaphia, et versus Homericos, quos in Peri-
ochis expressit, consulto omisi, ne vno tempore nimis
de alieno liberalis viderer. Vale.

342-355 [tabula Graecorum verborum in epigrammaticis]

356-[360] OMNIVM QVAE AB AVSONIO PARTIM GRAECO, partim bilingui
sermone scripta sunt, interpretatio.

[361-363] [vita] D. AVSONII VITA EX IIIII (sic) GREGORII CVRALDI

114 The order of verses is: 1-15; 20-22; 16-19; 23-fin.
DE POETARVM HISTORIA DIALOGO X. incipit: Post hos vero fuit inter epigrammatarios D. Ausonii Galli imago, qui et Paeonius cognominatus est ab aliquibus, patrem hic sibi cognominem (sic) habuerat, qui in medica facultate non ignobilis fuit. . . . desinit: Ego nihil statuo; neque enim mihi eorum auctoritas solida videtur.

[364] IOAN. GOROPII BECANI, DE D. AVSONIO THEOD. PVLMANNI OPERA RESTITVTO EPIGRAMMA.

inc.: (1) Ausonio Ausonium reddens, Pulmanne, nitori...
des.: (10) Si quis seruavit, qualia serta feret?

[365-374] INDEX RERVM MEMORABILVM QUAE IN HIS AVSONII SCRIPTIS CONTINENTVR.

[374-375] Rariorum aliquot vocum, quibus Ausonius vtitur, ELENCHUS.

[376] Quorundam erratorum, et locorum recognitio.

[377] SVMMA PRIVILEGII

[378-379] PRIVILEGII CAESAREII (?) SVMMA

[380] [textu caret]115

[381] [subscriptio] ANTVERPIAE EXCVDEBAT CHRISTOPHORVS PLANTINVS ANNO c. 16. LXVII. MENSE NOVEMBRI.

115 There is a vertical notation in a broad script: Est Monasterii Sancti Petri de Perusia. Laus Deo. The same notation is found at folio IV. Similar ones are to be noted at pages 73 and 285 of the 1568 edition.
CHAPTER IV

THE INTERRELATIONSHIPS OF THE MANUSCRIPTS
OF THREE AUSONIAN OPUSCULA

The textual histories of the three works under present consideration differ one from another and from earlier scholarly efforts to grasp the interrelationships. ¹

The V and P families are represented in both the Ordo Urbium Nobilium ² and the Ludus Septem Sapientum. ³ Three families

¹Recent editors of Ausonian opuscula have been able to synthesize their critical hypotheses on the textual tradition in succinct, tightly organized discussions. Creighton provides insights into the affinities among members of the family of the Excerpta in his chapter, "Some Conclusions," pp. 98-111. Another example is the provocative chapter in JoAnn Stachniw's The Text of the Ephemeris, Bissula and Technopaegnion of D. Magnus Ausonius (Ann Arbor, Michigan: University Microfilms, 1970) entitled "The Interrelationships of the Manuscripts of the Technopaegnion," pp. 169-199; here much light is shed on the affinities among members of the V family and on the relationships among the witnesses in the Z group. William J. Napiwocki also provides clues to the structure of the Z family in a discussion of a similar nature in his work, A Critical Text of the Gratiarum Actio and the Cupido Cruciatum of D. Magnus Ausonius (Ann Arbor, Michigan: University Microfilms, 1974).

²The Z family does not contain the tradition of the Ordo; this work is transmitted in the Tilianus by means of witnesses allied with the Bobbio tradition. See Prete, Ricerche, p. 91, note 1.

³As a result of his study of the four families in the Ausonian textual tradition, V, P, Z, and the Excerpta, Prete has posited that P sometimes agrees with Z against V and at other times with V against Z; see Ricerche, p. 88. An interesting observation drawn from the chart of the various

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of witnesses exist in the Caesares: the V and Z families and the family of the Excerpta. The common source of all three of the opuscula in this study is the V family, based largely upon Leidensis Vossianus F 111. 4

In the Ordo Urbium Nobilium and in the Ludus Septem

families represented in all the Ausonian opuscula as stated on pp. 24-26 of Prete's Ricerche is that while V and P often exist in a single work together, as in the Epistula Ausonii Theodosio, Ausonius lectori, Genethliacon, Pythagoricon de ambiguitate vitae, Epistulae 23, 24, 25, there are no opuscula which are represented in the P and the Z families together.

4 See the description above, pp. 20-26, 52, 54. Throughout the centuries of Ausonian scholarship dating back to the publication of the Diatribae of Accursius in 1524, V has appeared to have been the preferred version of the text. Exceptions to this view are the positions of Brandes and of Seeck in favor of Z. In a plea for consideration of the Z family which she feels has been much maligned, Stachniw has pointed out that while some modern editors suggest the importance of Z's readings in the total picture of the Ausonian Textgeschichte, they diverge scarcely at all from the hallowed text of V; see p. 180 of her study. But in our work we observe that while Schenkl and Peiper have been rather extreme in their use of set following an abbreviation in V (even though this has been corrected to sed on a number of occasions; see Ludus 45, 175 and Caesares 87) and in their adherence to unassimilated forms in V, such as adtollite (Ordo 23), ineditam (Ludus 210), con-placuisse (Tetrasticha 32), the German editors have avoided the peculiar dialectical readings of V: mici (Ludus 8, 176 and Ordo 81, 113), guum (Ordo 146, 154), cludit (Ludus 50), dicier (Ludus 88). Examples of the German editors' direct variance with V are: Ludus 13: stemma uocabo V, stigmata vatum Schen Peip; Ludus 28: separat is V, separat ius Schen Peip; Ordo 59: festo V, fasto Schen Peip; Ordo 118: quis memor et V, quid memorem Schen Peip; Ordo 156: portare V, potare Schen Peip; Tetrasticha 44: par V, rarum Schen Peip. Such critical evaluation of this major witness is evidence of effective effort to preclude automatic adherence to V as if it were the archetype and to perform the basic function of a critical text, namely, to give us the text of a writer according to the best evidence. This is the aim of our edition: when the reading in V seemed best, we chose it; when not we sought the true reading elsewhere.
we note a convoluted textual transmission involving
a number of witnesses. The V family demonstrates a basically
strong bond between its two members, the ninth century codex,
*Leidensis Vossianus Latinus F 111* and *Vindobonensis 3261*
(*Philol.* 335) of the sixteenth century. This relationship
remains distinct despite the fact that, in the *Ordo*, *Vindobo-
nensis 3261* has an order of verses similar to that in the
group of witnesses comprised of *Leidensis Vossianus Latinus Q
107* (Tilianus), *Laurentianus Ashburnhamensis 1732* (1656), and
the 1490, 1494, and 1496 editions of Ferrarius. 5 The order of
verses in the fragments of the *Ludus* contained in *Vindobonensis
3261* is unique; no other witness has such an arrangement in
which four of the seven sages appear to utter a very small
number of lines from their original speeches. Yet, despite
the difference of content, *Vossianus F 111* and *Vindobonensis
3261* present a basic agreement in the text of the *Ludus*. 6

In our earlier description of *Vindobonensis 3261*, 7

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5 Vindobonensis 3261 contains verses 167-168, 28-33,
73-80 of the Ordo; Tilianus, Ashburnhamensis 1732 and the Fer-
rarii show this pattern of verses: 86-91, 12-14, 46-63, 92-97,
35-45, 28-34, 73-80, 107-109, 116 (where Ashburnhamensis stops),
118-119, 121-127, 129-145, 166-167. The few separate readings between Vossianus F 111 (V) and Vindobonensis 3261 (s) are:
- at the title before V. 28 where V reads *ui Treueris* and
s has DE GALLIA; 32 procurrent s (in agreement with Harleianus
2613 and Ambrosianus P 83), procurrat V; 33 prelabitur *s*,
prelatur V.

6 Exceptions are these unique variants in the junior wit-
ness: 93 divis; 94 vocauit; 113 tunc, dixerat; 125 tutum; 140
est om, optimus; 141 quod.

7 See above, pp. 27-28.
we indicated that this witness is a copy of an apograph of Vossianus F 111 prepared by Sannazarius. The substantive agreement existing in both the Ordo and the Ludus between these two manuscripts supports this view. While the relatively small number of verses we possess for consideration prevents a completely authoritative hypothesis, we can suggest an intermediate witness, S, no longer extant, which was related to the tradition of the Tilianus for the order of verses evidenced in the Ordo and stood in another tradition for the unique number and order of verses in the Ludus. Unlike Stachniw, we cannot attribute contamination found in Vindobonensis 3261 for the Ordo and the Ludus to "some fifteenth or sixteenth century edition." Therefore, the line of transmission would descend to Vindobonensis 3261 through S and ε, the unknown manuscript from which the variants found in the Vindobonensis were taken, and Vossianus F 111 back to the hyparchetype β.

The P family is represented in the Ordo Urbium Nobilium by Parisinus Latinus 8500, Harleianus 2613, and Ambrosianus P 83; for the Ludus Septem Sapientum the witnesses are Parisinus 8500 and Harleianus 2613. The relationship between the fourteenth century Parisinus and the fifteenth century Harleianus is quite tenuous for there is no great dependency.

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8See Stachniw, p. 172. An interesting discrepancy within the V family is the fact that the Caesares are found in the Vossianus but not in the Vindobonensis. Perhaps Sannazarius omitted the Caesares or might he have been using an exemplar such as ε which lacked the tradition of the Caesares.
on the older codex since the Harleian manuscript often has more authoritative readings. Therefore, the evidence of better readings in Harleianus 2613 leads us to conjecture that it is definitely not an apograph of Parisinus 8500 but was copied from another exemplar, contaminated with the tradition. Separative readings in the Ordo show that Harleianus 2613 shares some readings with Vossianus F 111; these citations include: 13 angustas\] augustas P; 28 gestis\] gestis P; 30 in mediae\] medie P; 41 om P. In the Ludus we note that the Harleian manuscript does not repeat the errors of the Parisinus but shows readings in agreement with Vossianus F 111. These conjunctive readings include: 31 quam\] quem P; 44 privas\] primas P; 107 vinctus\] NULLUM lemma P; 150 qui\] NULLUM lemma P; 158 somni vicinus modus\] vicinus modus somni P; 230 meditamini\] meditari P.

The precise affinity between the P family and Ambrosianus P 83 in the Ordo is uncertain because of strong links between Ambrosianus P 83 and the early editions. There is agreement with the early printed editions in the following readings: 21 situque; 25 ingenitus; 31 imperiicue viros; 50 num; 81 iura; 164 mundi. Examples of conjunctive readings joining Parisinus 8500, Ambrosianus P 83, and the early editions, especially with Ugoletus, are: 69 iusta; 82 emerita; 99 quos; 143 dispositu; 149 unda; and, 151 contenti.

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9See above, p. 34, for a list of these readings in the Ordo Urbium Nobilium.
Scholars have spent much time and energy probing the interrelationships of Parisinus Latinus 8500, Leidensis Vossianus Q 107 (Tilianus), the Veronese manuscript which Benzo d'Alessandria examined before 1310 and from which he took citations from the Ordo Urbium Nobilium and the Ludus Septem Sapientum, the codex of St. Eustorgius from which a fragment of the Ordo\(^1\) was extracted by Giorgio Merula, and the manuscript of Matteo Bosso who in 1493 had in his possession at Verona a codex showing a similar tradition for both the Ordo and the Ludus. A view of the salient results of the protracted research in this area will prove helpful to elucidate the textual tradition of these two opuscula.\(^1\)

Remigio Sabbadini speaks of Ausonius and of a manuscript which existed in the Capitular Library of Verona\(^2\) in his discussion of a codex of the works of Ausonius which was once in the collection there.\(^3\) This manuscript was the

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\(^1\) The fragments of the Ordo under consideration here are in the following order: vv. 86-91, 12-14, 46-63, 92-97, 35-45, 28-34, 73-80, 107-127, 129-145, 166-168.

\(^2\) An extensive treatment of this topic is proposed by Prete in his Ricerche, pp. 83-91.


\(^4\) Le scoperte dei codici latini e greci ne' secoli XIV e XV (Florence, 1905-1914), II, pp. 146, 203-204; see also Sabbadini's article, "Bencius Alexandrinus und der Codex Vero­ nensis des Ausonius," in Rheinisches Museum fuer Philologie LXIII (1908), pp. 224-234.
source from which Benzo copied excerpts of the Ordo Urbium Nobilium and the Ludus Septem Sapientum before taking both the original and the apograph with him to Milan. In the words of Benzo: "Hunc eciam cathologum Ausonii repperi in archivo ecclesie Veronensis, in quo erant libri innumer et vetustissimi." The accuracy of the readings of Benzo, as attested to by both Sabbadini and Berrigan, would have required a close, accurate examination of the manuscript.

Ausonius was apparently Benzo's favorite poet; therefore,

14 Benzo d'Alessandria was born in the second half of the thirteenth century and died at Verona about 1335. Consult also Sabbadini, "Benzo di Alessandria," Studi Medioevali, II (Turin, 1907), pp. 574-578; "Benzo d'Alessandria," Enciclopedia italiana VI (1930), 665. For a complete bibliography, see Mario Costanza, Biographical and Bibliographical Dictionary of the Italian Humanists... (Boston, 1962) 1 519, V 250. For a clear view of Benzo's influence, see J. R. Berrigan, "The Prehumanism of Benzo d'Alessandria," Traditio, XXV (1969) pp. 249-264. Benzo composed a Chronicon in three volumes, of which according to Sabbadini (Le scoperte... II 130) only a portion survives in the Biblioteca Ambrosiana of Milan as codex Ambrosianus B 24. In his Chronicon Benzo collected scholarly material from archives and libraries of Italian towns. Of particular importance are the remarks which Benzo provides about manuscripts of Catullus and of Ausonius. J. R. Berrigan, in a monograph containing the text of Liber XIV of the Chronicon ("Benzo d'Alessandria and the Cities of Northern Italy," Studies in Medieval and Renaissance History, IV (1967), pp. 127-192), describes this codex (pp. 128-129): "The Chronicon is a leatherbound volume of 285 parchment leaves in folio. The writing is in a fully developed fourteenth-century Gothic hand, with colored capitals and chapter headings." Here Benzo referred to two Ausonian opuscula: the Ordo (in Liber XIV) and the Ludus (in Liber XXIV). The quotations from Ausonius by Benzo are reported by Sabbadini for the Ordo and the Ludus (Le scoperte..., II, pp. 146-147). Berrigan deals with only the Ordo in his text of the Chronicon (Studies, pp. 141-192).


16 Sabbadini, Le scoperte..., II, p. 147; Berrigan, Studies, p. 135.
the contention of Sabbadini that Benzo brought with him to Milan the same codex for the sake of careful study has merit. This view is particularly sound when we recall that about the first half of the fourteenth century the codex disappeared from Verona, or at least from citation in the bibliographical sources of the day.  

Our examination of the witnesses for the text of the Ordo Uribum Nobilium revealed a close relationship between the tradition of the lost codex from Verona (as seen in the fragments copied by Benzo) and the text of the Ordo found in Leidensis Vossianus latinus Q 107 (Tilianus), Laurentianus Ashburnhamensis 1732 (1656), and the Milanese edition of Ferrarius of 1490, especially in the descriptions of Narbonne and of Bordeaux. The text of the Ordo in Tilianus (T), Laurentianus (l), and in the Milanese edition (Fer) was taken from the codex of Giorgio Merula (ξ) discovered in the Church of St. Eustorgius of Milan. Tilianus does contain a considerable collection of poems of Ausonius including the text of fragments of the Ordo in a later, Beneventan script on


18 For information about Merula and his influence on the edition of 1490, see above, p. 151, note 4.

19 In the epistolary introduction of his 1490 edition, Julius Ferrarius wrote: "adiecimus ex catalogo illustrium uribum nonnulla excerpta epigrammata quae Georgius Merula polyhistor praeceptor noster et primarius disendi artifex in biblioteca Eustorgii primus indagavit. See also Peiper, p. XXXV and Sabbadini, Le scoperte..., II, p. 148, n. 145.
ff. 60r-62r. Sabbadini explains this addition to Tilianus and the possible relationships involved with confidence:

Basically, it is the close similarity of the order of the cities in the citations from the *Ordo Urbium Nobilium* of Benzo's *Chronicon* and in the fragment preserved in the Tilianus that leads to a conclusion that there must be some relation between the two. The order in which the cities are treated is the same; Benzo's list is larger and includes more cities; therefore, the manuscript of Benzo could be the hyparchetype from which the Tilianus was drawn.21

Insofar as establishing a relationship between the lost

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21 The order of the folios of the *Chronicon* of Benzo which treat of the *Ordo* are: f. 129, Alexandria and Antiocha; f. 134v, Athens; f. 136, Constantinople and Carthage; f. 138v, Capua; f. 140, Aquileia; f. 142, Rome; f. 143, Catina and Syracuse; f. 145v, Milan; f. 151v, Trèves, Arles, Narbonne; f. 152, Burdigala, Tolosa, Terracona (sic). The order of the lines and cities of the *Ordo* as found in Tilianus, Laurentianus 1732, and the editions of Ferrarius is: vv. 86-91, Athens; vv. 12-14, Constantinople and Carthage; vv. 46-63, Capua; vv. 92-97, Catina and Syracuse; vv. 35-45, Milan; vv. 28-34 Trèves; vv. 73-80, Arelas; vv. 107-127, Narbonne; vv. 129-145, 166-167, Burdigala.
Veronese codex (e), that is, the manuscript at Verona from which Benzo excerpted fragments and went to Milan, and Parisinus Latinus 3500 in the time of Petrarch is concerned, our fragile link of evidence can be traced once again to Benzo d'Alessandria. In Liber XIV of his Chronicon there is reference to the Ludus Septem Sapientum of Ausonius in which Benzo provides citations from the Ludus that form an appendix. This appendix exists only in Parisinus Latinus 8500. From this tenuous link Sabbadini concludes: "...che l'apografe petrarchesco fu copiato di sull'esemplare veronese tanto piú che il volume del Patrarcha è un aggregato di vari manoscritti indipendenti." This proof sustains, for Sabbadini at least, his conjecture: "...che l'esemplare veronese sia stato ridotto in pezzi, da uno dei quali provenne il Catalogus urbiun del Tilianus e da un altro l'apographo petrarchesco del Ludus sapientum." 23

Another important element in the Ausonian Textgeschichte as it relates to the manuscripts originating in Verona and Bobbio is the manuscript of Matteo Bosso. In 1493 this Veronese canon of St. Augustine 24 sent to Politianus a codex of Ausonius

22 Ambrosianus B 24 inf, ff. 266, 206 as reported by Sabbadini, Le scoperte..., II, pp. 148-149. See also Schenkl, p. 111 and Peiper, p. 182.

23 Le scoperte..., II, p. 149; consult also Pierre de Nolhac, Pétrarque et l'humanisme, op. cit., I, p. 204.

24 Peiper (p. XXXII) is inexact in referring to Bosso as "...procurator generalis Augustinianus...." Consult N. Widloecher, La Congregazione dei Canonici Regolari Lateranensi (1402-1483) (Gabbio, 1929), pp. 339-341.
which included the disiecta membra of Ausonius and Prudentius. Upon the death of Politianus in the following year, one assumes that the manuscript was returned to Verona. Sabbadini considers this manuscript to have been of little importance to the textual tradition of Ausonius because it would have been extraneous to the Capitular Library of Verona since it was owned privately.

The position of Peiper in this matter is based on a set of entirely opposite principles and assumptions. Peiper ignores the codex of which Benzo speaks. He maintains that the manuscript of Bosso and that of the Capitular Library are one. In other words, the manuscript of Bosso (δ) is for Peiper the manuscript once in the possession of Benzo (ε), according to the thought of Sabbadini. The Parisinus Latinus 8500 could have been transcribed from Bosso's codex. Furthermore, the manuscript of Bosso may be identified with that listed in the catalog of the tenth century at number 610: "librum

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25 See Schenkl, p. XL, n. 36 and Peiper, pp. XXXII-XXXIII. We note the origin of the term disiecta membra in Bosso's letter to Politianus dated February 24, 1493 (Familiares et secundae M. Bossi epistulae (Mantuae, 1498) f. 43v): "eundem uero ex notatione indice ad libri caput apposita mancum et truncum plerisque locis offendere plus quam caeteros. et cum his quae Ausonii sunt leges quoque nonnulla interiecta atque immixta Prudentii, ut consociatum sis habiturus utrumque disiecta per membra Ausonium et Prudentium. In the Parisinus Latinus 8500 the poems of both Ausonius and of Prudentius are mixed together on ff. 26v-29r.

26 Le scoperte..., II, pp. 149-150, n. 148.

27 See above, pp. 208-209 and n. 15.
Ausonii I in quo mictologia Fulgentii. rhetorica Caroli et Albini et periermeniarum Apulei et alia quaedam. Such a codex does not exist in the catalog of 1461.

A further trace of this elusive manuscript can be discovered in yet another source--the Milanese edition of Ferrarius, published in 1490. The Ordo Urbium Nobilium could have been taken from the manuscript referred to by Ferrarius as that of St. Eustorgius (ζ) examined by Merula. Surveying the proximity of the readings in the Catalogi urbium fragmenta of Tilianus and the edition of Ferrarius, Peiper argued at first for the identity of the manuscript of St. Eustorgius (ζ) and the Tilianus. Further consideration led Peiper to limit his supposition to one which contended that the Tilianus could have taken the Ordo from the manuscript of St. Eustorgius (ζ).

If we understand Peiper's hypothesis properly, we find ourselves examining a Veronese manuscript, that of Bosso, the hyparchetype for the Parisinus Latinus 8500 and the codex listed in the Bobbio catalog of the tenth century as number 610. It

28 Peiper (p. XXXXV) refers to G. Becker, Catalogis Bibliothecarum antiquis, p. 64ff.

29 Peiper writes as follows in his Die Üeberlieferung, p. 213: "Was zunächst die Fragmente der Urbias betrifft, so sind dieselben allerdings so wenig umfangreich, dass man sich bedenken koennte, darauf hin den Tilianus, der eben dieselben Reste dieses Werkes enthaelt, mit jener Hds. des Klosters St. Eustorgio zu identificiren." Here Peiper presents a table of comparative readings between the fragment of the Ordo and the Tilianus. See Peiper, p. XXXXV.

30 Peiper, pp. XXXXVI and LXX.
could also be the manuscript of St. Eustorgius which seems to be in strict relation to the Tilianus, but the evidence will not allow us this liberty.

Schenkl has made observations in this matter which are similar to those of Peiper; however, he opposes Peiper's conjectures about the Tilianus. In a discussion of the edition of Ferrarius, Schenkl has this to say: "...eadem ex carmine de uribus nobilibus (XVIII) excerpta, quae in Tiliano, leguntur, a Georgio Merula Ferrarii praeceptore, in bybliotheca divi Eustorgii indagata...." Although he underscores the agreement of the manuscript of St. Eustorgius with Tilianus as far as the Ordo is concerned, he does not believe in the complete identity of the two codices (...num idem sit Tilianus atque Eustorgianus, dubitare licet....). Schenkl adopts this position because of the presence of Epistula XXIII (= Peiper, no. XXIX) in Tilianus while the edition of Ferrarius lacks it. Schenkl appears to be correct in his view that the scribe of the Tilianus followed the manuscript of St. Eustorgius in compositions such as the Ordo Urbium Nobilium and the macaronic Epistula XII (= Peiper, no. VIII), but he does not envision a greater affinity between the two manuscripts.  

