

CLAUDIUS CLAUDIANUS*

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FORTUNA

Claudius Claudianus (called Flavius Claudianus in a few manuscripts) was born in Egypt and probably at Alexandria. His Egyptian origin and residence is implied in *Carm. min.* XXII 56 *commune solum* and 58, *nostra Nilus*; it is confirmed by Sidonius Apollinaris IX 274 *Pelusiaco satus Canopo* (a poetical equivalent for Egypt). This does not necessarily prove that he was of Egyptian stock. He wrote in both Greek and Latin, but the assumption frequently made that he wrote first in Greek as his native tongue, and only later in Latin, does not seem absolutely proven. It rests chiefly on *Carm. min.* XLI 13-14, but it is possible that these refer to a change of theme rather than a change of language. Only a very few of his Greek poems have survived and it is very difficult to date them.

Nothing definite is known of his life before 395, when he appears in Rome as the panegyrist of the young consuls Olybrius and Probinus, with both of whom he formed a close friendship. It is possible that he was in Italy some years earlier than this, but there is no conclusive evidence. From 395 onwards he was in the imperial service and became the panegyrist of Honorius and Stilicho, producing a long series of political poems, dexterously contrived to support, or to conceal, Stilicho's policy. He rose to reasonably high rank in the imperial civil service, becoming *vir clarissimus*, *tribunus et notarius*, and his poetic eminence was marked by the erection of a statue, with a laudatory inscription, in 400 A.D. in Rome. He married a lady of means, through the influence of Stilicho's wife Serena,¹ and the

marriage took place in Africa, possibly soon after the honour paid him in Rome. He returned to Rome in 402 to recite his panegyric on Stilicho's victory at Pollentia, and was in Rome again in 404 to celebrate the sixth consulship of Honorius. This is his last datable poem, and we have no further knowledge of his life. His death before 405 is a probable though not certain conjecture from his silence on the critical events of 405-406.

The curious assertion by 'Laurentius' Lydus *De magistratibus* I 47 that Claudian was a 'Paphlagonian' is explained, probably rightly, by Birt as a reference to his style.² The description of him as *Gallus* which Claverius claims to have found in *vetere codice* is accounted for by confusion between him and Claudianus Mamertus. But a supposed origin in Florence took strong hold in the fourteenth and fifteenth century. *Donatus ait* in Florence Ricc. 3007 seems to represent an attempt to give the theory an ancient justification. The 'epitaph' found in Philipps 9125 and (more correctly) in Ricc. 3007 is said to have been composed by Petrarch's friend, Coluccio Salutati, to reconcile the Florentine legend with the fact of Claudian's Egyptian birth.³ The origin of the myth may have been simply a misunderstanding of the word *Florentine* in *De raptu* Preface Book II, 50. But it may conceivably contain some faint tradition of a residence in Northern Italy.

2. T. Birt, ed., *Claudii Claudiani Carmina* (MGH, Auct. Ant. X) Berlin, 1892 I, pp. iii-v. For the origin of 'Laurentius' see A. Cameron, *Claudian. Poetry and Propaganda at the Court of Honorius* (Oxford, 1970), p. 3, n. 4.

3. Birt, *op. cit.* i-ii, note 6.

1. *Carm. min.* XXXI.

Claudian's attitude to Christianity has been much debated. It is probable that he adhered, in some degree, to the official religion, which was also that of his patron Stilicho, and there is no reason to doubt the authenticity of his two Christian poems, — *Carm. min.* XXXII and the light-hearted *In Iacobum*, *Carm. min.* L. He was certainly not baptised, since Augustine describes him as a *Christi nomine alienus*.⁴ But his friendship with the Anicii (through Olybrius and Probinus) brought him into Christian circles and his poetry shows some knowledge of Christian writers, — of Ambrose, Minucius Felix, possibly Jerome, and just possibly Juvenius. He could perhaps best be described as an interested observer, without any alignment with the pagan party in Rome.

The early fortune of his works is not obscure, and our knowledge is definite though incomplete. He enjoyed celebrity in his life-time, and the inscription on his statue, which was set up in the Forum Traiani in 400 A.D., has survived as evidence of this.⁵ Orosius, his contemporary, describes him as *poeta eximius*, even though (in his view) *paganus pervicacissimus*.⁶ Augustine, another contemporary, quotes him.⁷ He was imitated by his contemporaries, — Licentius,⁸ Rutilius Namatianus, Prudentius.⁹ Throughout the fifth and sixth centuries he continued to be read and imitated, — by Sidonius Apollinaris, Dracontius, Corippus; by Venantius Fortunatus, particularly in his epic on St. Martin of Tours; probably by Boethius; by Alcimius Avitus, Bishop of Vienne in the sixth cen-

tury. He is cited by another learned bishop, Ennodius, Bishop of Pavia.¹⁰ He seems to have been known to Gildas of Bath, who may have gained this knowledge in Ireland.¹¹ The list can be largely extended and the knowledge shown includes all branches of his work in Latin — *De raptu Proserpinae*, the historical poems, and the *Carmina minora*.

From the seventh to the eleventh century the situation is different. Very few references to Claudian are found and there is no proof of imitation. There is however a thread of continuity. Some knowledge of Claudian is cited for the Irish Columban,¹² for Aldhelm,¹³ for Alcuin in the Carolingian age.¹⁴ Charlemagne's library included some at any rate of his works;¹⁵ so did Bobbio in the ninth century, the likely date of its catalogue.¹⁶ Excerpts from Claudian appear in collections as early as the ninth century.¹⁷ But from the eleventh century onwards the whole situation changed. Claudian became a familiar and much-quoted author,¹⁸ and

10. *Ep.* II, 6.

11. T. Mommsen, *MGH XIII*, pt. I, Berlin 1894, p. 35, finds evidence for knowledge of Claudian in Gildas' expression *vallem Tethyaeam* (vel *Tithicam*) — quod apud Claudianum Tethys passim pro oceano usurpatur. He is followed in this by Ignazio Cazzanica, *Gildas e la Historia Brittonum* (Milan, 1961). Though the grounds are flimsy, there is no inherent improbability.

12. F. Raby, *Secular Latin Poetry* I, 162.

13. Birt, *op. cit.* Introduction III, p. lxxx.

14. *Ibid.* p. lxxxi.

15. J. B. Hall, *De raptu Proserpinae* (Cambridge, 1969) Introduction III p. 67; A. Cameron, *op. cit.* p. 420.

16. Cameron *op. cit.* p. 422 gives relevant information here; so also Hall 68.

17. Birt, Introduction III p. clxxiii; E. M. Sanford "The Use of Classical Authors in the *Libri Manuales*." *Transactions of the American Philological Association* 55 (1924) 190-248.

18. See especially M. Manitius, "Beiträge zur Geschichte römischer Dichter im Mittelalter. Claudianus." *Philologus XLIX* (1890) 552-60; and *Geschichte der lat. Litteratur des Mittelalters*, Munich 1911-31. See index v. II and III, s.v. Claudianus. See also Birt, Introduction pp. lxxxi-ii.

4. *De civitate Dei* V, 26.

5. C. I. L. VI 1710. See Birt M. G. H. X I. xliii. (The inscription as he gives it seems to be wrongly punctuated and *sui*, which he questions, is right).

6. *Historia* VII. 35, 21.

7. *De Civ. Dei* V 26.

8. This may have been mutual. See A. K. Clarke, "Claudian and the Augustinian circle at Milan", *Augustinus XIII* (1968) 125-133.

9. See D. Romano, *Claudio*, Palermo 1958, App., pp. 143-5. The examples are not conclusive but support what is in itself a probability.

manuscripts were multiplied, many of them lavishly glossed. With very slight exceptions our manuscript tradition of Claudian begins in the twelfth century and continues, in a massive and bewildering stream, until the sixteenth. Yet for any evaluation of this immense material, it is necessary first to look much further back and to ask how the poems were first — presumably soon after Claudian's death — collected up and preserved for circulation. They were of three kinds, — the unfinished mythological epic, with the (also unfinished) Latin *Gigantomachia*, the political poems, and the numerous short pieces, many of them no doubt in private hands. Were they all gathered *in unum volumen*, — the view preferred by Jeep, — or were they at first published, or republished, separately, so that the "omnibus" manuscripts, containing all three, are of later date? That *De raptu* was published separately from the first is cogently argued by Hall. It seems the more tenable view, especially if — as is possible — its later part was composed in a rather different milieu, — the literary circle of Florentinus.¹⁹ The most natural supposition is that the *Carmina minora* — including the fragment of a *Gigantomachia*, — were also published separately, probably with fresh additions from time to time, contributed by private owners. Some slight support is given to the theory of separate publication by the fact that of our two oldest manuscripts of Claudian, both belonging to the ninth century, one contains, at the end of a mixed collection of authors, the *Gigantomachia*,²⁰ and the other a selection from the *Carmina minora*, along with the *Disticha Catonis* and other passages chosen for school reading.²¹ These would seem not the most obvious choices from the whole *corpus* of Claudian.²² It is also significant

that the twelfth-century pages of Vaticanus lat. 2809 contain a part only of *Claudianus maior*, beginning with the *Fescennina*. The rest of his work was added at a later date, and *De raptu Proserpinae* not until the fifteenth century.

Veronensis 163 shows that Claudian was included among school authors as early as the ninth century. When the twelfth-century revival came, the circulation of *De raptu* received a great impetus from its inclusion, often with the *Achilleis* of Statius, in *libri Catoniani*, and sometimes in other school readers. It is probable that it continued to be read in schools at least down to the sixteenth and early seventeenth century.²³ The poem is also found in separate manuscripts (*Claudianus minor* or *parvus*), or included with *Claudianus maior*. Altogether more than 130 manuscripts, of which over fifty are before the mid-fourteenth century, are listed by Hall.²⁴ They fall, at all dates, into two groups, according as they contain the longer or shorter version of the poem. The origin of the double version remains obscure: it is not impossible that Claudian wrote the poem in two forms, as Keats did with *Hyperion*, and that both survived. Whatever the origin, both versions held their ground. But in all other respects, the manuscripts, both earlier and later, present insoluble problems. Any attempt to give them a clear history is bedevilled by deep contamination, and in the later manuscripts particularly an unbridled fertility of conjecture has produced a plethora of variant readings. Dr. Hall is the first scholar who has made a re-assessment, for *De raptu*, of Birt's conclusions, and his final paragraph on the manuscript tradition sums up the situation. "It follows" (from the extent of the contami-

minora XXVIII De Nilo, but here the choice is governed by the subject-matter of the other selections, from Bede and Isidore.

23. Shakespeare's reference in *The Tempest*, Act IV Sc., 1, to 'the means that dusky Dis my daughter got' seems to imply knowledge of the part played by Venus in *De raptu*.

24. Hall, Introduction I, Catalogue of Manuscripts pp. 3-33.

19. For Florentinus and his brothers, see Symmachus, ed. O. Seeck, (MGH, Auct. Ant. VI Berlin, 1883), Ep. IV passim, especially pp. 103-117. See also Cameron *op. cit.* 401-02.

20. Codex Sangallensis S n. 429 (Birt's G).

21. Codex Veronensis 163 (Birt's R).

22. One of the eleventh century manuscripts, Codex Reg. lat. 123 also contains *Carmina*

nation) "that we can have no other guides in our search for truth than the requirements of sense and the linguistic habits of the author."²⁵

Birt lists over a hundred manuscripts of *Claudianus maior* in whole or part, and his list is not complete. A re-assessment of this tradition too is needed, but it is likely to lead to the same conclusion as that noted above.

The manuscripts give us some evidence of the main centres, at different periods, of interest in Claudian. In the twelfth-century France played a leading role. The one complete mediaeval commentary on a poem of Claudian which is extant was written in France in the twelfth century and preserved in a manuscript of the thirteenth. The long fragment of a twelfth-century commentary on *In Rufinum* which was found in Paris in 1884 was probably also of French origin.²⁶ A French manuscript of the twelfth century contains a full and carefully chosen set of quotations from the majority of Claudian's poems.²⁷ In England, too, Claudian was well-known from the twelfth century onwards. A number of the manuscripts, of the thirteenth and fourteenth century, are of English origin. English religious houses contained manuscripts of Claudian and quotations from him occur frequently in very different contexts. The picture that emerges is of a widely diffused European knowledge of Claudian, especially strong in France and England. The poem best known was *De raptu Proserpinae*, but this was not the only work read. *In Rufinum* was especially popular: it had first place in very many manuscripts, and its influence on Alain de Lille's *Anticlaudianus* suggests familiarity in literary circles generally. But the widest general knowledge of Claudian came from *excerpta*. He was a favourite author for *Florilegia* at least from the twelfth century onward. His neat and concise expression of proverbial wisdom or moral sentiment made a great appeal, and the selections are drawn

from a number of poems. These selections were in most cases the probable source of quotations found in mediaeval texts. Some Anglo-Norman records of the twelfth century provide a good illustration of their range. Quotations occur from *De raptu III* 152 . . . *imis tremor ossa medullis* (of the Christians defending Jaffa against the Saracens in 1192); from *De bello Gildonico* 384-5; *Eutropius* I 181-9; *De quarto consulatu Honorii* 299-300. This last is of especial interest, since it occurs in a letter written by Archbishop Becket to Henry II at Chinon in 1166. He quotes from a celebrated *locus*, the counsels of Theodosius to his son:

*Componitur orbis
Regis ad exemplum.*²⁸

Glosses on the manuscripts appear in abundance from the thirteenth century onwards, and some of these may be of older origin. The colophon of Bodl. Lat. class. c. 12 states that *Gaufricius composuit, emendavit, et edidit* the glosses, and this presupposes a body of existing material. Some of this could go back a very long way.²⁹ But there is no survival of continuous commentary earlier than the twelfth century, and few are found at any period. A general knowledge of Claudian in the Middle Ages is attested by the scattered quotations but there is no sign that his work was often read as a whole. The fourteenth century seems to have brought a revival of interest, especially in Italy. Petrarch knew Claudian's work well and the manuscript which he owned is now

28. For these four quotations see: 1) *Chronicles and memorials of the Reign of Richard I* ed. Stubbs, Rolls Series 38, i, p. 406; 2) *Chronicle of Roger of Howden* ed. Stubbs, Rolls Series 5, ii, pp. 150-1; 3) *do.* iii, p. 72. 4) *Materials for the History of Archbishop Becket*, ed. Robertson & Sheppard, Rolls Series 67, A ep. CLIV. Items 2) and 3) are also found in the *Chronicle of Benedict of Peterborough*, Stubbs, Rolls Series, 49, 1) p. 199; 2) p. 143.

I am indebted for these quotations to Mr. Stephen Davies, B. A., Peterhouse, Cambridge.

29. Literary comment on Claudian may be found in the sixth century, if *Servii* in Florence Bibl. Nat. Magl. VII 144, is, as seems likely, a scribe's mistake for *Securi*. See below, p. 151 n. 1.

25. Hall, Introduction II, pp. 63-4.

26. See below, Commentaries I.

27. New Haven, Conn., Yale University Library, Marston MS 45, ff. 107-109^r.

in Paris.³⁰ This was the period when the "Florentine" myth flourished. It was partly corrected in the "Epitaph" ascribed (by Gyraldus) to Coluccio Salutati;³¹ but Villani, in his *Liber de civitatibus Florentiae famosis civibus* (ed. G. Galletti, Florence 1847 p. 6-8) treats Claudian as the first Florentine poet. See also Villani's work *Vita e Chostumi di Claudiano poeta fiorentino* preserved in Ms. II 9, 33 of the Bibl. naz. centrale in Florence (Mazzatinti XII, 39). In the fifteenth century Claudian's reputation in Italy was at its height. Italian manuscripts become numerous: the earlier manuscripts were studied and the first printed editions began to appear. Claudian held the place as one of the major Latin poets which he was to retain until the nineteenth century.

