

DECIMUS MAGNUS AUSONIUS

HOWARD L. FELBER
Topeka, Kansas

and

SESTO PRETE
University of Kansas

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- Commentary
 a. *Anonymus s. XV–XVI* (Milan, Bibl. Naz. Braid., Ms. A.D. XI. 31).

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- Commentary
 a. *Desiderius Erasmus*

The extant literary pieces of Ausonius are as follows in the order contained in S. Prete, ed., Ausonius, *Opuscula* (Leipzig: Teubner Verlag, [1977/1978]):

I. *Praefationes*

1. *Ausonius Lectori Salutem*
2. *Ausonius Syagrio*
3. *Epistula Theodosi Augusti*
4. *Domino meo et omnium Theodosio Augusto Ausonius tuus*

II. *Ephemeris*

1. [sine titulo]
2. *Parecbasis*
3. *Oratio*
4. *Egressio*
5. *Locus invitationis*

6. *Locus ordinandi coqui*
 7. [sine titulo]

III. *Parentalia*

IV. *Genethliacos ad Ausonium nepotem*

V. *Liber protrepticus ad nepotem*

VI. *De herediolo*

VII. *Epicedion in patrem*

VIII. *Versus paschales*

IX. *Precatio consulis designati*
Item precatio kalendis Ianuariis

X. *Oratio consulis versibus rhopalicis*

XI. *Commemoratio professorum Burdigalensium*

XII. *Epitaphia* (35)

XIII. *Liber Eclogarum* (26)

XIV. *Cupido cruciatus*

XV. *Bissula*

XVI. *Technopaegnion*

XVII. *Ludus septem sapientum*

XVIII. *Griphus ternarii numeri*

XIX. *Cento nuptialis*

XX. *Mosella*

XXI. *Ordo urbium nobilium*

XXII. *De Caesaribus*

XXIII. *De fastis*

XXIV. *Gratiarum actio*

XV. *Epistulae* (26)

XXVI. *Epigrammata* (112)

XXVII. *In notarium*

XXVIII. *Periochae Homeri Iliadis et Odyssiae*

SPURIOUS WORKS

XXIX. *Septem sapientum sententiae*

XXX. *De rosis nascentibus*

XXXI. *Nomina musarum*

XXXII. *De signis caelestibus*

FORTUNA

Decimus Magnus Ausonius was born at Bordeaux in 310 A.D. His father, Julius Ausonius, was a skilled physician from Bazas who had settled in Bordeaux, where he had married Aemilia Aeonia, a member of a locally prominent family. Ausonius went to Toulouse in about 320 and studied for a few years in the school of his maternal uncle, Aemilius Magnus Arborius. After his uncle had left for Constantinople to be the tutor of Constantine's sons, Ausonius returned to Bordeaux, continuing his studies under Minervius Alcimius. He began to teach grammar in 334 and continued teaching for almost three decades. His reputation as a teacher impressed Emperor Valentinian, and Ausonius was called to Trier to be the tutor of Gratian. Ausonius acquired fame for his literary skills as well as the esteem and love of the Emperor and his son. In 368-369, Ausonius accompanied them on a successful expedition against the Alamanni and from 375 to 378 was *quaestor sacri palati*. He was created *praefectus Galliarum* in 378. The provinces of Gaul were combined with that of Italy, and Ausonius administered both with his son, Hesperius, the prefect of Italy. Ausonius was elevated to *consul* along with Q. Clodius Hermogenianus Olybrius in the following year. The poet lost his patron with the deposition and death of Gratian in 383 and returned to Bordeaux in 384 when

it was obvious that his continued presence in Trier was unwelcome. He died soon after 390.

The texts of few classical authors were as well known in the Middle Ages and Renaissance as were some of the works of Ausonius. But it is surprising that not a single codex contains all of his works, and the textual tradition of the Bordeaux poet is fragmented. In addition to a few manuscripts that contain extensive portions of the Ausonian corpus, a number of his compositions are included with works of classical authors such as Cato, Ovid, Paulinus of Nola, Priscian, Sidonius, Suetonius, Symmachus, and Vergil. This fact creates innumerable problems for the student of the *Textgeschichte* of Ausonius, particularly in respect to the search for and classification of new manuscript examples of Ausonian works.