While excluding the exact identity of the St. Eustorgius manuscript (ζ) with Tilianus, Schenkl defends the theory that the St. Eustorgius was derived in common with Parisinus

31 Schenkl, p. XXX.
Latinus 8500 from one common source: "...ex eodem codice, quo Parisinus, manavit Eustorgianus...." Supportive evidence for such a hypothesis exists in readings of the Ordo which link both codices and the fragments of the Ordo found in Benzo. 

On the other hand, Schenkl is forced to admit that the St. Eustorgius, as seen in the readings in Benzo, preserves, in some cases, with Vossianus F 111 the correct reading which cannot be found in the Parisinus. It is noteworthy that v. 41 exists in the St. Eustorgius while it is missing in the Parisinus. The final position of Schenkl is to identify the manuscript of Matteo Bosso with Parisinus Latinus 8500 because of Bosso's letter to Politianus in which he spoke of his manuscript as containing compositions of Prudentius together with works of Ausonius. Such a mixture of the poetry of these two poets is found on ff. 26v-29r of


33 The major example showing agreement between Vossianus F 111 (V) and Benzo against P is: 78 Romani] V Benzo rerum P. Readings where P and the St. Eustorgius manuscript, as seen in Benzo, are in agreement against T are: 25 ingenuum] V T ingenitum P Benzo; 30 ut in mediae] V T ut medie P Benzo; 90 per] V T par P Benzo.

34 Another facet of this relationship is demonstrated at v. 82 where Vossianus F 111 has the correct reading (Hispalis) while the Parisinus (P) and the St. Eustorgianus offer Emerita, a rather mysterious variant. This is only more evidence of the dependence of P upon the St. Eustorgianus.

35 See above, p. 213, n. 25.
the Paris manuscript. Schenkl immediately weakens his stand by noting that Bosso is describing an old, poorly preserved codex; such a description cannot be applied to the Paris manuscript. Schenkl takes refuge in a compromise solution in the belief that Bosso possessed the hyparchetype from which Parisinus Latinus 8500 was derived.

After delineating at length the positions of various scholars on the rather thorny problem of the interrelationships among the manuscripts under discussion, we must answer the following question: do the manuscript of Benzo, the codices of St. Eustorgius and of Bosso (6), Parisinus Latinus 8500, and the Tilianus represent a single tradition?

The first observation can be made in reference to the lost manuscript of Matteo Bosso (6). Sabbadini has proposed that, because this codex was in the hands of a private family at Verona and was not in the Capitular Library there, this manuscript was completely detached from the tradition of Bobbio. Both Schenkl and Peiper are of the position that Bosso's codex is an authentic representative of such a tradition. Unfortunately, neither Sabbadini's nor the German

36 Before seeking an answer we must recall that the Ausonian tradition is basically fragmentary. There are no easy solutions to employ when tracing the origin of witnesses in such a tradition. The fact that a particular composition such as the Ordo Urbium Nobilium has similar traditions cannot indicate, because of the very nature of the Ausonian textual history, that these traditions must demonstrate similarities in other compositions of either the same codex or the same family of codices. When dealing with compositions of Ausonius, we must admit a certain independence of tradition for each composition and for each group of compositions.
scholars' divergent viewpoints can be substantiated because the manuscript has been lost. The fact that the provenience of Bosso's codex was Verona undermines the weak hypothesis of Sabbadini. Schenkl may be partially correct in his maintaining that Bosso's manuscript should be included in the Ausonian tradition. We cannot agree with Schenkl's attempt to identify this codex with Parisinus Latinus 8500 because of the extreme age of the former manuscript.

The manuscript that Benzo found in the Capitular Library at Verona (ζ) seems certainly to be related to the codex discovered by G. Merula at St. Eustorgianus in Milan (ζ). Unfortunately, we lack precise elements to determine whether the St. Eustorgius manuscript is a part of Benzo's Veronese manuscript or only a copy of it. Our evidence does indicate a distinct relationship, for the Ordo Urbium Nobilium at least, for Benzo's manuscript, Tilianus, and the Milanese edition of Ferrarius. In the Tilianus, ff. 60r-62r contain the same fragments of the Ordo that we see in Ferrarius' edition; these fragments came through the agency of Merula from S. Eustorgianus. Although there is general agreement among these three witnesses for the Ordo,37 we cannot follow Peiper's original thesis which identified the St. Eustorgianus with the Tilianus. We must adhere to a more cautious view which Schenkl and

37 Particularly strong evidence for a close relationship among the texts of Benzo, Tilianus, Laurentianus Ashburnhamensis 1732 (1656), and Ferrarius 1490 is the ordering of the lines: 116-127; 129-130; 135-145; and, 157-168.
Peiper himself later expound, namely that the Tilianus could have taken the Ordo Urbium Nobilium from the codex Eustorgianus (5).

Of necessity we must avoid a direct answer to the question whether Parisinus Latinus 8500 can be identified with the lost St. Eustorgius. We have some conflicting evidence concerning their interrelationship,38 but not enough to offer a definitive answer. Parisinus Latinus 8500 is of Veronese origin, but this does not lead us to believe that it must be identical with the manuscript of Benzo.

In concluding this view of the Bobbio tradition and its relation to problems in the history of the text of Ausonius, we can only re-emphasize the inescapable fact that it is impossible to posit definite conclusions about the interrelationships among the extant witnesses with the evidence we now have at our disposal. More definitive conclusions will surely be forthcoming when some manuscript such as that of Benzo or Bosso's codex or the St. Eustorgianus comes to light. For the present state of the question with regard to the textual histories of two Ausonian opuscula, the following stemmata can be viewed as tentative reconstructions of the Textgeschichte of the Ordo Urbium Nobilium and of the Ludus Septem Sapientum.

38 Conjunctive readings for P and the St. Eustorgius (through Benzo) are given above, p. 216, n. 32. Diversity is demonstrated by the vast differences between the two witnesses at the key passages dealing with Narbonne (vv. 116-127) and with Bordeaux (vv. 129-130; 135-145; 167-168). This invalidates Prete's contention (Ricerche, p. 90) deriving P from the St. Eustorgianus.
STEMMATIC DIAGRAM ILLUSTRATING THE INTERRELATIONSHIPS OF SELECTED SOURCES OF THE ORDO URBIIUM NOBILIIUM
STEMMATIC DIAGRAM ILLUSTRATING THE INTERRELATIONSHIPS OF SELECTED SOURCES OF THE LUDUS SEPTEM SAPIENTUM
In the dedication of the *Ludus Septem Sapientum* we see the felicitous combination of Ausonius' method of publication in requesting the recipient of his verses to provide corrections if he found the verses wanting and evidence in the manuscripts for an actual occurrence of such corrective response. These verses dedicated to the proconsul Latinius Pacatus Drepanius read as follows:

Ignoscenda istaec an cognoscenda rearis, 
attento, Drepani, perlege iudicio. 
Aequanimus fiam te iudice, sive legenda, 
sive tegenda putes carmina, quae dedimus. 
Nam primum est meruisse tuum, Pacate, favorem: 
proxima defensi cura pudoris erit. 
Possum ego censuram lectoris ferre severi 
et possum modica laude placere mihi. 
Novit equus plausae sonitum cervicis amare, 
novit et intrepidus verbura lenta pati. 
Maeonio quailem cultum quaesivit Homero 
censor Aristarchus normaque Zenodoti! 
Pone obelos igitur, puriorum stemmata vatum: 
palmas, non culpas esse putabo meas 
et correcta magis quam condemnata vocabo, 
apponet docti quae mihi lima viri. 
Interea arbitrii subiturus pondera tanti, 
optabo, ut placeam: si minus, ut lateam.

Leidensis Vossianus Latinus F 111 (V), Parisinus Latinus 8500 (P), and Harleianus 2613 (h²) are the major witnesses for this passage providing evidence to establish a relationship between

---

the traditions of the families of $V$ and of $P$. Omitting vv.

14-15, $V$ preserves the following:

\begin{align*}
\text{pone obelos igitur: primorum stemma vocabo} & \quad 13 \\
\text{adponet docti quae mici lima viri.} & \quad 16
\end{align*}

The tradition of $P$, longer than $V$, contains these lines:

\begin{align*}
\text{pone obelos igitur puriorum stemmata vatum} & \quad 13 \\
\text{palmas, non culpas esse putabo meas} & \quad 14 \\
\text{et correcta magis quam condemmata vocabo} & \quad 15 \\
\text{apponet docti quae michi lima viri.} & \quad 16
\end{align*}

At v. 13 $V$ reads $\text{primorum stemma vocabo}$; $\text{vocabo}$ is the last work of v. 15 in $P$ and in $h^2$, which present at v. 13 $\text{puriorum stemmata vatum}$. Both Schenkl and Peiper select the $\text{primorum}$ of $V$ over $\text{puriorum}$ in $P$ but then return to the tradition of $P$ for the remainder of the passage, with the only exception being their acceptance of the conjecture, $\text{stigmata}$, made by Ugoletus.  

Scheeck had hoped to employ this passage to support his contention that Ausonius had revised his first edition ($P$) of the $\text{Ludus}$ by issuing an abbreviated but corrected version ($V$).  

Jachmann criticized Scheeck's statement that

\begin{enumerate}
\item Our collation indicated that $\text{stigmata}$ was introduced by Ugoletus in 1499 and that this reading was followed by editors as far as Peiper. In 1507 Avantius read $\text{spuriorum stigmata}$; this combination had wide acceptance until the edition of Corpet. Naturally, Ugoletus would not have had access to the Vossianus and its reading, $\text{primorum}$, for his edition. Zimmer (op. cit., p. 317, n. 2) suggested a return to $\text{stemmata}$.
\item See Scheeck, op. cit., pp. 508-510. In a typical manner, Scheeck shows his superficial knowledge of the Ausonian textual tradition by mistaking $P$ for a codex in the $Z$ family. One must recall Scheeck's recurrent suggestion that Ausonius' autograph (which Scheeck identifies with $Z$) was short, lacunae-ridden, and carelessly crammed with contradictions, while $V$, an edition made posthumously, was longer but with the earlier error now erased. Confronted with the Parisinus, Scheeck contradicts himself through his view that the earlier $P$ has the longer recension while $V$ has the shorter version.
\end{enumerate}
the passage in P has no sense (Unsinn)\textsuperscript{42} and Prete provided a reasonable defense of the primacy of V in this passage.\textsuperscript{43}

In the Vossianus we observe not only that two verses (vv. 14-15) have been omitted but also that a third verse is corrected (v. 13: \textit{primorum stemma}) in comparison with the reading of this passage in P.\textsuperscript{44} The lines transmitted in V do have a meaning: "Set down your brackets. I will consider them the foremost poets' laurels which your scholarly revision assigns to me." However, verses 11-12 are intended to recall Aristarchus and Zenodotus who had performed on the text

\textsuperscript{42}See this discussion in Jachmann, \textit{op. cit.}, pp. 53-55.

\textsuperscript{43}See his \textit{Ricerche}, pp. 70-73, which I follow in this exposition.

\textsuperscript{44}Another point of view has been adopted by H. Zimmer (\textit{op. cit.}, pp. 317-320) who has advanced a rather extreme hypothesis of scribal homoeoteleuton at stemmata-condemnata to explain the omission in V of \textit{vatum...condemnata} as found in P. This is possible only if \textit{stemmata} rather than \textit{stemma} were read in V. Jachmann (\textit{op. cit.}, pp. 53-54) responds to this position but Nardo (\textit{op. cit.}, pp. 345-346) supports the argument for homoeoteleuton. Beginning with the text of P, Nardo feels that the homoeoteleuton \textit{stemmata} (\textit{vatum})-\textit{condemnata} (\textit{vocabo}) explains with sufficient plausibility the loss of the section \textit{vatum...condemnata} especially because both \textit{stemmata} and \textit{condemnata} are followed by words with the same initial letter. If the common archetype for both P and V read \textit{primorum} instead \textit{puriorum}, it would have been transmitted in the codex from which V was copied in this form: \textit{pone obelos igitur primorum stemmata vocabo}. Later, an ignorant copyist was able to recognize easily that such a hexameter limped and that it was sufficient to change \textit{stemmata} to \textit{stemma} to cure the problem. Verse 13 as it is transmitted in V: \textit{pone obelos igitur primorum stemma vocabo}, is then the result of two successive levels of corruption, the omission of verses 14-15 through homoeoteleuton and the later, false correction. To this position of Nardo we may respond that such a contention is a possibility but it is not founded upon a broadly based approach to the textual tradition.
of Homer a task similar to that which Ausonius now requests of Drepanius for his own Ludus. Such a reference to these earlier critics seeks to explicate the meaning of primorum stemma vocabo and the sequence of vv. 13 and 16 in V is a necessary complement to the ideas contained in vv. 11-12.

How do we explain satisfactorily the rationale behind the two additional verses (vv. 14-15) in the Parisinus? An extremely plausible viewpoint would involve the inability of a later reader or editor, such as Drepanius, to understand fully the meaning of the passage as given in the Vossianus. To remedy this situation this individual (or even Ausonius himself) sought to clarify the meaning through an expansion of the text. To balance off the plural obelos earlier in the verse, stemmata was written. The word play between the pejorative obelos and the complimentary stemmata is maintained in the addition of verse 14 where palmas and culpas form a neat chiasmus when yoked to the earlier obelos and stemmata. The idea expressed in ...correcta magis quam condemnata vocabo (v. 15) explains stemmata and is closely related to puriorum vatum. Therefore, the recension in V is the primary one

The Ausonian rhetorical device of repeating verbs connoting a similar notion within close proximity is seen in (14) putabo...(15)vocabo of vv. 14-15. Comparable examples of this use are found at Ludus (109) totum...per ambitum-(115) gyrum per omnem and at Ordo (155) ferre- (156) portare. Additional citations of this practice have been listed by Sven Blomgren in his article, "In Ausonii carmina adnotati-unculae," Eranos, LXVII (1969), p. 68.
While the text in $P$ is an explication in the style of the author to clarify the meaning of the earlier edition. The shorter text in $V$ represents Ausonius' first draft while the longer recension of $P$ is the second edition.

Our examination of the $\text{Ludus}$ revealed other examples illustrating the primacy of $V$ and the expiatory nature of the text as found in $P$. For the first citation, Vossianus has the following:

nam si sapientem quemquam set deum credi decet \text{173}

where the longer tradition of Parisinus and Harleianus reads:

nam si (his $P$) sapientem diligi (diliget $P$) Phoebus
\hspace{1cm} (plebus $P$) iubet \text{173}
non hominem quemquam sed deum credi decet. \text{174}

This situation exhibits characteristics of interpretation similar to those of the earlier passage. In the context of Thales' discussion of a certain munus of Apollo (v. 167: \textit{quod ille munus hoc sapienti miserat}) offered in turn to and refused by each of the sages before its return to him and his dedication of the munus to Apollo, the meaning of v. 173 in $V$ is rather terse: "...if, to be sure, it is fitting to believe a certain wise one, but a god, is meant." The probable intention of the additional material in the tradition of $P$ and $h^2$ was to clarify the potentially confusing succinctness of the shorter redaction. The reading in $h^2$ is especially important here because of the fact that the tradition of this codex shows contamination with the tradition of $V$.\textsuperscript{46} Clarification is achieved

\textsuperscript{46} See above, pp. 206-207 and \textit{stemma}, p. 221.
because the *sapientem* of line 173 is identified with precision as not equivalent to *hominem* but to *deum* in verse 174. Here there is evidence for an attempt through a longer redaction to crystalize an image rendered in an inchoate form in the shorter version. 47

Also in the *Ludus* we are faced with a vexed passage at vv. 191-192. *v* reads as follows:

\[ \text{dixit sed inperitos dixi et barbaros} \]

where *p* and *h* provide:

\[ \text{dixisse nollem veritas odium parit (parat \textit{p})} \]
\[ \text{malos sed imperitos dixi et barbaros.} \]

In this context the reading in *v* makes little sense, especially with the presence of *dixit* and *dixi* in the same line. The additional material, *nollem...malos*, of *p* and *h* renders the passage intelligible. Do we not see in operation again a revision of the earlier recension, *v*, resulting in the larger tradition of *p* and *h* for the sake of clearer meaning?

Yet another example exists in the *Ludus* to illustrate the interrelationship between the traditions of *v* and of *p*. Verse 124 is missing in *v* in a passage describing Cyrus'...
changed attitude toward the defeated and bound Croesus after the miraculous rain shower quenched the flames surrounding the Lydian despot. The tradition of P and h² reads:

miseratur ille vimque fortunae videns 122
laudat Solonem, Croesum inde in amicis habet 123
vinctumque pedicis aureis secum iubet, 124
reliquum quod esset vitae, totum degere. 125

Despite the absence of verse 124, V does make sense if we envision Cyrus intending Croesus to spend the entire remainder of his life among his friends. The purpose of the additional verse is to particularize the image of a Croesus now freed from his earlier bonds of imprisonment and defeat as quite closely bound to Cyrus by the lighter bond of friendship (...vinctumque pedicis aureis...). This sentiment balances that of verse 107: profectus, victus, vinctus, regi deditus. The tradition of V has been explicated by the additional verse in P and in h².

The final example demonstrating the interrelationship between the families of V and of P is in the Ordo Urbium Nobilium. Vossianus lacks verse 150 and reads as follows for the lines from the latter half of v. 149 to v. 151: 48

...quanta umbra profundi 149
marginis extenti bis sena per ostia cursu. 151

These lines express an intelligible statement of praise for a fountain of water in Bordeaux: 

48A marginal note, now erased, shows the original presence of some indication of either verse 150 or possible reference to its absence.
image as it courses through twelve sluices of its broad bank."
The tradition of $P$ and $h^2$ shows this larger recension for
verses 149-151:

\[
\ldots\text{quanta unda profundi} \quad 149 \\
\text{quantus in amne tumor! quanto ruit agmine praeceps} \quad 150 \\
\text{marginis extenti (contenti $P$) bis sena per ostia} \quad 150 \\
\quad \text{(hostia $P$) cursu} \quad 151
\]

Verse 150 simply provides a greater dimension of praise for
this marvelous fountain; once again, we see a basic image in
the earlier edition, $V$, expanded upon in the later, $P$ and $h^2$.

In conclusion, our hypothesis to explain the inter-
relationship between these two families by positing $V$ as the
primary draft of the Ordo and the Ludus and the longer redac-
tion of $P$ and $h^2$ as the second edition must be tempered by
a realization that Harleianus 2613 ($h^2$) acts as the interme-
diary between the textual tradition evidenced in Vossianus
Leidensis F 111 ($V$) and that transmitted in Parisinus 8500 ($P$).
One of the chief supports for this suggestion of contamination
in the Harleian manuscript from the tradition of the $V$ family
is the fact that $h^2$ does contain verse 152, the next line of
this description of the fountain at Bordeaux, with $V$, whereas
$P$ and the editions from Ugoletus to Vinetus lack this verse.
Although the number of witnesses containing the **Caesares** is relatively large, interrelationships can be established due to total content in each manuscript as well as conjunctive readings shared by a group of codices. As mentioned earlier, there were two editions of the **Caesares** issued before the total complement of lines we now possess was realized. By A. D. 383 the 41 verses of the **Monostichica** and verses 53-76 of the **Tetrastichica** had been composed. Verses 1-52 and 77-98 were added to the **Tetrastichica** in the version of 393. Despite the fact that **Tetrastichica** 1-52 must be considered a repetition of the **Monostichica**, these additional verses completed the poetic treatment of the Caesars in this particular manner, the quatrain.

The following chart indicates elemental interrelationships based on the content of the **Caesares** in each codex.

<table>
<thead>
<tr>
<th>CONTENT</th>
<th>WITNESSES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Monostichica</strong> 1-41; <strong>Tetrastichica</strong> 1-98</td>
<td>V B W Aug Aut Aut(^2) Vat(^2) Vr n l(^5)</td>
</tr>
<tr>
<td><strong>Monostichica</strong> 1-41; <strong>Tetrastichica</strong> 1-81</td>
<td>l(^3) l(^4) g</td>
</tr>
<tr>
<td><strong>Monostichica</strong> 1-41; <strong>Tetrastichica</strong> 1-80</td>
<td>M(^a) l(^a)</td>
</tr>
<tr>
<td><strong>Tetrastichica</strong> 1-80</td>
<td>h(^b)</td>
</tr>
<tr>
<td><strong>Monostichica</strong> 1-41; <strong>Tetrastichica</strong> 53-76</td>
<td>M(^b) l(^b) h(^a) T k pat la u vb m val v l(^6)</td>
</tr>
<tr>
<td><strong>Monostichica</strong> 1-41; <strong>Tetrastichica</strong> 1-2</td>
<td>Me Dun Lon p(^6) l(^2) Ox Mon(^2) l(^2) p(^2) be l(^7)</td>
</tr>
</tbody>
</table>

\(^{49}\)See above, p. 125, note 248.
Judging solely by the gross external evidence, we can determine that the three families represented in the Caesares are grouped in this manner: the traditions of V and of the Exerpta are related by content and the Z family is unique unto itself in the number of lines its members possess. There are witnesses containing only fragments but their interrelationships have been established because of conjunctive readings. Refinement of this primary hypothesis must be based upon a closer examination of the text itself.50

50 After a comparison of this schematic outline of contents with the conspectus siglorum (see below, pp. 250-253), it is obvious that some of these codices are admittedly recensiones; however, in the textual tradition of an author such as Ausonius they must not be rejected immediately as ...ergo deteriores. In his book, Textual Criticism (translated by Barbara Flower (Oxford, 1958), p. 27), Paul Maas has stated that no witness ought to be eliminated from consideration unless it depends exclusively on a surviving exemplar. The enormous amount of labor involved in collating a large number of manuscripts has received this comment from James Willis.
Both total content and specific readings assign to Leidensis Vossianus Latinus F 111 [V] a unique place as the sole representative of the tradition of the V family.

A distinctive aspect of the family of the Excerpta for the Caesares is the presence of variations at verses 26, 28, 30, and 33 of the Monosticha. This family can be divided into four major divisions or branches. The first group contains but one witness, the codex Bruxellensis 5369/73 (Gemblae- censis [B]). Parisinus Latinus 4887 [W] is the chief representative of the W branch which includes the following:

Augustobonensis 887 (olim Clarom. Q 33) [Aug], Autesiodorensis 91 (olim 85) [Aut], Autesiodorensis 70 (olim 67) [Aut'], Vaticanus Latinus 1869 [Vat'], Vaticanus Reginensis Latinus 1283 [Vr] and nineteen other witnesses containing only

(op. cit., p. 13; see also pp. 28, 36ff): "Some process of selection is...required.... An obvious shortcut would be to examine only the older manuscripts; but a manuscript of the fifteenth century could have been directly copied from a ninth century original." Another counterview to that of recentiores ergo deteriores has been provided by Creighton (op. cit., p. 5) in his comment upon the negligence in which Harleianus 2578 had been held by a recent editor of the Mosella: "...Aldo Marsili treats Harleianus as of little value and, resting upon the authority of his predecessors, does not bother to collate it.... I submit that such procedure is methodologically inadequate because it is based upon generic statements without indication of proof from the sources rejected."

With regard to the notion of a branch, it must be realized that sources affiliated in a particular division or branch are not to be considered, of necessity, direct descendants of a manuscript or of an edition after which the group has been designated. Affinities for the Caesares are here predicated with some certainty but only upon less than 150 lines of poetry. Such paucity of material necessarily limits the validity of general statements.
excerpts. The closely affiliated $M^a$ branch is designated after Magliabechianus Conv. Soppr. J.VI.29 (ff. 117r-118r) $[M^a]$ and includes Laurentianus Plut. 51.13 (ff. 158v-160r) $[L^a]$ and Harleianus 2578 (ff. 259r-260v) $[h^b]$. The primary representative of the $L^3$ branch is Laurentianus Plut. 64.9 $[L^3]$; this branch encompasses Laurentianus Plut. 89 inf. 8 $[L^4]$, Neapolitanus Musei Publ. CXXV (Ms. IV.C.25) $[n]$, Glasgoviensis Mus. Hunter Ms. 413 $[g]$, Laurentianus Plut. 90 sup. cod. 39 $[l^5]$ and 34 witnesses containing only excerpts.