Printing of Claudian began, as might be expected, with *De raptu*. The first edition (at Venice, probably printed by Valdarfer) appeared in 1471: it was printed six times before 1482, when the *editio princeps* of Claudian's complete works was printed by Celsanus at Vicenza (H.C. 5370; Goff C-701). He was followed by Verardus at Rome (*De raptu* only) and by Ugoletus' first edition (Parma: H. C. 5371; Goff C-702), both in 1493. Ugoletus based his edition, as he says, on a fresh study of three manuscripts, one of which he had brought back from Germany and describes as "venerandae vetustatis." He removed some of Celsanus' errors but in some cases (e.g. *De raptu* III 347) introduced his own. Parrhasius' edition, though only of *De raptu*, was by far the most important contribution made in this period; he made many improvements in the text, most of which still stand, and his voluminous commentary is well worth examination. He was the first to print a commentary with the text; and the arrangement of his edition recalls that of the manuscript containing the commentary of Geoffrey of Vitry. This was conceivably one

of the manuscripts which Parrhasius used. Later editions did not always take advantage of his improvements. Camers (1510) was well acquainted with his work but reverted in a number of passages to the Vicenza edition. Francinus (Florence 1519) followed this reversion still further and reproduced many old errors. Asulanus (Aldine, Venice 1523) redressed the situation by making good use of Parrhasius and added some improved readings on his own account. The Aldine — even apart from the "Gyraldine Excerpts" — made a serviceable contribution to the text of *De raptu*, chiefly by stabilizing Parrhasius' work.

Camers' edition was the exemplar used by Michael Bentinus in his 1534 edition (printed by Isengrin at Basle). He used also two fresh manuscripts (whose readings he recorded in the margin) of which one certainly (*Claudianus maior*) was of the greatest value.³² The "Isengrin" formed the basis of all work done on Claudian until Heinsius' editions in 1650 and 1665, and the many editions intervening³³ did comparatively little to throw light on the text. Scaliger, who edited the Plantin edition (Leiden 1603) had no fresh manuscript material on which to work, and until this was available conjecture, however brilliant, had only limited value. The vast compilations of Barth (1612 and 1650), impressive in bulk, did no more than contribute one or two improved readings. These are Birt's "flosculi grati inter spinas densissimas." This was the situation rectified by Heinsius, whose edition had the solid basis of more than forty manuscripts examined by him. His edition held the field till the nineteenth century as far as the text was concerned, though Gesner's edition (Leipzig 1759) contributed some judicious general commentary. The vast compilation published by Burman *secundus* (Amsterdam 1760) is still a useful "digging-place" of information but hardly claims to be more.

32. Hall, Introduction IV, pp. 78-81, attaches more value than Birt to the second manuscript (*Claudianus minor*), and his evaluation, as he says, 'comes close to that of Heinsius.'

33. For these see Birt, Introduction VIII: *De Editionibus*; Hall, Introduction IV: Editions.

30. Paris, Bibliothèque Nationale, MS lat. 8082, thirteenth century. It contains both *maior* and *minor*. For Petrarch's appreciation of Claudian, see especially Romano, op. cit. pp. 151-2.

31. See Birt op. cit. I, II n. 6.

Jeep's edition (*De raptu* 1874, and the whole of Claudian 1875) were the first attempt at a new assessment. The weakness of this is cogently shown by Dr. Hall (op. cit. 90-91). Theodor Birt's great edition (M.G.H. X 1892) still "bestrides the narrow world" of modern Claudian scholarship "like a colossus," but its most valuable contributions are made in various sections of the Preface. Everyone who has worked on any part of Claudian's text in detail finds him frequently at fault. The Teubner text (1893) edited by Koch follows Birt almost entirely. Since then, valuable work has been done in individual editions, and Dr. Hall's re-examination of the text of *De raptu* pointed the way to a new recension of the whole of Claudian's text which is urgently needed. It is good news that this is being currently undertaken by Dr. Hall.

The nineteenth century, which saw the beginnings of serious critical work on Claudian's text, saw also a decline in his reputation. Hitherto, with very few exceptions, his poetic status had been assumed. In the twelfth and thirteenth century he seems to have been read with spontaneous pleasure. A twelfth century manuscript (B. M. Egerton 2627) prefaces *De raptu* with the remark *Incipit liber Claudii hominis eloquentissimi*. The scribe of Bodl. Auct. F. 5. 6 (thirteenth century) ends with the remark *Explicit Claudianus cuius opus est laudabile*. The admiration with which he was regarded throughout the Renaissance was accompanied by more awareness of his historical setting and regret that he had not found, as they thought, a worthier subject matter.³⁴ This view continued through the seventeenth century and is summed up by Heinsius in the dedicatory verses (cited from the 1660 edition) where he characterises Claudian as

Primis secundum nempe vix poetarum

Si florisset re vigente Romana.

The eighteenth century, as a whole, saw little change, although Horace Walpole towards the end of the century described Claudian's poetry as "fustian."³⁵ In both

centuries the habit of quotation continued, and passages found in the earliest *Florilegia* were still familiar. A line from one of the most celebrated of these — *mobile mutatur semper cum principe vulgus* — almost certainly gave the word "mob" to the English language.³⁶ Whether his poetry as a whole was much read is doubtful. Bayle, at the turn of the seventeenth century, recognises Claudian only as the author of *In Rufinum*. He has an article on Rufinus (none on Stilicho) with marginal references to Claudian, and a lengthy disquisition on I 1-24.³⁷ Though he refers to Barth's edition, it is only in connection with this passage. In the next century, a letter of Voltaire suggests that Claudian was not common reading. After asking for a text of Lucan he adds "Si on pouvait trouver aussi un Claudien, il y aurait beaucoup de choses à citer."³⁸ He was probably thinking of both as sources for Roman history, in connection with his edition of Corneille. Early in the next century Voltaire's disciple, La Harpe, anticipated some later criticisms by his remarks on Claudian, whom he characterises as *déclamateur*. "L'harmonie (of his poems) ressemble parfaitement au son d'une cloche qui tinte toujours le même carillon."³⁹ Yet Claudian had admirers, and — as will be seen — enthusiastic translators, at the close of the eighteenth century and the beginning of the next. Thomas Taylor "the Platonist" included lengthy selections from the Latin text of *De raptu* in his *Dissertation on the Eleusinian and Bacchic Mysteries*, first printed in 1790 or 1791. His chief ob-

The Yale Edition of Horace Walpole's Correspondence XXIX, 1959 p. 256.

36. *Pan. de quart. cons. Hon.* 302. Cameron (op. cit. p. 432 n. 1) is surely right in tracing the origin of 'mob' to Claudian, rather than to Statius *Silv.* ii. 123. There is the further point that in Claudian, *mobile* begins the line.

37. *Dictionnaire Historique et Critique* 2nd ed. (Rotterdam 1702) Vol. III pp. 2622-2626.

38. *Correspondence*, ed. Th. Besterman. Vol. XLVIII p. 228. 9634 April-May 1762.

39. *Lycée ou Cours de Littérature Ancienne et moderne* par J. F. La Harpe T. premier, pp. 235-6. Paris 1818.

34. See, for example, Florence Ricc. 153 (I, 2 below).

35. Letter to William Mason, 25 June 1782:

ject was to show its allegorical significance, but he alludes admiringly to "this beautiful poem of Claudian."⁴⁰ Although not widely known (as Coleridge implied a little later),⁴¹ he still had not lost the place among the Latin poets which Chaucer had accorded him in his "House of Fame."

But the situation changed as the century advanced. There were three principal reasons: the general, and lasting, distaste for rhetoric in poetry; the closer study of the period, which showed the highly tendentious character of Claudian's historical poems and destroyed his reputation for political wisdom; above all, the detailed analysis of his language, which led to great emphasis on its derivative and imitative character. The Preface to the Nisard *Claudian* (1850) written by J. Victor Leclerc condemns his style of poetry in unmeasured terms: "Nulle variété de l'harmonie, nulle simplicité, nulle grâce, nulle vérité." It is a fair example of the change of tone, and as a result Claudian's poetry — apart from occasional appreciation of *De raptu* and *Carm. min. XX*⁴² — was only valued as an historical source, and that of a dubious kind. His fortune has been better in this century; his work has engaged the serious attention of a number of scholars, as the accompanying list shows, and some have formed a higher opinion of his poetry.⁴³

40. Thomas Taylor *The Platonist*, *Collected Writings* edited with introduction by Kathleen Raine and George Mills Harper, Routledge and Kegan Paul, London 1969, pp. 343 seq.

41. 'Claudian deserves more attention than is generally paid him', Coleridge, *Table Talk*, September 1853.

42. Appreciation of *Carm. min. XX*, the 'Old Man of Verona' dates from further back. A fifteenth century manuscript (Pistoia, Bibl. Forteguerriana, A 1, misc. S. XV, f. 93) contains, in a very mixed collection of prose and verse, this single poem from Claudian, — *Claudiani versus de vita rustica*.

43. Noted assistance to a revival of interest and a reappraisal of Claudian has been given by P. Fargues, *Claudian* (Paris 1933), D. Romano, *Claudian* (Palermo, 1958), by A. Cameron, *Claudian, Poetry and Propaganda at the Court of Honorius* (Oxford, 1970): in editions, by K. A. Müller.

There is one field, however, in which Claudian has never, at least since the fifteenth century, suffered neglect. Few if any Latin poets have been so assiduously translated, and a complete survey of what was done through the centuries, in translations of whole poems or of parts, would require a volume to itself. Pride of place must be given to the fifteenth-century verse translation "Trans & wrete at Clar' (Clare) 1445. Deo Gratias." (British Museum, Add. MS 11814). This translation of part of *De consulatu Stilichonis* has both literary and political importance. Written in racy Middle English, it was dedicated to Richard Duke of York, with whom Stilicho as the model of princely leadership is clearly compared. Its probable author is Osbern of Bokenham, and it shows the movement of the house of York against Lancaster (represented by Henry VI) at an early stage. A second English translation from Claudian appeared in 1531, — this time an abbreviated version of the counsels of Theodosius (IV *Cons. Hon.* 214-418) — in Thomas Elyot's *Boke Named the Governour*.⁴⁵ In Italy during this century, when Claudian's vogue was at its height, there were numerous vernacular renderings. *De raptu* was translated by Livio Sanuto (printings, 1551 and

Panegyricus de Sexto Consulatu Honorii Augusti. Neue deutsche Forschungen Bd. 176 Abt. klass. Phil. 7, Berlin 1938; by H. L. Levy, *In Rufinum* 1935; by J. B. Hall, *De raptu Proserpinae* Cambridge 1969; and by H. L. Levy, *Claudian's in Rufinum. An exegetical commentary*. Philological Monographs of the American Philological Association, No. 30 (1971). *The Use of Images by Claudius Claudianus*, Peder G. Christiansen (The Hague 1969) breaks new ground in the investigation of Claudian's technique. Smaller general works and many valuable articles have made, in sum, a striking contribution to a 'Claudian revival.'

44. Ed. E. Flügel, *Anglia* XXVIII (1905) 255-97. See also R. Weiss, *Humanism in England during the Fifteenth Century* (Oxford 1941) Introduction p. 9 note 1. For a full discussion see Cameron op. cit. pp. 429-431.

45. *The Boke named the Gouvernour*, by Thomas Elyot, ed. from the first edition of H. H. S. Croft (London 1880), cited in this connection by Cameron, op. cit. p. 433.

1553).⁴⁶ A translation by Annibale Nozzolini⁴⁷ survives in a sixteenth century manuscript, and was published at Lucca in 1560. Bevilacqua's translation, with notes and allegorical interpretations by L. Cingale, was printed at Palermo in 1586.⁴⁸ The volume published by T. Giovanni Scandianese in 1557 includes a collection of poems and prose passages on the phoenix, an allegory of the legend written by himself, and Claudian's poem, *tradotta e ampliata*.⁴⁹ The phrase is a fair description of the way in which Italian translators handled the poems, introducing material of their own. Sanuto's concluding section is his own composition: Nozzolini added a fourth book. From Spain in this century, R. R. Bolgar lists a translation (unprinted) by Lope de Vega, 1572.⁵⁰ The English translation of *De raptu* made by Leonard Digges early in the next century (1617) shows clear traces of Italian influence,⁵¹ not only in his unacknowledged borrowings from Bevilacqua's Preface and Cingale's notes (pointed out by Huxley) but in his amplifications and additions throughout. Italian influence may also perhaps be seen in the French translation of *De raptu* (Toulouse, 1621) made by G. Aldibert, who, like Nozzolini added a fourth book.⁵² A more sober approach was to follow. Ignatio Bracci's edition of *Phoenix* (1622) contains the Latin text and translation, and careful notes on the poem — *considerationi*.⁵³ Ten years later Ottavio Tronsarelli published a text and translation of the Prefaces, also with *considerationi* (Rome

1632).⁵⁴ But for England, and for Europe as a whole, the eighteenth century was the golden age for translations of Claudian. Three translations of the whole Latin corpus were produced: in verse, by Niccola Berengani (or Berengani) (Venice 1716); in prose, by Carl Friedrich Kretschmann (Zittau and Leipzig 1797), and by G. F. Souquet De La Tour (Paris 1798).⁵⁵ *De raptu* was translated by Jabez Hughes (London 1714); it was edited and translated at Warsaw in 1772. Richard Polwhele, the historian of Devon and Cornwall, translated it in 1792. The *Miscellaneous Translations* of William Warburton, Bishop of Gloucester (London, 1724) included the Panegyric on the Third Consulship of Honorius.⁵⁶ Its claim on his interest was probably, in the first instance, the famous passage (ll. 96-8), referring to the victory of Theodosius (and Honorius) at L. Frigidus, *O nimium dilecte deo*. But the best-known and most assiduously translated among the historical poems was the invective *In Rufinum*. Rufinus retained the position of arch-villain which he had held since the Middle Ages. In England particularly this produced a number of political pamphlets, purporting to be versions of Claudian's poem, but with a thinly disguised contemporary reference, in one case to Marlborough, in another to Walpole.⁵⁷ Jabez Hughes, however, followed his *De raptu* with a careful and appreciative translation of *In Rufinum*, with no political intention. It was published posthumously by his widow, with his trans-

46. Vinegia, 1551 (Adams S-376); Venice? 1553 (Adams S-377).

47. For the manuscript, see Kristeller, *Iter I*, 111, Florence, Bibl. Moreniana, Bigazzi 86, s. XVI; for the edition, in Nozzolini's *Rime*, see the BM.

48. NUC; BM.

49. The volume was reprinted in 1556 and 1567; see BM under Giovanni Scandianese.

50. See *The Classical Heritage and its Beneficiaries*, R. R. Bolgar (Cambridge 1954) p. 529.

51. Edited by H. H. Huxley, *English Reprints Series* 16 (1959).

52. Copy in the BM.

53. Copy in Cambridge University Library.

54. Tronsarelli, *La gara delle tre dee* (Rome, 1632) BM.

55. Copies of the first two are at the BM; a copy of the third (v. I only) is in the Cambridge University Library.

Berengani's translation was used by G. R. Malatesta for most of Claudian's works, in his *Corpus omnium veterum poetarum Latinorum* vols 11-13 Milan 1736. De La Tour's translation was used (supplemented by that of E. Geruzez) in Nisard 1850.

56. Copies of all these except that of R. Polwhele (cited by Cameron, *op. cit.* p. 449), are in the BM.

57. For a full account of these see Cameron *op. cit.* XIV sect III, pp. 437-48.

lation of Claudian's two *epithalamia*, eight years after his death (London 1741).⁵⁸

Both in England and on the Continent, translation of Claudian continued through the nineteenth century. *De raptu* and *In Rufinum*, with some of the *minora*, were translated by the artist and engraver J. G. Strutt (London 1814). His prefatory discourse contains some perceptive criticism.⁵⁹ It was followed three years later by the first English translation of the complete works, — the verse translation by A. Hawkins, (London 1817).⁶⁰ Hawkins was a fervent devotee of Claudian, and describes himself as "attempting to fill this chasm in British literature." He knew and admired Beregani's translation, and his own, in spite of its conventional formal language, succeeds in conveying something of the vigour and variety of the original. His inclusion of the Greek poems gives this translation a further interest, and it deserves to be better known.

