

graphical and antiquarian learning and literary method of the period (cf. R. Weiss, *op. cit.*). We need not doubt that the commentator is Parrhasius himself. The draft was presumably begun at Milan but laid aside on his departure. What we find in the Naples MS. represents all that Parrhasius could do towards fulfilling his promise to Jaffredus Carolus.

Titulus. In primum de bello Macedonico. [*Inc.*]: Philippus Demetrii f. Antigoni nepos, eius cui Gonatae cognomentum fuit, i.e. geniculoso, cum videret Anibalem feliciter in Italia res gerentem (XXIII) legatos ad ineundam cum eo societatem misit. . . . (XXXI) Senatus iniuriam pro tempore dissimulavit, demum Punicis fractis opibus anno ab u.c. quingentesimo xl (200 B.C.) P. Sulpitio Galbae consuli decernit exercitum provinciamque Macedoniam. . . . (XL) Id quod adulescenti (sc. Demetrio) necem maturavit, a Perseo fratre apud patrem insimilato quasi Romanorum rebus studeat eorumque favore elatus etiam per parricidium iter ad regnum affectaret. Haec his novem libris a Livio oratorie copioseque narrantur, a nobis explicandis.

Me quoque iuvat (XXXI,1,1) Benevolentiam captat a persona sua, dum monstrat quantum laboris exhausserit in hoc honestissimo multumque pro futuro scribendi studio. . . .

Samum (22,7) Corrigo Sunium quod Atticae promontorium oppidumque contribuit Aphis Dyonysius Pausanias et Vettius. . . . (with details). . .

Munus gladiatorium (50,4) Qui Mantineam colunt Arcades post hominum memoriam primi gladiatores exhibuerunt, quos Cyrenaei sequuti sunt. . . . (XXXII, f. 48v): Huius ab u. c. trigesimi ii voluminis haec est summa. Sortitio provinciarum, diversis ex locis nuntiata prodigia. . . (as *Periocha* XXXII). . . urbes in Macedonia vi captae.

Idibus Martiis (XXXII,1,1): nam eo die tum consulatus inibatur ut Livius supradixit (XXXI 5 2) et nos illic oportuit.

[*Expl.*]: (ad XXXII,21,23) *Cyparissiae etc.*: Cyparissi quae Phocidis urbs, Eranos olim vocabulum deinde Cyparissus. . . (derivation of name). . . Haec in Homerum (*Il.* II, 593) Didymus Stephanusque (Stephanus has 'oppidum Messenae' rightly here).

Manuscript:

(micro.) Naples Biblioteca Nazionale, V.D.12 cart., misc. s. XVI in. Janus Parrhasius in Ciceronis Paradoxa adnotationes; commentarii in Livii libros de bello Macedonico et in Florum. Antonii Seripandi ex Iano Parrhasii testamento. (Kristeller, *Iter* I, 400 b).

Biography:

See above under Caesar p. 104.

MARTIANUS CAPELLA. ADDENDA ET CORRIGENDA

by CORA E. LUTZ

(Beinecke Library, Yale University),

with a note by JOHN J. CONTRENI

(Purdue University)

14a. JOANNES RHAGIUS AESTICAMP- PIANUS (on Book III, only)*

In 1507 Aesticampianus published an edition of the *De Grammatica* for his two nephews. The following year he

* I am grateful to Dr. Emilie Boer (East Berlin) for calling my attention to this commentary and for helping me locate copies of it.

published the commentary which he says he composed at Frankfurt on the Oder in 1502. In it he omits the allegorical background and at the end adds two large topics from Donatus that were not treated by Martianus Capella. Although he promised commentaries on other books of the *De Nuptiis*, they never appeared.

Dedicatory epistle to his two nephews.

Facturum me, Nepotes dulcissimi, rem et vobis iucundam et ceteris quoque iuvenibus pergratam arbitrator, si et obscuritatem et ieiunitatem Capellae nostri quibusdam in locis quam brevissimis tum Graecorum tum Latinorum uocabulorum annotamentis, ita ut quaeque mihi notatu digna occurret, obiter illustrem ac paululum exatiem quo et vobis familiarior et aliis etiam legentibus gratior esse possit. Hanc itaque vobis operam ut ipsius quoque authoris enarrationem et navo diligenter et dico studiose. Valete.