There are some relationships able to be established among the branches of the family of the Excerpta. Groups B and W are linked in both the Monosticha and Tetrasticha by titles and by the mutual omission of verses 28 and 30 of the Monosticha. However, W either remained isolated within the tradition of the Excerpta as derived from hyparchetype $x$ in the Tetrasticha or has been contaminated from the $V$ tradition through $x$, while there is definite affiliation for the $B$, $M^a$, and $L^3$ branches from hyparchetype $\lambda$ in the Tetrasticha as seen in these readings: $^{52}$

<table>
<thead>
<tr>
<th>T 10</th>
<th>Augusti V W Aug Aut Aut² Vat² Vr</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Augustus $B$ $M^a$ $L^3$ $L^a$ $h^b$ $l^4$ $n$ $g$ $l^5$</td>
</tr>
</tbody>
</table>

| T 23 | et crimina passus $V$ |
|      | et certa potestas $W$ Aug Aut Aut² Vat² Vr |
|      | et crimina passus $om$ $B$ Vr $M^a$ $L^3$ $L^a$ $h^b$ $l^4$ $n$ $g$ $l^5$ |

$^{52}$ These examples demonstrate the internal affinities among the members of the W and the $L^3$ branches; therefore, the sigla W and $L^3$ represent the tradition for all witnesses within each of these two branches of the family of the Excerpta. With regard to the branch designated by $M^a$, there are special considerations due to elements of transmission to be discussed below.
This affinity shared by the B, M, and 13 branches is not to be found throughout the Caesares because there are examples of the combination of the traditions represented by W, B; and M in agreement against the 13 tradition; some are:

M 9 Cesar B W
   cesar V3 Aug Aut Aut2 Vat2 M
   gaius 14 n g 15
   caius 1 n g 15

M 26 versum om V B W Aug Aut Aut2 Vat2 Vr
   Interitus dignos vita properante probrosa supplent
   1 14 n g 15

M 28 versum om B W Aug Aut Aut2 Vat2 Vr M 1
   Ostensus terris Titus est brevitate bienni supplent
   (biennis g) 13 14 n g

M 30 versum om B W Aug Aut Aut2 Vat2 Vr M 1
   exequit poenas de Caesare curia mollis supplent
   13 14 n g

M 33 expetiit poenas de Caesare Chaerea mollis (with
   variants) V4 B W Aug Aut Aut2 Vat2 Vr M 1
   ter decies (denis 1 n g) petiiit repetito uilnere
   gaius supplent 13 14 n g 15

T 17 hunc V B W Aug Aut Aut2 Vat2 Vr M 1
   hos 13 14 n 15
   hoc g.
From these examples we note that the transmission of the text of the *Caesares* in the family of the *Excerpta* is indeed convoluted because of division within the tradition of the family such as the following readings:

```
T 40  adit V W Aug Aut Aut \textsuperscript{2} Vat \textsuperscript{2} \\
      ait Vr M\textsuperscript{a} 1 \textsuperscript{3} 1\textsuperscript{a} h\textsuperscript{b} 1\textsuperscript{4} n q 1 \textsuperscript{5} \\
      agit B

T 55  viro V B W Aug Aut Aut \textsuperscript{2} Vat \textsuperscript{2} Vr \\
      viri alia manu M\textsuperscript{a} \\
      quidem 1\textsuperscript{a} \\
      sibi 1 \textsuperscript{3} 1 \textsuperscript{4} n q 1 \textsuperscript{5}.
```

Despite the fact that our examination of the tradition of the *Z* family in the *Caesares* is based on only 75 lines of poetry (the *Monosticha* 1-41 and vv. 53-76 of the *Tetrastichica*), our view of the textual tradition of this family and its branches seems to corroborate that of an earlier study done by Tobin.\textsuperscript{53} Our study revealed these three branches for the *Caesares*: The *M* branch based on *Magliabechianus Conv. Soppr. J.VI.29* (ff. 135r-135v) [M\textsuperscript{b}], the *T* branch centered around *Leidensis Vossianus Latinus Q 107* (Tilianus) [T], and the *E* branch represented by the tradition of the *editio princeps* of 1472 [E].

The *M* branch is composed of the following witnesses: 54

\textsuperscript{53} In his examination of over 130 manuscripts of the *Eclogae of Ausonius*, Tobin isolated three distinct classifications within the *Z* family: the *M* branch, the *T* branch, and the *E* branch. See pp. 45-212 of his study. The slender amount of evidence produced in the *Caesares* supports Tobin.

\textsuperscript{54} Aside from the special relationship between M\textsuperscript{b} and L\textsuperscript{b}, the relationships existing among the members of the subgroups of the *Z* family are affinities determined by related readings and not direct progenitor-filial relationships.
Magliabechianus Conv. Soppr. J.VI.29 (ff. 135r-135v) [M^b],
Laurentianus Plut. 51.13 (ff. 178r-179r) [l^b], Londonensis
c 64 [pat], Parisinus Latinus 18275 [p^6].

Based on the few lines of the Caesares transmitted by this sub-group, affinity

M 5 res] rem M^b l^b pat
M 19 sex prorogat] exprorogat M^b l^b k pat, p^6
M 25 nesciit] nesciet M^b l^b k p^6
M 39 lenis] leni M^b l^b k pat p^6.

Within this complexus k is certainly a maverick. This codex

not only contains over fifteen singular readings for the

Caesares but also shares a distinctive reading with Leidensis

Vossianus Latinus Q 107 [T] at Monosticha 16 securus.

The Z family contains manuscripts classified in the T

branch; these witnesses are: 56 Leidensis Vossianus Latinus Q

107 [T], Vaticanus Urbinas Latinus [u], Vaticanus Barberinus

Latinus 150 (1472) [vb], Magliabechianus Cl.VII.315 [m],

Valentianus 834 (141) [val], Vaticanus Latinus 1611 [v],

Laurentianus Plut. 33.19 [l^6], Vaticanus Latinus 3152 [v^2].

Perhaps the T branch has been misnamed. 57 The seven codices

55 There are descriptions of each of these witnesses

above, pp. 124-130.

56 Each manuscript has been previously described; see

above, pp. 131-139.

57 Tobin originated this distinction; see pp. 81-150

of his study.
gathered around this manuscript are not related through direct progenitor-filial relationship but by affinities connected with the mainstream of the Z family. This is signified in these readings in which T and v are actually mavericks:

M 21 grassantia] crassantia T v cessantia u m vb val 1^6 v^2

M 41 gravem] T v tamen u vb m val 1^6 v^2.

In the scope of the general classification of the T branch are minor combinations of witnesses such as the complexus u m vb val in these readings:

M 20 septenis] septenos u m vb val
M 30 Caesar] cesar u m vb val
T 65 abhinc] ad huc vb v^2 ad hunc val m u.

A third classification in the Z family is the E branch named after the editio princeps of 1472. This group includes these witnesses: 58 Editio Princeps 1472 [E], Ravennas 120 (134 H 2) [r], Harleianus 2578 (ff. 210v-212r) [h^a], Lauren-
tianus Ashburnhamensis 1732 (1656) [la], Lisbonensis Cota 52.XII.27 [lis], Perusinus Bibl. Publ. I lo2 (n. 15922) [per], and Escorialensis S.III.25 [e]. Readings which demonstrate affinity among these witnesses are:

M 33 Chaerea] curia h^a r lis e E
ab curia alia manu la
T 58 patris] pacis r lis e E
pats h^a
T 61 Aelius] Celius h^a la lis E
Caelius r clius e.

There has been much speculation with regard to the

58 There are descriptions of each of these witnesses above, pp. 140-149.
interrelationships among the three branches of the Z family. Stachniw, founding her hypothesis upon admittedly slender evidence in the Technopaegnion, expanded the position of Peiper and Tobin through her suggestion that the M and E branches are closely related, mutually descended from a common ancestor. Napiwocki not only supported Stachniw's proposal in this regard but also posited a division in the T group into a T branch and a V branch. In contrast with this position, the thrust of the evidence dealing with the Z family and its branches as exhibited in the Caesares leads to a thesis in which the M and T branches are related as mutually derived from a common ancestor, E. Examples supporting this view are:

M 19 sex prorogat] exporrogat M b 1 b T k pat v l 6 v2 p6 ex prorogat u m
et prorogat vb val

M 25 nesciit M b 1 b T k v l 6 p6.

All three of the branches, M, T, and E, have representatives intertwined at these significant readings:

M 24 et om M b 1 b h a T k pat u m v l 6 v2 per

T 63 cui iunctus] sociansque M b 1 b h a T k pat la u m
val v l 6 v2 r lis e
sotiansque vb per E
erit] uirum M b 1 b h a T k pat la u vb m va l v l
V2 r lis per e E
daturus] daturum M b 1 b h a T k pat la u vb m va l
V 16 v2 r lis per e E


60 See the chapter on interrelationships of his study of the Gratiarum Actio.
Such evidence not only supports the uniqueness of the Z tradition in the Caesares but also displays the convolutions of the branches within this tradition.

Another indication of the maze-like problems in the Textgeschichte of the Caesares is the existence of three manuscripts which contain within themselves two traditions distinguished both by distinct location and by separative readings. The first of these important witnesses is Magliabechianus Conv. Soppr. J.VI.29 [M] in which ff. 117r-118v [M^a] represent the tradition of the Excerpta for the Caesares and f. 135r-v [M^b] the tradition of the Z family. In this codex the Caesares in the tradition of the Excerpta are preceded by blank leaves and separated by blank ff. 119r-121v from the Ausonian opuscula of the Z tradition found on ff. 122r-142r. Magliabechianus Conv. Soppr. J.VI.29 has often been considered the parent of both Laurentianus Plut. 51.13 and Harleianus 2578. For example, in his discussion of the manuscript tradition of the Mosella, Creighton indicated that both the Laurentian and the Harleian codices have been derived from a common source, which he designated M in the family of

61 See above, pp. 87-89 and 124-125.

62 See Schenkl, p. XXI; Peiper, p. LXXI; Prete, Ricerche, pp. 82-83; Gradilone, p. 162; Creighton, p. 15.
the Excerpta. The second unusual witness is Laurentianus
plut. 51.13 [1] in which ff. 158v-160r [1\(^a\)] carry the tra-
dition of the family of the Excerpta for the Caesares and
ff. 178r-179v [1\(^b\)] that of the Z family. There is segre-
gation between the Excerpta tradition, ff. 151r-160r, and the
Z tradition, ff. 161r-201v, by means of a blank folio. The
last of these three double-tradition codices is Harleianus
2578 [h] in which ff. 210v-212r [h\(^a\)] represent the Z family
for the Caesares and ff. 259r-260v [h\(^b\)] the family of the
Excerpta. Fragments of Ausonius' opuscula from the Z
tradition are found on ff. 183r-260v. These works are sepa-
rated from the typical triad of Ausoniana in the tradition of
the family of the Excerpta, the Mosella, Epistula Symmachi,
and the Caesares, by this significant notation: Hec sunt ea
ausonii fragmenta que sunt scripta in codicibus impressis.
quibus apposui alia quedam eiusdem que leguntur in uetusto
codice ex bibliotheca diui marci florentie. The fragmenta are
related to Z tradition and the alia quedam have some

63 See pp. 107 and 99 of his study where Creighton in-
dicates that the common ancestry of the Excerpta tradition as
found in the Mosella has not been adequately examined. The
relationship of the Harleian and Laurentian manuscripts to M
has been assumed.

64 See above, pp. 89-93, 126.

65 See above, pp. 91, 143-144.

66 Creighton (pp. 16-17) pointed out the dichotomy here.
His study showed that the Mosella is not in the Z tradition.
The major differences in the text of the Caesares as transmitted separately within these three witnesses can be demonstrated through a list of readings where Magliabechianus Conv. Soppr. J.VI.29 (ff. 117r-118v) \([M^a]\), Laurentianus Plut. 51.13 (ff. 158v-160r) \([l^a]\), and Harleianus 2578 (ff. 259r-260v) \([h^b]\) show distinct affinities among themselves in comparison with Magliabechianus Conv. Soppr. J.VI.29 (f. 135r-v) \([M^b]\), Laurentianus Plut. 51.13 (ff. 178r-179v) \([l^b]\), and Harleianus 2578 (ff. 210v-212r) \([h^a]\). These readings are:

<table>
<thead>
<tr>
<th>Line</th>
<th>(M^a), (l^a), (h^b)</th>
<th>(M^b), (l^b), (h^a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monosticha 5</td>
<td>res (also (h^a))</td>
<td>rem</td>
</tr>
<tr>
<td>7</td>
<td>arcem</td>
<td>arce; arces (h^a)</td>
</tr>
<tr>
<td>8</td>
<td>regnat om</td>
<td>regnat</td>
</tr>
<tr>
<td>11</td>
<td>tribus nec</td>
<td>nec tribus</td>
</tr>
<tr>
<td>13</td>
<td>infami</td>
<td>infamis</td>
</tr>
<tr>
<td>17</td>
<td>erant</td>
<td>frater</td>
</tr>
<tr>
<td>19</td>
<td>sex prorogat (also (h^a))</td>
<td>exprorogat</td>
</tr>
<tr>
<td>20</td>
<td>et</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>nesciat</td>
<td>nesciet</td>
</tr>
<tr>
<td>28</td>
<td>versum omittunt</td>
<td>versum habent</td>
</tr>
<tr>
<td>30</td>
<td>versum omittunt</td>
<td>versum habent</td>
</tr>
<tr>
<td>36</td>
<td>Othone</td>
<td>Othoni</td>
</tr>
<tr>
<td>37</td>
<td>potitur</td>
<td>potitus</td>
</tr>
<tr>
<td>39</td>
<td>lenis (also (h^a))</td>
<td>leni</td>
</tr>
<tr>
<td>40</td>
<td>orbis amor</td>
<td>a morte</td>
</tr>
<tr>
<td>40</td>
<td>attritus</td>
<td>at titus</td>
</tr>
<tr>
<td>Tetrasticha 55</td>
<td>uiri; quidem (l^a)</td>
<td>uiro</td>
</tr>
<tr>
<td>56</td>
<td>iuvat</td>
<td>iuvet</td>
</tr>
<tr>
<td>59</td>
<td>parte</td>
<td>sorte</td>
</tr>
<tr>
<td>63</td>
<td>hinc (hic (h^b)) cui</td>
<td>hic sociansque virum</td>
</tr>
<tr>
<td></td>
<td>iunctus erit documenta daturus</td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>idsciti</td>
<td>assumpti; adsumpti (M^b)</td>
</tr>
<tr>
<td>64</td>
<td>qui scita</td>
<td>quesita</td>
</tr>
<tr>
<td>70</td>
<td>flexit</td>
<td>serus</td>
</tr>
</tbody>
</table>

see pp. 14-15, 19, 21. Stachniw's discussion (pp. 192-194) of a Z tradition in the Mosella is based on a misconception.

\(67\) There are no Monosticha in \(h^b\).
Although this bifurcation is apparent, it is by no means universal because of discrepancies which occur within both the $M^a$ and $M^b$ groups.

There are numerous examples showing a close affinity between $M^a$ and $l^a$; some of these are:

<table>
<thead>
<tr>
<th>$M$</th>
<th>$T$</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>22</td>
</tr>
<tr>
<td>11</td>
<td>48</td>
</tr>
<tr>
<td>17</td>
<td>68</td>
</tr>
<tr>
<td>20</td>
<td></td>
</tr>
</tbody>
</table>

Despite the fact that $M^a$, $l^a$, and $h^b$ display a proximate affiliation in omitting the titles of the Tetrasticha and at Tetrasticha 15 caprarum, 37 digna, and 72 patrio, the Harleian manuscript $[h^b]$ shows a distinct digression from the tradition of $M^a$ and $l^a$ in its lacking the Monosticha and containing these divergent readings in the Tetrasticha:

<table>
<thead>
<tr>
<th>$T$</th>
<th>$M^a$</th>
<th>$l^a$</th>
<th>$h^b$</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>pertulit</td>
<td>percutit</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>dubii</td>
<td>Ma</td>
<td>l</td>
</tr>
<tr>
<td>16</td>
<td>quae</td>
<td>Ma</td>
<td>Tetrasticha</td>
</tr>
<tr>
<td>33</td>
<td>polluto</td>
<td>M</td>
<td>l</td>
</tr>
<tr>
<td>41</td>
<td>attentus</td>
<td>M</td>
<td>l</td>
</tr>
<tr>
<td>52</td>
<td>sunt</td>
<td>M</td>
<td>l</td>
</tr>
</tbody>
</table>

The Laurentian codex [$l^a$] strays from the tradition represented by $M^a$ in these instances:

<table>
<thead>
<tr>
<th>$M$</th>
<th>$l^a$</th>
<th>$M^a$</th>
<th>$l^a$</th>
</tr>
</thead>
<tbody>
<tr>
<td>31</td>
<td>additur</td>
<td>addit</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>proprii vim</td>
<td>properii vim</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>perimunt</td>
<td>perimum</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>iustos</td>
<td>vii</td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>viri</td>
<td>quidem</td>
<td></td>
</tr>
</tbody>
</table>

There are poorer readings in the Magliabechian codex [$M^a$] also:

<table>
<thead>
<tr>
<th>$T$</th>
<th>$M^a$</th>
<th>$l^a$</th>
<th>$M^a$</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>solempne</td>
<td>solempne</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>in</td>
<td>om</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>uicus</td>
<td>uiciis</td>
<td></td>
</tr>
</tbody>
</table>
T 78 prodite $l^a h^b$ prodire $M^a$.

Under the weight of such conflicting evidence visible in the Caesares, conclusions about precise relationships in the Excerpta tradition in $M^a$, $l^a$, and $h^b$ remain problematical. While it is obvious that $M^a$, $l^a$, and $h^b$ are closely related, positing $M^a$ as the progenitor and both $l^a$, which gives some evidence of having been derived from $M^a$, and $h^b$, which demonstrates more independence of derivation, as offspring cannot be defended with complete certitude if only the verses of the Caesares were to be employed.

The impression of scholarship that the Z tradition has been transmitted by $M^b$, $l^b$, and $h^a$ with little deviation is borne out in the Caesares. The Magliabechian [$M^b$] and Laurentian [$l^b$] condices faithfully reflect that tradition while readings in the Harleian manuscript [$h^a$] align this codex with the branch of the editio princeps and preclude any premise that the bond joining $M^b$ and $l^b$, which are close enough for $l^b$ to be a copy of $M^b$, and $h^a$ is stronger than that of the mutual transmission of the tradition of the Z family. Examples of the divergence of $h^a$ away from $M^b$ and $l^b$ are:

- M 5 rem $M^b l^b$
- M 7 arce $M^b l^b$
- M 16 secutus $M^b l^b$
- M 19 exprorogat $M^b l^b$
- M 22 dirus $M^b l^b$
- M 28 angit $M^b l^b$
- M 33 cherea $M^b l^b$
- M 39 leni $M^b l^b$
- T 61 Ellus $M^b l^b$
- res $h^a$
- arces $h^a$
- sequetus $h^a$
- sex prorogat $h^a$
- seuus $h^a$
- cingit $h^a$
- curia $h^a$
- lenis $h^a$
- Celsus $h^a$.

Some indication of the interrelationships for the
major witnesses transmitting the Caesares can be seen in this stemma codicum.

STEMMATIC DIAGRAM ILLUSTRATING THE INTERRELATIONSHIPS OF MAJOR SELECTED SOURCES OF THE CAESARES
Having examined the interrelationships within each of the three families represented in the Caesares: V, Z, and the Excerpta, we proceed to a view of the inter-familial relationships. Although most of the evidence supports the union of the traditions of V and of the Excerpta against that handed down by the Z family, there is a minor reading in which the traditions of V and Z combine against that of the family of the Excerpta. This occurs in Monosticha 37: Mox Otho famosus, clara sed morte potitus. At the end of the line, the witnesses are so grouped:

<table>
<thead>
<tr>
<th></th>
<th>V</th>
<th>Mb</th>
<th>lb</th>
<th>a1</th>
<th>T</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td>potitus</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>potitur</td>
<td>F</td>
<td>W</td>
<td>Ma</td>
<td>l1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The first variant makes more sense in relation to clara morte and is balanced with saevo prostratus Othone of verse 36. The reading in the Excerpta serves as an indication of the unity observable within that family.

Stronger evidence serves to relate the traditions of V and the Excerpta against that of Z. The first example is seen in verse 40 of the Monostichas. Witnesses in the families of V and of the Excerpta have, with minor variations, this reading: At Titus, orbis amor, rapitur florentibus annis. The Z tradition provides this line: At Titus a morte rapitur florentibus annis. The earlier version, which speaks of Titus in this manner: "But Titus, the world's darling, is snatched away in the flower of youth," creates a fond image of the young emperor. This image is repeated in a similar
vein in verses 45-46 of the *Tetrasticha*, also describing
the emperor Titus: *Felix imperio, felix brevitate regendi/
expers civilis sanguinis, orbis amor*. Ausonius, in referring
to Titus as *orbis amor*, is alluding to Suetonius' praise of Titus in the opening words of his *Vita*: "Titus...
amor ac deliciae generis humani...." The rationale behind
the reading, a *morte*, seems to have been a scribal error in
the original hyparchetype Z for the Z family; with the inadvertent deletion of *orbis, amor* was lengthened to a *morte*. As the reading now stands, the preposition is superfluous.

A second example to illustrate the differences in the textual tradition of the *Caesares* has been pointed out by both Brandes and Schenkl. This is the title preceding the quatrain describing Nerva. The series of quatrains referring to the Caesars from Nerva to Commodus, verses 53-76 of the *Tetrasticha*, forms the logical, chronological extension to the verses concerning the emperors from Julius Caesar to Domitian treated in the *Monostichica*. These two elements comprised the *Caesares* in the first edition. The Z family contains only these verses: In the Z tradition, the title introducing the initial quatrain about Nerva is as follows:

De cesaribus post Tranquillum Nerua M^b_1b
De Caesaribus post Tranquillum neraum T
Tetrasticha de Caesaribus post Tranquillum, Nerua E

---

68 See Wilhelm Brandes, "Zur handschriftlichen Uberlieferung des Ausonius," Fleckiens Jahrbuecher fuer klassische Philologie, XXVII (1881), p. 72 and Schenkl, p. XLVIII.
Additional quatrains dealing with the Caesars from Julius Caesar to Domitian (vv. 1-52) and from Helvius Pertinax to Antoninus Heliogabalus (vv. 77-98) are integral to the fuller traditions of the V family and the family of the Excerpta. The title introducing the four lines about Nerva merely blends in with the foregoing and remaining quatrains and reads:

Nerva tetrarcha V W B Nerua 1 3

The difference in the titles at this juncture in the Tetrasticha is a key to understanding the disparity existing between the Z family and the traditions of the V family and the family of the Excerpta.

Another example, albeit somewhat minor, marks the dichotomy between Z and the traditions of V and the Excerpta. This occurs at Tetrasticha 56: quam legisse iuvat, quam genuisse velit. Instead of iuvat, the reading of V B W M a 1 3, which contrasts with the subjunctive velit, the Z family (M b T E and members of these three branches) reads iuvet. If one were to posit a single exemplar from which all witnesses depended, the difference in the readings may be explained by suggesting a scribal preference early in the transmission for the subjunctive; this then became the accepted reading in the Z tradition. A more precise explanation would be difficult.