Scholars have succeeded in grouping the Ausonius manuscripts proper into four families. The first, indicated by the letter V, is most notably represented by the codex Vossianus lat. F 111, in Visigothic script of the ninth century. It contains a bare majority of the works of Ausonius, but a number of these are extant only in this codex. The text exhibits few errors and the works are arranged in a more logical order than in the other families. It lacks the *Mosella*, the masterpiece of Ausonius, and many of the Epigrams.

The second family (Z) consists of inter-

polated manuscripts and is characterized by the inclusion of a majority of the Epigrams and the *Gratiarum Actio*. The third family (B) descends from a lost Bobbio manuscript described by Johannes de Matociis, commonly known as Mansionarius. A number of manuscripts probably dependent upon this codex exist. The two most important are British Museum, Harleian MS 2613 and Paris, lat. MS 8500, once the property of Petrarch.

In an autograph copy of a work by Mansionarius—Vatican, MS Chig. I.VII.259, f. 119^v—there is a description of the lost Bobbio manuscript. It informs us that a number of works by Ausonius were included in the codex which are otherwise unknown and apparently perished with the codex. Among them are: A book in hexameter, “de regibus qui regnaverunt in Italia inter bellum troianum et principium romani imperii,” a “cronica ab initio mundi usque ad tempus suum,” a “libellus de nominibus mensium hebreorum et atheniensium,” and another “de eruditione hebreorum et interpretationibus hebraicorum nominum.” It should be noted that the codex described by Mansionarius included the *Periochae Homeri*. This work has been previously classified as an uncertain composition of Ausonius, but should now be considered as authentic.

The last family of Ausonius manuscripts is designated as the *Excerpta*. Only a few works are transmitted by this family; however, it does include the *Mosella*. The best examples of this family are Sankt Gallen, MS 899, of the tenth century, and Brussels, MS 5369-73, of the twelfth century.

In addition to the four families of Ausonius manuscripts, a number of his works have separate traditions in that they are included with the works of different authors and in collections. These *opuscula* are: *De Caesaribus*, and various *Eclogae*, *Epigrammata*, and *Epistulae*. The *De Caesaribus* is found in many codices of Suetonius and Sidonius and is often ascribed to them. Eclogues are included among the works of Cato, Ovid, Priscian, and Vergil, and in many medieval astronomical and calendrical

collections. A few of Ausonius' epigrams are found in medieval anthologies. And finally, some epistles have a completely separate tradition in the collections of the recipients of the poet of Bordeaux's missives, Symmachus and Paulinus of Nola.

The textual history of Ausonius has occupied a number of scholars, e.g., Brandes, Jachmann, Leo, and Seeck. The only theory that satisfactorily explains the fragmentary nature of the Ausonian corpus is the “anthological theory.” That is to say that the literary corpus of Ausonius was always amorphous and that a number of anthologies were made from an original general collection and that these were later revised and abbreviated.

The writings of Ausonius did not find a commentator in the Middle Ages. The anthological nature of their transmission appears to have discouraged systematic study of his literary production. It was only with the advent of the Renaissance that study of Ausonius began and not until the mid-sixteenth century that the Ausonian corpus was fully assembled and studied.

Petrarch possessed a manuscript of Ausonius from the B family (Paris, B.N., Lat. MS 8500). He also had further acquaintance with the text of Ausonius as he noted in a Suetonius manuscript which contains the “*De XII Caesaribus*” by Ausonius, “in quibusdam libris est poema Sidonii, sed utробique est error, vere enim sunt Ausonii.” (Paris, B.N., Lat. MS 5802, f. 82^r). The *De Caesaribus* is not present in the B manuscript he owned.