A variety of translations followed. A selection of Claudian's poems, translated by the Hon. and Rev. H. Howard, was published in 1823 (London, John Murray), and Howard followed this in 1854 by a translation (privately printed) of *De raptu*, together with a reprint of his translations of *Phoenix* (*Carmina minora* XXVII) and *Nilus* (C.m. XXVIII).⁶¹ A translation of *De raptu*, with the *Epithalamium* for Palladius and Celerina, was published by Ugo A. Amico (Palermo 1877).⁶² A small, highly finished piece of work came from Germany: F. A. Stinner published a text of *Aponus* with a commentary and a translation into German elegiac couplets (Breslau 1838). The work was dedicated in elegant Latin verse to his father-in-law.⁶³ A nineteenth century manuscript in Florence, Biblioteca Nazionale, contains anonymous prose translations into

Italian of some pieces by Claudian.⁶⁴ But in spite of individual excellences these later translations have a somewhat dilettante character and are detached from the main stream of contemporary opinion. Claudian might still, here and there, win a personal interest and appreciation: as a major poet he was (perhaps not finally) dethroned.

It is not surprising that the present century has been less productive of translations other than those made for practical reasons to accompany a text (M. Platnauer, *Loeb Classical Library* 1922; V. Crépin, *Classiques Garnier* 1933). Yet the long tradition of verse translation has persisted. R. Martin Pope published his graceful version of *De raptu* in 1934 (London, Dent, Temple Classics), and notably good renderings of a wide selection from Claudian's poems were made by Jack Lindsay in *Song of a Falling World* (Andrew Dakers 1948). An admirable translation of *Phoenix* was included in *Le Mythe du Phénix*, Hubaux, Leroy, (Paris 1939).

The Greek Poems of Claudian

Very little has survived; of a *Gigantomachia* less than 100 lines, and seven short epigrams, not all to be attributed with certainty to Claudian. The most likely explanation of the scanty remains is that Claudian wrote little in Greek after his establishment in Italy. He probably never finished his Greek *Gigantomachia*.

The seven epigrams were preserved by their inclusion in the *Anthologia Palatina*. Two fragments of the *Gigantomachia* were found by Constantine Lascaris in 1465 copied at the end of a collection of works by other authors (Madrid, Bibl. Nac. cod. graecus 4691). The passage in the second fragment describing Aprodite (11. 43-53) was quoted by Arsenius, Archbishop of Malvasia, in his *Ἰωνία*, or *Violetum* (ed. by C. Walz, Stuttgart, 1832). He also cited it in his *Ἀποφθέγματα φιλοσόφων* dedicated to Pope Leo X.⁶⁵ Those lines thus became more generally known than

58. Copies in the BM and the Cambridge University Library.

59. Copies in the BM and the Cambridge University Library.

60. NUC; Copies in BM and the Cambridge University Library.

61. NUC; BM.

62. NUC; BM.

63. Copy in Cambridge University Library.

64. The translation is preserved in Ms. II, IV, 714 of the Biblioteca nazionale centrale in Florence. See Mazzatinti XI, 117.

65. Birt *op. cit.* II, lxxi.

the rest. Heinsius included the Greek epigrams in his edition of Claudian, but only these eleven lines from the Greek *Gigantomachia*; he was followed in this by his successors, and by A. Hawkins in his translation. Gulielmus Pyrrho, in the Delphin edition (Paris 1677) did the Greek remains more than justice, adding Latin translations, in prose and verse, and a commentary both to the epigrams and the passage from the *Gigantomachia*.

The Greek poems received some attention in the nineteenth century. The translations into verse by Hawkins have already been mentioned. The text of the *Gigantomachia* was emended by Koechly and Schenkl,⁶⁶ independently of each other, in 1851, and all the remains were edited by A. Ludwich in 1897.⁶⁷

I. Carmina (Claudianus maior)

COMMENTARIES

1. GAUFRIDUS VITREACENSIS? (In Rufinum only)

The colophon to Bodl. Lat. class. c. 12 (see below, p. 161) implies that Geoffrey of Vitry worked on the whole Latin corpus of Claudian, collecting and revising previous glosses, and producing material for a complete "edition" in a unified form. This commentary in its entirety has not survived, but we possess the greater part of a commentary on *In Rufinum* which may very possibly belong to it. A number of manuscripts, from the thirteenth to the late fifteenth century, have slight echoes of this commentary in their introductory material; the references are usually to the comparison made in the Preface. This suggests that the commentary on *In Rufinum* had the same kind of extended influence as that on *De raptu Proserpinae* (see below II, 1). The popularity of *In Rufinum* and the fact that

66. *Ibid.*

67. *Eudociae Augustae, Procli Lycii, Claudiani carminum Graecorum reliquiae, Accedunt Blemymachiae fragmenta*. Recensuit Arthurus Ludwich. Leipzig 1897.

it stands first in very many manuscripts of *Claudianus maior* makes the survival of a commentary on it easy to understand.

The surviving material comes from three sources:

1. Florence, Biblioteca Nazionale, Magl. VII 144.

Accessus (the following transcription owes *Priusquam* and the conjectural *suam* to that of A. Galante, l.c. below). [*Inc.*]: Priusquam accedamus ad litterae expositionem videamus illud o [*vidii*] *Pascitur in vi*. l.p.f.q. [*Am.* I 15, 39] scilicet viventibus invidetur. Claudiano autem non sic contigit. Iste quidem post mortem suam negatur (?) a quibusdam annumerari inter poetas. Quidam enim non intelligentes versus difficiles in Claudiano dixerunt eum non esse poetam, et quasi per invidiam honorem et nomen poeticum sibi subtrahentes, imperitiae suae ita praestabant solatium. Contra quos probatur auctoritate duorum virorum fuisse poeta, auctoritate sc. Servii¹ in commentario quod scripsit super Marcianum, ubi dicit eum poetam egregium, et auctoritate Horosii, in divina pagina multum excellenti, qui dirigens epistolam Augustino ad honorem Theodosii imperatoris Catholici scripsit sic: Unde ille poeta egregius [*eximius* Or.], paganus autem pervicacissimus dixit... (*Historia* VII 35, 21. Orosius quotes the opening words of *De tertio cons. Honorii* 96-98: o... dilecte deo).../... [*Expl.*]: Ethicae supponitur, i.e. moralitati. Et notandum est quod ipse innuit tria, benevolentiam, a pueris docilitatem, et attentionem, ostendendo de quantitate et quali materia sit tractaturus. Hoc etiam potest probari contra invidios qui dixerunt eum esse non poetam, quia proponit, invocatur, narratur, qui est mos poetarum.

Commentary. [*Inc.*]: Phoebeo domitus Phiton etc. (I Pr. 1) Saepe etc. *sententia traxit* (I 1) Facit hypallagen, i.e. mens dubia, i.e. dubia in sententia.../... [*Expl.*]: Timor et caeco (I 34) et Dis (I 30) ponuntur abstracte et non indigentes determinatione

1. *Servii*. Very probably a scribal error for *Securi*. For *Securus Felix*, the sixth century commentator on Martianus Capella see the article on Martianus Capella by Cora E. Lutz, CTC II 368.

adjectivi (three lines of damaged manuscript precede the *Expl.*)

Bibl.: *The Commentary of Geoffrey of Vitry on Claudian "De raptu Proserpinae."* Transcribed by A. K. Clarke and P. M. Giles, with an Introduction and Notes by A. K. Clarke (Mittellateinische Studien und Texte, ed. K. Langosch, VII, Leiden, Brill, 1973). See the Introduction, pp. 16-19.

Manuscript:

Florence, Bibl. naz. Magl. VII 144, membr. s. XIII. The fragment of commentary is on the recto of the fly-leaf at the end. (A. Galante, "Index codicum classicorum Latinorum qui Florentiae in Bibl. Magliabechiana adservantur" *Studi Italiani di filologia classica* X [1902] 343; Mazzatinti XIII [1905-06] 37).

Edition:

Clarke-Giles, *op. cit.* Appendix B, p. 125, where the fragment is quoted in full.

2. Vatican, Biblioteca Vaticana, Vat. lat. 2809.

Commentary: [*Inc.*]: Auctor iste speciali quodam more prohemium sive prologum operi suo praemittit in quo Ruphinum comparat Phitoni, Stiliconem vero Phoebo, primates Romanorum diis, se ipsum Musis; quia sicut Phoebus interfecit Phitona, ita et mors Ruphini ascribebatur Stiliconi, et sicut dei gaudebant de Phitone consumpto a Phoebo, sic et primates Romanorum de Ruphino per Stiliconem interfecto, et sicut Musae canebant laudem Phoebi, sic et ipse laudes et praeconia Stiliconis: *rotat* [I Pr. 12] i.e. plenius et copiosius exhibat modo spiritus quam ante. . . . [*Expl.*]: et notandum est quod haec narrativa in quinque continetur capitulis. In primo continetur capitulo ipsarum furiarum conventus et ceterarum pestium inferorum per Allecon; secundo capitulo continetur ipsarum furiarum deliberatio; tertio capitulo continetur ipsius Rufini promotio in aulam Arcadii; in quarto rebellio et audacia ipsius Stiliconis Ruphino pari motu resistentis; in quinto et ultimo continetur ipsius Allecos (an error for *Me-gaerae*) insultatio in Iusticiam.

Manuscript: The fragment of commentary is written on the inside front cover of Vat. lat. 2809 (*pars prima*), in a mid-twelfth century hand. It consists of 19 lines.

Edition: Clarke — Giles, *op. cit.*, Introduction III, 15-19, and Appendix B, 126-27.

3. Paris, Bibliothèque de la Sorbonne. Ms. 1170.

This portion of a commentary on *In Rufinum* was found by E. Chatelain in 1884, inside the binding of a fourteenth-century manuscript in the Library of the Sorbonne. It covers ten pages, in a twelfth-century hand, but the manuscript is so badly damaged that a large part is indecipherable. The fragment covers Book I, 52-220 (though the section I, 175-193 was omitted by Chatelain as almost invisible) and Book II, 90-464. Chatelain suggests that the fragment may be a part of the *Glose Claudii Claudiani* listed in a fifteenth-century catalogue of the Collège du Trésorier (founded in 1268), and this is highly probable (See A. Franklin, *Les Anciennes Bibliothèques de Paris* [Paris, 1867-68] I, 213-19 for the merging of the libraries).

Commentary. [*Inc.*]: An [*tiqua*] pro [*les*] [I 52] idem est quod aurea aetas. Con [*cordia*] Vir [*tus*] Pi [*etas*] [I 52-53] quod dicit . . . virtutes dominantur. Iustitia [I 56] insultare [cf. *insultat*, I 56] est quadam cavillatione deridere. a stir [*pe*] [I 56] penitus remotis. Elicit Iustitia le [*ges*] car [*cere*] [I 57] i.e. leges modo exercentur quae prius quasi in carcere et occultae erant. . . . [*Expl.*]: iu [*dicis*] [II 459] Minois. infesto [II 460] Ita examina animarum circumstabant eum, sicut apes pastorem qui eis sua vult mella surripere. spi [*cula*] [II 462] aculeos. rimo [*sam*] [II 464] perforatam rimis.

Bibl.: E. Chatelain, "Fragments de Scholies sur Claudien", *Revue de Philologie* VIII (1884) 81-99, at 81-3.

Manuscript:

Paris, Bibliothèque de la Sorbonne Ms. 1170 (Ms. 1. III, 29). The Claudianus material is found in the binding, from the twelfth century. (*Catalogue général des manuscrits*, Université de Paris [1918] 272).

Edition:

E. Chatelain, *op. cit.* 83-99.

Biography:

For the biography of Geoffrey of Vitry, the possible author of this commentary, see p. 162 below.

2. ANONYMUS RICCARDIANUS, s. XV.

The fifteenth-century miscellany Florence Ricc. 153 includes two passages from what seems clearly part of a general introduction to a commentary on *Claudianus maior* and *minor*, in which *minor* was treated last. The superiores XVI libri of the first passage are described in detail in the second. There is no evidence of the date of the commentary, but it could have been considerably earlier than the manuscript which includes them. The author of the commentary on *De raptu Proserpinae*, of which part is found in Florence Ricc. 3007 (see II 2 below), may have had some knowledge of it. Both manuscripts (Ricc. 153 and 3007) contain a discussion of Claudian's Egyptian birth, with a quotation from *Carm. min.* XIX, and both give a list (less complete and detailed in 3007) of his works, including the *Carmina minora*.

Florence, Bibl. Ricc. 153, ff. 55-57.

1. 18 lines, cited in full:

Superiores XVI libri vario ordine reperiuntur. Sed quo ordine describantur non refert cum diversa materia et argumenta eorum sint. Non enim continuatum opus est. Ceterum epigrammata et epistolas quasdam scripsit quas in unum volumen redigere recte possumus. Praeterea de raptu Proserpinae libros tres edidit artificiosos et elegantes; opus quidem imperfectum est. Poeta vero summo ingenio et doctrina fuit, et antiquiorum nemini postponendus, si amplam scribendi materiam aggressus esset. Aegyptius vero fuit, ut ipse ad Gennadium scribens ostendit cum ait *Graiorum populis et nostro cognite Nilo* [*Carm. min.* 19. 3]. Idem ad Hadrianum: *Audiat haec commune solum longisque carinis / Nota Pharos, flentemque attollens gurgite vultum / Nostra gemat Nilus numerosis funera ripis* [*Carm. min.* XXII. 56-58].

2. ff. 56-57.

[Inc.]: Claudianus Aegyptius fuit, testante Sidonio Apollinari his versibus: *Non Pelusiaco satus colono / Qui ferruginei thoros mariti / et musa canit inferos superna* [9. 274-76].

[In margin of MS]: Praefatio incipit *Phoebeo domitus* [I Pr. 1]. [In body of

MS]: *Flavii Claudiani liber primus qui incipit Saepe mihi dubiam* [I 1] in Rufinum conscriptus cuius vitia plane commemorat et Stilichonem vehementer laudat.

[Expl. (without marginal note)]: Libro XVI qui incipit *Dic, mea Calliope* [*Carm. min.* XXX. 1] cuius praefatio est *Orphea cum primum* [*Carm. min.* XXXI. 1] Serenae Honorii fratris Theodosii filiae, quam sibi Theodosius adoptavit et Stiliconi matrimonio iunxit laudes continentur.

Manuscript:

Florence, Biblioteca Riccardiana 153 (N III 27), cart. misc. s. XV, 158 fols. (Kristeller, *Iter I*, 188 with a full listing of contents).

Note:

No other positive evidence for continuous commentary on *Claudianus maior* has so far come to light. A number of glossed manuscripts, from the thirteenth to the fifteenth century, show a considerable degree of coherence in their glosses; they may be indebted to an earlier commentary known to the glossator. The Scholia on Claudian *De raptu Proserpinae* and *In Rufinum* (Oxford Bodl. MS Auct. F. 2. 16) published by Haverfield in *Journal of Philology* 17 (1888) 271-73 provide a good example of this continuity in the glosses. The manuscript belongs to the twelfth century and was glossed in the thirteenth, yet there appears no sign of indebtedness to the work of Gaufridus Vitreacensis. It remains possible that these glosses simply reflect the learning of the individual glossator.

Ambrosiana cod. M. 5 sup., membr. XIII and XV, contains *Claudianus maior*, beginning with *In Rufinum*. Part of it was copied, and the whole of it glossed by Gasparino Barzizza. It is a manuscript of great interest but not a continuous commentary (cf. R. Sabbadini, "Spogli Ambrosiani," *Studi italiani di filologia classica* II [1903] 165 f.).

There appears to have been no Renaissance revival of this form for the main body of Claudian's work, such as we see in Justulus' commentary on *De raptu Proserpinae*.