The final example illustrating the interrelationships of the families of witnesses in the Caesares has been cited 69

previously by scholars. Our examination of the textual tradition has resulted in an hypothesis showing the affinity of the traditions of the V family and that of the Excerpta in contradistinction to the interpolated tradition of the Z family. At Tetrasticha 63 the following strata are found:

\[
\begin{align*}
\text{orbus et hic (hinc } \text{Ma} \text{) cui iunctus erit documenta datus} \ V \ W \ Ma \\
\text{orbus (orbi} \text{~ B) et hic (hinc B) cui iunctus erit (erat } L \text{) documenta datus} \ B \ L \\
\text{orbus et hic sociansque (sotiansque } \text{E) virum documenta daturum } \text{Mb} \ T \ E.
\end{align*}
\]

The reading of \( V \ W \ Ma \) reflects the original tradition; that of \( B \) and the \( L \) group shows a slight modification; that of the Z family in its \( Mb \ T \) and \( E \) branches reveals a radical interpolation. The variant reading in the Z family may be explained in its attempt to use sociansque virum in a manner similar to that found in vv. 59-60 referring to Trajan's adoption of Hadrian:

\[
\text{hic quoque prole carens sociat sibi sorte legendi quem fateare bonum, diffiteare parem.}
\]

At verse 63 the dative with socians is lacking; this makes the version unacceptable.

A summary of the lengthy discussion in this chapter of the interrelationships which exist among the witnesses for the Ordo Urbium Nobilium, the Ludus Septem Sapientum, and the Caesares yields the following results:

1. Representatives of the V family and the P family of witnesses transmit both the Ordo and the Ludus. Within the V family, Vindobonensis 3261 [s] is
descended from Leidensis Vossianus Latinus F 111 [V] through an intermediate witness, S, no longer extant. For the Ordo there had been introduced into this witness contamination from the tradition represented in Leidensis Vossianus Latinus Q 107, Laurentianus Ashburnhamensis 1732, and the 1490 edition of Ferrarius through their common exemplar, ζ. The precise affinity between the P family and Ambrosianus P 83 [a] in the Ordo is uncertain because of strong links between Ambrosianus P 83 and the early editions. A key witness, Harleianus 2613 [h²], serves as a link between the V and the P traditions in being indirectly descended from Parisinus Latinus 8500 through η, an exemplar for the Harleian codex which introduced contamination from the V tradition.

2. After a review of suggestions and hypotheses, it was realized that definite conclusions about the convoluted interrelationships among Parisinus Latinus 8500 [P], Leidensis Vossianus Q 107 [T], the Veronese manuscript (ε) of Benzo, the codex of St. Eustorgius (ξ), and the manuscript (δ) of Matteo Bosso must await the discovery of new evidence.

3. Strong textual evidence in both the Ordo and the Ludus supports the primacy of the text as transmitted in the V family and the explicatory nature of the text in the P family.
4. In the *Caesares* there are four branches in the family of the *Excerpta* centered around these four witnesses: *Bruxellensis* 5369/73 [B], *Parisinus Latinus* 4887 [W], *Magliabechianus Conv. Soppr. J.VI.29* (ff. 117r-118v) [M\(^a\)], and *Laurentianus Plut. 64.9* [L\(^3\)]. The B and W branches are linked in the *Caesares* by titles and they are joined to the M\(^a\) group in the omission of verses 28 and 30 of the *Monosticha*. W stands apart in being derived from the hyparchetype \(\lambda\) and contamination from V. The branches B, M\(^a\), and L\(^3\) are derived from the hyparchetype \(\lambda\), but evidence supports the complexus B M\(^a\) L\(^3\) against W as well as the group B W M\(^a\) against L\(^3\).

5. In the *Caesares* there is evidence for three branches within the Z family gathered around these three witnesses: *Magliabechianus Conv. Soppr. J.VI.29* (f. 135r-v) [M\(^b\)], *Leidensis Vossianus Q 107* [T], and the *editio princeps* of 1470 [E]. There is support for the exemplar, \(\xi\), as the common origin of the M and T branches.

6. In the manuscript tradition of the *Caesares* three witnesses possess a double tradition representing that of the family of the *Excerpta* and that of the Z family. These codices are: *Magliabechianus Conv. Soppr. J.VI.29* [M], *Laurentianus Plut. 51.13* [L], and
Harleianus 2578 [h]. M and l are closely related while h is more independent.

7. Based both upon the total number of verses transmitted by each family and upon significant readings within the Caesares, the V family and the family of the Excerpta stand in a relationship in opposition to the Z family. Among various readings, verse 63 of the Tetrasticha clearly demonstrates the strata of relationship. The V W M³ complexus reflects the original tradition; the B and l³ groups show slight modification; and, the Z family reveals radical interpolation.
CHAPTER V

THE TEXT OF THE ORDO URBIUM NOBILIJUM
THE LUDUS SEPTEM SAPIENTUM, AND THE CAESARES

In the conspectus siglorum below we have favored an alphabetical listing over a familial classification because of the large number of witnesses and the fact that these manuscripts were already grouped into families in Chapter II of this thesis. Whenever it was possible, we kept the same abbreviations employed mutually by Schenkl and Peiper: V T M P B. There are other instances where our sigla agree with Schenkl's alone: a k m u v v². In all other cases we have used our own signs. Although there are a few exceptions, we have assigned capital letters or capitalized abbreviations to manuscripts of the twelfth century or earlier; for manuscripts dated after the twelfth century we have employed lower case letters. We were not able to use more of Schenkl's or Peiper's abbreviations because the same symbol sometimes designated a different manuscript in another opusculum in their editions. We have aimed for consistency; if some of our abbreviations appear to be too lengthy, it is because they are meant to add clarity to our apparatus criticus.
### CONSPECTUS SIGLORUM

<table>
<thead>
<tr>
<th>Ab</th>
<th>Abrincensis 242, saec. XII</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>Ambrosianus P 83 (Sup. N. R. 6259), saec. XVI</td>
</tr>
<tr>
<td>Aug</td>
<td>Augustobonensis 887 (olim Clarom. Q 33), saec. XII</td>
</tr>
<tr>
<td>Aut</td>
<td>Autesiodorensis 91 (olim 85), saec. XII</td>
</tr>
<tr>
<td>Aut²</td>
<td>Autesiodorensis 70 (olim 67), saec. XII</td>
</tr>
<tr>
<td>B</td>
<td>Bruxellensis 5369/73 (Gemblacensis), saec. XII</td>
</tr>
<tr>
<td>B²</td>
<td>Bruxellensis 5659 (5649-5667), saec. IX-X</td>
</tr>
<tr>
<td>Be</td>
<td>Bernensis 285, saec. XII</td>
</tr>
<tr>
<td>b</td>
<td>Bruxellensis 10021, saec. XIV</td>
</tr>
<tr>
<td>be</td>
<td>Bernensis 104, saec. XIV</td>
</tr>
<tr>
<td>br</td>
<td>Berolinensis MS Lat. Fol. 591 (Phill.3671), saec. XIII</td>
</tr>
<tr>
<td>br²</td>
<td>Berolinensis Phillipicus 1685 (Rose Nr.170), saec. XIV</td>
</tr>
<tr>
<td>c</td>
<td>Cantabrigiensis Fitz. McClean 162, saec. XV</td>
</tr>
<tr>
<td>Dun</td>
<td>Dunelmensis Cath. Lib. C.III.18, saec. XI</td>
</tr>
<tr>
<td>e</td>
<td>Escorialensis S.III.25, saec. XVI</td>
</tr>
<tr>
<td>es</td>
<td>Escorialensis O.III.21, saec. XV</td>
</tr>
<tr>
<td>es²</td>
<td>Escorialensis Q.II.12, saec. XV</td>
</tr>
<tr>
<td>es³</td>
<td>Escorialensis T.II.21, saec. XV</td>
</tr>
<tr>
<td>g</td>
<td>Glasgoiensis Mus. Hunter MS 413, saec. XV</td>
</tr>
<tr>
<td>H</td>
<td>Holmiensis Va 26 a, saec. XI-XII</td>
</tr>
<tr>
<td>h</td>
<td>Harleianus 2578, saec. XV hᵃ ff. 210v-212r</td>
</tr>
<tr>
<td></td>
<td>hᵇ ff. 259r-260v</td>
</tr>
<tr>
<td>h²</td>
<td>Harleianus 2613, saec. XV</td>
</tr>
<tr>
<td>k</td>
<td>Londinensis Musei Britannici Regius MS 31, saec. XV</td>
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<tr>
<td>------</td>
<td>--------------------</td>
</tr>
<tr>
<td>L</td>
<td>Laurentianus Plut. 45.26, saec. XII</td>
</tr>
<tr>
<td>L²</td>
<td>Laurentianus Plut. 66.39, saec. XII</td>
</tr>
<tr>
<td>1</td>
<td>Laurentianus Plut. 51.13, saec. XV 1ᵃ ff. 158v-160r 1ᵇ ff. 178r-179v</td>
</tr>
<tr>
<td>1²</td>
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Parisinus Latinus 8500 (Ticinensis), saec. XIV
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Leidensis Vossianus Latinus Q 107 (Tilianus), saec. XV
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vat Vaticanus Latinus 3421, saec. X
vat² Vaticanus Latinus 1869, saec. XII
vr Vaticanus Reginensis Latinus 1283, saec. XII
v Vaticanus Latinus 1611, saec. XV
v² Vaticanus Latinus 3152, saec. XV
v³ Vaticanus Latinus 1909, saec. XVI
v⁴ Vaticanus Latinus 1911, saec. XVI
val Valentinus 834 (141), saec. XV
vb Vaticanus Barberinus Latinus 150 (1472), saec. XV
vb² Vaticanus Barberinus Latinus 42, saec. XV
vin Vindobonensis 264 (Cod. Vind. 65), saec. XV
vin² Vindobonensis CCLXVI, saec. XVI
vo Vaticanus Ottobonianus Latinus 2013, saec. XIII
W Parisinus Latinus 4887, saec. XII
w consensus

Editiones et Commentaria

E Bartolomaeus Girardinus (Venetiis, 1472) Editio Princeps
Fer¹ Julius Aemilius Ferrarius (Mediolani, 1490)
Fer² Julius Aemilius Ferrarius (Venetiis, 1494)
Fer³ Julius Aemilius Ferrarius et Hieronymus Avantius (Venetiis, 1496)
Ugol¹ Thadaeus Ugoletus (Parmae, 1499)
Cel Conradus Celtis (Vindobonae, 1500)
Ugol² Thadaeus Ugoletus (Venetiis, 1501)
Av Hieronymus Avantius (Venetiis, 1507)
Asc¹ Hieronymus Aleander et M. Humelbergius (Parisiis, 1511)
Asc² Hieronymus Aleander (Parisiis, 1513)
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<td>Peip</td>
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**Editiones Aliorum Scriptorum**

And Johannes Andrea (Romae, 1470) **editio altera** Suetonii
Philippus de Lavagna (Mediolani, 1475) Editio princeps Historiae Augustae

All of the editions are listed with completeness in the apparatus; but, for the sake of brevity certain related editions are listed as one; e.g., Ugol = Ugol¹,²; Fer = Fer¹,²,³; Asc = Asc¹,²,³; Vin = Vin¹,²; Scal = Scal¹,²,³. Only the first and the last editions are cited in a series with the same reading; e.g., Fer-Lugd indicates that every edition containing the opusculum under consideration from Fer to Lugd shows the same reading.

ABBREVIATIONS AND SYMBOLS

- add additum, addit, addunt
- alt altera littera
- cett ceteri, ceterae, cetera
- coni coniecit, conieci
- corr correctum, correxit, correxii, corrector¹
- del delevit, delevi
- eras erasum, erasit
- lit, litt littera, litterae
- marg margo
- om omittit, omittunt

¹In Leidensis Vossianus Latinus F 111 (V), there are four hands to be distinguished as follows: eadem manus, corr¹, corr², and corr³. On this point, see above, p. 21 and note 5.
prim  prima littera
ras  rasura
rec  recentiori
seq, seqq  sequitur, sequuntur
subscr  subscriptum
supp  supplent, suppleverunt
suprascr  suprascriptum

For the sake of completeness, either habet or habent must be supplied by the reader in a number of instances.

*  An asterisk indicates an altogether illegible letter or one completely deleted.

.  A point either beneath or above a letter indicates that the letter was partially deleted or damaged in the source, but that it is still legible.

...  Three points in the apparatus criticus indicates that words were omitted by a copyist or an editor but that these omissions can easily be supplied by the reader.

]  A word before the closing bracket in the apparatus is a citation from the text directly above the apparatus criticus.

[ ]  Material enclosed in brackets in the apparatus criticus has been supplied by the editor.
ORDO URBIUM NOBILIUM [Schenkl: XVIII]
[Peiper: XI]

I. ROMA [XVIII.i]
[XI.i]

Prima urbes inter, divum domus, aurea Roma.

V P T la h^2 a s Fer^1 Fer^2 Fer^3 Ugol^1 Ugol^2 Av Asc^1 Asc^2
Cro Asc^3 Iunt Ald Acc Vin^1 Lugd Vin^3 Pul Scal^1 Vin^2
Scal^2 Scal^3 Amst Toll Fl Wet Mann Bip Lem Corp Schen Peip

INCIPIT ORDO URBIUM NOBILIUM
CATALOGVS VRBIVM NOBILIVM EIVSDEM

Decii magni
Ausonii cathalogus (catalogus Ugol Av Iunt Ald) urbiururum
nobilium P Decius Magnus Ausonius in cathalogou urbiurum
nobilium T la Fer (D. MAGNI Scal) AVSONII BYRDIGALENSIS

ORDO NOBILIUM VRBIVM Amst Toll Fl Wet Mann Bip Lem D.
Ausonii de claris vrbibus liber Vin^1 Lugd Vin^3 Pul AVSCNII
BYRDIGALENSIS CLARÆ VRBES Vin^2 nullum titulum a s

in T la Fer versus leguntur hoc ordine 86-91 12-14 46-63
92-97 34-45 27-34 73-80 107-109 116-127 sed 118-128 129-
145 167-168 om la hi versus tantum et hoc ordine 167-168
28-33 73-80 s nomina urbium in marg alia manu v sed eadem

manu P T et om h^2

I V P a Ugol-Peip

de roma constantinop' et cartag' P De Roma, Constantinopoli,
Carthagini' a sed Carthagine Ugol-Pul Scal Amst ROMA,
CONSTANTINOPOLIS, CARTHAGO Vin^2 sed ET CARTHAGO Lem

i urbeis Lugd inte V divum] div u in ras V domus] dom^v
v suprascr corr^1 V
II, III. CONSTANTINOPOLIS ET CARTHAGO

Constantinopoli adsurgit Carthago priori, non toto cessura gradu, quia tertia dici fastidit, non ausa locum sperare secundum, qui fuit ambarum. Vetus hanc opulentia praefert, hanc fortuna recens: fuit haec, subit ista novisque excellens meritis veterem praestringit honorem et Constantino concedere cogit Elissam.

Accusat Carthago deos iam plena pudoris,
nunc quoque si cedat, Romam vix passa priorem. 10
Componat vestros fortuna antiqua tumores.
Ite pares, tandem memores, quod numine divum
angustas mutastis opes et nomina: tu cum
Byzantina Lygos, tu Punica Byrsa fuisti.

IV, V. ANTIOCHIA ET ALEXANDRIA [XVIII.iii]
[XI.iii, v]
Tertia Phoebeae lauri domus Antiochia, vellet Alexandri si quarta colonia poni.
Ambarum locus unus et has furor ambitionis in certamen agit vitiorum. Turbida vulgo utraque et amentis populi male sana tumultu.
Haec Nilo munita quod est penitusque repostis insinuata locis, fecunda et tuta superbit: illa, quod infidis opponitur aemula Persis.

Et vos ite pares Macetumque attollite nomen.

15 phebee P domus] dom V suprascr
corr 1 V Antiochia] antiochio P Ugol Antiocheia Pul
Antiochea Lem 16 vellet] bellet V uellet et P alexandre
P Ugol Av Asc 1 Asc 3 Iunt alexandria a si] se V om Asc 3
nec coni Heinsius 18 vitiorum] uitioso coni Heinsius
19 et] aet V pop V li v suprascr corr 1 V mali a tum V ltu
v suprascr corr 1 V 20 haec] nec Ugol quod] qVod v suprascr
corr 1 V suo coni Heinsius penit V sque v suprascr corr 1 V
ponitusque h 2 21 secunda Scal 3 et tuta] et tu P es
tuta coni Heinsius situque a Ugol Av Asc Cro Iunt Ald Vin
Lugd Pul Scal Amst 22 opponit V r v suprascr corr 1 V
pressis V 23 et vos] qucs h 2 ire Iunt maced V mqve v
suprascr corr 1 V in acetumque P macedumque h 2 a Ugol Av
Asc Cro Iunt Ald Vin 1,3 Lugd Pul Amst adtollite V Fer
Schen Peip
Magnus Alexander te condidit: illa Seleucum nuncupat, ingenuum cuius fuit ancora signum, qualis inusta solet generis nota certa: per omnem nam subolis seriem nativa cucurrit imago.

VI. TREVERIS

[XVIII.iii]

[XI. vi]
Armipotens dudum celebrari Gallia gestit
Trevericaeque urbis solium, quae proxima Rheno
pacis ut in mediae gremio secura quiescit,
imperii vires quod alit, quod vestit et armat.
Lata per extentum procurrunt moenia collem:
largus tranquillo praelabitur amne Mosella
longinqua omnigenae vectans commercia terrae.

28 celebrari] calebrari Ugol CElabrabere coni Av quem segg
Asc Cro Gryphius apud Lem gallia] gloria gallia la
gestis P T la a Fer Ugol Av Asc Cro Iunt Ald Vin\1,\3 Lugd
Pul Benzo apud Sabbadini Gryphius apud Lem 29 reno P
Vin\2,\3 Scal 30 ut in mediae] ut indiae corr\2 V ut medie
P Benzo apud Sabbadini mediae] diae Toll secura cur in ras
P 31 imperique uiros a Ugol Av Asc Cro Iunt Ald Gryphius
apud Lem q\od v suprascr corr\1 V 32 extent\m v suprascr
corr\1 V extentum Cro procurrit V procur sed procurrunt
in marg alia manu P percurrunt T la Fer 33 larg\'s v
suprascr corr\1 V largos h\2 prelauit\r V suprascr corr\1 V
perlabitur P T la a Fer-Lugd Benzo apud Sabbadini 34 om
sed in calce separatum a textu ponit cum nota \d h. post 33
V omnigenus P T la h\2 Fer Ugol Benzo apud Sabbadini
nectas T la Fer commercia] commercia V Benzo apud Sabbadini
commertia T la a Fer Ugol Av Cro Iunt Ald commertia P
VII. MEDIOLANUM

Et Mediolani mira omnia, copia rerum, innumeræ cultæque domus, facunda virorum ingenia et mores laeti, tum duplice muro amplificata loci species populique voluptas, circus, et inclusi moles cuneata theatri, templæ Palatinaeque arces opulensque moneta et regio Herculei celebris sub honore lavacri: cunctaque marmoreis ornata peristyla signis

VII  V P T la h² a Fer-Peip Benzo apud Sabbadini
Et mediolanum V de mediolano P T la a Fer-Lugd Scal
35 mediolanum P 36 innumerò Benzo apud Sabbadini dom's v suprascr corr¹ V 37 et mores laeti om Benzo apud Sabbadini antiqui mores P T la a Fer-Amst cum P dupplice V 38 amplificata P pop'lique v suprascr corr¹ V boluptas V voluptæ Scal¹ 39 circ's v suprascr corr¹ V inclusi i alt add corr¹ V teatri Benzo apud Sabbadini 40 arces sed in marg alia manu al dom's V arcens P 41 om P erculei V celebri Benzo apud Sabbadini laveri h² labauacri V 42 pstyla V peristila T la Fer peristula P Benzo apud Sabbadini
moeniaque in valli formam circumdata limbo.

Omnia quae magnis operum velut aemula formis
excellunt nec iuncta premit vicinia Romae.
nescivit servare modum. Nunc subdita Romae,
aemula nunc, fidei memor aut infida, senatum
sperneret an coleret dubitans, sperare curules
Campanis ausa auspicis unoque suorum
consule, ut imperium divisi attolleret orbis.
Quin etiam rerum dominam Latiique parentem
adpetit bello, ducibus non freta togatis,
Hannibalis iurata armis deceptaque in hostis
servitium demens specie transivit erili.
Mox ut in occasum vitii communibus acti

49 nescit V 50 nunc] non T la Fer num a Ugol Av
Asc Cro Iunt Ald nec coni Heinsius tunc Vin2-Corp
aut] at V an coni Av quem segg Asc Cro Vin1 anne Iunt
Vin2,3-Corp an te Amst ante coni Heinsius quem segg Schen
Peip infida a in ras alia manu V senatu T
51 han V coleret P dubitat T la Fer Baehrens duuitans V
spirare coni Heinsius currules T 52 suorum cosule T
53 imperum la diuisit V attolleret V Schen Peip
atolleret P attolleret la 54 dominum Amst 55 ad*petit
V appetit P T la h2 a Fer-Corp Benzo apud Sabbadini
non] nunc T la Fer 56 annibalis T h2 a Ald 57 transire
V herili w Fer-Corp 58 ut om Asc1 in hoc cassum V
uitii is in ras eadem manu V communibus P
corruerent Poeni luxu, Campania fastu,
(heu numquam stabilem sortita superbia sedem!)
illa potens opibusque valens, Roma altera quondam,
comere quae paribus potuit fastigia conis,
octavum reiecta locum vix paene tuetur.

IX. AQUILEIA

Non erat iste locus: merito tamen aucta recenti
non inter claras Aquileia cieberis urbes,

59 conruerent·V Peip corruerunt P Toll-Corp Heinsius
Lipsius conruerunt Schen quo ruerent T la Fer
fastu] fasto Schen Peip de Mirmont festo P T la h2 a
sed in marg alia manu al fast*o V Fer-Ald Vin-Amst Benzo
apud Sabbadini Gryphius apud Lem 60 om sed in marg
V nunquam P h2 a Fer-Bip Corp supbia V 61 ira T
la Fer balens V condam P 62 quae] S V
comis Scal3 63 octabum V paene] pene P T la h2 a
Fer1,2 Ugol Toll-Mann pone Av Amst Lem
IX V P h2 a Ugol-Peip Gryphius apud Lem Heinsius Suse
VIII aquileia V de aquileia a Ugol-Pul Scal Amst de
aquilegia P 64 orat P ste V tu P rece'ti ti
suprascr et e in ras corr3 V 65 claras lia V
cieberis V urbeis Pul
Itala ad Illyricos obiecta colonia montes, moenibus et portu celeberrima. Sed magis illud eminet, extreuo quod te sub tempore legit, solveret exacto cui sera piacula lustro Maximus, armigeri quondam sub nomine lixae. Felix, quaë tanti spectatrix laeta triumphi punisti Ausonio Rutupinum Marte latronem.