A number of other noted humanists were attracted to the works of Ausonius but appear not to have studied them in any detail. For instance, Boccaccio copied a manuscript of Ausonius but it perished in the Santo Spirito fire; Coluccio Salutati had a manuscript of Ausonius transcribed for him (Florence, Bib. Naz., MS Conv. Soppr. I.VI.29); Conrad Celtes transcribed the *Ludus septem sapientum* sometime after 1495 (Cambridge, Harvard Univ., MS Inc. 5549, ff. 140-144); and Jacopo Sanazzaro copied extracts from the oldest extant manuscript of Ausonius (V)

in 1503 (Vienna, ÖNB, cod. 3261, ff. 3-25).

Scholarship on the works of Ausonius and the many problems connected with them began after publication of the *editio princeps* by Bartholomaeus Girardinus (1472, Venice: [Epon. Press]. HC 2176). Various scholars searched for manuscripts of Ausonius that might contain improved texts or unpublished works. Two or three "ancient" manuscripts were discovered and circulated, intact or in fragments, among humanists such as Politianus, Mattheus Bossus, Georgius Merula, Hieronymus Aleander, Fabricius Varanus, and possibly Mariangelus Accursius. Some of the information from these codices was added to successive editions of Ausonius. Fragments of the *Ordo urbium nobilium* were added to the second edition of Ausonius (ed. G. Merula: 1490, Milan: U. Schinzenzeler. H 2177); the *Ludus septem sapientum*, the *Mosella*, *Periochae Homeri*, and Epistle 25 (*Ad Pontium Paulinum*, inc.: "Proxima quae nostra...") to the fifth edition (ed. T. Ugoletus; Parma 1499); *Ecloga I: De ambiguitate vitae eligendae*, Praefationes III and IV, Epistles 13 (*Ad Symmachum*), 23 (*Ad Paulinum*, inc.: "Discutimus, Pauline, iugum...."), and 24 (*Ad Paulinum*, inc.: "Agnoscisne tuam...."); and the *Genethliacon* to the seventh edition (ed. H. Avantius; Venice, 1507).

However, not all the works added to the editions during this period were authentic and a number of spurious works were incorporated with the text of Ausonius. Some epigrams from the collection known as the *Epigrammata Bobiensia* were added to the fourth (Venice, 1496) and fifth editions. The inclusion of these works was probably the result of confusion in Georgius Merula's notes, where he had written these epigrams next to his notes on an Ausonius manuscript he had seen at Bobio. Other spurious works added in later editions were the *Septem sapientum sententiae* (1499), *De signis caelestibus* (1499), and *De rosis nascentibus* (Paris, 1511). Discussions about the authenticity of a number of works attributed to Ausonius provided a topic for speculation among scholars as is recorded, for instance, by

Angelus Decembrius in his *Politia litteraria* written in 1470.

The *Septem sapientum sententiae* was commented upon by Desiderius Erasmus, ca. 1514. A French translation of the poem by D. Laberius was first published at Poitiers, ca. 1550, and an English version by Robert Burrant appeared in 1553 in London.

One aspect of Ausonius' literary production which received some special attention in the sixteenth century was the large number of epigrams, epitaphs, and eclogues which Ausonius had translated or paraphrased from Greek originals, primarily from the *Anthologia Palatina*. These Ausonian poems and their sources are:

<i>Epitaph.</i>	3	<i>Anthol. Pal.</i>	VII, 145
	8		VII, 144
	14		VII, 139
	28		VII, 64-65
	29		VII, 66;
			XVI, 333
	30		IX, 145
	34		VII, 228
<i>Epigram.</i>	9		XI, 143
	10		XI, 145, 149, 151
	11		XVI, 317
	12		XVI, 318
	14		IX, 44
	16		X, 30
	18		XI, 254
	24		IX, 159
	33		XVI, 275
	34		V, 21
	35		IX, 17, 18
	42		XVI, 263
	43		VII, 229
	51		IX, 506, 571
	56		XII, 200
	59		XI, 225
	61		IX, 489
	63		XVI, 129
	64		XVI, 174
	65		VI, 1
	67		XVI, 162, 160
	68-75		IX, 726, 713, 730; Cf. 714-742

80	XI, 114
81	XI, 113
90	V, 68
91	V, 88
95	XI, 163
96	V, 158
102	IX, 783
Eclog.	2
	20
Epigram. 44	Plutarchus, <i>Apophthegmata Laconica</i> , 15
Ecloga	5 Id., <i>De defectu oraculorum</i> , 11.