3. GEORGIUS BURKHARDT SPALATINUS
(*De Salvatore* only)

Through his contacts both with Luther and with important secular figures of his

time, Spalatinus was able markedly to further the progress of the Reformation, and became one of its heroes. His listing here is due to a little book of poems which he published while under the instruction of Nicholas Marschalk of Thuringia. This includes some ancient and some more recent poems. Among the former is the *Carmen de Salvatore* [Carm. min. XXXII] attributed with some uncertainty to Claudian (cf. W. Schmid, "Claudianus I," in T. Klauser, *Reallex. fur Antike und Christentum* III [1957] 158-67). For these poems he wrote explanatory notes on difficult locutions, *glossemata*, of which one is an elaborate exegesis of *Carm. min. XXXII 11 poli*.

Laus musarum ex Hesiodi Ascreai Theogonia . . . Claudii Claudiani Carmen de salvatore Christo . . . Appendix Georgii Burchardi Speltini pueri amanuensis N. M. T. [i.e. Nicolai Marscalci Thurii] interpretatio glossematon horum carminum: hoc est vocum difficilium explanatio ad Petrum Erythrapolitanum suum symmathetem hoc est condiscipulum (ed. Erfurt, 1501). [There follow passages from Hesiod, Lactantius, Ovid, and Ausonius; then Claudian, *Carm. min. XXXII*; then verses of the Carmelite Baptista Mantuanus, of Politian, of Domitius Palladius of Sora, and of Nicholas Marschalk. Then comes the Appendix referred to in the rubric given above, preceded by a repetition of the entire rubric, *Appendix Georgii . . . condiscipulum*; then the commentary on Hesiod, Lactantius, Ovid, and Ausonius: then, on C 1 *recto*, the Claudianean commentary].

[*Inc.*]: *Poli [Carm. min. XXXII. 11] vertices caeli: altissimae partes caeli: axes cardinalis [sic]: quod circa has mundus rotetur . . .*

[*Expl.*]: *Ab arcto arctous deducitur quod est septentrionalis: Arctophylax: hoc est arcti custos, sidus caeleste; Arcturus, Ἀρκτοῦρος hoc est ursae cauda: stella quaedam.* [There follows the commentary on Baptista Mantuanus, on Politian, on Palladius, and on Marschalk. The work concludes with a distich of Spalatinus' own composition].

Eiusdem Georgii Distichon ad Petrum Erythrapolitanum: Accipe iam pingui glossemata nostra Minerva: / Post hac si vivam mox meliora dabo.

Edition:

1501, Erphordiae (Erfurt): Enricus Sertorius. Proctor 11230; Schweiger II 1. 287; Panzer VI 494 (6); Harles BNR 725. BM.

Biography:

Georg Burkhardt (Burckard), surnamed Spalatinus (Speltinus). He was b. 17 January 1484 at Spalt (hence the surname) near Nuremberg; d. Altenburg 1545. He studied at Nuremberg in the Latin School at St. Sebald's, and at the University of Erfurt, becoming *baccalaureus* there in 1499: in 1501 he became *amanuensis* to Nicholas Marschalk. In 1502 he became *magister* at the University of Wittenberg, returning in 1505 to study law at Erfurt; at the same time he began teaching there, having among his students the young monks of Georgenthal. He was ordained in 1508, became canon in Altenburg in 1511, Librarian to the Elector Frederick the Wise in 1512, and Visitor at the University of Wittenberg in 1518. He was taught by Mutianus Rufus (Conradus) as well as by Nicholas Marschalk. He had as students the sons of Gerlach von der Marthen, the later Elector Frederick, and Princes Otto and Ernst of Braunschweig-Lüneburg.

Works: Beside the item discussed above, Spalatinus wrote on German history and the lives of German rulers. His life of Arminius was published in German by G. Rhaw (Wittenberg, 1535); translated into Latin, it appears in S. Schardius, *Historicum opus* (Basel, [1574]) I 501-18. Two of his works appear in I. B. Menckenius, *Scriptores rerum germanicarum . . .* (Leipzig, 1728-30) II 590-664, 1067-1150. His *Das Leben und die Zeitgeschichte Friedrichs des Weisen* was edited by C. G. Neudecker and L. Preller (Jena, 1851).

Bibl.: ADB XXXV 1-29; Schottenloher II 284-86, V 258; Zedler XXXVIII 1072-75; Jöcher IV 708 f.; Schmidt HL I 328, II 79.

C. Schlegel, *Historia vitae Georgii Spalatini . . .* (Jena, 1693); J. Wagner, *Georg Spalatin und die Reformation . . . zu Altenburg* (Altenburg, 1830); E. Engelhardt, "Georg Spalatins Leben . . ." in M. Meurer, ed., *Das Leben der Altväter der lutherischen Kirche* III (Leipzig, 1863) IX-XVI, 1-104;

A. A. Seelheim, *Georg Spalatin als sächsischer Historiograph* (Halle, 1876); G. Mentz, ed., "Die Briefe G. Spalatins an V. Warbeck . . .," *Archiv für Reformationsgeschichte* I (1903-4) 197-246; G. Kawerau, "Miscellaneen zur Reformationsgeschichte," *ibid.* VI (1908-9) 227-30, T. Kolde, "Spalatin, Georg," in A. Hauck, ed., *Realenzyklopädie für protestantische Theologie und Kirche* (Leipzig, 1896-1913) XVIII 547-53; G. Berbig, *Georg Spalatin und sein Verhältnis zu Martin Luther* . . . (Halle [Saale], 1906); id., *Spalatiniana* (Leipzig, 1908); I. Höss, *Georg Spalatin* . . . (Weimar, 1956), with full bibliography.

4. MARTINUS ANTONIUS DEL RIO

Del Rio produced the only commentary printed in the sixteenth century covering, however sketchily, the whole of Claudian's works. It was not until the seventeenth that the commentaries of Claverius (1602; cf. below, p. 157) and Barth (1612; cf. above, 146) were printed. In his dedication, Del Rio defends the study of poetry against its detractors; in his preface, he makes a point of his re-ordering of Claudian's poems, as far as he deemed this possible, along chronological lines. His notes, or selections from them, often appeared in composite seventeenth- and eighteenth-century editions of Claudian's complete works.

Dedic. (ed. Antwerp, 1572). Prudentissimo integerrimoque viro Antonio Del-rio, Domino de Artzelaer, Cleydaele, etc. patri optime merito Martinus Antonius Del-rio S.P.D. [*Inc.*]: Qui poësin attingere nefas esse dicunt, eamque aut inutilem aut etiam perniciosam asserunt, mihi quidem omnino videntur indigni, quibus respondeatur . . . [After Del Rio's defense of poetry, there follows an account of his scholarly activity, ending with the dedication of the notes proper].

Porro quo tempore me illis studiis non omnino indiligerenter dabam, nonnulla elaboravi, quae aliquando in lucem publicam emittere iam tum cogitabam, quo tibi operae meae impensarumque tuarum fructus aliquis constaret, et quantum in me quidem, communi utilitati, cui nos natos esse

censuit optimus dicendi et iudicandi magister Plato, prospiceretur. Quamobrem Solinum, quoad potui, restitutum emisi; daturus et Senecam nostrum, et alia compluria, si conatus hos probari bonis intellexero. Nunc in Cl. Claudianum notas, quas multis ab hinc annis confeceram, ad te mitto . . . a te petens, ut . . . poetam gravissimum, cui nihil ad summam gloriam praeter materiam ipsam defuit . . . suscipere digneris. [*Expl.*]: Vale, pater observande, et accipe laeto vultu hoc munus, leve quidem ac parvi pretii, at tibi dedicatum, et mei erga te tot tantorumque beneficiorum memoris animi atque observantiae meae non inane monumentum. Lovanii, A.D. IIII Non. Martias anno salutis nostrae MDLXXII.

Pref. Martinus Antonius Del-rio Bono Lectori S. D. [*Inc.*]: Ego vero non casu nec temere, quod tibi in mentem venire poterat, sed de industria diuturna receptum consuetudine scriptorum Cl. Claudiani ordinem in his notis mutavi. [After his defense of his re-ordering, there follow some comments on the circumstances of his commentary].

Porro quod ad me: talem in castigando diligentiam adhibui, qualem iuris studia, in quae incumbo toto animo, permiserunt: ut subsecivis nonnumquam horis (quas enim aliis alii studiis tribuunt, ego bonis litteris, ex quibus maximam et, ut puto, non inhonestam capio voluptatem, dare soleo) seu quod verius, horarum exiguis partibus, manu scriptorum, et veterum impressorum, recentiorum quoque codicum collatione, nonnulla flagitia, quorum densis tenebris clari carminis splendidum lumen offundebatur, aut plane tollerem, aut saltem indicarem; notis brevissimis (nam longiores nec per temporis angustiam licebat, nec si licuisset volebam) concinnatis, quae et varietatem lectionum et quarundam emendationum rationes, observationes etiam quasdam complectuntur, adhibito modo, ut multorum levium errorum nullam mentionem facerem, inanis operae atque exilis animi censens, ex rebus tam minutis vel gloriam capere, vel iis, me scribendo, te legendo, fatigare.

Eadem est ratio cur non omnes vulgatos codices, sed Lugduni tantum, a Beringis

anno MDLI excusum, emendarim, cum minus vitiatum foret, illius itaque semper notis lectionem praeposui . . . / . . . [Expl.] : Haec, ne te consilii mei ratio lateret, praemit-tenda duxi. Vale, et si quando, ut fit, in saxum impegero, tu id non novum, non turpe, sed vulgatum, sed humanum existi-ma. Lovanii, A.D. IIV [sic] Kal. Decemb. MDLXX.

Commentary. [Inc.] : Ad panegyrim de Olybrii et Probrini fratrum consulatu notae. In Probrum et Probrinum atque Olibrium fratres [Titulus]. Quid hac inscriptione ineptius dici queat non video, tamen ea in ple-risque libris habetur. Restituenda est . . . [After those on Prob. et Olyb., the notes follow in this order : In Ruf., 3 Cons. Hon., 4 Cons. Hon., Fesc. (called "Epithalamium"), Epith. (called "Liber de nuptiis Honorii"), B. Gild., Manl. Theod., In Eutr., Cons. Stil. I, Cons. Stil. II, B. Goth., 6 Cons. Hon., Cons. Stil. III (called "Panegyris in II Cons. Stil."), De raptu Pros.

The following data apply to the commentaries on the *In Ruf.*, and the *4 Cons. Hon.* ; for the *De raptu Proserpinae*, see below, p. 171].

In Rufinum

[Inc.] : *Sanguineis tangeret* [1 Pr. 4] : Eleganter vetus liber et duo vulgati : *tingeret*. Sic enim Virgilius : *Vix suppositi tinguntur sanguine cultri* [Verg. *Georg.* 3.492]. *Vipereo* [In Ruf. 1 Pr. 9] : Pythonis ab Apolline sagittis confixi . . . / . . . [Expl.] : *Per varios annos* [ibid. 2.491] : *Μετ'εμψυχώσεως* sequitur defensores : mendose Vicetin. *varios amnes*. *En pectus inustae* [ibid. 504] : Recte Brodaeus in *Miscellaneis* haec explicuit. *Praecepta ubi* [ibid. 526] : Vicetin. subscribunt membranae, nam habent *penitusque ibi*.

De quarto consulatu Honorii Augusti

[Inc.] : *Nec passi* [3] : Unus manuscriptus et vetus Germanus : *passim*. *Vexilla Quirini* [ibid. 8] : Animadverterunt et alii vexillum Senatus, nam de illo loquitur, argenteum fuisse, et in comitiis passim et pompis Senatui praeferrere consuevisse. . . . / . . . [Expl.] : *Alpinos genitor* [ibid. 637] : De hoc versu, quem recentiores vulgati addunt, omittunt cum manuscriptis antiquiores, quid dicam, non satis scio.

In praecedenti [ibid. 636], ubi Lugdunensis et Basileensis *fluctus*, manuscripti cum ceteris habent *montes*. *Donata toro* [ibid. 645] : Manuscriptus *devota*.

Conjectures on Carmina minora. [Inc.] : Ad reliqua Claudiani opera coniecturae aliquot. 1. *Laude virorum censeri contenta fuit* [Carm. min. XXX. 66 f.] Num hoc est propter virorum laudem in pretio haberi? Sic sane ; quae locutio perelegans, et iurisconsultis maxime familiaris est . . . / . . . [Expl.] : *Et lapis est merito, quod fluit et lapis est* [Carm. min. XXXVII. 8, *falsa lectio*]. Quid hoc sibi velit, neque ego scio, neque quisquam, opinor, alius rite intellet. Est enim mendosum. Coniicio sic a Claudiano scriptum : Estque latex merito quod fluit, et lapis est.

[Imprimatur] : Hae castigationes . . . maxima diligentia . . . factae et collectae sunt, studiosis utilissimae, et dignae quae imprimantur. Ita est : Henricus Dunghen, Canonicus Antverpiensis, S. T. Doct.

Editions :

1572, Antverpiae (Antwerp) : Christophorus Plantinus (comm. only). Usually (perh. always) bound w. Poelmann's 1571 ed. of text, which makes no reference to it on title-page. Contains *errata* not in later edd. Harles BNR 727 ; Schweiger II. 1.282 ; NUC. BN ; (FU ; MH ; NNE).

1585, Antverpiae (Antwerp) : Christophorus Plantinus (comm. only). Usually (perh. always) bound w. Poelmann's 1585 ed. of text, which makes no reference to it on title-page. Harles BNR 727 ; Schweiger II 1.282 ; NUC. BN ; (MH ; NjP ; MeB ; CtY).

1596, Antverpiae (Antwerp) : Ex officina Plantiniana apud Viduam et Ioannem Moretum. Bound w. Poelmann's 1596 ed. of text, which refers to it on the title-page. Harles BNR 727 ; Schweiger II 1.282 ; NUC. BM ; (KyU ; NjP ; NN ; ViLxW).

1602-1603, Parisiis (Paris) : All four edd. of Claverius listed below (p. 159) under these dates have Del Rio's notes complete.

1606, Aureliae Allobrogum (Geneva). Petrus de la Roviére. NUC. (MH).

1620, Augustae Munatianae (Augst), ed. J. Grasser, with some notes from other scholars. NUC. (NNC).

1760, Amstelaedami (Amsterdam) : Schouten. Schweiger II 1.285, Graesse II

194. BM ; BN ; (NCH) In this *variorum* ed. of Petrus Burmannus Secundus, Del Rio's notes are not presented as a continuous unit, but are interspersed among those of others, and occasionally paraphrased.

Rejected editions :

1538, Lyons ; 1551, Lyons. Neither of these is acceptable as an ed. of Del Rio's notes on Claudian, since the commentator was born in 1551. Gesner, in his 1759 ed. of Claudian, at p. xvi, lists both ; Schweiger II 1.282 does likewise, marking the first as doubtful. Birt, in his 1892 Berlin ed. of Claudian (= *MGH X*), at pp. cxiii f., disregards the first, but lists the second as having Del Rio's notes. The second, which he calls Beringiana, has the BN shelf-mark Yc 7447 (BN XXIX 775) ; it has no comm. whatever. No trace of the alleged 1538 ed. could be found.

1622, Antwerp. The ed. of Hieronymus Verdussius, despite the entry on the title page, *Una cum M. Ant. Del-rio Notis*, does not contain Del Rio's notes. (NNC).

Biography :

Martinus Antonius Del Rio (Delrius ; pseudonyms Rolandus Mirteus Onatinus [an imperfect anagram of his name], Liberius Sanga Verinus, Cantaber). He was b. Antwerp, 1551, d. Louvain 1608. He studied at Lierre, at Paris 1564, at Douai, at Louvain ca. 1570, at Salamanca ca. 1574, at Louvain and Mainz ca. 1585-88. He held in Brabant, then under Spanish dominion, positions of councilor 1575, auditor general 1577, vice-chancellor and procurator of the treasury 1578. After taking orders as a Jesuit 1580, he taught philosophy at Douai 1589-93, moral theology at Liège ca. 1594-98, biblical studies at Louvain ca. 1598-99, at Graz 1600-4, and at Salamanca ca. 1604-8. After a precocious start in the humanities, in civil law, and in political office, he withdrew entirely from the last two, but only partially from his humanistic pursuits, to devote himself as a Jesuit to the study and teaching of theology and biblical studies. He was taught by Johannes Maldonatus, Dionysius Lambinus, Ludovicus Carrio, and Cornelius Valerius.