X. ARELAS

[XVIII.viii]

[XI. x]

66 Itala] ista P h2 Ugol istaque a Av Ald ista quae Asc Cro Iunt Vin1 Gryphius apud Lem Illricos y ex i prima alia manu V illricos P 67 illud] ill V t v suprascr corr1 V om P Ugol 68 E***minet V 69 solberet V soluit P soluerit a Ugol-Lugd exacti Acc cui] ceu coni Heinsius sera] iusta P h2 a Ugol-Amst Acc Bip lustro] bello P h2 a Ugol-Pul belli Acc 70 lixae] lixa coni Suse quem sequuntur Schen Peip 71 triumphi V triumphi Asc1 72 autionium h2 Rupinum Asc1 morte Asc1 X V P T la h2 a Fer-Peip Benzo apud Sabbadini de arelate Asc3 Acc Vin1 Lugd Pul Scal Amst de arletensi urbe T la Fer de vienna P a Ugol Asc1,2 Cro Iunt Ald de vienna arelate corr alia manu Av1
Pande, duplex Arelate, tuos blanda hospita portus,
Gallula Roma Arelas, quam Narbo Martius et quam
accohit Alpinis opulenta Vienna colonis,
praecipitis Rhodani sic intercisa fluentis,
it mediam facias navali ponte plateam,
per quem Romani commercia suscipis orbis
nec cohibes populosque alios et moenia ditas,
Gallia quis fruitur gremioque Aquitanica lato.

73 pande prode P T la h² a Fer-Vin¹ Benzo apud Sabbadini
arelate. . .roma (vv 73-74) om P T la h² a Fer-Vin¹ Benzo
apud Sabbadini Arelas tutos coni Heinsius t'os v suprascr
corr V blada a alt in ras corr³ V portus p ex c [t?]
corr³ et tus add alia manu V 74 narrbo V nabo P nerbo
Asc¹ Cro marci's r in ras corr³ sed v suprascr corr¹ V
75 arpinis T la Fer opulenta colonia T 76 rodani
P T Benzo apud Sabbadini intercissa P 77 media V
facias mediam Scal² 78 Romani] rerum P commercia
Schen commertia la a Ald commertia P co mercia h² Av
Asc¹ Pul co mertiia Fer Asc² Cro comertia Ugol comertia T
s'iscipis v suprascr corr¹ V suscipis u ex ci la 79
coibes V choibes Av populoque Ugol alis P T la Fer Benzo
apud Sabbadini ditas a ex i corr¹ V 80 callia Av
queis a Ald Vin³ Lugd Pul Scal² Corp fruit V r v suprascr
corr¹ V fluitur T la Fer acquitanica P aquatnnica la
aq Vitania v suprascr corr¹ V aquitania Fer-Corp Peip
læto Lem
Clara mihi post has memorabere, nomen Hiberum, Hispalis, aequoreus quam praeterlabitur amnis, summittit cui tota suos Hispania fasces. Corduba non, non arce potens tibi Tarraco certat quaeque sinu pelagi iactat se Bracara dives.
Nunc et terrigenis patribus memoremus Athenas, 
Pallados et Consi quondam certaminis arcem, 
paciferae primum cui contigit arbor olivae, 
Attica facundae cuius mera gloria linguae, 
unde per Ioniae populos et nomen Achaeum 
versa Graia manus centum se effudit in urbes.
Quis Catinam sileat, quis quadruplices Syracusas?
Hanc amābulorum fratrum pietate celebrem,
illam complexam miracula fontis et amnis,
qua maris Ionii subter vada salsa meantes
consociant dulces placita sibi sede liquores
incorruptarum miscentes oscula aquarum.
Non umquam altricem nostri reticebo Tolosam,
coctilibus muris quam circuit ambitus ingens
perque latus pulchro praelabitur amne Garumna,
innumeris cultam populis, confinia propter
ninguida Pyrenes et pinea Cebennarum,
inter Aquitanas gentes et nomen Hiberum.
Quae modo quadruplices ex se cum effuderit urbes,
non ulla exhaustae sentit dispendia plebis,
quos genuit cunctos gremio complexa colonos.
XIX. NARBO

Nec tu, Martie Narbo, silebere, nomine cuius
fusa per immensum quondam provincia regnum
obtinuit multos dominandi iure colonos.

Insinuant qua sese Grais Allobroges oris
excluduntque Italos Alpina cacumina fines:
qua Pyrenaicis nivibus dirimuntur Hiberi:

XIX V P T la h² a Fer-Peip Benzo apud Sabbadini Gryphius
apud Lem Heinsius Pithou Turnebus Brandes
de narbona P T a Fer-Asc¹ Cro Iunt Ald de narbone la Asc²,³
Vin¹ Lugd Pul Scal Amst 107 marcio P Benzo apud Sabbadini
martia a silebre Av subnomine Benzo apud Sabbadini
numine V nomine cuius in verso sequenti ponunt T la Fer
108 inmensum V P T la Schen Peip provintia P Asc² Cro
109 optimuit P la h² Schen Peip 110-116 insinuant...

fuit om T Fer 110 insinuant V qua sese Grais] qua se
Grais Ald Schen Peip qua sese causis P h² Av-Iunt Vin¹ Lugd
sed q P q esse causi V qua se Sequanis Vin³ Pithou Pul-Corp
qua Sequanicis coni Heinsius allogrogis oris V allobrogessoris
P 111 italios P italosalpiₙa osalpiₙ in ras add corr₁ V
fenes V 112 qual] qui Scal² pyrenaicis y ex i corr₁ V
pirenaicis P pyreneis a Ald pyreneis Vin¹,³ Lugd Pul
pyreneis Ugol Iunt Vin² pyreneis Av Asc¹ Cro pyrensis Asc³
uiuibus P dirimunt Vr v superscr corr₁ V iberi h² Asc³
Vin¹,³ Lugd Pul Scal-Corp
qua rapitur praeceps Rhodanus genitore Lemanno
interiusque premunt Aquitanica rura Cebennae
usque in Teutosagos paganaque nomina Belcas,
totum Narbo fuit: tu Gallia prima togati
nominis attollis Latio proconsule fasces.
Quis memoret portusque tuos montesque lacusque,
quis populos vario discrimine vestis et oris?

113 om P h² a Ugol-Vin¹. rapit V r v suprascr corr¹ V
rodan v s v suprascr corr¹ V rodan us Vin²,³ Scal Amst
114 interi s que v suprascr corr¹ V acquitanica P
aquitania Scal³ gebenne P gebenne a Asc³ gebennaë
Ugol-Cro Iunt-Pul Scal³ 115 tectosagos coni Turnebus
quem seqq Toll-Corp paganaque panaque P h² Asc¹ Cro
pana que a Ugol Av Iunt Ald primæuo nomine Asc²,³ Vin-
Scal¹ Scal³ Fl-Corp belcas] belcas a ex i corr eadem
manu V belcos P Ugol belgas h² a Av-Pul Vin³ Scal³
volcas Turnebus quem seqq Toll-Corp 116 tu in Gallia
togati nominis prima T la Fer Benzo apud Sabbadini 117
om spatio relichto T la Fer Benzo apud Sabbadini adtollis
Peip proconsuli a faces Asc¹ 118 quis memorat portus
tuos et montes et lacus T la Fer Benzo apud Sabbadini quis]
quid coni Brandes quem seqq Schen Peip memorem Schen Peip
port V sque v suprascr corr¹ V montisque h² fontesque coni
Heinsius 119 quis] quid coni Brandes quem seqq Schen
Peip uarios P iurio P rari odiscrimine Vin¹ oras Fer
Quodque tibi Pario quondam de marmore templum
tantae molis erat, quantam non sperneret olim
Tarquinius Catulusque iterum postremus et ille,
aurea qui statuit Capitoli culmina, Caesar?
Te maris Eoi merces et Hiberica ditant
aequora, te classes Libyci Siculique profundi:
et quidquid vario per flumina, per freta cursu
advehitur, toto tibi navigat orbe cataplus.

XX. BURDIGALA

Impia iamdudum condemno silentia, quod te,
o patria, insignem Baccho fluviisque virisque,

126 quicquid P T h² a Fer-Vin³ Vin²-Wet Benzo apud Sabbadini
vario per flumina] vario cursu per flumina T Fer Benzo apud
Sabbadini per freta] et per freta T Fer Benzo apud Sabba-
dini cursu om T Fer Benzo apud Sabbadini 127 adueir v
v suprascr corr¹ V nauiger Peip navigat orbe] orbe
navigat T Fer Benzo apud Sabbadini cataplvs om T Fer Benzo
apud Sabbadini cataplvs v suprascr V catap P

XX V P T h² a s Fer-Peip Benzo apud Sabbadini Gryphius
apud Lem Heinsius Quicherat

de burdigala Scal Amst de burdigali urbe T Fer de burdegala
ex qua fuit auctor iste ausonius P de burdegala ex qua fuit
ausoniua a Ugol-Pul sed burdigala Asc³ Vin¹ Lugd Pul 128
om T Fer condemnos V q Vod v suprascr corr¹ V 129
patria] patria V prima Fer insignem] te insignem T Fer
Benzo apud Sabbadini baccho] bacco V bacho P dico T
Fer Benzo apud Sabbadini fluiv'sque y suprascr corr¹ V
fluviisque virisque] uiris moribus ingeniis hominum T Fer
Benzo apud Sabbadini
moribus ingeniisque hominum procerumque senatu, non inter primas memorem, quasi conscius urbis exiguae immeritas dubitem contingere laudes. Non pudor hinc nobis. Nec enim mihi barbara Rheni ora nec arctoo domus est glacialis in Haemo: Burdigala est natale solum, clementia caeli mitis ubi et riguae larga indulgentia terrae,
ver longum brumaeque novo cum sole tepentes
aestifluique amnes, quorum iuga vitea subter
fervent aequoreos imitata fluenta meatus.
Quadrae murorum species, sic turribus altis
ardua, ut aerias intrent fastigia nubes.

136b et irriguæ terræ indulgential larga T Fer Benzo apud
Sabbadini 137 ver enim longum T Fer Benzo apud Sabbadini
brumaeque] brumaque P h² Mann Bip et bruma T Fer Benzo
apud Sabbadini novo cum sole tepentes] ibi breuis est T
Fer breuis ibi est Benzo apud Sabbadini breuis iuga
frondea sub T h² sed breues a Av-Corp et subsunt pro sub T
Ugol-Corp 138 subter quoque iuga frondea fervent fluenta
T Fer Benzo apud Sabbadini estifluitque deinde f in marg
alia manu V aestifluui atque coni Heinsius 139 fervent
aequoreos] om T Fer Benzo apud Sabbadini immitata P
immitata Benzo apud Sabbadini fluentia Ugol² meatus]
meat's v suprascr corr¹ V marinos meatus T Fer Benzo apud
Sabbadini 140 quadrual ardua h² quadra etiam ibi T
Fer etiam ibi est Benzo apud Sabbadini sic turribus altis
om T Fer Benzo apud Sabbadini speties Asc³ 140b sic
altis turribus ardua T Fer Benzo apud Sabbadini 141 ut
summitates intrent nubes aereas T Fer¹,² Benzo apud Sabbadini
sed summitantes Fer³ aerias alt a ex i corr² V aereas P
Ugol-Iunt Vin¹ Lugd Pul
Distinctas interne vias mirere, domorum dispositum et latas nomen servare plateas, tum respondentes directa in compita portas per mediumque urbis fontani fluminis alveum, quem pater Oceanus refluo cum impleverit aestu, allabi totum spectabis classibus aequor.

Quid memorem Pario contextum marmore fontem Euripi fervere freto? Quanta umbra profundi!

142 om P h² a Ugol-Vin¹ latas habet plateos et respondentes T Fer Benzo apud Sabbadini distincte V Lugd Vin³ distinctu Pul interne] interiore Pul in terna coni Quicherat uias a ex i V mirere** r prima ex s corr¹ [miserere ?] V 143 indirecta compita portas T Fer Benzo apud Sabbadini dispositu P h² a Ugol-Vin³ Pul et om a Av-Vin³ Pul placeas P 144 per medium autem urbis fontani T Fer Benzo apud Sabbadini copite V 145 fluminis alueum T Fer fonani a aliceum P 146-166 om T Fer 146 oceanVs v suprascr corr¹ V reflVo v suprascr corr¹ V cum] quū V quum Vin-Mann Lem Corp aestu a ex i V estu P 147 adlabi P a Fer-Lugd Scal¹-Mann Schen Peip adlaui V 148 contextam P a ex u eadem manu h² frontem h² 149 eurypè V suprascr corr¹ V ferveruor P umbra]  ubra V unda P h² a Ugol-Vin Schen Peip
Quantus in amne tumor! Quanto ruit agmine præceps
marginis extenti bis sena per ostia cursu,
innumeros populi non umquam exhaustus ad usus!
Hunc cuperes, rex Mede, tuis contingere castris,
flumina consumptum cum defecere meatu,
huius fontis aquas peregrinas ferre per urbes,
unum per cunctas solitus portare Choaspen.
Salve, fōns ignote ortu, sacer, alme, perennis,
vitree, glauce, profunde, sonore, inlimis, opace.

150 om sed in marg erasum V rumor Asc
Cro Vin¹ Lugd 151 margis P margine Ugol-Vin¹ Vin³
Scal-Corp contenti P a Ugol-Vin³ Vin²-Corp hostia P h²
a Ugol-Av Cro Ald cursus P h² a Ugol-Vin³ Vin²-Corp
152 om P a Ugol-Vin¹ unquam Toll-Bip Corp exaust's v
suprascr corr¹ V us's v suprascr corr¹ V 153 rex re
medeti' P coniungere a Ugol-Amst Bip 154 comsupto V
consumto Bip cum] quü V quam Vin²,³-Wet Lem Corp quem P
h² Ugol Heinsius quem Schen defere Asc¹ deferre Asc²
155 huius] uius V aq'as v suprascr corr¹ V 156 per
cunctas] per cuncta V prae cunctis coni Heinsius Schen
solit's v suprascr Corr¹ V portare] potare coni Heinsius
quem segq Schen Peip choaspen] coaspen P h² choaspin
Asc²,³ choaspen Vin¹-Corp 157 salbe V ort'v v suprascr
corr¹ V pennis a 158 uit'ee r suprascr corr¹ V sone
P illimis P h² a Ugol-Corp
Salve, urbis genius, medico potabilis haustu,
Divona Celtarum lingua, fons addite divis.
Non Aponus potu, vitrea non luce Nemausus
purior, aequoreo non plenior amne Timavus.
Hic labor extremus celebres collegerit urbes.
Utque caput numeri Roma inclita, sic capite isto
Burdigala ancipiti confirmet vertice sedem.
Haec patria est: patrias sed Roma supervenit omnes.
Diligo Burdigalam, Romam colo. Civis in hac sum, consul in ambabus: cunae hic, ibi sella curulis.

Explicit decii magni ausonii illustriissimi uiri cathalogus urbium nobilium

FINIT CATALOGVS VRBIV NOBILIUM ORBIS TERRARVM

Decii magni Ausonii Catalogus Vrbium nobilium finit Ugol Av sed catalogus Ugol
LUDUS SEPTEM SAPIENTUM  
[Schenkl: XX]  
[Peiper: XIII]

I. AUSONIUS CONSUL DREPANIO PROCONS. SAL.  
[XX.i]  
[XIII.i]

Ignoscenda istaec an cognoscenda rearis,
attento, Drepani, perlege iudicio.

Aequanimitus fiam te iudice, sive legenda,
sive tegenda putes carmina, quae dedimus.

Nam primum est meruisse tuum, Pacate, favorem: proxima defensi cura pudoris erit.

Possum ego censuram lectoris ferre severi et possum modica laude placere mihi.

Novit equus plausae sonitum cervicis amare, novit et intrepidus verbera lenta pati.

Maeonio qualem cultum quaesivit Homero censor Aristarchus normaque Zenodoti!

Pone obelos igitur, puriorum stemmata vatum:

4 dedim vs suprascr corr 1 V 5 primum est meruisse
prima emeruisse coni Heinsius 6 cura pudoris] cura 1
pudoris P 7 possem Av-Al d Vin1-Pul possim Scal censutam
Ugol 8 laude suprascr corr 1 V mici V mici P
9 plause P sonit vs suprascr corr 1 V amare a suprascr
amari Av-Asc Vin1 10 intrepid vs suprascr corr 1 V
verbera lenta] uerber i lenta P 11 maeconio Mann cult V m
v suprascr corr 1 V 12 aristar cus V normamque P
zenodoti P zenodori Asc 2 13 igit v r suprascr corr 1 V
puriorum] primorum V Schen Peip de Mirmont Nardo
SPuriorum Av spuriorum Asc 1-Corp Villani pravorum coni
Heinsius stemmata] stemma V stēāta P stigmata Ugol-
Peip Heinsius corr Zimmer quem seqq de Mirmont Nardo
vaturn] vocum coni Heinsius vocabo V
palmas, non culpas esse putabo meas
et correcta magis quam condemnata vocabo,
apponet docti quae mihi lima viri.
Interea arbitrii subiturus pondera tanti,
optabo, ut placeam: si minus, ut lateam.

II. PROLOGUS [XX.ii] [XIII.ii]

Septem sapientes, nomen quibus istud dedit
superior aetas nec secuta sustulit,

14-15 om V 14 purabo Cel 15 correcta Schen
condemnata Asc² uacabo Ugol¹ 16 adponet V Schen Peip
mici V michi P 17 subitū sed in marg alia manu rūs P
subitūsus Av pondeře a suprascr corr² V tantī Cel
18 obtabo primam b ex p corr¹ V si] sin Asc²,³ Vin-Corp
min's v suprascr corr¹ V lateam] taceam Ugol-Amst Fl-Bip
II V P h² Ugol-Peip Pithou Heinsius Mommsen Mertens
Baehrens Ellis Brakman
II PRO LO GUS V prologus P h² Ugol-Peip 19 istud
i et d suprascr corr² V 20 nec secuta nec P secura
Av Asc¹ Iunt Ald
hodie in orchestram palliati prodeunt.

Quid erubescis tu togate Romule,
scenam quod introibunt tam clari viri?
Nobis pudendum hoc, non et Atticis quoque,
quibus theatrum curiae praebet vicem.

Nostris negotis sua loca sortito data.
Campus comitiis, ut conscriptis curia,
forum atque rostra separat ius civium.

Una est Athenis atque in omni Graecia
ad consulendum publici sedes loci, quam in urbe nostra sero luxus condidit.
Aedilis olim scaenam tabulatam dabat
subito excitatam nulla mole saxea.
Murena sic et Gallius: nota eloquar.
Postquam potentes nec verentes sumptuum nomen perenne crediderunt, si semel constructa moles saxeo fundamine
in omne tempus conderet ludis locum cuneata crevit haec theatri immanitas.
Pompeius hanc et Balbus et Caesar dedit
Octavianus, concertantes sumptibus.

30 publici sedes] publici sedis V publicis edis P
quam] quem P Ugol Cel Iunt quum Av quum Asc¹,²
scenam P Cel Iunt-Corp ³³ excitata ta in ras et c suprascr
corr² V excitata Av-Asc Vin-Amst molle Ugol² 34 sit
P gallios o supra u in ras V 35 suptuum su suprascr
corr² V sumptuum Ald sumtuum Pul Bip 36 peremne P
37 molis V P eadem manu h² Ugol Cel 38 temp's v
suprascr corr¹ V panderet coni Mommsen apud Schen 39
hec P teatri P immanitas ni suprascr eadem manu V
inmanitas P Schen Peip 40 ponpeius P cesa r suprascr
corr² V 41 hoc ταύτιαν V's c et v suprascr corr¹ V
suptibus supra u corr² V sumtibus Pul Bip

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Sed quid ego istaec? Non hac de causa huc prodii, ut expedirem, quis theatra, quis forum, quis condidisset privas partes moenium: sed ut verendos disque laudatos viros praegrederer et peragerem quid vellent sibi.
Pronuntiare suas solent sententias, quas quisque iam prudentium anteverterit.
Scitis profecto, quae sint: sed si memoria rebus vetustis claudit, veniet ludius edissertator harum, quas teneo minus.

III. LUDIUS

Delphis Solonem scripse fama est Atticum

47 pronunciare Ugol-Iunt Vin Lugd Scal-Mann suas] quas coni Heinsius sententias] seminas P 48 quisque iam prudentium] quisque prudentum Ugol Cel quisque PRouidentium Av quem seqq Asc-Corp si quisquā prudentum V quīsquā prudentum h² quisquam prīdentum P sibi iam quisque prudentum coni Baehrens 49 scitis] satis Ugol Cel profecto f in ras corr¹ V set V Schen Peip 50 claudit] cludit V Vin²-Schen ludit coni Baehrens 51 edissertator] et dissertator V edessertator P h² EDisserator Av quem segg Asc¹-Vin¹ Amst Fl-Corp

III V P h² Ugol-Peip Heinsius Mertens Baehrens Brakman LUDI US I add rubricator V ludus Rca P 52 delfis P S C r i p s e Av quem seqq Asc¹-P eip scribsisse V scribis et P scripsisse Ugol Cel aticum Ugol¹ antīcū V
γνῶθι σεαυτὸν, quod Latinum est nosce te.

Multi hoc Laconis esse Chilonis putant.

Spartane Chilon, sit tuum necne ambigunt, quod introfertur: ὁρα τέλος μακροῦ βίου, finem intueri longae vitae qui iubes.

Multi hoc Solonem dixe Croeso existimant.

Et Pittacum dixisse fama est Lesbium:

γίγνοσθε καὶρὸν. Tempus ut noris, iubet.

Sed καὶρὸς iste tempestivum tempus est.

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53 Γνῶθι σεαυτὸν ] om Cel σοντομ Cro gnotē h del alia manu V gnothi P seauton V szeaton P est om Ugol Cel 54 laconis i ex e prima manu h² Ugol-Peip lacones c in ras corr¹ V lacon P 56 introfertur] iuxta fertur Peip in ore fertur coni Schen itidem fertur coni Peip metro fertur coni Brakman ὁρα τέλος μακροῦ βίου ] om Cel ora telos macru biu V P τέλος ὁραν μακροῦ βίου Ugol-Amst 57 intuérι eri suprascr corr¹ V longe P Cel uite P Cel quo P h² Ugol-Corp hoc om Asc²,³ Vin¹ Lugd Pul solono P 58 dixisse V creso P Cel existimat Ugol² exstimatn a supra eadem manu sed s et n suprascr corr² V 59 pittacum c suprascr corr² V fama P 60 Γίγνοσθε καὶρὸν ] om Cel ginosoce (c ex s corr¹) ceron V ginosoce ceron P γνῶθι καὶρὸν h² καὶρὸν γνῶθι quod coni Av quem seqq Asc¹ Pul nori V 61 set V Lugd Schen Peip καὶρὸς om Cel καὶρὸς h² caeros V caros P iste] is V tempesti unū V tempus est] est tempus Ugol-Asc Vin¹ Lugd
Bias Prieneus dixit: oī πλείστοι κακοί,
quod est Latinum: plures hominum sunt mali.
Sed imperitos scito, quos dixit malos.
Melētē tō pān est Periandri Corinthii,
meditationem esse totum qui putat.
"Αριστον μέτρον esse dixit Lindius
Cleobulus, hoc est: optimus cunctis modus.

Thales sed ἐγγύα· παρὰ δ’ ἄτα protulit,
spondere qui nos, noxa quia praesto est, vetat.
Hoc nos monere faeneratis non placet.
Dixit: recedam: legifer venit Solon.