25 *Anthol. Planud.* (XVI), 92 D.

Many of these poems by Ausonius, as well as most of the *Epigrammata Bobiensia* attributed to Ausonius, were included in collections of Greek epigrams with Latin translations beginning with that by Joannes Soter in 1525 and expanded by Janus Cornarius (1529), Henri Estienne (1570), and John Stockwood (1597). One work by Ausonius based upon a Greek model, Ecloga II, was in turn translated into Greek by Federicus Jamotius and published by J. Crespin in 1569 with other Greek *Georgica*.

Active interest in Ausonius continued throughout the first half of the sixteenth century as the fifteen editions of his *Opuscula* and numerous editions of individual works testify. Nonetheless, only two scholars published commentaries on him during this period. Mariangelus Accursius commented on a small collection of Ausonius' works including some that were yet unpublished, and Franciscus Sylvius published commentaries on the *Griphus* (1516), the *Oratio* (1518), and the *Versus Paschales* (1518).

The literary corpus of Ausonius remained essentially unaltered from the Paris, 1511 edition until the discovery and publication of the new works found in the V manuscript in 1558. The appearance of these new works initiated a new phase in Ausonian studies. The text of the new codex received attention from a group of scholars who published short comments and emendations on the text. This group comprises Gulielmus Canterus, *Novae lectiones* (Basel, 1564), Andrianus Turnebus, *Adversaria* (Basel, 1564-

1565), Petrus Pithoeus, *Adversaria* (Basel, 1565), and Justus Lipsius, *Epistolae* (Antwerp, 1586). This phase of scholarship culminated in the editions and commentaries of J. J. Scaliger and E. Vinetus. The next advancement came with the publication of Iacobus Tollius' edition in 1669 and his edition with commentary two years later.

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BM; BN; (MH; NjP).

I. OPERA OMNIA

COMMENTARIES

a. MARIANGELUS ACCURSIUS

Accursius 'commentary' is a miscellany of emendations and explanatory annotations on the texts of Ausonius, Ovid, and Solinus under the title *Diatribae*; in the commentary Accursius often discusses several works at the same time, and it is therefore impossible to cite incipits and explicits for his treatment of particular poems of Ausonius. The *Diatribae* appeared shortly after Accursius' journey in 1522 to Germany, Poland, Lithuania, and Hungary where he represented the interests of the house of Brandenburg. During this trek, Accursius found time to locate manuscripts of Solinus and Ovid. The section devoted to Ausonius may have been the result not of his own scholarship but of plagiarizing a commentary on Ausonius supposedly prepared by Fabricius Varanus. The person who raised the charge against Accursius remains unknown and that Varanus did in fact prepare such a commentary has not been verified, although it is known that he was a student of Ausonius. In the text of the *Diatribae*, Accursius alludes to having taken some of his readings from a fragment of an old manuscript of Ausonius owned by Hieronymus Cardinal Aleander. Whether these readings were gathered by Varanus or Accursius is unknown. Whatever the truth of the matter, the publication of the *Diatribae* was a great aid to later students of Ausonius as it contained extracts of works which were not edited in full until 1558, e.g., *Parentalia*, *Commemoratio professorum Burdigalensium*, *De herediolo*, etc.