Commentary. Commentarii Johannis Rhagii Aesticampiani Rhetoris et Poetae Laureati in Grammaticam Martiani Capellae et Donati figuras. [*Inc.*]: Littera est minima pars vocis compositae, vel est vox quae scribi potest individua. Dicta littera quasi legittera, vel a lituris, et est nota elementi quod est ipsa pronunciatio. Dicuntur autem litterae elementa ad similitudinem mundi elementorum. . . . [*Expl.*]: Hos autem nostros, Nepotes optimi, in Martianum commentarios in Donatumque annotamenta ut quaedam non protrita vestrorum studiorum rudimenta a me accipite et discite, ut facitis studiose et in alias quoque eiusdem authoris artes, dum et mens tranquillior et status erit quietior et Deus quoque adiuverit lucubrationes meas sumendas vobis persuadete. Finis. *Pierius Ioannis Aesticampiani grex ad Nepotes*

Si quis Lusatii roget Nepotes
Quo vel tempore vel loco recentes
Commentariolos Afri Capellae
Donatique bonas notas periti,
Noster cuderit Aesticampianus
Quadragesima cum peracta messis
Et lustris spacium fuisset unum
Illi piscifera moranti in urbe
Quam velox Odere latex pererrat. . . .
Vos ad Lusatios redite fines
Nec firmi comites nec expediti
Et cum Grammatica valete vestra.
Nos sectabimur Aesticampianum
Quo vel fata vocent Deus vel author
Vel fors hac melior schola vel urbe.

Eiusdem ad Lectorem

Lector si quaeris quare sit trita Capellae
Semita non ullis tacta prius pedibus. . . .

Ergo brevi vades ne te via longa moretur
Calle per hunc petulans ire Capella solet,

Cuius hic interpres vepreta recondita purgat.

Falce nova tritam te iubet ire viam
Et cum Lusatiis penetrare nepotibus arces

Quas et sex comites Philologia colit.

Edition:

1508, Frankfort on the Oder: Nicolaus Lamparter and Balthasar Murrer. Fabricius *Bibliotheca Latina*, VI.201. Bayerische Staatsbibliothek, Sächsische Landsbibliothek.

Biography:

Johannes Rhagius Aesticampianus Lusatus (Johannes Rack) was born in Sommerfeld in Lower Lusatia in 1457. He studied in Cracow under Conrad Celtes, then in Vienna in 1499, in Bologna as a pupil of Philip Beroaldus, and finally in Rome where he was crowned poet laureate by Pope Alexander VI. His teaching career included posts at universities and schools in Basel, Augsburg, Strassburg, Mainz, Frankfort on the Oder, Leipzig, Freiburg, Cologne, and Wittenberg. His death occurred in 1520 and he was buried in Wittenberg.

Works: He edited Petrus Helias, *Grammatica*, with a commentary (1499); Ps-Cebes, *Tabula* (1507); Martianus Capella, *De Grammatica* (1507); St. Jerome, *Septem Epistolae* (1508); Pliny, *Epistola ad Vespasianum* (1508); Tacitus, *Germania* (1509); Martianus Capella, *De Rhetorica* (1509); Cicero, *De Oratore* (1515); St. Augustine, *Libellus de vita Christiana* (1518). His original works are: *Carmina*, Strassburg, 1502; *Epigrammata*, Leipzig, 1507; *Modus epistolandi*, Vienna, 1519; *Hymnus in laudem divae Barbarae*, no date or place given.

Bibl.: J. A. Fabricius, *Bibliotheca Latina Mediae et Infimae Aetatis* VI (Hamburg, 1736), 198-202; C. Manlius, *Lusatae Liber VII De viris illustribus*, in C. G. Hoffmann, *Scriptores rerum Lusaticarum*, I (Leipzig, 1719) 434-436; *Neue Deutsche Biographie* I (1953) 92-93 (H. Grimm); K. Schottenloher, *Bibliographie zur deutschen Geschichte im Zeitalter der Glaubensspaltung*, I (1956) nos. 96-103; VII (1966) *52225.

G. Bauch, "Johannes Rhagius Aesticampianus," *Archiv für Literaturgeschichte*, XII (1884), 321-370; C. E. Lutz, "Aesticampianus' Commentary on the *De Grammatica* of Martianus Capella," *Renaissance Quarterly* 26 (1973), 157-166.

vol. II, 370a, line 15, add:

Paris, Bibliothèque Nationale, lat. 12960, s. X, from Corbie, fols. 25-30v (Delisle, "Inventaire. . ." *Bibliothèque de l'École des Chartes* XXVIII (1867) 546).

II, 371a line 31, add:

Paris, Bibliothèque Nationale, lat. 12960, s. X, from Corbie, fols. 47-115v (Delisle, "Inventaire. . ." *Bibliothèque de l'École des Chartes* XXVIII (1867) 546).

Vol. II, 381a line 17. Add to bibliography: Cora E. Lutz, "The *Theriobulia* of Jan Du-bravius." *Harvard Library Bulletin* XXII (1974) 36-46.

A note on the Attribution of a Martianus Capella Commentary to Martinus Laudunensis (Martinus Scotus), by JOHN J. CONTRENI (Purdue University). See vol. II, 370.