Works : Apart from Claudian, he commented on the epitome of Livy, on the Book

of Genesis, the Song of Songs, and the Lamentations of Jeremiah. He edited, w. comm., the *Polyhistor* of Solinus, the tragedies of Seneca and of pseudo-Seneca, Latin tragic fragments, the *Commonitorium* of St. Orientius, and the poems of St. Aldhelm. He wrote notes on the civil law, and published a collection of sermons. He wrote *Disquisitionum magicarum libri sex ; Vindiciae areopagiticae* and *Peniculus foriarum*, both polemics against Joseph Scaliger ; *Commentarius de tumultu belgico ; Adagialia sacra Veteris et Novi Testamenti* ; and letters.

Bibl. : Antonius, Nova II 91f. ; Hoefer XIII 507f. ; Jöcher II 72f. ; Michaud X 351 ; Nicéron XXII 377-85 ; Zedler VII 457f.

A. Sanderus, *De Brugensibus eruditionis fama claris . . .* (Antwerp, 1624) 18f. ; H. Drexelius (Jeremias Drexel), *Aurifodina artium et scientiarum omnium* (Antwerp, 1641) 38-46 ; V. Andreas, *Bibliotheca belgica* (Louvain, 1623) 587-98 [*sic* ; read 89] ; P. Ribadaneira (Riva-), *Bibliotheca scriptorum Societatis Iesu . . .* (Rome, 1676) 581-83 ; A. Baillet, *Des enfans devenus célèbres par leurs études . . .* (Paris, 1688) 196-99 ; L. E. Du Pin, *Nouvelle bibliothèque des auteurs ecclésiastiques . . .* (Amsterdam, 1691-1715) XVII (1711) 39f. ; P. Bayle, *Œuvres diverses* (The Hague, 1717) III 524f. ; J. F. Foppens, *Bibliotheca belgica* (Brussels, 1739) II 847f. ; A. C. H. Delvigne, *Collection de mémoires relatifs à . . . Belgique* XXXVIII (1871) V-LXV ; L'Académie royale . . . de Belgique *Biographie nationale* (Brussels, 1866-1970) V 476-91 ; C. Sommervogel, *Bibliothèque de la compagnie de Jésus* (Brussels, 1890-1960) II 1894-1905.

H. Langeveltius, *M. A. Del-Rio . . . vita brevi commentariolo expressa* (Antwerp, 1609) ; M. Dréano, *Humanisme chrétien, La tragédie latine commentée pour les Chrétiens du XVI^e siècle par Martin Antoine Del Rio* (thèse complémentaire) Paris, 1936, with bibliography.

5. STEPHANUS CLAVERIUS

The commentary of Claverius, which Birt in his 1892 ed. of Claudian (= *MGH X*), p. cxiv, calls the file-closer of the old

editions, is chiefly celebrated for preserving certain readings of a valuable MS, now lost, which was once in the library of Jacobus Cuiacius (d. 1590).

Dedic. (ed. Paris, 1602). Inclyto ac divinae originis principi Galliarum Delphino St. Claverius S. D. [*Inc.*]: Ubi primum, alme Princeps, dulce illud nativitatis tuae serenum mundo se exseruit

Haec laus nimirum antiquis Etruriae regibus fuit propria, e quis longe se ostentat arduus Maecenas . . . numen poetici ordinis Quae cum ita sint, non adeo ab ratione, credo, Claudianum poetam aulae . . . unice idoneum videor tibi sacraturus . . . / . . . [*Expl.*]: Faxit Deus, ut . . . longum . . . sis regum Europae maximo superstes, et ille tibi, id enim terris ac bonis omnibus expedit. Biturigis, tertio Id. Iunii anno salutis millesimo sescentesimo secundo. [There follow laudatory elegiacs in Greek by Isaac Casaubon, in Latin by P. Gnosius Specialis, Ia. Val.(?), I. Turnerius].

List of Works: [*Inc.*] Index operum Cl. Claudiani iuxta receptas editiones, quamvis manuscripta quaedam, . . . Colinaeus et Plantinus aliter se habeant, addita annorum designatione ut cuiusque poematis ordo historicus pateat. . . . / . . . [*Expl.*]: Plura non libuit addere. Ut neque Claudiani Mamerti carmen contra vanos poëtas, de quo alicubi egimus.

Triple Proprietorship. [*Inc.*] . . . ne quis . . . Bibliopola, Typographus sive alius qui libet, . . . Cl. Claudiani opera cum notis . . . Stephani Claverii . . . praeter viduam Guillemi Chaudiere, Robertum Foüet, et Nicolaum Buon Bibliopolas . . . excudat vel excudenda curet . . . [*Expl.*] . . . residua vero pars remanebit ipsis viduae Chaudiere, Foüet, et Buon . . . Dato Parisiis 26 die Iunii 1602. Subsignat Henricus. Ad mandatum sacrae maiestatis regiae, Potier.

Pref. St. Claverii praefatio in suas ad Claudianum annotationes. [*Inc.*]: Magnam ut vides suscepi, Lector benevole, provinciam, qui auctorem satis hactenus reconditum, sed eximie utilem lacessere non sum veritus [He then discusses his use of Cuiacius' MSS].

Cum praesertim apud Iacobum Cuiacium virum omnimodis illustrem agenti duo Clau-

diani exemplaria, antiqua manu exarata, se obtulerint, . . . eius benignitate . . . contextum nostri auctoris in mundum redegitur. [*Expl.*]: Etsi enim bonus liber, ait ille, eo melior, quo maior, tamen saepius contingit ut magnus codex sit magnus coudex. Vide igitur ne tibi satis mali esse videatur. Vive et vale.

Life. [*Inc.*]: De poetae nostri natalibus et scriptis quaedam singularia. Ego vero Claudianum non Hispanum, quia laudaverit Hispaniam, non Gallum, quod in veteri codice talis perhibetur . . . / . . . [*Expl.*]: At Claudianus hanc viam calcare nil veritus est, cuius clara fuga ante alios et primus in aequore pulvis. Statium haud obscure imitatur, et plures, ut suo loco videris; atque haec paucula e multis effari libuit.

[Data are given for the commentaries on the *De raptu Pros.*, with which the comm. begins; also for the *In Ruf.*, the 4 *Cons. Hon.*, and the *De Salvatore* (*Carm. min. XXXII*); and for the *In Sirenas* (*Carm. min. App. I*), with which the comm. ends:]

De raptu Proserpinae

[*Inc.*]: *Inventa* [*De raptu Pros.* 1 Pr. 1]: Apud Graecos olim tantum non desita proemia et epilogi: at iuris peritis aliter visum ac poetis maiorum gentium; utriusque rei exempla sunt apud Virgilium, Statium, et Ovidium . . . / . . . [*Expl.*]: Scaliger vero ille magnus Claudianum in hoc opere [= *De raptu Pros.*] cultum, candidum, et numerosum pronuntiat. Quartus liber desideratur in veteri codice, quod etiam monuit Parrhasius et Colinaei editio.

In Rufinum

[*Inc.*]: Praefationi [= *In Ruf.* 1 Pr.] perpetua inest comparatio Pythonis serpentis cum Rufino: qui primo magister officiorum, inde consul, et praefectus praetorio Orientis, ut ei nihil praeter diadema videatur defuisse. . . . / . . . [*Expl.*]: Nam qui transacto tempore siluit, ac Rufinum tenere concessit, fiscum quoque nostrum sine praeiudicio possidere patitur [*Cod. Theod.* 9.24.14]. De uxore ac filia supra diximus.

De quarto consulatu Honorii Augusti

[*Inc.*]: *Auspiciis* [4 *Cons. Hon.* 1]: Hic Honorii consulatus incidit in annum 398.

Collega eius fuit Eutyechianus, quem et praefectura praetorii honestavit. Sub idem fere tempus Gildo, magister utriusque militiae . . . extinctus est . . . / . . . [Expl.] : . . . Deus enim infantium et lactentium praecipue curam gerit, nec dubito quin rex magnus filii sui auspiciis idem, si res posceret, obtineat eventum.

De salvatore

[Inc.] : Elegans oratio [= *Carm. min. XXXII*] ad Christum, et quae sit vena Claudiani dignissima ; unde miror G. Fabricium, lumen Germaniae, in libro poetarum Christianorum hoc carmen Damaso Papae tribuere . . . / . . . [Expl.] : *Tellure* [*Carm. min. XXXII* 19] : ita antiquus liber, et vere, cum habeant reliqui *Te luce* ; ut enim hic *purgata tellure* [*ibid.*], sic infra dicet *Purgatis adimis contagia terris* [*Carm. min. App. XX. 26*].

[The following notes constitute the entire comm. on *Carm. min. App. I*, which concludes Claverius' comm. on Claudian :]

Siren [*Carm. min. App. I* 1] : Ita vetus liber ; alias *Sirenæ* inepte. Notum est illus *vitanda est improba Siren, Desidia* [Hor. *Serm.* 2.3.14-15]. *Furentes* [*Carm. min. App. V* 6] : Sic in veteri codice ; alii *Ferentes* ; deinde *Figebat* [*ibid.* 7], id est, sistebat ratem, postremo *Odium* [*ibid.* 8], non *Otium*, repugnat enim lex carminis. Plura dicere supersedeo.

[There follows a new title-page, introducing Claverius' *Coronis Miscella ad Claudianum*, mentioned on the main title-page as forming a part of the book].

Pref. Stephanus Claverius Lectori S. D. [Inc.] : Postquam emendata Cl. Claudiani opera cum annotationibus a me Lutetiam Parisiorum dimisi, lector erudite, ferias mihi quasdam a cura illa partim spinosa indicare decrevi. [He then discusses the nature of the miscellany]. *Cursim itaque et quasi volitando flores nobiliores aevi pellegi . . . quos aut viderit Poeta Aegyptius aut propter tenorem aetatis videre non potuerit . . . / . . . [Expl.] . . . quaedam Symmachi et aliorum a pietate et saeculo Honoriano haud aliena eduxi, quae ut boni consulas te etiam atque etiam rogo. Vale Lector erudite. Avarici Biturigum quarto Idus Aug. Anno*

MDCII. [There follow selections from various authors, and miscellaneous comments by Claverius on Claudianean and other topics, some with only the most tenuous connection, if any, with the poet. Brief selections from Parrhasius' comm. on the *De raptu* (II, below), appear on pp. 39-44 ; Del Rio's notes complete (I 4, above), on pp. 46-76].

Editions :

1602, Parisiis (Paris) : Vidua Guilielmi Chaudière. Harles BNR 727 ; NUC. BN [but the BN copy of the *Coronis Miscella* has Buon's name on title-page]. (MH ; MiU ; CtY ; ICU ; CU).

1602, Parisiis (Paris) : Robertus Foüet. Brunet II 88 ; Schweiger II 1.282 ; Graesse II 193 ; NUC. BM ; BN ; (MH).

(*) 1602, Parisiis (Paris) : Nicolaus Buon. Brunet II 88 ; Schweiger II 1.282 ; Graesse II 193. BN.

(*) 1603, Parisiis (Paris) : Vidua Guilielmi Chaudière. Schweiger II 1.282 ; Graesse II 193. BN.

(*) 1610, Lipsiae (Leipzig) : Gleditsch. NUC. (PU ; PPULC).

1760, Amstelaedami (Amsterdam) : Schouten. Cf. 1760 item under editions of Del Rio's comm., p. 156 above. The same remark applies to the dispersion of Claverius' notes.

Biography :

See p. 309, below.

6. IOANNES TORNORUPAEUS (*De tertio, De quarto consulatu Honorii Augusti* [excerpta only])

Tourneroché, better known for his work on Persius (cf. p. 302 below), published, for the edification of his pupil, the young Comte de Brissac, an edition of excerpts (*flosculi*, he calls them) from Claudians' panegyrics on Honorius' third and fourth consulships. Neither text nor comments cover the whole of the two panegyrics, as the BN entry and Gesner's remark (cf. reference below) would lead one to believe : actually only 167 of the 685 verses which comprise the two poems are treated. Of the forty pages of text and commentary, sixteen are devoted to a pretentious and barely relevant excursus on

the offices and ceremonies of the Late Roman Empire. Bound with the Claudian material is an annotated edition of Cicero's *Somnium Scipionis*, separately paginated; the two editions share a single title-page.

Dedic. (ed. Paris, 1601). Nobilissimo simul et generosissimo adolescenti Francisco Cossaeo, Comiti Brisaco, fortissimi ac invictissimi Polemarchi Brisaci filio natu maximo felicissime precatur Ioannes Tornorpaeus. [*Inc.*]: Animadverti multos ex Academicis laudare anni huius fortunas meas, ac in summum locum felicitatis collocare, quod in classico te habuerim auditorem . . .

Sed cum scire multum non multa oporteat, delectum habui classicorum auctorum, in quibus ea potuisti relegere, quae grandior aetate, cum Deo, gesturus sis felicissime. Selegi e multis *Somnium Scipionis*, flosculos Claudiani in consulatus Honorii Augusti, ubi exempla, formulae vivendi in cuiusque adolescentis generosissimi disciplinam . . . inseruntur . . . [*Expl.*]: Nam quod nec potuit, totum ad te iure redundat. Vale bene ac beate.

Comm., Tert. cons. Honor. 18-101. [*Inc.*]: Flosculus panegyrici dicti Honorio Augusto tertium consuli. Panegyricae orationes dicebantur proprie . . . [Verses 18-101 are printed in four sections (18-21, 22-38, 39-62, 63-101), each followed by comments. The distich 83f., ille vetat, rerumque tibi commendat habenas, / et sacro meritos ornat diademate crines, is made the subject of an excursus on the Roman emperor and his court (pp. 16-32).] . . . / . . . [*Expl.*]: Casaubonus lib. 4.6. animadversionum in Suetonium nil eorum praetermittit quae faciunt ad eam memoriam rerum veterum.

Comm., Quart. cons. Honor. 276f., 294-301, 303-367. [These verses are printed continuously as one passage; the comm. follows]. [*Inc.*]: Sis pius [*Quart. cons. Honor.* 276] Praecipere qualis esse debeat princeps, pulchrum quidem, sed onerosum ac prope superbum est . . . / . . . [*Expl.*]: Caesar scribit esse genus navigii Gallici, ut adnotat Goveanus variarum lectionum c. 36.

Comm., Quart. cons. Honor. 611-618. [*Inc.*]: Manumissio servorum. Unde fluxerit mos atque institutum manumittendi servos

in consulatu pluribus explicat Petrus Faber lib. 2, semestrium. . . . / . . . [*Expl.*]: Idem in carm. lib. 5. Iesum colaphis et alapis caesum pie et religiose observans ita cecinit, His colaphis nobis libertas maxime plaussit. Finis.

Edition:

1601, Parisiis (Paris). Claudius Morellus. Gesner, *Cl. Claudiani quae exstant* (Leipzig, 1759), p. xxxii; NUC. BN; (CtY).