Dedicatory Epistle (ed. of Rome, 1524). Mariangelus Accursius Ioanni Alberto et Humberto germanis fratribus March. Brandenburgen. [Inc.]: (f. 2^r) [H]umani esse arbitror ingenii, praestantes animi Principes, ut quo quisque studio publice profutura litteris mandare decreverit, eo sibi unum aut alterum

constituat, quorum iudicio ea ipsa cognoscenda deferantur, ne multorum subiturus aestimantium arbitria distrahi sibique diffidens ipsi aut in silentium descendere aut despondere animum cogatur.... Hinc vicissim lucubrations quisque suas vobis devovent (*sic.*). Quorum ipse primus, tanquam in aciem provocanturus (*sic*) descendit nullius utique ingenio vegetior aut sublimior, sed quod in tanta spe multorum qui inciperet unum esse oportuerat. Aggressi itaque sumus in Ausonii poetae non incelebris aliorumque nonnullorum codicibus errata plurima ruinasque celsissimas instaurare. A quo enim nostra tyrocinia commodius auspicium facerent? quando ita domus ipsa vestra fieri edocet, quae nihil prius habet, quam ut civium animos temperet, dissidia componat, demolita reparet. Quamlibet autem multi hactenus illius opera ab interitu atque invida memoria reviviscere pedibusque stare firmioribus effecerint, assequuti tamen haud sunt, quo minus corruptissima exhiberentur. Atque utinam nos quoque in his exercitationibus ac studiis pauca tantum assequuti arguamur. Quandoquidem posse omnia, nec ausu temerario tentandum fuit, nec speravimus.... /... [Expl.]: (f. 2^v) Quorum equidem lites pariter et vitia, ex arce velut munitissima, despiciam, bonorum, hoc est vestro vestrique similium, non quidem patrocinio, sed exemplo. Nam qui patrocinari scriptis suis Principes ac praepotentes viros postulant, hoc fortasse minus arguendi sint, quod ab ipsis quoque orsis damnandos se atque errorem fatentur suum.

Commentary. Mariangeli Accursii *Diatribae* in Ausonium. [Inc.]: (f. 3^r—on Epigram 26) *[A]arma inter Conosque truces, furtoque nocentes Sauromatas.* Qui Cimbros, pro Conos, emendandum atque imprimendum curavere, quam sequantur annalium fidem, arbitrari satis non possimus. Fuit certe, quando locum nos corrigere tentantes de Conaeis quiddam suspicaremur, quod Lucani carmen recordatus videretur Ausonius, quo Conem ipsam insulam, ac Sauromantas comprehendit.... /... [Expl.]: (f. 58^r—on Epitaph 14) Neque fieri non potuit, ut excribentium (f. 58^v) dormitione quaedam

fuerint inversa, quodque est detestabilius, addita. Nam praeter ea, quae nos emendavimus, multa etiam concretis dictionibus perverseque nexilibus confusa aegre oculis perlegas. Ut et imperitum antiquarium aut quem vis denique amanuensem praeseferant (*sic.*). (The remaining folios, 58^v-59^v, contain the following texts from Ausonius: *Praefationes I*, complete; *Parentalia*, 2, vv. 3-6; 8, vv. 5-6; 9-10; *Commemoratio professorum Burdigalensium* 1, vv. 31-34; 3, vv. 11-12; 20, vv. 7-14; 24, vv. 9-10; 25, vv. 7-10; *De herediolo*, complete.)

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1671. See Composite Editions. In a Vario-
rum commentary.

Biography:

Mariangelus Accursius (Mariangelo Accursio; M. Accorso) was born in 1489 in Aquila. His father, Giovan Francesco, chancellor of the city, possibly directed his son's early education. Mariangelus went to Rome as a young man and joined the circle of Johannes Angelus Corycius. He was accepted into the circle of humanists surrounding the Roman curia by 1513 at the latest, when he published a satirical play on Roman life, *Oisci et Volsci dialogus ludis romanis actus*. For Jacobus Mazochius, *Epigrammata antiquae urbis* (Rome, 1521), the first large collection of Roman inscriptions, Accursius contributed an emended text of Valerius Probus, *De notis antiquarum litterarum*, and he may have assisted in the preparation of this volume in other ways.