IV. SOLON

De more Graeco prodeo in scaenam Solon,
septem sapientum fama cui palmam dedit.
Sed fama non est iudicii severitas:
neque me esse primum nec vero imum existismo,
aequalitas quod ordinem nescit pati.
Recte olim ineptum Delphicus suasit deus
quaerentem, quisnam primus sapientum foret,
ut in orbe tereti nomina serta incideret,

76 nec] om w coni Heinsius quem seq Schen vero] vel Hartel
apud Schen nec vero] horum nec Fl-Corp vestrum aut
Sca1 Amst Toll vero imum] uerum unum V P h² s uestrum
unum Ugol-Asc Vin¹ Lugd Pul nec vero imum] sed vestrum
unum Vin² verum horum unum Mommsen apud Schen neque esse
me primum uestrum unum existimo Iunt Ald neque enim esse
primum me uerum unum existimo Peip neque esse primum uerum
me unum existimo coni Brakman me esse primum verum unum ex
his autumno coni Baehrens 77 aaequalitas V 78 holim
h del corr² V inept'V m v suprascr corr¹ V inepto coni
Heinsius delficus P suasit] ait V P h² Ugol Cel LVsit
coni Av quem seqq Asc¹-Scal¹ Scal² Amst iussit Scal³ Toll-
Corp corr Heinsius quem seqq Schen Peip 79 quaerenti
coni Heinsius prim's v suprascr corr¹ V sapientium P h²
for*et V 80 cereti Asc¹ nomina] nomen Ugol-Pul Amst
nomium h² nomiü P nominum Peip sertal sertum V P h² Peip
insertum Ugol-Asc¹ Iunt Ald Vin³ incertum Asc²,³ Acc Vin¹
Lugd Pul eorum Vin²-Corp incideret] inscriberet Scal¹,³
Amst inderet Peip
ne primus esset, ne vel imus quispiam.
Eorum e medio prodeo gyro Solon,
ut, quod dixisse Croeso regi existimor,
id omnis hominum secta sibi dictum putet.
Graece coactum est: ἡ πρῶτος τέλος μακροῦ βίου
quod longius fit, si Latine edisseras:
spectare vitae iubeo cunctos terminum.
Proinde miseris aut beatos dicere
evita, quod sunt semper ancipiti statu.

81 nec Scal¹ prim¹s v suprascr corr¹ V vel imus] velimus
Cro im¹s v suprascr corr¹ V 82 eorum h² prodio P
gyro] giro P ciro V circo coni Heinsius solon o alt ex u
V 83 dixisse x ex s corr¹ V croeso] creso Cel chresco
h² chryso P cræso Vin² 84 ad os P omnes h² sectas
ibi P h² dict⁰m v suprascr corr¹ V 85 grece P Cel
est om Scal-Corp ἡ πρῶτος om Cel ora telos V ora tesos
P τέλος ὀραν Ugot-Vin² τέλος ὀραν Vin¹ Lugd μακροῦ
om Cel machro a ex o eadem manu V inat P αὑροῦ Asc Cro
βίου om P Cel biu V 86 fit] sit Corp edisseras]
disseras P dixeras V dixeris Peip 87 uter P Cel

cunctuos Cel termin⁰m v suprascr corr¹ V 88 dicere]
dicier V P h² Ugot-Vin² 89 evita] eventa P h² Ugot-Vin²
ancipiti] an**cipisti] ti eras V statu] statum V in
statu coni Heinsius quem seq Peip
Id adeo sic est. Si queam, paucis loquar.

Rex, an tyrannus, Lydiae Croesus fuit
his in beatis, dives insanum in modum,
lateribus aureis templo qui divis dabat.
Is me evocavit. Venio dicto oboediens,
meliore ut uti rege possint Lydii.

Rogat, beatum prodam, si quem noverim.

Tellum ne dico, civem non ignobilem:
pro patria pugnis iste vitam obiecerat. 
Despexit: alium quaerit. Inveni Aglaum: 
fines agelli proprii numquam exessserat. 
At ille ridens: quo dein me ponis loco, 
beatus orbe toto qui solus vocor? 
Spectandum dico terminum vitae prius, 
tum iudicandum, si manet felicitas. 
Dictum moleste Croesus accepit. Ego 
relinquo regem. Bellum ille in Persas parat.
Profectus, victus, vinctus, regi deditus.

Stat ille, captans funeris iam instar sui,
qua flamma totum se per ambitum dabat,
volvens in altum fumidos aestu globos.

Ac paene sero Croesus ingenti sono,
o vere vates, inquit, o Solon, Solon.

Clamore magno ter Solonem nuncupat.
Qua voce Cyrus motus extinguie iubet
gyrum per omnem et destrui ardentem pyram.

Et commodum profusus imber nubibus
repressit ignem. Croesus ad regem ilico
per mitratorum ducitur lectam manum.

Interrogatur, quem Solonem diceret
et quam ciendi causam haberet nominis,
seriem per omnem cuncta regi edisserit.

Miseratur ille vimque fortunae videns

114 quia P motv's v suprascr corr1 V uibet Ugol1
115 girum V P s Iunt homnem h del corr2 V destrui
a suprascr corr2 V ardentem del ex c corr2 V 116 et]
en coni Heinsius comodum Schen comodō V himber Ugol-
Cro hymber Asc3 117 cresus Cel chryṣus oe suprascr
alia manu h2 chreysus P chryṣus V illico h2 Ugol-Iunt
Vin1-Corp Peip 118 per mitratorum] per ministrorum V P
h2 s ministrorum per Vin2 Schen per militarem Peip
per administrum coni Pul per administram Hartel apud Schen
per servitiorum coni Ellis corr Baehrens deductus lectam
per ministrorum manum Scal-Corp ministeriorum ducitur lecta
manu coni Heinsius 119 interrogatur] interroga V
interrogatus Ugol-Schen quem] q in P quae in Ugol-Pul
120 quam om Ugol Cel sciendi P h2 Cel causam Pul
aberet V 121 homnem V cunctam V h2 regi] rei Asc2,3
Vin1 122 miserat V v suprascr corr1 V miseratus h2 s
uimquem V uimq h2 fortune P Cel
laudat Solonem, Croesum inde in amicis habet
vinctumque pedicis aureis secum iubet
reliquum quod esset vitae totum degere. 125
Ego duorum regum testimonio
laudatus et probatus ambobus fui.
Quodque uni dictum est, quisque sibi dictum putet.
Ego iam peregi, qua de causa huc prodii.
Venit ecce Chilon. Vos valete et plaudite. 130

V. CHILON  
[XX.v]  
[XIII.v]

123 cresum Cel chrysum oe suprascr alia manu h² crysum V  
chrysum P inde om w Ugol-Schen et in marg coni Pul  
hinc coni Heinsius autem Mertens corr Peip 124 om V s  
peditis P 125 relinquum V vite P Cel totum] totum id  
coni Heinsius tutum s degeret Ugol-Toll Heinsius 126  
egog] aequo vel ergo coni Heinsius tunc coni Pul diuorum  
Ugol² i [c?] regum V testimonia P 127 laudat's v  
suprascr corr¹ V probat's v suprascr corr¹ V 128 dictum  
quod uni est coni Heinsius dict'm v suprascr corr¹ V  
sibi quisque h² putat Ald 129 caussa Pul huc] adhuc  
h² 130 chilos Pul ualē P  
V V P h² s Ugol-Peip Turnebus Heinsius Baehrens  
Blomgren  

CHILON add rubrictor V
Lumbi sedendo, oculi spectando dolent,
manendo Solonem, quoad sese recipiat.
Hui quam pauca diu loquuntur Attici!
Unam trecentis versibus sententiam
tandem peregit meque respectans abit.
Spartanus ego sum Chilon, qui nunc prodeo.
Brevitate nota, qua Lacones utimur,
commendo nostrum γνῶθι σιαυτόν, nosce te,
quod in columna iam tenetur Delphica.
Labor molestus iste fructi est optimi,
quid ferre possis, quidve non, disscere:
noctu diuque, quae geras, quae gesseris,
ad usque puncti tenuis instar quaerere.
Officia cuncta, pudor, honor, constantia
in hoc et illa spreata nobis gloriam. 145
Dixi. Valete memores: plausum non moror.

VI. CLEOBULUS

Cleobulus ego sum, parvae civis insulae,
magnae sed auctor, qua cluo, sententiae,
"Ἀριστον μέτρον" quem dixisse existimant.
Interpretare tu, qui orchestrae proximus gradibus propinquis in quattuordecim sedes:

"Ἀριστος μέτρον an sit optimus modus,
dic. Adnuisti. Gratiam habeo. Persequar per ordinem. Iam dixit ex isto loco
Afer poeta vester ut ne quid nimis,
et noster quidam μηδὲν ᾧγαν. Huc pertinet
uterque sensus, Italus seu Dorius. 
Fandi, tacendi, somni, vigiliae est modus, 
beneficiorum, gratiarum, iniuriae, 
studii, laborum: vita in omni quidquid est, 160
istum requirit optimae pausae modum.

VII. THALES

Milesius sum Thales, aquam qui principem

157 ytalus P doricus Asc³ Vin¹ Lugd Pul 158 tacendique
Av-Vin somni vigiliae est modus] somni uigiliae is modus
coni Heinsius quem seq Peip somni vigilii is modus coni Peip
somni uicinus modus V h² s Scal uicinus modus somni P
uicinus modus samni Ugol¹ uicinus modus sami Ugol² uicinus
samni modus Cel et cibi et somni modus coni Av quem segq
Asc-Vin 159 benefitiorum Cro benef'orum P iniurie P
Cel 160 laborum] sudorum coni Heinsius homni h del
corr² V quidquid c suprascr corr² V quicquid P h² s Ugol-
Lugd Vin²-Wet 161 ISTù I add corr² V optime V P Cel Asc
Vin¹ Lugd pause V P Cel 162 dipi P recedam P recedas
Ugol Cel sit] ut sit coni Av quem seqq Asc-Corp thalis V
VII V P h² Ugol-Peip Canter Heinsius

THALES add rubricator V 163 Thales sum coni Av quem segq
Asc-Corp pryncipem y [i?] in ras corr¹ V pincipem Ugol¹
rebus creandis dixi, ut vates Pindarus.
cuique olim iussu Apollinis tripodem aureum
Dedere piscatores extractum mari.
Namque hi iubente Delio me legerant,
quod ille munus hoc sapienti miserat.
Ego recusans non recepi et reddidi
ferendum ad alios, quos priores crederem.
Dein per omnes septime sapientes viros
missum ac remissum rursus ad me deferunt.
Ego receptum consecravi Apollini.
Nam si sapientem deligi Phoebus iubet, 
non hominem quemquam, sed deum credi decet. 

Igitur ego sum. Causa sed in scaenam fuit mihi prodeundi, quae duobus ante me, 
adsertor ut sententiae fierem meae. 

Ea displicebit, non tamen prudentibus, 
quos docuit usus et peritos reddidit. 

En ἐγγύα· παρὰ δ' ἀτα Graece dicimus:
Latinum est: sponde; noxa sed praesto tibi est.

Per mille possem currere exempla, ut probem
praedes vadesque paenitudinis reos:

ded nolo nominatim quemquam dicere.

Sibi quisque vestrum dicat et secum putet,
spondere quantis damno fuerit et malo.

Gratum hoc officium maneat, ambobus tamen.

Pars plaudite ergo, pars offensi explodite.
Bias Prieneus dixi o i πλείστοι κακοί ,
Latine dictum suspicor plures mali. 190
Dixisse nollem: veritas odium parit.
Malos sed imperitos dixi et barbaros,
qui ius et aequum et sacros mores neglegunt.
Nam populus iste, quo theatrum cingitur,
totus bonorum est. Hostium tellus habet,

VIII. BIAS [XX.viii]
[XIII.viii]

VIII. V P h² Ugol-Peip Heinsius
Bias prieneus P h² sed add rubricator V nullum lemma Ald
189 Prieneus e suprascr corr² V prieneus h² peineus P
dixi] sum dixi Scal Schen quod dixi Peip qui dixi coni
Schen o i πλείστοι κακοί om Cel o i πλείστοι κακοί Ugol Av
o i πλείστοι κακοί Asc¹ o i πλείστοι κακοί Asc²,³ Cro oe
pliisto eacae V oeplistoe cacoe P 190 dict’m v suprascr
corr¹ V 191-192 nollem... malos om V 191 dixisse]
dixit V parat P 192 imperitos V Schen 193 quius
Iunt ius in ras corr³ V et... et om V P h² Ugol Cel
corr Av quem segq Asc-Peip equum t subscr corr² V equum P
et sacros] sacraque coni Heinsius neglegunt prim g ex c
corr² V neclegunt Peip 194 iste i suprascr
corr³ V cingit V r v suprascr corr¹ V 195 tot V s v suprascr
corr¹ V b’orum P beatorum Ugol Cel habet h suprascr corr²
V
dixisse quos me creditis, plures malos.
Sed nemo quisquam tam malus iudex fuat,
qui non bonorum partibus se copulet,
sive ille vere bonus est seu dici studet.
Iam fugit illud nomen invisum mali.
Abeo. Valete et plaudite, plures boni.

IX. PITTACUS

Mytilena ego ortus Pittacus sum Lesbius,

credite P Ugol¹ Cel plureis Pul 197 qui²quā s
suprascr corr³ V malus] molis Asc¹ mollis Asc²,³ fuat]
fiat V fuāt P cluat coni Heinsius 198 qui non bonorum] qui non amborum V P h² Ugol Cel quin iam bonorum coni
Heinsius quem seqq Schen Peip corr Av quem seqq Asc-Corp
vere est seu bonus coni Av quem seqq Asc-Pul est
suprascr corr² V 200 illud] illū V illū P illum h²
Ugol-Amst Bip corr Toll quem seqq Fl-Mann Corp Schen Peip
invisum nomen Ugol-Lugd iam fugiunt omnes nomen invisum mali coni Heinsius 201 om Wet pluris V P
IX V P h² Ugol-Peip Heinsius Mertens Baehrens
Ellis Brakman Blomgren

PITTACUS add rubricator V pyttacus P 202 mitilena V
mitylena h² Cel Asc²,³ Cro Ald-Schen mithylena P Ugol Av
Asc¹ Iunt nithylena Asc² ego om V P h² Ugol Cel en coni Heinsius corr Mertens quem seqq Schen Peip ortus]
hortus V ego ortus] oriundus Av-Corp
312

γςνωσκε καιρον qui docui sententiam.
Sed iste καιρος, tempus ut noris, monet
et esse καιρον tempestivum quod vocant.
Romana sic est vox veni in tempore.
Vester quoque iste comicus Terentius
rerum omnium esse primum tempus autumat,
ad Antiphilam quam venerat servus Dromo
nullo impeditam, temporis servans vicem.

205

γςνωσκε καιρον
ex g alia manu V καιρον om Cel caeron V P docui] dixi
Vin1-Corp dixit Ugol-Ald 204 set Peip iste i suprascr
corr V καιρος om Cel caeros V caros P 205 καιρον om
Cel caeron V ceron P uocat P 206 sic est] sic et est
Peip similis est coni Baehrens veni] uenit V venito
Toll-Schen Mertens venite coni Toll scite coni Heinsius
207 iste om P h2 Ugol Cel Av Asc1 sic suprascr corr V
ille Vin-Corp itidem Schen dixit Asc2,3 ire Iunt Ald
quoquippe coni Baehrens Afer coni Brakman corr Peip
208 rex an rer/ P omnem P primum esse coni Av quem segg
Asc-Cro tepVs v suprascr corr1 V 208 a*d V antiphylam
P anthiphilam V Av Asc1 Cro quom] quo V P h2 Ugol-Corp
quod coni Heinsius corr Schen quem seg Peip seruVs v
suprascr corr1 V seruos Cel dromo r ex o V arimo P
drimon h2 210 Ípeditam P inpeditam V Schen Peip
Reputate cuncti, quotiens offensam incidat,
spectata cui non fuerit opportunitas.
Tempus me abire, molestus ne sim: plaudite.

X. PERIANDER

theticum to παν qui dixi et hoc dictum probo,

211 reputati V h² reputativiue P quoties Pul quot P quotus
Ugol-Lugd 212 oportunitas V P Scal 213 me om Peip
abire] h habire h suprascr corr V monet Peip molestus ne
sim] ne sim molestus h² Peip nesimolestus V nesciimolestus
P ne molestus Ugol-Corp Ellis nisi molestum est coni
Baehrens Blomgren corr Schen

X V P h² Ugol-Peip Heinsius Mertens de Mirmont
PERIANDER add rubricator V hic est Periander ille amicus
Arionis fidicinis cuius fabulam scripsit Herodotus in marg
alia manu P 214 ephira V creat's v suprascr corr V
huc Periander| Periander prim e ex i corr huc V Periander
huc h² Ugol Cel Periander hoc P corr Av quem seqq Asc-Peip
215 μελέτη τὸ παν om Cel μελέτη τὸ παν Ugol Av μελέτη τὸ
καν V P h² Ugol-Ald Peip qui Vin¹ Lugd Pul Toll-Corp et qui
et V P h² Ugol-Ald Peip qui Vin¹ Lugd Pul Toll-Corp et qui
Vin² et sic coni Mertens corr Schen dictum] dict'm v
suprascr corr¹ V dictum iam Peip
meditatum omne qui prius negotium. Adversa rerum vel secunda praedicat meditande cunctis comicus Terentius. Locare sedes, bellum gerere aut ponere, magnas modicasque res, etiam parvas quoque agere volentem semper meditari decet.
Nam segniore homines in coeptis novis, meditatio si rei gerendae defuit. 225
Nil est, quod ampliorem curam postule, quam cogitare, quid gerendum sit. Dehinc incogitantes fors, non consilium regit.
Sed ego me ad partes iam recipio. Plaudite meditati ut vestram rem curetis publicam. 230

224 homines] homnes V omnes P h2 Ugol-Peip sumus coni Hein-sius coeptis] inceptis V P h2 Ugol-Asc1 Cro Asc3 Ald Vin1 Pul
inceptis Asc2 Iunt Vin2 corr Scal quem seqq Toll-Wet Bip
Schen Peip nobis V 225 si suprascr corr2 V gerende P Cel gende V 226 nil] nihil h2 Ugol-Corp nich' P postVlet v suprascr corr1 V 227 quid] qui Ugol quod Bip dehinc] rei coni Heinsius 228 fors] sors Ugol1
meditamini V h2 meditaminique coni Heinsius quem seq Schen ut] et Peip vestram om Heinsius usurum V plubicâ V explicit ludus-VII-sapientum P finitur ludus vii sapientum h2 finit ludus siptem sapientum Ugol Cel Av Iunt finis
Asc Cro

In P haec sunt adiecta Incipiunt eorundem nomina atque sententie ut qui relegere plura de ipsis scripta fastidiunt, maiore compendio subiecta congnoscant.
Primus solon atheniensis ait Ἱκα
τελος ορα μακρου βιου hoc est
Finem respice longe uite
Chilon spartanus ait
γνωθι σεαυτον hoc est
Nosce te ipsum
Cleobulus ligdius ait
μετρον αριστον hoc est
Modus optimus.
Thales milesius ait
εγγυα παρα δ' ατα hoc est
vadimonio adest noxa
Bias prieneus ait
οι πλειστοι κακοι hoc est
Plures mali
Pitthacus mytelineus ait
καυρονγνωθι hoc est
Tempus agnosce
Piander corinthius ait
μελετη το παυ hoc est
Meditatio totum
Sicut a poeta legimus usurpatum mo-
dus omnibus utile rebus.
Expliciunt nomina et sententie septem sapientum. Ἱκα.
AUSONII DE XII CAESARIBUS

PER SUETONIUM TRANQUILLUM SCRIPTIS

[Schenkl: XXI]
[Peiper: XIII]

Caesarum quae nunc supersunt continentur omnia V B W Aug Aut

ex tetrastichis tantum vv 1-80 h

ex tetrastichis monosticha et ex tetrastichis vv l-80 M a l a

ex tetrastichis monosticha et ex tetrastichis v

in quibusdam qui tantum exhibent monosticha aliqui vv omissi sunt
in p p 4 leguntur vv l-38 in p 2 vv l-37 in lon

in ph vv 6-41 in p 3 vv l-27 in vat ma vv l-17 in p 5 vv

in es 2 hi leguntur vv atque hoc ordine vv l-5 bis 6-41

in vb vv 6-41 l-5 in be t vv 39-41 l-38 in lon 2 b vv

l-22 31-36 23-25 27-29 37-41 in mon br br 2 vv l-17

39-41 18-38
d. (Decii Vin¹) Magni Ausonii de XII Caesaribus per Suetonium Tranquillum scriptis Vin¹ Lugd Pul
de duodecim Caesaribus per Suetonium Tranquillum scriptis
Amst Corp de XII Caes. Per Suetoniī Tran. (Ttran Ugol AV)
Scriptis Ugol-Ald duodecim Caesares per Suetonium
Tranquillum scriptis Vin² Versus Ausonii de duodecim
caesaribus ex tractatu suetonii tranquilli ¹ᵃ ¹ᵇ Ausonii
versus supra duodecim Caesares quorum uitam Suetonius
exquisitissime scrisit vb² versus Ausonii de xii Cesares per
lon ph. versus Ausonii in (om pa) libros Suetonii P⁴ v³ pa
Ma. versus (VS' Mar) de duodecim imperatoribus (imperatoribus
Ab) Romanorum Mar Lon² Ab b . . . . MEPRATORIBVS Me
incipient versus de xii Íperator Romanī P³ De cesaribus
versus Lon Mon² Versus Suetonii poete de duodecim cesaribus
vin Suetonii operis commendatio And versus Svetonii alia
rec manu in marg add in quibusdam libris est Sidonii sed et
in ubique est error. Vere enim sunt Ausonii. P² sequitur
versus Sydonii poete in librorum gaii Suetonii lon² sequuntur
versus Sydonii in librum gaii Suetonii ox² Sidonii versus de
duodecī imprīBVS romanis Ma versus Sydōneiī I librum Gaii
Suetonii tranquilli de uita duodecim caesarum ut Íferius sequitur
rubrica et primo de Jullio Cesare Imperatore med versus
Sidonii in librum Gaii Suetonii Tranquilli de vita duodecim
cesarum g versus Sydonii in libros Suetonii ox (add rubr)
Sidonii versus imprincipio libri aliter leguntur. Decimi
mangni Ausonii muselle g Sydonii versus in principio Libri.
I. AUSONIUS HESPERIO FILIO S. D. [XXI.1]

I6 es es2 es3 p3 p5 ma vin2 v4 E Fer
Vestrus versus Sydonii versus se in marg alia rec manu add in principio libri Isti versus alect leguntur Decimi Magni Ausonii Muselle 13 nullum lemma V P2 B2 Vat H W Aug Aut2 Vr Be L Mon P4 P5 L2 Ox p t vo br br
I6 es es2 es3 p3 p5 ma vin2 v4 E Fer
I V P2 B2 Mar Vat Me P3 H Dun Ma B W Aug Aut Aut2 Vat2 Vr Be Lon Lon2 Ab L P4 Mon P5 P6 L2 Ox Mon2 p t vo br 12
Val2 16 v2 r lis per es es2 vin lon2 es3 vb2 ox2 p3 p4 ma
C med P5 17 p6 v3 vin2 v4 e And-Peip

Ausoniusesperio filio .sal. plu. di.

pat Ausonius Hesperio filio (om filio Ugol Av Asc1,2 add
suo k) salutem (om salutem M b 1b p6 sal T r salut D k
S Cro Asc3 Vin1-Amst) la h a lis per e E Fer Iunt Ald Hesperio filio suo (suo filio v) s. p. d. (salutem P. D. Val salutem
d v2 alia manu) vb m u Asonius mesperio filio s d v

Incipit epīxa ad Hesperium filium W Aug Aut Aut2 Vr Vat2
nullum lemma P2 B2 Mar Vat Me P3 H Dun Ma B Be Lon Lon2 Ab L
P4 Mon P5 P6 L2 Ox Mon2 p t vo br 12 P2 ox Ma 13 br2 b be pa
La 14 n g 15 16 es es2 es3 vin vb2 ox2 p3 p4 ma c med P5 17 v3
Vin2 v4 And Ha
Caesareos proceres, in quorum regna secundis
consulibus dudum Romana potentia cessit,
accipe bis senos. Sua quemque monosticha signant,
quorum per plenam seriem Suetonius olim
nomina res gestas vitamque obitumque peregit.