7. Doubtful or rejected commentaries

a. LUDOVICUS PONTICUS VIRUNIUS

The Bipontine ed. of Claudian (Zweibrücken, Societas Bipontina, 1784), in its *Notitia litteraria*, p. xvi, brackets as dubious, and assigns to an uncertain year between 1490 and 1499, a supposed printed commentary on Claudian by Ponticus Virunius (Lodovico da Ponte). No trace of the printed book has been found; according to D. M. Federici, *Memorie trevigiane sulla tipografia* . . . (Venice, 1805) 180, the commentary was extant neither in MS nor in printed form when Federici wrote, only the title being known.

b. JOHANNES CAMERS

Camers' ed. of Claudian (Vienna, 1510) contains no commentary. In his preface, Camers writes *edidimus . . . in hunc poetam . . . commentariolum, quem propediem . . . publicabimus*. Perhaps deceived by the first verb, and not noticing the second, Jöcher, *Erg. Bd.* II 59 lists the 1510 Camers ed. as *cum commentario*. The error is corrected by Michaud VI 476 *ad fin.* Cf. also the Bipontine edition, cited in a above, at p. xviii.

c. JULIUS CAESAR SCALIGER; ADRIANUS TURNEBUS

J. Grasser's ed. of Claudian (Augst, 1620) professes to be *Iulii Caes. Scaligeri, Adriani Turnebi . . . observationibus illustrata*. Actually, pages 406-408 contain five excerpts from Turnebus' *Adversaria*; most are not primarily about Claudian, but contain

obiter dicta on Claudianean passages. On pages 409-414 are found ca. five pages extracted from Scaliger's works, some of these items also being *obiter dicta*.

d. HIERONYMUS SURITA

Commentaries on Claudian by the Spanish scholar Hieronymus Surita (1512-80) are said to have existed in manuscript in the library of the Carthusian monastery of Aula Dei at Saragossa until 1626, when they passed first to the Count-Duke of Olivares and later into other hands; their present location is unknown. A copy of the commentaries was made by Bartolomé Morlanes (d. 1649) (see F. de Latassa - M. Gomez Uriel, *Bibliotecas antigua y nueva de escritores aragonenses* III (Saragossa 1886) 430; Real Academia de la Historia, *Indice de la Colección de Don Luis de Salazar y Castro*, by B. Cuartero y Huerta and A. de Vargas-Zuniga y Montero de Espinosa Marqués de Siete Iglesias, vol. IX [Madrid, 1953] 11-12). A thirteenth-century manuscript of many of the works of Claudian which once belonged to Surita is now in the Escorial (S. III. 29); it contains some marginal comments but no regular commentary. For further information on Surita, see the biobibliography p. 129 above.

II. *De raptu Proserpinae* (Claudianus minor)

COMMENTARIES

1. GAUFRIDUS VITREACENSIS.

The commentary is preserved in one manuscript, formerly in the Philipps Collection. This manuscript had at one time belonged to Theodorus Pulmannus. It was bought by Philipps from Rodd and Thorpe in 1823, and was bought by the Bodleian Library from the Robinson Trust in 1967. The author of the commentary is named in the colophon as Gaufridus Vitreacensis, and reference is made to his work on the other poems of Claudian. The style of this commentary on *De raptu Proserpinae* closely resembles that of the commentaries on Lucan, Ovid and Statius written in the last

half of the 12th century. The noticeably simple and straightforward treatment is suited to a poem which was already included among the elementary texts to be read in schools. A special feature is the abundance of quotations, mainly from classical poets.

Titulus. [written by Th. Pulmannus] Claud. Claudianus de raptu Proserpinae.

Titulus. [as given in *Accessus*] Claudii Claudiani de raptu Proserpinae.

Accessus. [Inc.]: In principio huius actoris haec sunt inquirenda, scilicet qui sit actor istius operis, quae materia, quae causa suscepti operis, quae actoris intentio, quae utilitas, cui parti philosophiae supponatur, quis titulus. . . . / . . . [Expl.]: similiter actor iste suum ingenium cum magna sollicitudine in hac materia parva praeacuit ut postea securius ad fortia gesta Florentini describenda conscendat; unde dicit *Inventa secuit* [I Pr. 1].

Commentary. [Inc.]: *Inventa secuit* [I Pr. 1] *Accessus* ad litteram talis potest esse: ego meum ingenium in hac materia volo praeacuire ut ad maiora possim ascendere, sicut ille qui primus etc. . . . / . . . [Expl.]: *reduc[tis]* [III 447] *retroductis* pro timore qui solebant latrare: *Antra procul Scillaea petit canibusque reductis / Pars stupefacta silet, pars nondum exterrita latrat* [III 447-48].

Colophon. Expliciunt feliciter glossae super minus opus Claudii Claudiani quas composuit emendavit et edidit Gaufridus Vitreacensis, sicut testantur versus qui sunt in fine maioris operis. Hii scilicet: *Protulit in lumen auctoris* utrumque volumen / Quodlibet intactum ducens Gaufridus in actum.*

Finito libro sit laus et gloria Christo. Amen.

Manuscript:

Oxford. Bodl. lat. class. c. 12. s. XIV.

The manuscript is of French origin and belongs to the beginning of the fourteenth century (perhaps to the end of the thirteenth). It is written in double columns with fine initial letters, and contains the commentary arranged in blocks alternating with an unabbreviated text. It is lightly

* The 'u' suprascript, added by a humanist hand, probably that of Pulmannus.

glossed, perhaps by more than one hand, and has marginal notes by a contemporary corrector. There is a heading and a few notes by Th. Pulmannus.

Edition:

Clarke-Giles (1973), as in I, above, pp. 21-113.

Manuscripts which show knowledge of Gaufridus' *accessus*, although he is not named.

Peterhouse 1.2.8. s. XIII f. 72^v. Here a long passage has been inserted in front of the text of *De raptu Proserpinae* I Pr. and running down the right-hand margin.

[*Inc.*]: In principio huius libri haec sunt inquirenda; scilicet quae causa suscepti operis, quae materia, quae intentio, quis titulus. causa suscepti operis fuit petitio Florentini imperatoris . . . / . . . [*Expl.*]: Etice supponitur; loquitur enim in parte de moribus. Titulus talis est; incipit liber Claudii sive Claudiani; et sunt tres distinctiones quae libri appellantur; et sciendum quod utitur quodam prologo versibus exametris et pentametris et in distinctione in qua facit collationem inter se ipsum et Iasonem.

Similar parallels are found in Bodl. Ms. Auct. 5.2.16 (Western 2077); in Leiden B.P.L. 105A, s. XIV, and slighter reminiscences in other Mss. Cf. Clarke-Giles, *op. cit.*, pp. 122-24.

Biography:

Little is known of this commentator beyond the two commentaries which have survived and the information given by their colophons. He wrote a commentary on the *Alexandreis* of Gautier de Châtillon, the greater part of which is preserved in a 13th century manuscript, Zurich Zentralbibliothek, Rh. 98, to which my attention has been drawn by Dr. J. B. Hall. The *accessus* is missing, but long portions of an *accessus* to the *Alexandreis* are found in other manuscripts and it is probable that they are closely related to Geoffrey's commentary. (For details cf. Clarke-Giles, *op. cit.*, pp. 12-15). The *Alexandreis*, like *De raptu Proserpinae*, became a school text not long after its publication, so that Geoffrey played an important part in expounding works included in the school curriculum. He was evidently a noted

master. The colophon to Zurich Rh. 98 also contains a laudatory colophon: *Sicut Alexandri superavit gloria tempus / Vincet Gaufridi Vitreacensis opus*. This couplet is also found in Florence Bibl. Nat. Magl. VII 100, a 16th century manuscript containing glosses on the *Alexandreis*. Geoffrey is here described as Viricinensis, but this must be a scribal error.

Recently, Dr. Hall has found the couplet, cited in Bodl. Lat. class. c. 12, in Leiden 294 (Voss. Lat. O.39), s. XIII, following the longer poems of *Claudianus maior* and preceding the *Carmina minora*.

We know from this colophon that Geoffrey's work was not confined to the elementary texts, and that he was regarded as having made a striking contribution to the study of Claudian's poetry as a whole — "*utrumque volumen*," i.e. *Claudianus maior et minor*. Some considerable fragments of a commentary on *In Rufinum* survive (see above I, 1). It is a probable conjecture that they formed part of the lost work of Geoffrey of Vitry and that we can gather some idea from them of his work on texts which were classed as advanced.

Beyond this, the colophons only tell us that he was a *magister* of Vitry. We cannot even be certain which Vitry is meant, but Vitry near Cluny is a probable candidate. There was a strong teaching centre there in the 12th century, from which two *magistri*, Hugh and (temporarily) Stephen, joined St. Bernard's reform. Stephen is described in the original life of St. Bernard as *magister famosissimus*, and may be identical with the Stephen of Vitry whose opinion is quoted by one of the 12th century commentators on Priscian. (cf. R. W. Hunt, *Studies on Priscian in the Twelfth Century* ["Mediaeval and Renaissance Studies II"] 43-44). It does not seem unlikely that Geoffrey was another celebrated *magister* of this Vitry, at a slightly later date, but precise evidence is lacking. There is no doubt, however, that he was one of those responsible for the marked French revival of interest in Claudian in the 12th century, and the colophon to Bodl. Lat. class. c. 12 suggests that he was a pioneer.

Bibl.: Clarke-Giles, *op. cit.* esp. 2-10, 13-15, 18-19, 129-31.

2. ANONYMUS RICCARDIANUS. s. XV.

The commentary covers I *Pr.* 1 to the end of II *Pr.* It is headed *Claudianus* only, but the commentator later quotes the title from a manuscript known to him as *Clau. Claudiani poetae de raptu Proserpinae*. There is no formal *accessus*, but much of the usual material of an *accessus* follows the opening words of I *Pr.* 1, *Inventa secuit*. The remarks on the *auctor* include a discussion of Claudian's Egyptian birth, and the tradition (which he traces to Donatus) that he was Florentine. In this connection he quotes Coluccio Salutati's epitaph (see the *Fortuna* p. 142 above with note 3). A list, not complete, of Claudian's works follows. (cf. Riccardiana 153 p. 153. above). He then discusses the possibility of Claudian's Christianity and quotes *Carm. min.* XXXII, 1-5, *Christe potens* . . . The commentary proper begins on fol. 232^v. at the bottom. The quotations are not underlined and are frequently not given in metrical form, the order of the words being altered. This was probably for the purpose of simplification. A few Greek words occur in the commentary, e.g. *νόξ*, *νυκτός* in comment on I, 285.

Titulus. Claudianus.

Commentary. [*Inc.*]: *Inventa secuit* (I *Pr.* 1). In hoc opere nonnulla ante expositionem praevidemus, scilicet auctoris vitam, libri titulum, materiam, et poetae postmodum intentionem ad suum propositum rediit et sententia talis est: quicumque fuit ille qui primus incepit navigare, certe nimium fuit audax, tamen ille primo incepit navigare iuxta littus, paulo post tentavit maiores aquas, denique posito timore irrupit in mare magnum Ordo huius sententiae est: Ille qui primus secuit profundum inventa nave (= I *Pr.* 1) et s.a.r.r. etc. (= I *Pr.* 2-4), ipse trepidus primum reddidit se undis tranquillis (= I *Pr.* 5) . . . / . . . [*Expl.*]: *ducis ab ore*, sc. meo *placidos sonos* (= II *Pr.* 52 MSS Hall D, J4, K1) i.e. facis me scribere dulces versus.

Manuscript:

Florence, Bibl. Riccardiana 3007, cart., miscell. s. XV, fol. 232-45. Fols. 232-45 are the last pages of the manuscript; the rest is occupied by commentaries, in whole or part, on various works of Ovid, and on the *Eclogues* and *Georgics* of Vergil (Kristeller, *Iter* I, 224-225).

3. PETRUS FRANCISCUS JUSTULUS.

The commentary is known in one manuscript only. Its introduction takes the form of a dedicatory letter to Fabrizio da Varano, Bishop of Camerino from 1482 to his death in 1508. This provides *termini* for the commentary. The reference (f. 2^{r-v}) to the inscription in Claudian's honour (CIL VI 1710) as *non diu ante effosso* suggests a date not long after 1493, when this inscription was found.

Justulus says (f. 1^r) that he wrote his commentary as a relaxation, when he had retired to the country to escape the plague at Spoleto. This excludes the first years of the next century when he was in the service of Caesar Borgia. (See Biography, p. 164, below). The commentary must therefore be assigned to the last years of the fifteenth century, and Justulus is the immediate predecessor of Parrhasius. His work shows a wide range of reading, including the favourites of the mediaeval commentators but going much beyond them, and showing knowledge of Greek. He refers (f. 6^r) to Plato's *Theaetetus* and (f. 10^r) to Hesiod. But he still uses the mediaeval formulae — *proponit*, *invocat*, *narrat* — and his work shows other traces of mediaeval influence: for example, the explanation of one word by a more familiar synonym: e.g. *arcessere* sive *accersere* — is i.e. *volatu*; *increpat* *obiurgat*. He may well have studied mediaeval glosses in a number of manuscripts. But, unlike the twelfth century commentators, he shows no interest in textual or grammatical questions, and his work seems that of a learned amateur.

Dedication. Fabricio Varano Camertium Pontifici, Petrus Franciscus Justulus Spoletinus foelicitatem. [*Inc.*]: Cum superiore aestate pestilentia ex civitate profugus ruri

degerem, et severiora studia fessus animus aborreret (sic), libuit Claudiani Plutonem editis commentariis enarrare, quod opus fuit, ut ego existimo, morientis poesis, quae hodie tuo et multorum redivivo conatu suscitatur, cycnea vox (Cicero, *De oratore* 3.2.6), hoc est, ultima atque suavissima.

[*Expl.*]: De Claudiani poetae vita non habeo quid his addendum quae in fronte operum Vicentiae impressorum [i.e. the edition published by Jacobus de Dusa, Vicenza, in 1482 = HC 5370] sunt apposita, nisi quod ex eius elogio Romae in foro Traiani non diu ante effosso innotuit tribunum eum fuisse et notarium atque ei ab Arcadio et Honorio imperatoribus senatu petente statuam positam cum versiculis graecis quibus significatur Romam et imperatores existimasse in uno Claudiano Vergilii mentem fuisse et Homeri musam. Claudianum autem ad quem nonnullae sunt Sidonii Apollinaris epistulae et cuius ille obitum deplorat alium fuisse puto, a poetica autem claritate non abhorrentem.

Commentary: [*Inc.*]: *Inferni raptoris equos* [I 1; no comment on Prefaces] Scripturus Proserpinae Raptum Claudianus Latinorum more poetarum — quem Statius non servavit, Achillem suum ab invocatione exorsus — proponit primum, deinde invocatur, postea narrat, et ad Maronis imitationem utitur periphrasi.

[*Expl.*]: Haec sunt, Fabrici pontifex, quae ad Claudiani Plutonis enarrationem putavi necessaria, in quibus video me longiorem fuisse quam proposueram et fortasse quam oportuit, quamvis brevitati semper studuerim et excursus in parerga vitaverim. Sed dum fulcire probatorum auctorum testimonio in medium allata contendo, liber crevit, quod fuit certe necessarium homini facultatis exiguae et nullius nominis atque id genus scribendi nunc primum aggredienti; id tamen si tu mihi ignoveris ad quem liber mittitur, nil est quod aliorum reprehensionem pertimescam, quibus liceat aut illum non attingere aut, quandocumque libitum fuerit, deponere et supervacuum abicere laborem. Vale. Finis.

Manuscript:

Naples, Biblioteca Nazionale V.D. 24. Written in a fine italic hand, probably by Justulus himself. The dedication to Fabrizio

is repeated before each book. (Kristeller, *Iter* I, 400 b.)

Biography:

Petrus Franciscus Justulus (Pierfrancesco Giustolo) was born in Spoleto ca. 1450 and died probably in Rome after 1510. He was a student of Pomponio Leto and wrote a poem in his praise after his death in 1497. He was a member of the Roman Academy, accompanied Cesare Borgia during his campaigns in Romagna, and later was in the service of Cardinal Alessandro Farnese (who was to become Pope Paul III). He wrote didactic poems on the saffron (*De croci cultu*) and on the silkworm (*De Sere seu de setivomis animalibus*), three poems in praise of Cesare Borgia (nine more are lost), and a number of shorter poems. They were published in Rome by Jacobus Mazochius in 1510 (Panzer VIII 250, 38), and reprinted in Spoleto in 1855, with additional poems published from Vatican manuscripts. In a Latin letter (1504) to the artist Girolamo Genga (described as *vir clarissimus* in the introduction to his commentaries, f. 1^{r-v}), he praised Vergil as superior to Homer.

Bibl.: Cosenza II 1878.