In an article which appeared in *Latomus* in 1953, J. G. Préaux attributed a Martianus Capella commentary to Martin of Laon. A partial version of the same commentary had earlier been published and ascribed to Dunchad of Reims by C. E. Lutz. The arguments of Préaux for the attribution to Martin fall into two categories, a series of logical and historical deductions and a series of textual comparisons. Upon close inspection, the former do not convince while the latter, at most, indicate that Martin *possibly* had some connection with the commentary but not necessarily that he was its author.

The article began (pp. 441-442) by demonstrating that Remigius of Auxerre was familiar with the Anonymous (that is, "Dunchad") commentary and that Remigius seemed to prefer the Anonymous to Johannes Scotus. The author then asked which of Remigius' two masters, Heiric of Auxerre or Martin of Laon could have been responsible for the anonymous commentary from which Remigius drew. There are two objections to this first step. First, there is no reason to limit the field to two masters, Heiric and Martin, when any other master

could have commented on Capella. Secondly, although Heiric was the master, or at least one of the masters, of Remigius of Auxerre, no evidence exists to indicate that Remigius was a disciple of Martin.

The article next attempted to eliminate the candidacy of Heiric by an appeal to a text whose attribution to Heiric the author admitted was doubtful (pp. 442-443). A very weak orthographical argument was also marshalled against Heiric's candidacy. The author acknowledged the extreme fragility of this part of his exposition (p. 443, notes 1-2). One must conclude that the process by which he arrived at the hypothesis that Martin of Laon should be considered the author of the Anonymous commentary does not inspire very much confidence.

The second part of the study focused on an anonymous series of notes on the nine Muses which are found in a manuscript associated with Martin Scottus, Laon, Bibl. mun., 444, an important Greek-Latin glossary and grammar. These notes, which now can be ascribed to the hand of Martin himself, depend largely on etymologies and symbolism borrowed from Fulgentius the Mythographer; they also contain a reference to Martianus Capella. Here, in the heart of his demonstration, Préaux argued that the interpretations found in Martin's manuscript also appear in the commentary of Anonymous and that, therefore, Martin was the anonymous commentator. Certainly, the textual comparisons presented indicate a similarity between Martin's notes and the pertinent comments of Anonymous. In one place, Martin and the Anonymous do agree rather strikingly (p. 447, last paragraph). Here the author has established that some connection existed between Martin and the comments of the Anonymous — whether Martin can be identified with the Anonymous, however, remains to be proven. Martin might have borrowed from the Anonymous or both masters independently might have borrowed from Fulgentius the Mythographer.

Martin of Laon was a master who gathered together didactic material from a variety of sources for his teaching. Laon, Bibl. mun., 468, another of his manuscripts, is

an interesting manual on the arts and on Virgil and Sedulius. Much of the information in this codex has been culled from Isidore of Seville and Fulgentius. The same process was at work when Martin compiled the material for his Greek-Latin glossary. Poems and glosses which appear in Laon, Bibl., mun., 444 can be traced to sources other than Martin. The interpretations of the Muses probably belong in this category.

It should also be noted that none of the manuscripts of the Anonymous commentary, as reported in Leonardi's repertory of Capella manuscripts, has been traced either by origin or provenance to Laon. While this is an argument *ex silentio*, it is worth remembering since Martin's library survives at Laon and has been reconstructed.

Finally, it must be admitted that not all the ninth century masters who commented on Capella are known. Johannes Scotus and Remigius of Auxerre certainly produced commentaries on Capella. An additional commentary, which Remigius used, survives as the Anonymous commentary. A complete edition of this commentary will be necessary before the responsibility for it can be assigned. The case for Heiric of Auxerre's

authorship of the commentary ought to be reopened. Other ninth century candidates should also be considered. One, an Irish master, copied a note into Laon, Bibl. mun. 24 which attests to his interest in Martianus Capella and to his efforts to obtain a good text of the allegory. This master, who was neither Martin of Laon nor Johannes Scotus, had scholarly connections in the Rhine Valley. C. Leonardi discovered a very moving reference to Martianus Capella in a poem by another ninth century master who, as the poem shows, had a deep acquaintance with Martianus Capella's work. These two masters could have commented on the *De Nuptiis Philologiae et Mercurii*. Dunchad of Reims should be remembered as well.

Bibl.: John J. Contreni, "A propos de quelques manuscrits de l'école de Laon: découvertes et problèmes," *Le Moyen Age*, 78 (1972), 5-39; idem. "The Formation of Laon's Cathedral Library in the Ninth Century," *Studi Medievali*, 13 (1972), 919-939; Claudio Leonardi, "Nuove voci poetiche tra secolo IX e XI," *Studi Medievali*, 2 (1961), 141-152; J. Préaux, "Le commentaire de Martin de Laon sur l'œuvre de Martianus Capella" *Latomus* XII (1953) 437-59.