II. MONOSTICHA DE ORDINE IMPERATORUM

[XII.1] [XIII.ii]

5 res] rem \s suprascr alia manu \l b \rem M \b pat \v l 6 v 2

gestas] gæstas n gestam pat \v l 6 v 2 gestos \k \vitamque]

uitam L T \vb \uitaque P 5 \peregit] per egi P 3 \peraeigit n

II V P 2 B 2 Mar Vat Me P 3 H Dun Ma B W Aug Aut Aut 2 Vat 2 Vr

Be Lon Lon 2 Ab L P 4 L 2 Ox Mon 2 p t \vo \br l 2 p 2 \ox M a M b l 3 br 2

b be pa lon 1 a l b h a l 4 n g l 5 T k \pat la u vb \m \val \v l 6 v 2

r lis per es es 2 vin lon 2 ph es 3 \vb \ox 2 \p 3 \p 4 \p 5 l 7 p 6 \vin 2

v 4 e And-Pep Ellis

Monosticha xii Cesarum imperatorum/ monosticha de ordine

imperatorum \h b \Monosticha de ordine xii (duodecim Corp)
imperatorum Ugol-Pul Toll-Corp Monostica de ordine imperatorum

M b l b T k \pat u vb \m \val \v \v 2 per \p 6 monasticha de ordine

imperatorum \e \Monastica de ordine imperatorum \rav

Monostica de ordine Cesarum l 7 Ordo Imperatorum Vin 2

Caesarum Ordo Ha Cesarum Ordo And Explicit ep\xa. Incipiunt

monastica (monosti*cha W monostica Vat 2) de origine (ordine

Vat 2) imperiorum (imperatorum Vr) W Aug Aut Aut 2 Vat 2 Vr

Versus de nominibus duodecim cesarum M a l a Versus (eiusdem

add es 2) Sydonii (Sidonii es 2) de duodecim cesaribus es 2

lon 2 ox 2 Incipiunt versus Sydonii. Julius Ox eiusdem d

xii cesaribus \p 4 Explicit liber Gaii Suetonii tranquilli
de uita cesarum feliciter. Versus Sydonii de \xii c cesaribus

ox \nullum lemma P 2 B 2 Mar Vat P 3 H Dun Ma B Be Lon Lon 2 Ab

P 4 Mon P 6 Mon 2 p t \vo \br l 2 p 2 l 3 \br 2 b \be l 4 n g l 6 es \vin \ph

es 3 \p 3 \p 5 l 7 \vin 2 v 4
Primus regalem patefecit Iulius aulam
Caesar et Augusto nomen transcripsit et arcem.

Privignus post hunc regnat Nero Claudius, a quo
Caesar, cognomen Caligae cui castra dederunt.

Claudius hinc potitur regno. Post quem Nero saevus.
ultimus Aeneadum. Post hunc tres, nec tribus annis: Galba senex, frustra socio confusus inerti, mollis Otho, infami per luxum degener aevō,
nec regno dignus nec morte Vitellius ut vir.

His decimus fatoque accitus Vespasianus

et Titus imperii felix brevitate. Secutus
frater, quem calvum dixit sua Roma Neronem.

III. DE AETATE IMPERII EORUM MONOSTICHA [XXI.1] [XIII.iii]

17 om vin̆ frat Me fratre V fratem p̄ v l̆ ṽ fratre k fratri vin que es caluus B̄ calvuum g clauum p̄ erant M̄ a l̄ suo p̄ sna Ha Roma sua L Neronem] nomina M̄ a l̄ Domitianus in marg Dun Lon P̄ 6 Mon 1 l̃ es 2 Domicianus in marg Ma L̆ be Domit in marg 1̇ D in marg P̄ 3

III V P̄ 2 B̄ 2 Mar Me P̄ 3 H Dun B W Aug Aut Aut 2 Vat 2 Vr Be Lon Lon̄ 2 Ab L P̄ 4 Mon P̄ 6 L̃ Ox Mon 2 p t vo br l̃ p̄ M̄ a M̄ b l̃ br 2 b be pa lon 1 a 1 b a 4 n g l̃ 5 T k pat la u vb m val v l̆ ṽ r lis per es es 2 vin lon̄ 2 ph es 3 vb 2 ox 2 p p 4 p 5 l 7 p 6 vin 2 v e And-Peip Heinsius

Dætate imperii eorum monostica s suprascr corr 1 V Item monostica de etate imperii eorum B W Aug Aut Aut 2 Vat 2 Item monostica de aetate imperatorum Vr Monostica (monosticha h̄ la lis E Fer) de aetate imperatorum in imperio h̄ a T pat la v lis E Fer monasticha aetate imperatorum in imperio e monostica de aetate imperatorum r Monostica de etate Cesarum Imperio l 5 De etate imperii monostica M̄ b l̄ k p̄ 6 e Monostica de singulorum obitu: Imperatorum ætate per De longitudine regni (rengni g) eorum Mar Me P̄ 3 H Dun Be Lon Lon 2 Ab L Mon P̄ 6 L̃ Ox Mon 2 p t vo br l̃ p̄ 1 3 br 2 b be pa lon 1 4 n g es es 2 ph l 7 De tempore imperii eorum M̄ a l̄ Tempus Imperii xii Caesarem Amst Toll-Bip Tempus Imperii duodecim Cæs. Corp Tempus Imperii xii Cæs. Ugol-Lugd Lem Tempus imperii Vin 2 Scal Versus de diurnitate imperii eorum lon 2 ox 2 Cesarum
Iulius, ut perhibent, divus trieteride regnat.
Augustus post lustra decem sex prorogat annos.
Et ter septenis geminos Nero Claudius addit.

nullum lemma p₂ B₂ p₄ u vb m val l₆ v₂ vin es³ vb² p₃ p₅ vin² v₄ 18 vlius l₆ Inlius Ugol² perhibent h suprascr corr² v peribent p M² k pat es³ perhybent be diuvis v suprascr alia manu p³ diuis n trieteride alt t ex d in ras alia manu B trieteride e suprascr alia manu l₄ trieteride a suprascr alia manu l₃ trieteride L² vo be n l₅ T es³ p₃ v⁴ trieteride W Aug Aut Aut² Vat² triaderide Lon Mon² p⁵ trieteride Me trieteride vin trideide lon es es² lon² ox² p₄ tracteride g trieteride vb val trieteraide Ugol² tribeide vb² Julius in marg Dun Lon P⁶ L² Mon² l₃ be es² l₇ 19 August's v suprascr corr¹ V Agustus Me post] plus p t lustra Dun decem] .x. P⁴ l₆ v² l₇ sex x suprascr corr² V propagat B² sex prorogat] exprorogat M¹ b₂ l² T k pat v l₆ v² p⁶ ex prorogat u m et prorogat vb val Augustus in marg Dun Lon P⁶ L² Mon² l² l₃ be es Aug' in marg l₇ 20 ter] te M₃ l₆ septenis alt e ex i in ras alia manu Me septenos vb val u m lis gemmos L Nero] nero Mon uero vb² u o lon claudius P³ claudit u cludius L E Fer¹,² addit prim d ex g eadem manu V addidit lon² Tiberius in marg Dun P⁶ L² l₃ Tyberius in marg l₂ be Tyberius in marg Lon Mon² Tib in marg l₇ Neroclaudius Tiberius in marg es²
Tertia finit hiems grassantia tempora Gai.

21. tercia Me P³ H W Aug Aut Aut² Vat² Be Lon Lon² Ab P⁴ Mon P⁶ Ox Mon² P t vo br P² br² b lon es es² vin lon² P³ finit] fuit vb sunt lon lon² vb² P⁴ sumit P⁵ hiems] hiems m in ras Vr hyems lᵃ lᵇ hᵃ lᵇ T k pat la u m v lis per es vin vb² P⁶ e And-Vin¹ Toll-Mann hyems Ox iems es³ yems pa hiems P³ Dun W Aug Aut Aut² Vat² P⁶ Mon¹ l² Mᵃ l³ br² P³ l⁷ hyems be lon² ox² hyems Mar Be Lon Lon² Ab L² Mon² b hiens t hyens p hiemis P⁴ hieus P² grassantial grassantia c suprascr alia manu l⁴ grasantia vin² grasantia Be grassancia Me P³ Vat² P⁶ Ox crassantia Mᵃ lᵃ hᵃ n l⁵ T pat la vb² v r lis p⁴ P⁶ And-Asc¹ Cro Iunt Ald crassania g cessantia u m vb val l⁶ v² transsatio s del corr² V transacti coni Heinsius temporal] teporare Vr gai] gai a ex i alia manu Vr gaii Vat² Lon Ox Mon² vo pa lon hᵃ pat la es vin lon² ox² vin² e E Fer cai T l⁶ v² Ucol-Asc¹ Cro Iunt Ald caii l⁴ n g l⁵ u vb m val v r lis per ph vb² P⁴ P⁵ v⁴ And Ha Asc²,³ Vin¹-Corp grai P³ k graii aii in ras alia manu Me Gaius in marg Dun Lon P⁶ L² Mon² l² l³ be es² l⁷
Claudius hebdomadam duplicem trahit et Nero dirus tantundem, summae consul sed defuit unus.
Galba senex, Otho lascive et famose Vitelli, tertia vos Latio regnantes nesciit aestas,
[interitus dignos vita properante probrosa]
implet fatalem decadam sibi Vespasianus.

26 lacunam indicaverunt Schen Peip sed hunc versum Interitus dignos iuta properante probrosa supplent P³ Dun Lon Ab P⁵ L² Ox Mon² l² p² l³ be pa lon l⁴ n g l⁵ es es² vin lon² ph es³ vb² ox³ p³ p⁴ p⁵ l⁷ vin² v⁴ And Ha E Ugol-Corp Interitus Dun dignos interitus pa propevante lon preparante vb² probrosa r suprascr alia manu L² probrosa vin² Vitellius in marg Dun Lon P⁶ L² Mon² l² l³ be es² l⁷ 27 inplet Lon² patalem Me decadem P² Mar Me P³ H Dun Be Lon L P⁴ Mon P⁶ L² Ox Mon² p t vo br l² p² l³ b be pa lon h a l⁴ n l⁵ la r lis per es es² vin lon² ph es³ vb² ox² p³ p⁴ p⁵ v⁴ e prim d ex e g And-Vin² Scal²-Corp decade Vr Lon² Ab br² l⁷ vin² Scal¹ decadam vb decalem B² sibi om Ab b sed alia manu add in marg Ab vespasianv's v suprascr corr¹ V vespasianus alt s ex i alia manu g vespasianus Vr vespasianus per vb² p⁵ Fer³ vespaxianus T Vespasianus in marg Dun Lon L² Mon² l² l³ be es² Vespas' in marg P⁶ Vesp' in marg L⁷
Ter dominante Tito cingit nova laurea Ianum.

Quindecies saevis potitur tum frater habenis.
IV. DE OBITU SINGULORUM MONOSTICHA

[XXI.1]
[XIII.iii]
Iulius interiit Caesar grassante senatu.

Addidit Augustum divis matura senectus.

Sera senex Capreis exul Nero fata peregit.
Expetiit poenas de Caesare Chaerea mollis.

Claudius ambiguo conclusit fata veneno.
Matricida Nero proprii vim pertulit ensis.

Galba senex periit, saevo prostratus Othone.

35 matricida c ex a alia manu g matrida正如
c matricidaque k matriequeida Asc2,3 Vin1 Lugd Pul Scal
Amst Nero suprascr alia manu L proprii vim] proprium tum
sed uim alia manu k perpriū Me properii uim 1a propriianse
p3 propriorum pertulit enses Mar H Be Lon2 L P4 Mon p t vo
br br2 b proprio se pertulit ense lon2 ox2 proprio se
perculit ense Dun Lon Ab P5 P6 L2 Ox Mon2 12 p2 13 be pa lon
14 n g 15 es es2 vin ph es3 vb2 P5 17 vin2 v4 And Ha sed in
marg proprii uim pertulit ensis add 12 14 proprio se procult
ense Ugol-Cro proprio se perdidit ense P4 ens*is V enses
k Nero in marg Dun Lon P6 L2 Mon2 12 13 be es2 17 Galba
in marg alia manu Vr post 35 Ter decies periit repetito
uulnere gaius add alia manu Ab 36 seuo Dun W Aug Aut 2
Vat2 Lon P5 P6 L2 Mon2 12 p2 Ma 1b 14 n
15 u vb m val 16 es es2 vin lon2 es3 ox2 17 v4 P6 And Ugol1
Av Asc1 seuo T seuuso vin2 nero vb2 periit alia manu Ab
saevo] proprio Mar H Be Lon2 Ab Mon L P4 p t vo br br2 b
prostratus] prostratur Mar H Be Lon2 L P4 t b prostrate** Me
postratus lon2 periit saevo prostratus in marg alia manu b
othone e ex et V othone W othoni Mb 16 ha k pat la u vb m
val v 16 v2 r lis per P6 e E Fer ottone lon Galba in marg
Dun Lon P6 L2 Mon2 12 13 be es2 17
Mox Otho famosus, clara sed morte potitus.

Prodiga succedunt perimendi sceptræ Vitelli.

Laudatum imperium, mors lenis Vespasiano.
At Titus, orbis amor, rapitur florentibus annis.  
Sera gravem perimunt, sed iusta piacula fratrem.

40 at] ad t suprascr alia manu P² at t ex d alia manu Vr ac pa lon ast r et Mon² attritus Mᵃ lᵃ a morte Titus r orbis amor] a morte Mᵇ lᵇ hᵃ T k pat la u vb m val l⁶ v² lis per e E Fer orbis rapitur amor t rapiatur e Titus in marg Dun Lon P⁶ L² Mon² l² l³ be es² l⁷ 41 sera r ex x la sera u suprascr alia manu l³ seua Be seua r serta v₄ gravem] graves W graue hᵃ k tamen u vb m val l⁶ v² trucem Amst Fl-Bip perimunt] perhimunt Vr perhibent Ugol¹ perimun lᵃ set V Schen iusta s ex x alia manu Vr iuxta P² pericula Be Ox pa lon per es es² vin lon² vb² ph ox² P⁴ P⁵ vin² And Ha periacula P⁶ Domitianus in marg Dun Lon P⁶ Mon² l² l³ es² Domicianus in marg l² be sed alia manu vin Domit' in marg l⁷ Finiunt monosticha W Finiunt monosticha Vat² Finiunt monostica B Aug Aut Aut² Finiunt monastica Vr l⁴ n g sed alia manu V l³ Expliciunt versus Ausonii pa lon Expliciunt versus Sidonii es² Expliciunt versus Sidonii deo gratias es τελωσ ph
Nunc et praedictos et regni sorte sequentes expediam, series quos tenet imperii.

Incipiam ab divo percurramque ordine cunctos,
novi Romane quos memor historiae.

II. IULIUS CAESAR

Imperium, binis fuerat sollemne quod olim consulibus, Caesar Iulius obtinuit.
Sed breve ius regni, sola trieteride gestum:
percult armatae factio saea togae.
II. OCTAVIUS AUGUSTUS

Ultor successorque dehinc Octavius, idem
Caesar et Augusti nomine nobilior.
Longaeva et numquam dubiis violata potestas
in terris positum credidit esse deum.

III. TIBERIUS NERO

Praenomen Tiberi nactus Nero prima iuventae
tempora laudato gessit in imperio.
Frustra dehinc solo Caprearum clausus in antro 15
quae prodit vitiis, credit operta locis.

IV. CAESAR CALIGULA

Post hunc castrensis caligae cognomine Caesar
successit saevo saevior ingenio,

14 gessit in] gessit M\textsuperscript{a} gesserat l\textsuperscript{3} l\textsuperscript{4} n l\textsuperscript{5} rexerat g
inperio V 15 frusta s ex c alia manu Vr dehinc] dein
coni Heinsius caprarum Vat\textsuperscript{2} M\textsuperscript{a} l\textsuperscript{a} h\textsuperscript{b} cam paru Aut
inantro o ex e alia manu g 16 quae om h\textsuperscript{b} que Vat\textsuperscript{2} M\textsuperscript{a}
l\textsuperscript{3} l\textsuperscript{4} l\textsuperscript{5} prodit om h\textsuperscript{b} prodiit l\textsuperscript{5} prode
M\textsuperscript{a} l\textsuperscript{a} pro devictis g vitiis] uiciis W Aug Aut Aut\textsuperscript{2} Vat\textsuperscript{2}
M\textsuperscript{a} Ugol-Asc\textsuperscript{1} Iunt uicus l\textsuperscript{a} h\textsuperscript{b} credis M\textsuperscript{a} n g l\textsuperscript{5} opera
Ugol\textsuperscript{2}

IV V B W Aug Aut Aut\textsuperscript{2} Vat\textsuperscript{2} Vr M\textsuperscript{a} l\textsuperscript{3} l\textsuperscript{4} n g l\textsuperscript{5}
Ugol-Peip Heinsius Mueller
titulum om M\textsuperscript{a} l\textsuperscript{a} h\textsuperscript{b} Cesar Caligula Vat\textsuperscript{2} Cesar Callicula W
Aug Aut Aut\textsuperscript{2} Caesar Caligae Vr Caesar Callicula B Caius
Caligula l\textsuperscript{5} Caius Calicula Ugol-Iunt Vin-Bip .C. Caligula
l\textsuperscript{3} l\textsuperscript{4} Ald .C. Calicula n 17 hunc] hoc g hos l\textsuperscript{3} l\textsuperscript{4} n l\textsuperscript{5}
castrensis] castrensi Schen Peip calige Aut\textsuperscript{2} Vat\textsuperscript{2} l\textsuperscript{3} M\textsuperscript{a} l\textsuperscript{a}
l\textsuperscript{5} Ugol caes\textsuperscript{r} V cesar Aug Vat\textsuperscript{2} M\textsuperscript{a} l\textsuperscript{4} gaius coni Mueller
18 seuo seuior W Aug Aut Aut\textsuperscript{2} Vat\textsuperscript{2} M\textsuperscript{a} l\textsuperscript{3} l\textsuperscript{a} l\textsuperscript{4} n l\textsuperscript{5}
ingen\textsuperscript{i}o g
caedibus incestisque dehinc maculosus et omni

| crimine pollutum qui superavit avum. |

20

V. CLAUDIUS CAESAR

[XXI.2] [XIII. v]

Claudius inrisae privato in tempore vitae,
in regno specimen prodict ingenii.

Libertina tamen nuptarum et crimina passus

| 19 cedibus Aug | Vat 2 | M a 1 a 1 5 sedibis 1 3 1 4 n g incestisque |
| incæstisque | Vr | incertisque M a 1 3 1 a h b n Ugol incestuque |
| coni Heinsius | inet’is g maculos Asc 1 | 20 pollutum M a |
| Ugol 2 | anum Aug |

V B W Aug Aut Aut 2 Vat 2 Vr M a 1 3 1 a h b 1 4 n g 1 5

Ugol- Peip Heinsius
titulum om M a 1 a h b Claudius Cesar W Aug Aut Aut 2 Vat 2
Claudius Diuus Cesar Vr Caesar om 1 3 1 4 n g 1 5 21

| inrisae | Vr h b 1 5 irrisae n |
| Ugol Av Iunt Ald Vin 2-Bip | irrise Vat 2 M a 1 3 1 a 1 4 irrisus |
| Asc Cro Vin 1 Lugd Pul | irris** Corp priu*to Vr in om Vr |
in tempore] interprete h b uite Vat 2 22 regno] regio |
| Ugol 2 speciem Ugol | prodit suprascr alia manu Vr |
| perdidit h b n g 1 5 ingenti] ingenti M a 1 a imperii B |
| 23 libertinorum nuptarum et coni Heinsius nuptarum] |
| nupta virum g | et criminal] certa W Aug Aut Aut 2 Vat 2 |
| passus] pass V s V suprascr corr 1 V potestas W Aug Aut Aut 2 |
| Vat 2 et crimina passus om B Vr M a 1 3 1 a h b 1 4 n g 1 5 |
| Ugol-Vin 1 sed in marg. r. B |
non faciendo nocens, sed patiendo fuit.

VI. NERO

Aeneadum generis qui sextus et ultimus heres, polluit et clausit Iulia sacra Nero.

Nomina quot pietas, tot habet quoque crimina vitae.

Disce ex Tranquillo: sed meminisse piget.
VII. GALBA

Spe frustrate senex, privatus sceptra mereri
visus es, imperio proditus inferior.
Fama tibi melior iuveni: sed iustior ordo est
complacuisse dehinc, displicuisse prius.

VIII. OTHO

Aemula polluto gesturus sceptra Neroni
obruitur celeri raptus Otho exitio.

VII. V B W Aug Aut 2 Vat 2 Vr Ma 1 3 l a h b 1 4 n q 1 5
Ugol-Peip
titulum om M a 1 a h b Sergius Galba Ugol-Pul Servius Galba
Scal-Corp 29 spel sepe del eadem manu V speem B W Aug
Aut Aut 2 Vr Ma 1 3 l a h b 1 4 n q 1 5 Ugol-Corp speem Ugol 2
priuiatus W sceptra s alia manu g sceptra r suprascr alia
manu 1 3 septra Vat 2 30 es] et V Corp at Toll imperii
g proditur Vr inferio Ma 1 3 l a h b 1 4 n imferior g
31 tibi melior tibi g set V Schen Peip iustior suprascr
alia manu V 32 diplicuisse Aug displecuisse g

VIII. V B W Aug Aut Aut 2 Vat 2 Vr Ma 1 3 l a h b 1 4 n q 1 5
Ugol-Peip Heinsius
titulum om M a 1 a h b Marcus Otho Scal-Corp M. Otho Ugol-Pul
33 emula Vat 2 Ma 1 4 n q 1 5 pollutos h b sceptra c alia
manu g sceptra h b 34 obruitur V raptus a in ras Vat 2
rapto g exicio Aut Vat 2 oxisio prim o ex e g
Fine tamen laudandus erit, qui morte decora
hoc solum fecit nobile, quod perii.

IX. VITELLIUS

Vitae sors, mors foeda tibi, nec digne Vitelli,
qui fieres Caesar: sic sibi fata placent.

Umbra tamen brevis imperii, quia praeemia regni
saepe indignus adit, non nisi dignus habet.