Justulus, *Opera* (Spoleto, 1855). E. Alvisi, *Cesare Borgia* (Imola, 1878), 82 and 98. Giustolo, *De Croci cultu e De Sere . . . poemetti didascalici . . . volgarizzati del prof. G. Marchesini con uno studio sulla vita e sulle opere dello stesso autore* (Spoleto, 1895; not seen). R. Garnett, "A Laureate of Caesar Borgia," *English Historical Review* 17 (1902) 15-19. V. Zabughin, "Pierfrancesco Giustolo da Spoleto e gli 'errori di Omero,'" *Giornale storico della letteratura italiana* 67 (1916) 456-58.*

4. AULUS IANUS PARRHASIUS

Parrhasius produced the only full-scale 16th Century commentary on the *De raptu*. Parrhasius published it first in 1501 with a dedication to Catellianus Cotta; he published a slightly revised edition in 1505 with a new dedication, to Carolus Iafredus (for the second dedication see the description of the

* I owe the last reference and other valuable details to P. O. Kristeller.

1505 edition). Its popularity is attested both by repeated editions, and by the two condensations which appeared in Germany in the second decade of the century: cf. II. 5 and 6, below. The *editio princeps* of Parrhasius' book, without title-page, begins with laudatory comments on the editor written by friends and admirers.

B. Marianus' tribute (ed. Milan. 1501). Hoc magnum dederat nomen [i.e. Ianus] tibi sedula mater / doctrinae ut custos ianitor atque fores. / Nec decepta fuit. Plures tua pectora fundunt / flores quam tellus ingeniosa ferat. / Currite nunc iuvenes studiosi, currite: Ianus / eloqui pleno pectore fundit opes.

T. Phaedrus' tributes: I [Inc.]: Quid miserae prodest Cereri exorasse Tonantem / ut natam alternis mensibus adciperet? / Rapta erat ab Diti rursus Proserpina avaro / . . . / . . . [Expl.]: Iane tibi dea si tantum Proserpina debet: / quae ratio adcipiet nomina (dic) hominum?

II [Inc.]: Quis haec tibi, quis auctor e penu dedit / reposta vatum?

[Expl.]: Sit ut lubet: vovetque dedicatque se / tibi Latina et Attica eloquentia.

Lancianus Curtius' tribute: [Inc.]: Quicquid lucernae fumidae vigil pallor / . . . Musae, et faventes Caesares manu larga / [reference is to Claudian's statue in the forum of Trajan] in Claudium attulerant adederat tempus, / . . . quae Claudiano dederat abstulit [sc. sors]. Rursus / dat quae abstulit; Cottae Catelliani actus / suasu ac ope Aulus Ianus attulit vati / suppetias Parrhasius optimo . . .

[Expl.]: . . . Platonemque / verum proebet vatem, furore agi quando / interpretem inquit proximo poetarum.

Antonius Motta's tributes. I [Inc.]: Osor quisquis es obloqui caveto / nec sis rictibus insolens caninis.

[Expl.]: Iani Parrhasii pharos docebit; / . . . dat tutam tibi, dat viam; facitque / expulsis placidum fretum tenebris.

II [Inc.]: Persephonem Stygias quom luridus orcus ad undas / avectum raptis imposuisset equis . . .

[Expl.]: Maiorem tibi, Diva, facem fert Claudius, et qui / illustrat vatis carmina Parrhasius.

Iohannes Maria Cataneus' tributes. I [Inc.]: Numine quo Stygio rapta est Proserpina quondam / illustrata diu Sicelis ora nitet.

[Expl.]: Quem nunc illustrans quanto sit dignus honore / Parrhasia Ianus celsus ab arce fluens? / Namque gravem rerum seriem duosque recessus / explicat, et nitido Claudius ore micat.

II [Inc.]: Non poterat revocare gradum Proserpina, mater / quamvis saepe foret de Iove questa Ceres / . . .

[Expl.]: . . . Ianus qui factum norat ad unguem / facundae gemino frontis honore decens / subvenit atque deam caeni caligine mersam / extrahit; immundam Castalis unda lavat.

Original interpretations. [Inc.]: In quibus non convenit Iano cum ceteris interpretibus apud alios auctores quorum locos obiter explicavit, Vergilii vita non a Servio sed a Donato perscripta. i [i.e. leaf 1 of the (non-paginated) text and comm.].

[Expl.]: Obscoeni carminis iocus explicatur. Ductor ferreus insularis aequae Lateranae videor fricare cornu. l [i.e. lower-case letter "l" = leaf 50 of the (non-paginated) text and comm.].

Dedic. A. Ianus Parrhasius Catelliano Cottae Mediolanensi Patricio. [Inc.]: Vide quanta vis in bonis artibus sit, Catelliane, cum multos omnis ordinis aetatisque discipulos habeam morum gratia carissimos, noster in te tamen amor praecipuus est et singularis . . . / . . . [Expl.]: Accipe nunc igitur enarrationes in Claudiani raptum Proserpinae quas tuo nomine susceptas (ut scis) anno maturius absolvimus, tibi que dicamus, pietatis erga praeceptorem tuae, benevolentiae vero erga te meae perpetuum testimonium, quas si per otium lectitaris, invenies in iis permulta nostris ignota, quaeque tibi eruditionem voluptatemque afferent haud mediocrem. Nec obscure percipies me tibi ut viva voce sic etiam scriptis prodesse voluisse. Bene vale et Ianum tuum ama. Mediolani vii Calend. Ianuarias MD.

Life. [Inc.]: Cl. Claudiano poetae simile quiddam contigit quod Homero, quippe quem sibi civem nonnulli vindicant, et in primis Hispani ac Florentini . . . / . . . [Expl.]: . . . scripsit . . . novissime de rap-

tu Proserpinae libros quattuor; ultimum tamen aut non absolvit vel invidia temporum desideramus.

Introd. [Inc.]: Eius argumentum quoniam fictum est, de fabula primum dicere ab re non erit . . . / . . . *[Expl.]*: . . . ad heroicam maiestatem confidentius fortasse. sed non imperitus assurgo. Nam totus huius carminis sensus a metaphora colligendus est.

Commentary. [Inc.]: *Inventa secuit prius qui nave profundum [De raptu I Pr. 1]*: Maria navibus adire Phoenicas instituisse Mella Pomponius auctor est, et Tibullus . . .

[The comm. is interrupted after *De raptu I* for a second dedication].

Dedic. [Inc.]: Haec elegia [pref. to *De raptu II*] tota tua est, Catelliane, nam recognosces in te quae laudat in alio Claudianus. . . . / . . . *[Expl.]*: Quod ut opera nostra fiat institutis et gravioribus in dies commentariis enixe seduloque curabimus. [Comm. resumes, and terminates as follows]. *[Expl.]* (all lemmata are from *De raptu III* 448): *Pars*: catulorum. *stupefacta*: nimio taedarum fulgore. *Nondum exterrita*: pavefacta. *Latrat*: baubat; utraque canum propria vox est.

Epilogue. [Inc.]: Habes iam nostras in Claudianum lucubrationes, Catelliane, serius fortasse quam vel tu putaras aut ego voluissem ob acerbissimum luctum quem immaturus obitus M. Antonii nostri nobis attulit. [There follows a 34-line elegy on Rubrenus, the Antonius of the *Inc.*] . . . / . . . *[Expl.]*: Sed quia te doctae deflent monumenta Camenae, / certatimque tuos scribitur in titulos, / suscipiet te fama loquax, serique nepotes, / canaque venturo tempore posteritas.

Editions:

1501, Mediolani (Milan): Lucius Cotta. Harles BNR 725; Schweiger II 1.286; GW VI 698; Brunet II 90; Panzer VII 378, 3. BN.

1505, Mediolani (Milan): Johannes Angelus Scincenzeler. Harles BNR 725; Schweiger II 1.286; L. Balsamo, *Giovann' Angelo Scincenzeler* . . . (Florence, Sansoni, 1959) 88-91. BM; BN; (DLC; MH; CtY). Deviations from the 1501 ed.: Has title-page; collection of admirer's tributes to Parrhasius is shorter; there is a new dedic. (cf.

passage set forth below); no *corrigenda*. Introductory matter and commentary are slightly amplified in places; epilogue to Catellianus is omitted. Bound with a defense of Parrhasius by his pupil Furius Vallus Echinatus; this is referred to on the title-page.

Dedic.: Ad amplissimum virum Iafredum Carolum, humani divinique iuris consultissimum, Delphinatus praesidem, sanctissimique senatus Insubrum principem, Ianus Parrhasius Neapolitanus. *[Inc.]*: Suscensebam (fateor) olim tacitus hominum nostri temporis audaciae paene praecipiti, qui scabras adhuc informesque suas expositiones, ut excipiuntur ab auditoribus, in vulgus edant. Unde plerumque fit, ut quae legenda velut ab se probata dederant iterum sub incudem revocare, quodque miserius est, errata fateri sua cogantur. Ecce nunc usu doctus palinodiam recanto rursusque absolvo quos accusabam, nec aliud facturos autumo, quicumque hac aetate profitendi subibunt aleam. Non est (ne nobis blandiamur) hodie non est Horatio bene monenti parere, scriptaque vel in paucos menses, nedum (quod illi placet) in annos novem comprimere, nisi laboris sui fructu fraudari quis velit. Adsunt enim ignavissimi quidam fuci, qui favis alienisque mellificationibus insidiantur; et quae multo longoque studio comperta sunt ab aliis, impudentissime pro suis ostentant. Ut iste vix satis idoneus impressor, qui castigationes in Livium meas ex magna parte subripere, tibi nuncupatim dicare non erubuit, in quo non minus existimationi tuae, quam mihi fecit iniuriam, quasi vero divinus tuus animus interceptis gaudeat rebus, et in hoc etiam superos non imitetur, quibus (ut Porphyrius auctor est) furta non litant. Ego, vir integerrime, triennio iam Livii bellum Macedonicum frequenti professus auditorio, singulis lectionibus emendavi, quod ante nos (absit verbo invidia) nemo tentavit; ostendique certissimis argumentis ab eo (quam dixi) decada depravatam locis amplius mille. Veritus itaque ne sua laniena per nos in lucem proderetur, editione praevenire festinavit, eamque rem dissimulanter me laturum speravit, si sub umbra tui nominis emitterentur; ac si non eadem gra-

tiora tibi futura sint a proprio iustoque domino, quam ab inverecundo plagiario. Quum praesertim nusquam ille potuerit afferre correctionis alienae rationem, quod nos inter legendum fecimus, proximaque foetura faciemus, quae propediem sub tuis auspiciis exhibit in publicum, sex in toto Livio vulnere fere millibus a me curatis, aut splenio contextis. Interea Claudianum meum leges, tibi fato debitum; quippe qui tunc illustrari coeptus est, quum sacrosanctus potentissimusque rex in hac ulteriore Gallia te praefecit Insubribus, virum quaerens erecti adversus pecuniam animi, liberi adversus offensas, constantis adversus invidiam: quo tempore provincia non minus exitalibus quam pudendis aliorum rapinis exhausta suae maiestatis opem implorabat. Et nunc iterum, te sanctissime senatus principe, retractatus a nobis idem poeta, velut anguis deposita cum senectute pelle, renascitur et iuvenescit una cum saeculo, quod amplissimus pater Stephanus Poncherius, Lutetiae Parisiorum pontifex, aureum nobis fecit, et ipse traditum per manus ita conservas, ut eius, cui successisti, desiderium ferant omnes, id quod arduum factumque multis incredibile videbitur, et recte . . . (Parrhasius continues with praise of Iafredus) . . . [Expl.]: Hinc es assecutus, ut omnes te tanquam numen colant ingenique sua monumenta ad te certatim deferant, exemplo quorum nos etiam munusculum non pro tua fortuna sed pro nostra copia tanquam e spicilegio manipulum consecravimus. Id, si qua fronte soles, acceperis, enitar ut altera messe plenas et uberimas fruges aris tuis imponamus. Bene vale, musarum patrocinium. Mediolani, pridie Idus Decembris.

[1510, Venice] Harles BNR 724f.; Schweiger II 1.286; C 1660; R 745 (cf. also II 156, "Cop. 1660"); GW VI 698; Pell. 3806; BMC VI xxx; Proctor 6091, 12426; Goff C-708; H. R. Mead, *Incunabula in the Huntington Library* (San Marino, Cal., 1937) 3002. BM; BN; (CSmH; CtY; DLC; ICN; IEN; KyU; MH; NNC).

Apparently a copy of the 1501 ed., with the addition of a title-page and minor changes. Cf. also [1505] below.

1511, Parisiis (Paris): Antonius Bonnemere. Schweiger II 1.286; Beaulieux I 86 (196). BM; (NNC).

An inferior copy of the 1505 ed. (e.g. in the section "Original interpretations," the vital "non" is omitted): minor alterations.

1517, Parisiis (Paris): Ioannes Gourmontius (Goromontius). Schweiger II 1.286; Beaulieux I 86 (767). BM; BN.

1539, Basilaee [sic] (Basel): Robertus Winter. Harles BNR 725; Schweiger II 1.286. BM; BN; (CoU; ICU; IU).

Doubtful and rejected editions:

[1505, Venice, A., B, & J. Vercellenses] This identification of the [1510] ed. shown above is found in the BM *Short-title catal. of . . . Italy* (London, 1958) 186, and, copied therefrom, in LC *Nat. union catal.* NC 0468716. The NNC copy is thus tentatively identified at Columbia.

[1510] Cf. item under "Editions," above, labelled [1510, Venice]. Yale lists a copy as "[Milan, A. de Cepango, after 26 December 1499]."

[1511] This is an exemplar of the [1510] ed.; it is in the *Bibliothèque de la Ville de Lyon*, shelf-mark Rés. 106,061. The possibility of a false dating arises from its being bound with a 1511 ed. of Lucretius (Lyon Rés. 106,062; cf. L. Frati, *Opere della bibliografia bolognese . . .* [Bologna, 1888] 7341; cf. also A. F. Delandine, *Bibliothèque de Lyon: Catal. des livres . . . des belles-lettres* [Paris, n.d., Renouard] 1859).

1514, Erphurdiae (Erfurt). Ioannes Cnappius. Schweiger II 1.286; BN. Does not contain Parrhasius' commentary, but only his life of Claudian and other elements borrowed from edd. of his commentary.

5. HERMANNUS BUSCHIUS

Hermannus Buschius Pasiphilus, as he was styled in Latin, was, like Locher (cf. II, 6, below) both attracted by the scholarly merits of Parrhasius' comm. on the *De raptu* (II, 4, above) and repelled by its diffuseness. He therefore published this abbreviated version in *gratiam tyrunculorum et eorum qui brevitate delectantur*. It did not attain the popularity of his comm. on Donatus, which appeared in at least eight editions

from 1509 to 1540; the present item seems never to have been reprinted.

Dedic. (ed. Köln, 1514): Hermannus Buschius Pasiphilus Adolpho Roboreo, alias Eichholtz, divae virginis Mariae ad Gradus Coloniensi Canonico S. D. [*Inc.*]: Quia exploratum habeo, Adolphe, bonarum omnium artium studiosissime, te non ut multi alii hic faciunt... abhorre a literis humanioribus.... [Buschius goes on to discuss the theologico-literary controversy then raging between the humanists and their opponents].

Gratulor tibi medius fidius... qui ab istis olim gradum in nostra castra fecisti... ductu et auspicio meo.... Sed omissis his in praesentia, qui tantum fetidis gaudent et nitidis offenduntur, accipe me donante novum nunc de veteri commentarium, in raptum Proserpinae scitissimi poetae Claudiani ex Iani Parrhasii doctissimi hominis latissima et fusissima enarratione velut nucleum e nuce esculentiorum a me nuper strictim carptimque collectum.... Et tamen sunt [homines obtusi], Adolphe, et ita magno numero ut non solum angulos quosdam sed gymnasia, thermas, theatra, porticus, plateas, et fora omnia, ipsa quoque templa repleant, arctissime inter se foederati adversus nos ipsos nostraque haec humanitatis studia. Quo magis et nobis etiam concordia opus erit: quae si nobis non defuerit, etsi pauci sumus respectu multitudinis hostium, sperare tamen possumus in dies res nostras fortiores melioresque futuras. Et cur non etiam invicem se ament psyttaci, si (ut videmus) tantum sese mutuo diligunt gracculi? Vale. viii kalendas Augusti.