35 la<sup>v</sup>dandus v <sup>suprascr</sup> corr<sup>1</sup> V laudatus<sup>1</sup> erit qui]
qui B<sup>1</sup> eras qui coni Heinsius
IX V B W Aug Aut<sup>2</sup> Vat<sup>2</sup> Vr M<sup>a</sup> l<sup>1a</sup> h<sup>b</sup> l<sup>14</sup> n g l<sup>5</sup>
Ugol-Peip Gronovius apud Schen

Schen ferox Peip atrox coni Peip foeda] feda B g et e ex
e corr<sup>2</sup> V feda W Aug Aut Aut<sup>2</sup> Vat<sup>2</sup> Vr l<sup>13</sup> l<sup>14</sup> g digna M<sup>a</sup> l<sup>1a</sup>
h<sup>b</sup> Ugol 38 qui cesar fueris B fieres] fueris B M<sup>a</sup> l<sup>3</sup> l<sup>1a</sup> h<sup>b</sup>
l<sup>14</sup> n g l<sup>5</sup> Ugol-Pul caesar om Aug cesar Aut Vat<sup>2</sup> M<sup>a</sup> l<sup>3</sup> l<sup>5</sup>
sibi] tibi Asc<sup>2</sup> fata] facta g 39 quial] qui
Av-Pul praemia] premia<sup>a</sup> a suprascr corr<sup>2</sup> V premia Vr g
premia M<sup>a</sup> l<sup>13</sup> l<sup>1a</sup> l<sup>14</sup> n pmia B W Aug Aut Aut<sup>2</sup> Vat<sup>2</sup> h<sup>b</sup> l<sup>5</sup>
40 sepe V B Vr l<sup>1a</sup> h<sup>b</sup> l<sup>14</sup> g sepe W Aug Aut Aut<sup>2</sup> Vat<sup>2</sup> M<sup>a</sup> l<sup>3</sup>
n l<sup>5</sup> adit] ait Vr M<sup>a</sup> l<sup>3</sup> l<sup>1a</sup> h<sup>b</sup> l<sup>14</sup> n g l<sup>5</sup> Ugol acit B
non om Ugol<sup>2</sup> habet] habent Ugol<sup>2</sup>
Quaerendi attentus, moderato commodus usu, 
auget nec reprimit Vespasianus opes.
Olim qui dubiam privato in tempore famam, 
par aliis, princeps transtulit in melius.
XI. TITUS

Felix imperio, felix brevitate regendi, expers civilis sanguinis, orbis amor, unum dixisti moriens te crimen habere: sed nulli de te, nec tibi credidimus.

XII. DOMITIANUS

Hactenus edideras dominos, gens Flavia, iustos.
Cur duo quae dederant, tertius eripuit?
Vix tanti est habuisse illos, quia dona bonorum
sunt brevia, aeternum, quae nocuere, dolent.
DE CAESARIBUS POST TRANQUILLUM TETRASTICHA

XIII. NERVA

[XXI.2] [XIII.iii]

Proximus extincto moderatur sceptra tyranno

Nerva senex, princeps nomine, mente parens.

XIII V B W Aug Aut Aut² Vat² Vr Mᵃ Mᵇ 1³ 1ᵃ 1ᵇ hᵃ hᵇ 1⁴ n
g 1⁵ T k pat la u vb m val v 1⁶ v² r lis per e E-Peip Mueller

titulum om Mᵃ 1³ 1ᵃ hᵇ u m v² De Caesaribus post Tranquillum

Nerua k v et in marg tetrastica pat De cesaribus post

Tranquillum Nerua Mᵇ 1ᵇ De Caesaribus post Tranquillum

neruam T De Caesaribus post Tranquillum Nerua Tetrasticha

per Tetrasticha de Caesaribus post Tranquillum. Nerua hᵃ

lis e E Fer¹,² Tetrasticha de cesaribus post post Tranquillum

Nerua la Tetrasticha de Caesaribus post Tranquillum.

Imperator nerua Fer³ Nerua tetrarcha V W Aug Aut Aut² Toll

Nerua tetrarca Vr Nerua thetracha Vat² [Nerua] tetrarc** B

de Nerua imperatore r Nerua imperator hᵃ Nerua Imp. Ugol-

Asc Av-Pul Nerua Impe Iunt 53 [P]roximus val 1⁶

protinus g extincto] extinço to c suprascr alia manu g

extincto Pul Toll Bip Corp extincte k extinto 1⁵

moderatur] moderat' B 1⁵ Fer³ moderatus Mᵃ 1³ 1ᵃ 1⁴ n

numeratur 1⁶ sceptra hᵃ hᵇ lis scetra 1⁵ adorea 1⁶

tyranō E Fer¹,³ tyrano la tirāno V týranno B Aug n

tiranno Vat² Mᵃ Mᵇ T v² thauro 1⁶ 54 paren*s V paraens

e add alia manu Vr
Nulla viro suboles. Imitatur adoptio prolem, quam legisse iuvat quam genuisse velit.

XIV. TRAIANUS

Adgreditur regimen viridi Traianus in aevo,
belli laude prior, cetera patris habens.
Hic quoque prole carens sociat sibi sorte legendi,
quem fateare bonum, diffiteare parem.

XV. HADRIANUS

58 bellī laude prior, cetera patris habens.
Hic quoque prole carens sociat sibi sorte legendi,
quem fateare bonum, diffiteare parem.
Aelius hinc subiit mediis praesignis in actis:
principia et finem fama notat gravior.
Orbus et hic, cui iunctus erit documenta daturus,
adsici quantum praemineant genitis.

61 Aelius alia manu Vr. <melius a suprascr alia manu M*>
Elius l3 l4 n Elius Vat2 M1b l1b q l5 vb val Celius h a la lis
E Fer Caelius r Helius u m helius h b Melius Aut Aut2 1a v2
clius e hinc hunc coni Heinsius subit l5 mediis]
medius B M1a l1b h14 n g facilis l6 presignis V B l1a h a
h b g pat v r Asc2 presignis W M1a M1b l3 l1b n l5 u m val l6
presignis Aug Aut Vat2 k vb v2 e acetis e del alia manu Vr
62 printipio vb et] in Vat2 fama] phama k nota Aug
nota k grauida g 63 orbis u suprascr alia manu k horbus
vb orbis B T et om vb hic hinc B M1a Ugo1 cui iunctus]
cui uinctus B l3 l4 n g sociansque M1b l1b h a T k pat la u m va
v l6 v2 r lis e sociansque vb per E sociatque coni Av quem
seqq Asc-Corp erit om g erat l3 l4 l5 n uirum M1b l1b h a T k
pat la u vb m va l6 v2 r lis per e E Av-Corp daturum M1b
l1b h a T k pat la u vb m va l6 v2 r lis per e E Fer Av-Corp
64 adsici om h b asciti W Vat2 asciti B Aug Aut Aut2 l13
l1 4 n g l5 id sciti M1a l1a adsiti k adsumpti M1b assumpti l1b
h a T pat la u vb m va l6 v2 r lis per e E Fer premineant
B l1a g pat v r e premineant Aug M1a M1b l3 l1b l14 n l5 T u va
v2 premineant Vat2 h a h b k vb prrmineant W
XVI. ANTONINUS PIUS

Antoninus abhinc regimen capiit: ille vocatu consultisque Pius, nomen habens meriti. Filius huic fato nullus, sed lege suorum a patria sumpsit, qui regeret patriam.

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XVI V B W Aug Aut Aut² Vat² Vr Mᵃ Mᵇ l³ lᵃ lᵇ hᵃ hᵇ l⁴ n g l⁵ T k pat la u vb m val v l⁶ v² r lis per e E-Peip titulum om Mᵃ lᵃ hᵇ Antonius pius Aug Aut Aut² lᵇ g Antoninus pius imperator hᵃ T lis per e E Fer¹ Antonius pius imperator la Fer²,³ De Antonino pio r De Antonino pio Imp. v De Antonino pio imperatore pat De h Antonīo vb De Antonino val m u sed alia manu v²

65 [A]tonius vb val l⁶ Antonius Aug Aut Aut² Mᵃ lᵃ hᵇ g v² e Fer²,³ abhinc] ad hinc Mᵃ lᵃ ad huc vb v² ad hunc val m u regimen] regnum l³ l⁴ n g l⁵ l⁶ caput lᵃ cap. Mᵃ vocatu] votu g 66 consultusque l⁴ n g l⁵ Ugol consultuque Av-Vin² consuliisqué Scal³ piis l³ lᵃ hᵇ l⁴ n g l⁵ habens] habet l⁵ hnem T meritis l³ l⁴ n g l⁵ meritis V

67 filius i suprascr alia manu g hic Lugd facto Vat² set V Schen Peip 68 sum¹sit p suprascr corr² V sumsit Pul Toll Bip regeret t suprascr corr² V regeres Mᵃ lᵃ patriam om T
Post Marco tutela datur, qui scita Platonis
flexit ad imperium, patre Pio melior.

Successore suo moriens, sed principe pravo,
hoc solo patriae, quod genuit, nocuit.

XVIII. COMMODOUS [XXI.2] [XIII. xviii]

Commodus insequitur pugnis maculosus harenae,

Thraecidico princeps bella movens gladio.
Eliso tandem persolvens gutturre poenas, 75

criminibus fassus matris adulterium.

XIX. HELVIUS PERTINAX [XXI.2]

[XXIII.xviii]

Helvi, iudicio et consulto lecte senati,

princeps decretis prodite, non studiis.

Quod doluit male fida cohors, errore probato,

curis quod castris cesserat imperio. 80
XX. DIDIUS IULIANUS

Di bene, quod sceptris Didius non gaudet opimis et cito periuero praemia adempta seni.
Tuque, Severe pater, titulum ne horresce novantis.
Non rapit imperium vis tua, sed recipit.

XXI. SEVERUS PERTINAX

Impiger egelido movet arma Severus ab Histro, ut parricidae regna adimat Didio.
Punica origo illi, sed qui virtute probaret
non obstare locum, cum valet ingenium.

XXII. BASSIANUS ANTONINUS SIVE CARACALLA

Dissimilis virtute patri et multo magis illi,
cuius adoptivo nomine te perhibes,
fratris morte nocens, punitus fine cruento,
inrisu populi tu, Caracalla, magis.
XXIII. OPILIUS MACRINUS [XXI.2]
[XXIII.xxiii]
Principis hinc custos sumptum pro Caesare ferrum
vertit in auctorem caede Macrinus iners.
Mox cum prole ruit. Gravibus pulsare querelis 95
cesset perfidiam: quae patitur, meruit.

XXIV. ANTONINUS HELIOGABALUS [XXI.2]
[XIII.xxiii]
Tune etiam Augustae sedis penetralia foedas,

XXIII  B V W Aug Aut 2 Vat 2 Vr n l 5 Ugol-Peip  Acc
Parachini
Pompilius macrinus Vat 2 93 princeps Ugol-Pul hinc] hic
w Ugol-Ald Vin 1-Toll Parachini custos o ex u corr 3 V
sumtum Pul Bip cesare B W et e ex e alia manu Vr cesare
Aug Aut Vat 2 l 5 94 actorc V suprascr corr 1 V authorem
Asc 2, 3 Ald cede B W cede V Aug Aut 2 Vat 2 l 5 *iners V
inher V Aug Aut 2 Vat 2 95 mox x ex s eadem manu V
querelis] qrelis Vat 2 quæreli Cro querellis V n Ugol Av
Schen Peip qrellis l 5 96 perfidiam V quæl que W Aug
sed e ex e alia manu Vr que Vat 2 l 5 qui B
XXIV  V B W Aug Aut 2 Vat 2 Vr n l 5 Ugol-Peip  Acc Heinsius
Antoninus Alagabalus l 5 Ugol Av Asc Cro Antonius heliogabalus
Aut Aut 2 Vin 1 Amst Antonius Heliogabulus V Antonius
Helio gaballus B 97 tune] tunc B Ugol-Iunt Vin 1 tuye W
nunc l 5 auguste B W Aug Aut Aut 2 Vr l 5 auguste Vat 2 Ugol 1
sedes V penetralia W penetralia Aug fedas B W fædas
Ugol fedas Aug Aut Vat 2 l 5
Antoninorum nomina falsa gerens?

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post v 98 lacunam duorum versuum indicavit V quos supp
Dousa apud Schen Quo numquam neque turpe magis neque
fedius ullum/ Monstrum Romano sedit in imperio
Conclusio Ausonus Esperio Filio Sal V Finiunt tetrasticha
W Aug Aut² Finiunt tetrastica Aut Finiunt thetrasthica
Vat² Finiunt detrasti Vr Tetrastica Expl'. B
Deficit reliquum Ugol-Pul Deficit reliquum 15
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D. Magni Ausonii Burdigalensis poetae Augustorum praeeptoris,
vestique consularis, opera diligentius
tertiae fere partis complemente auctiora, at diligentiore quam hactenus,
censura recognita, cum indice rerum memorabilium.
Ed. Stephanus Charpinus. Lugduni, 1558.

Ausonii Burdigalensis liber de claris urbibus, et in eum
Eliae Vineti Santonis commentarius. Ed. Elia
Vinetus. Pictavis, 1565.

D. Magni Ausonii Burdigalensis opera a Theodoro Pulmanno
Craneburgio in meliorem ordinem restituta, correcta,
Antuerpiae, 1568.

D. Magni Ausonii Burdigalensis, viri consularis, Augustorum
praeeptoris, opera in meliorem ordinem digesta,
recognita sunt a Iosepho Scaligero Tulii Caes. f. et
infinitis locis emendata, eiusdem Iosephi Scaligeri
Ausonianarum lectionum libri duo, ad Eliam Vinetum
Santonem in quibus castigationum rationes redduntur,
et difficiliores loci Ausonianii explicantur.
Ausonii Burdigalensis, viri consularis, omnia, quae adhuc in veteribus bibliothecis inveniri potuerunt, opera, ad haec Symmachi et Pontii Paulini litterae ad Ausonium scriptae, tum Ciceronis, Sulpiciae, aliorumque quorundam veterum carmina nonnulla. Cuncta ad varia, vetera, novaque exemplaria, emendata, commentariisque illustrata per Eiam Vinetum. Burdigalae, 1575-1580.


D. Magni Ausonii opera ad optimas editiones collata, praemittitur notitia literaria studiis Societatis Bipontinae. Biponti, 1785.


B. Editions which include Ausonian opuscula


II. Secondary materials

A. Books

Academia Caesarea Vindobonensis Tabulae codicum manus-...


Brandes, Gulielmus. *Ausonianarum Quaestionum Specimen Primum*. Brunsvigae, 1876.


Hagen, Hermannus. **Catalogus codicum Bernensium (Bibliotheca Bongarsiana)**. Bern, 1875.


Huemer, Johannes, ed. Gai Vetti Aquilini Iuvenci Evangeliorum Libri Quattuor ("Corpus Scriptorum Ecclesiasticorum Latinorum, 24"). Vindobonae, 1891.

Hutton, James. **The Greek Anthology in Italy to the Year 1800** ("Cornell Studies in English, 23"). Ithaca, 1935.

Ihm, Maximilianus, ed. C. Suetoni Tranquilli de Vita Caesarum. Volumen I: De vita Caesarum Libri VIII. Lipsiae, 1907.


James, M. R. **A Descriptive Catalogue of the McClean Collection of Manuscripts in the Fitzwilliam Museum**. Cambridge, 1912.


Jørgensen, Ellen. **Catalogus codicum Latinorum Medii Ævi Bibliothecæ Regæ Hafniensis**. Hafniae, 1926.


Molinier, Auguste E. Manuscrits de la Bibliothèque d'Auxerre. Paris, 1887.


Roth, Carolus Ludovicus. C. Suetoni Tranquilli quae Supersunt Omnia. Lipsiae, 1886.


de la Ville de Mirmont, Henri. Codex, ex perantiqui insulae Barbarae coenobii bibliotheca anno post Christum natum circiter MDLVI erutus, qui, nostra aetate Lugduni Batavorum in Bibliotheca Universitatis servatus, nuncupatur: Codex Vossianus Latinus IIII. Paris, 1919.


B. Articles


APPENDIX:

A SELECTION OF PLATES
TO ILLUSTRATE THE AUSONIAN TEXTUAL TRADITION

I. Leidensis Vossianus Latinus F 111, f. 18v; Ordo Urbium Nobilium, vv. 1-46.

II. Parisinus Latinus 8500, f. 14r, col. 1-2; Ludus Septem Sapientum, vv. 1-71.

III. Harleianus 2613, f. 44r; Ordo Urbium Nobilium, vv. 132-133, 135-141, 143-154.

IV. Parisinus Latinus 4887, f. 74v, col. 2; Caesares (Tetrasticha), vv. 1-20.

V. Laurentianus Plut. 64.9, f. 123v; Caesares (Monosticha), vv. 1-24. Note the specific citation of authorship.

VI. Leidensis Vossianus Latinus Q 107, f. 24v; Caesares (Monosticha), vv. 38-41; (Tetrasticha), vv. 53-69.

VII. Ferrarius 1490, h vi; Ordo Urbium Nobilium. The verses follow the order of the group of witnesses affiliated with the now lost codex Eustorgianus.

VIII. Avantius 1507, p. LXXIII; Ludus Septem Sapientum, vv. 1-21, showing correction at v. 13 SPuriorum.

IX. Pulmannus 1568, pp. 48-49; Ordo Urbium Nobilium, vv. 133-168; Ludus Septem Sapientum, vv. 1-18 showing marginal conjectures and reference to M [Mariangelus Accursius].
I. Leidensis Vossianus Latinus F 111, f. 18v
II. Parisinus Latinus 8500, f. 14r, col. 1-2
on inter pinas memorum quasi consolus urbem
gigae immerito domus et glacialis in smo
urigula in natalis folis; claemutia caeli
itis; ur inguae larga indulgentia terrae.
er longus brumae; brevis uua frondea subter
erunt aequoreos imitata fluenta meatus.
rdua muro; species; sic turribus altis:
rdua ur aerias intrent fashgia nubes:
usposita orata nomen servare plateas.
um respondentes directa in compacta portas:
er mediusq; urbis fontani fluminis alueus:
vae pater oceanus restito cuz impulerent aequor.
habitetur spectabilis classibus aequor.
qvis memor familiar contebat marmore frontem
uripi servare freto quarta unda fundi
quantus iamne tumor quanto ruin agmine peeps
arginis extenti bissena per hostia cersus.
numerous populi nonius; exhaustus ad usus.
hunc superes rex medetuis contingens castris
lumina consumpto quem defecerat meatus.

III. Harleianus 2613, f. 44r
FINIUNT MONESTICHE

INCIPIT UTRENGIA

Nunc captore c. regulato legatur.

Secundum foret, quod non meminisse

Inquit ab deo positum quinque annos.

Non romanum, quod inancor situr.

Huius Caesar.

Mense busta fuerat colloquent, quod lumen

Constituit olar, ut esset optarum.

Culcites multis regis sola tredando gessat

Percultarmum, factum sua trecte

OCTAVUS AUGUSTUS

Vivit succedant, de hunc octavum uidet

Cesar augustus, nominis nobilior.

Lungua et nucia doctus multum potestat

Artem posuit, creditur cæ- dium.

TYRANNUS DEUS

Prenomen tyrannus, nascitur nesci præduo menas.

Tempora factum, gesit in unum

Ruta de lacus calpe caput clabes inanum

Anopistum esse, credit quia local

Cesar calicula

Post hunc calicula, alius cognomine cæsar.

 Succedit seno, sunt in igneo

Cedere moletis, de lacus mansutus est in

Crimine polluti, qui magna anim

IV. Parisinus Latinus 4887, f. 74v, col. 2
V. Laurentianus Plut. 64.9, f. 123v
P. xodea suavis, purpur septima vinculi
audita. Inquinis macto luna, ripis au.
A. Porroque initis sunt plurimis annis
S. ora graum purpare pluris purpure se.
de septima por signis beatum
P. Regnavit et terre incapiens plurima
Necum frigus interfici neque mentem parto
H ullus uxor sequens consuetus habens poetae.
Quam legest uult qua signis uela.
Teutannus imperator
A. Egregius regem uxor Teuat in celsa
Egregius bellumque per via praebet
H e quod multis sedat siti fortis
et in partem usque diffusaque praest
de Adriano imperator
A. Elaeus hic frigis post sequerens
Punnum et sinum flumina notat punis
Ora et hic sonas se aux dominas dant
Assumpti frates frementes gentis
Antoniis pius imperator,
A. Antoniis effici regem capilli uoce
Consultis e quinque num hanc meriti
f. elaeus huit rapo nullus f. lipsi sumps
A pula sumpta g serrat
M. Antoniis imperator
P. ost maera tulta dat utrum piscine

VI. Leidensis Vossianus Latinus Q 107, f. 24v
Quis memoret portus tuos: Montes & iacus
Quis populos uario discrimine uelitis & oras
Cuius tanta moles erat: atam non speraret olim
Tarquinius & getulus & iterum miles Caesar:
Quae capitolia culmina aurea statuer.
Te maris orientalis & iberi merces ditant
Te clalies libici & siculi profundi
Et quicquid uario cursu per flumina & per freta
Aduehitur: toto tibi orbe navigat.

†De burdegali urbe.
O priate isigné dico uris: moribus: ienius hoium
Et proceru lenatu: uino & aquis.

Burdegallia est mihi natale solum.
Vbi mitis est cali clementa:
Et irrigua terræ indulgæta larga.
Ver. n. longum & bruma ibi breuis est
Subter quos iuga frondea feruent fluenta
Imitata marinos meatus:
Quadra etiam ibi murorum species:
Sic alris turribus ardua
Vt simitates intrent nubes aerias
Latas habet plateas: & respondentes
Indirecta compita portas
Per mediam autem urbis fontani
Fluminis alueum
Idem Aufonius

Diligo burdegala: Româ colo: Cuius in illa
S. Burdegala: Consul in ambabus

VII. Ferrarius 1490, h vi
Decii Magni Avsonii Ad Drepani
VM Pacatũ Proconsulẽ De Ludo Septẽ Sapientũ

Gnosceda isthæc: un coqno
scenda reactis
Attento Drepani perlege iudicio.
Aequanimum nã te iudice: siue legendæ
siue legendæ putes: carmen: q dedim
Nam primum est meruiss tuum Pacate favorem:
Proxima defensi cura pudoris erit.
Possem ego censuram lectoris ferre seueri:
Et possum modica laude placere mihi.
Nouit equus plausæ sonitum ceruicis amari:
Nouit & intrepidus uerbera lenta pati.
Mæonio qualem cultum quæsìunt homero
Censor Aristarchus: normæ: Zenoëtæ.
Pone obelos igitur SPuriorum stigmata uatum
Palmas non culpas esse putabo meas.
Et correcta magis: q condemnata uocabo;
Apponet docti quæ mihi lima uiri.
Interæ arbitrii substutus pondera tanti
Optabo ut placeam: si minus ut taceam,
PROLOGVS.
Septem sapientes nomen quibus istud dedit
Superiorætas: nec secura sustulit;
Hodieæ in hortis valiati prodeunt:

VIII. Avantius 1507, p. LXXIII
AVSONII

Hic labor extremus celebris aegritudinis urbis.

Veque capis numeri Romam invidetis: sic capit istorum urbis sedem.

Hec patria est: patria sed Roma superum nititum omnes.

Diligo Burdigalam: Romam colo. cussis in illa,

Conscia ambus summe hec, ibi fella curulis.

D. MAGNI AVSONII LV

DVS SEPTEM SA-

PIENTVM

Decius Avusius Dreganio Pacato Proconsuli.

IGNOSCENDA istae, an cognoscendae testis,

Attento Dreganii perlege indicio:

Acquanius iam te induce, sine legenda,

Sin legenda putes carmina quaedem.

Nam primum est meruisse tuum Pacate saeurem,

Proxima defensi cura pudoris eite.

Postem ego certam lectoris sententiam,

Et postum modica laude placere mihi.

Nunmis eum plausa sonum cunctis amare,

Nunmis & intrepidus uterque lenta pasi.

Mea quidem cultus quasvis Hontiero

Censor Avitiarchi, nonque Zenodori.

Tone obelos ignitus, juriorum fignata catum,

Palmas, non culpa esse putabo meos,

Et corriga magis, quam condemnam vocabo,

Apponent docti, qua mihi tuae.

Tenea arbitrari subintus pomlera saeuli

His

Optabo
The dissertation submitted by James P. Conley has been read and approved by the following Committee:

Rev. Matthew E. Creighton, S. J., Chairman
Associate Professor, Classical Studies, Loyola

Rev. John P. Murphy, S. J.
Assistant Professor, Classical Studies, Loyola

Dr. Leo M. Kaiser
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The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

December 5, 1975
Director's Signature