Commentary: Cl. Claudiani Proserpinae raptus cum Hermannii Buschii Pasiphili erudito ac familiari commentario incipit feliciter.... [*Inc.*]: Praefatio huius operis... carmen elegiacum est. Opus vero ipsum heroicum. Sensus autem praefationis sic colligitur: Quemadmodum qui mare primum tentavit... /... [*Expl.* (lemmata are from *De raptu* III 448)]: Nondum exterita: id est pavefacta. Latrat: id est baubat.

Edition:

1514, Coloniae (Köln): Martinus Werdanus (of Werden). Proctor 10533; H. J. Liessem, *Bibliographisches Verzeichnis der*

Schriften Hermanns van dem Busche (Köln, 1887 = *Programm, Köln, Easter, 1887*) 36. BM.

Biography:

See p. 391-92, below.

6. JACOBUS LOCHER PHILOMUSUS

Locher composed this briefly annotated edition of the *De raptu Proserpinae* in the summer or early autumn of 1518, drawing from the commentary of Servius on Vergil and of Paulus Marsus on Ovid's *Fasti*, and condensing Parrhasius' on the *De raptu* (see II, 4 and 5 above). His aim was to make the text and the minimum essentials of exegesis available to the impecunious students of Ingolstadt, who could not afford Parrhasius' large book.

Ad lectorem Philomusi Epigramma (ed. Nuremberg, 1518). [*Inc.*]: Persephones raptum Graii cecinere poetae, / Ausonii pariter; sed palmam Claudius aufert.

[*Expl.*]: Perlege: candor inest, et dulcis copia linguae / suppetit; hic magno conferitur saepe Maroni. Dii bene vortant.

Ad... Leonardum de Eck... Philomusi Epigramma. [*Inc.*]: Sint licet ingentis tibi credita munera curae / atque feras humeris pondera vasta tuis....

[*Expl.*]: Quae remis armata novis festinat in undas / Scyllaeas, miseram Persephonemque vehit.

Ad... Dominum Georgium Truchses Abbatem in Auhausen Fratris Nicolai Haider Carmen. [*Inc.*]: Carpe librum tensis, abba venerande, lacertis, / et lege Claudiani carmina docta tui....

[*Expl.*]: Hunc lege Claudianum qui tibi pandit iter.

Ad... D. Georgium... Iacobi Locher Philomusi Suevi Epistola. [*Inc.*]: Non sum nescius, reverende pater, quam arduum ac difficile sit ad eos quidem viros litteraria munera destinare qui ingenii nativa vi maxime pollent....

Addis et his nempe studiis [i.e. theology and law], cum tibi feriato licet, artem humanitatis, quam nemo sapiens vel ingeniosus umquam aspernatus est. Nam qui a musis et gratiis absunt, bestiae potius quam homines censendi veniunt. Si autem quispiam

nasutus osor et poetarum contemptor nimium pervicax existit, ab urbe, quaeso, condita, et a primaeva Imperii constitutione cunctos annales revolvat. Facile nimirum comperiet nobilissimum quemquam simulque religiosissimum Heliconiadum purissimum fontem bibisse Sunt enim camenae, ut verissime cordatus Ennius cecinit, castae mentis praesides, quae nullius animi pudicum contaminant, nullas vitae honestae leges pervertunt Candidus lector sit quantumvis rigidus . . . : aurum ex stercore colligit, illecebrosa dicta factaque contemnit, aure surda atque cerata Sirenum illicibiles cantus praeterit; utile quodque atque honestum ambabus manibus apprehendit, supervacaneum et spurcum procul abicit Accipe, quaeso, fronte serena, pater humanissime, epistolam dedicatorem cum opere heroico Claudiani poetae Alexandrini, quem brevibus quibusdam glossulis vestitum in lucem prodire volumus, ut sic pauperum scholasticorum inopiae consuleremus

[*Expl.*]: Dabimus enim forte non poenitentem operam, ut tuae paternitatis nepotes . . . ex Claudiani poemate mythico ac plane recondito dulces fructus eruditionemque gratissimam capiant. Vale.

Ad Lectorem [*Inc.*]: Conspecte clarorum, lector, spectata virorum / nomina, qui nostri portarunt signa theatri [There follow the names of 17 students of Locher designated as *Principes et Praelati*, 9 as *Comites Generosi*, and some 13 as *Barones Generosi*].

[*Expl.*]: Haec citra omnem iactantiam apposuimus ut studiosae iuventuti clara nominum relatione stimulos incuteremus.

Vita. [*Inc.*]: Vita Claudiani poetae grandiloqui ex Petro Crinito sumpta [abridged from Crinitus *De poetis latinis* 5.84]. Claudius Claudianus poeta insignis Arcadii et Theodosii temporibus floruit

[*Expl.*]: De obitu ipsius nihil apud veteres auctores legitur. [The *Vita* is followed by Locher's introduction to the *De raptu*].

Introd. [*Inc.*]: De proprio heroici poetae officio compendiosa declaratio. Elegantissimus poeta Claudianus more veterum proponit, invocat, et narrat [The introduction proper is interrupted by a detail of

Claudian's life, his having been honored by a statue. Then the introduction resumes, and concludes as follows].

[*Expl.*]: In Sicilia res ideo gesta fingitur quod illic, si Diodoro Siculo credimus, primo triticum sponte pervenit, et hoc est ipsius poematis cum physica ratione argumentum. [The prefaces to Books I and II of the *De raptu* (= 32, 34 Gesner) are not printed by Locher. The text of Books I-III is, however, printed in its entirety; each Book is preceded by a prose summary, and by an *argumentum* in verse. The text is accompanied by marginal notes, as follows].

Commentary. [*Inc.*]: Propositio heroico poetae convenientissima. Infernus raptor Orcus est [cf. *De raptu* I 1].

[*Expl.*]: Syrtes [*De raptu* III 446] in ora Libyae sunt. Antra Scyllaea [*De raptu* III 447] in freto Siculo. Scylla saxum est, appulsi noxium, quod hactenus nomen retinet.

Iacobi Locher . . . ad studiosam iuventutem Epistola. [*Inc.*]: Cum per aetatis transactae [apparently 1518] roscidos dies, candida iuventus, tibi admodum cupienti Epitomata Lucii Flori florentissima elucidarem [commentary apparently never published] . . . / . . . [*Expl.*]: Accipe igitur o Ingolstadiensis iuventus Claudianum poetam candidissimum, nulla commentariorum spissitudine obumbratum, at quibusdam annotatiunculis vestitum. Quem modico aere comparatum reverenter tractabis, quem amabis, quo te saepicula consolaberis. Placebit forsitan tibi meus erga te amor, quo moveor, afficior, trahor ut te lubens doceam, tibi antrum Apollinis recludam et Musarum fontes iugiter manantes labiis tuis largo quidam [i.e. quidem or quodam] haustu infundam. Vale.

[There follows a series of short pieces in verse composed by various admirers of Locher, among which appear three items written by Locher himself].

Philomusus . . . Eustachio von der Alben S.P.D. [*Inc.*]: Singularis tua erga me observantia, nobilis Eustachi, et familiaris studiorum cotidianorum conversatio facit . . . / . . . [*Expl.*]: . . . qui me meosque maiores singulari benevolentia semper amplexati sunt. Iterum vale.

De origine et officio poetarum . . . Philomusi Elegia. [Inc.]: Est vatum, quod nemo negat, caelestis origo, / ut Plato divinus Democritusque canunt.

[Expl.]: Fecerit at contra nostrum quicumque monimen / fullonis potius nomen inane ferat.

Ad librum exeuntem Philomusi Admonitio. [Inc.]: Si, liber, in pluteo posses residere capaci, / clausus et in molli carcere ferre moram . . .

[Expl.]: Sic quoque contingant optatae murmura famae; / auctoremque tuum docta iuventa colat. Dii bene vortant.

Edition:

1518, Nurenberge (Nuremberg): Fridericus Peypus. Proctor 11128; Schweiger II 286; Graesse II 195; Panzer VII 460, 141. BM; (NNC).

Biography:

Jacob Locher, surnamed Philomusus. He was b. Ehingen 1471; d. Ingolstadt 1528. He studied at Ulm under Hans Wetter, at Basel under Sebastian Brant, at Ingolstadt under Conrad Celtes; in Bologna, Padua, and elsewhere in Italy under Philip Beroaldus, Marcus Musurus, Johannes Calphurnius, Laurentius Rossus, Ubertinus Clericus, Baptista Pius, Franciscus Niger, and Matthaeus Siculus. In 1495 he came to Freiburg to teach oratory and poetry; there, in 1497, he was crowned Poet Laureate by Emperor Maximilian I. In 1498 he was called to Ingolstadt as Professor of Poetry. As a representative of classical humanism, he engaged in violent polemics with the scholastic theologian George Zingel; in consequence he left Ingolstadt in 1503 to become again Professor of Poetry at Freiburg. There he quarrelled with Ulrich Zasius and Jacob Wimpheling. He returned to Ingolstadt as Professor of Poetry in 1506, a post which he held until his death. He had as students Matthaeus Lang, Thomas Murner, Conrad Reutter.

Works: He was the first to edit Horace in Germany (1498). He edited and commented upon various works of Cicero, Claudian, Fulgentius, Lactantius, Phocylides, Pliny, Seneca, and Terence (HC *15432). He is chiefly remembered for his free Latin translation of Brant's *Narrenschiff*; this version

was largely responsible for the work's dissemination throughout Europe. Locher's original Latin works are mostly in verse; they deal with contemporary events, religion and theology, poetic theory, and rhetoric and grammar; he wrote a brief comedy modelled on Plautus' *Asinaria*.

Bibl.: ADB XIX 59-63; Goedeke I 426-31; Michaud XXV 10f.; Schottenloher I 448f.; Schmidt *HL* I 49, 54, 57-67, 125, 201, 222f., 228f., 247, 313-15; II 76, 97-99.

J. Hehle, *Der schwäbische Humanist Jakob Locher Philomusus . . . , eine kultur- und literarhistorische Skizze* (Ehingen, 1873-75); id., "Der grosse Humanist Jakob Locher . . . und seine kulturgeschichtliche Bedeutung," in J. Hehle, *Geschichtliche Forschungen über Ehingen und Umgegend* (Ehingen, 1925) 163-86; G. W. Zapf, *Jakob Locher, genannt Philomusus, in biographischer und litterarischer Hinsicht* (Nuremberg, 1803).

7. JACOBUS PRÉVOSTEAU (Book I only)

This is a quasi-commentary consisting of an elaborate allegorical analysis of *De raptu* I on three levels: historical, physical, and moral. Prévosteau was active briefly as a poet in Latin and in French, and as a teacher of Greek and Latin.

Dedic. (ed. Paris, 1569): Claud. operis de raptu Proserpinae argumentum fabulaeque varia et multiplex allegorica interpretatio, ad classicos Calvicos per Iacobum Praevosteau Carnutem.

1. *De Claudiano.* [Inc.]: Claudianus poeta nobilis et clarus fuit, Alexandria Aegypti urbe oriundus . . . / . . . [Expl.]: . . . in quo tota fabula de raptu Proserpinae eleganter et copiose describitur.

2. *Argumentum generale trium librorum.* [Inc.]: Primo quidem libro apparatus tantum quidam est ad raptum virginis . . . / . . . [Expl.]: . . . expostulatio raptae filiae apud superos, peregrinatioque per universam oram Siciliae cum lacrimis et querelis.

3. *Argumentum speciale primi libri.* [Inc.]: Primi libri duae sunt praecipue partes, praefatio et fabulae tractatio . . . / . . . [Expl.]: Nunc quae sit fabula Proserpinae videndum. Postea eiusdem allegoria multiplex afferetur.

4. *Fabula Proserpinae.* [Inc.]: Proserpina igitur Graece *Περσεφόνη* Iovis et Cereris

filia fuit . . . / . . . [Expl.] : . . . virgineas inter choreas Dēōida raptam / sustulit emersus Stygiis fornacibus Orcus [= Auson. 393.50f., p. 247 Peiper].

5. *Allegoria historica*. [Inc.] : Allegoria huius fabulae multiplex afferri potest. Ac primum quidem historica haec erit. . . / . . . [Expl.] : Idem etiam paene Pharnutus, qui propter eandem causam ait sementis tempore Proserpinae festa celebrari solita fuisse.

6. *Physica*. [Inc.] : Hactenus historica ; nunc physica quoque allegoria declaranda. Pluto igitur *φυσικῶς* multa significat . . . / . . . [Expl.] : In aqua Oceanum illam, hanc Tethyn ; in aëre Iovem et Iunonem ; in igne Phantem et Auroram.

7. *Moralis*. [Inc.] : Sed hactenus physica sit explicata allegoria ; nunc moralis ex Platone intelligatur . . . / . . . [Expl.] : Cum enim terra duplex sit, ut placet Macrobio et Eusebio, caelestis una sive aetheria Luna, altera terrestis, haec frugum procreatrix, quam incolimus, utriusque virtus Isis ab Aegyptis dicta est. Sed nimium multa fortasse de his rebus. FINIS.

Edition :

1569, Parisiis (Paris) : Dionysius a Prato. BN.

Biography :

Jacques Prévosteau (Iacobus Praevosteau, Praevosteus, Praevostaeus). He was b. Chartres ca. 1540, d. Paris 1572. Nothing is known of his early life or education. In Paris, he taught Greek and Latin at the *gymnasium Calvicum* (?), and is said to have been head of the Collège de Montaigu, though none of the literature dealing with that institution mentions him.

Works : Beside the item listed above, Prévosteau wrote poems in French and Latin, and published a collection of Greek and Latin speeches composed by five of his *gymnasium* pupils.

Bibl. : Jöcher III 1766 ; Zedler XXIX 349 ; BN CXLII 921f.

A. Cioranescu, *Bibliographie de la lit. française du seizième siècle* (Paris, 1959) 10728, 17914-16 ; F. de la Croix du Maine, *La bibliothèque . . .* (Paris, 1584) I 194 ; F. Lachèvre, *Bibliographie des recueils collectifs de poésies du XVI^e siècle . . .* (Paris 1922) 243 ; J. A. Rigoley de Juvigny, ed.,

Les Bibliothèques Françaises de La Croix du Maine et de Du Verdier (Paris, 1772) I 429.

8. MARTINUS ANTONIUS DEL RIO

Del Rio included the *De raptu* in his commentary on the works of Claudian (see I 4, above).

[Inc.] (ed. Antwerp, 1512) : Ad librum I de raptu Proserpinae notae. Praefigitur huic libro praefatio in qua vulg. et etiam in meo manu scripto legitur *Aegeas hiemes, Ionumque* [Pr. I 12] ; sed manu scriptus liber quem mihi utendum Victor Giselinus, singulari vir doctrina, concessit, *Ioniasque* continebat, quod etiam concinnius videtur . . . / . . . [Expl.] : Prima gressus [III 438]. Interpres accipit, a summo Aetnae vertice, vel, ut hypallage sit, pro primos gressus ; inveni tamen in meo codice scripto ; primo gressus. Huc usque duorum manu scriptorum exemplarium et antiquissimi libri Vicedini, anno MCDLXXXII [read : MCDLXXII] excusi, adiuti auxilio fuimus ; quibus cum iam destituamur, dabit aequus lector veniam, si ad reliqua huius poetae scripta pauculas tantum coniecturas nostras adiciamus.

Editions :

See p. 156 above.

Biography :

See p. 157 above.

9. STEPHANUS CLAVERIUS

Like Del Rio, Claverius included the *De raptu* in his commentary on the works of Claudian (see p. 158, above).

Editions :

See p. 159, above.

Biography :

See p. 309, below.

III *Graeca*

Claudian's *Carmina graeca* seem not to have been the subject either of a separate translation into Latin or of a separate commentary in printed form during the period covered by this report. Apart from his Greek *Gigantomachia*, Claudian's *graeca* consist of seven epigrams, all of which were transmitted as part of the *Anthologia Palatina* (I 19, 20, V 86, IX 139, 140, 753, 754). These will be treated in the article on the *Greek Anthology* to appear in a later volume of the CTC.