About 1521, his services were obtained by the House of Hohenzollern. He directed the education of two sons of the margrave of Brandenburg while they were in Rome, was the *majordomo* of their household, and performed a number of missions for the margrave throughout Europe in the 1520's. These journeys afforded him ample opportunity to pursue his passion for locating, transcribing, and collating old manuscripts. During a visit to Spain, 1525-1529, he be-

came a familiar of Emperor Charles V and transferred his services to the Imperial Court. His travels for the Emperor enabled him to form friendships with the Fuggers, Albrecht, Archbishop of Mainz, and Erasmus.

Accursius left Imperial service in 1533, married, and settled in Aquila. He soon became involved in the communal government and undertook a few diplomatic missions for the commune between 1538 and 1545. He died in 1546.

The scholarly achievements of Accursius were limited primarily to Ausonius, Ammianus Marcellinus, and Cassiodorus. He published the *editio princeps* of the last five books of Ammianus Marcellinus. He reportedly was engaged in preparing a work on Claudian at the time of his death.

Works: Prepared editions of Ammianus Marcellinus and Cassiodorus, and wrote *Oisci et Volsci dialogus ludis romanis actus*, *Protrepticon ad Corycium*, *De priscis exoletisque antiquorum ac recentiorum vocibus*, *Dialogi duo elegantissimi...*, and a number of unpublished works cited by A. Campana, below.

Bibl.: See, especially, A. Campana, "Accursio (Accorso), Mariangelo," in *Dizionario biografico degli Italiani* (Rome, 1960), I, 126-132, with bibliography. Also see Michaud, *Biographie universelle...*, (1811), I, 129-131 and Bayle, *Dict. crit.* (1820), I, 135-138.

b. JOSEPHUS JUSTUS SCALIGER

Scaliger's *Ausonianarum Lectionum libri duo* encompasses comments on and emendations to the text of the *Opuscula* of Ausonius. The work published by Scaliger, however, is not all his own. He borrowed much from Elias Vinetus with scant acknowledgement of his debt. Vinetus asked for Scaliger's evaluation of the Ausonius edition he was preparing for publication by Antoine Greyff at Lyon. Instead of replying to Vinetus, Scaliger wrote his own commentary incorporating much that had been suggested by Vinetus. Scaliger finished it in August, 1573, at Basel, and published it in the following

year at Lyon. The accompanying text of the *Opuscula* appeared in 1575.

This commentary consists of a mixture of somewhat lengthy observations on a few Ausonian works with many emendations and short observations, without logical order, on most of Ausonius' works. This last aspect makes the commentary difficult to use especially since the index offers only marginal aid. The description of Scaliger's commentary presented below provides the incipit and explicit both for each major section and also, for purposes of comparison, of each single work treated below in sections II through XI on which Scaliger made lengthy comments. Scaliger authorized some minor changes in his commentaries for the 1590 edition, and they were included in subsequent editions. These changes do not affect the incipits and explicits.

Epistle to Elias Vinetus (ed. of Lyons, 1574–75). Iosephus Scaliger Iul. Caes. F. Eliae Vineto Santoni suo S. Burdegalam. [Inc.]: (p. 3) Antonius Gryphius noster, mi Vinete, ante hos tres menses scribens ad me Lugduno de Ausonio, quem edere in animo habebat, verbis tuis rogavit me, si quid haberem, quo editionem suam meliorem fieri posse putarem, ne se eo carere diutius paterer, sed libenter ac benigne quod haberem sibi communicarem. Id te pro ea, quae inter nos est, amicitia summopere a me contendere.... [Expl.]: (p. 6) Caeterum, mi Vinete, quia tu primus me ad haec scribenda impulisti, neque aliter, quam a te admonitus, videbar ea scripturus fuisse, hoc quicquid est lucubratiunculae meae tibi do dedicoque, his legibus hisque conditionibus, ut quae tibi displicerint, quae perperam a me dicta sint, quae me fefellerint, ea pro tua singulari eruditione et amore in me ne indicta neve inemendata relinquas. Vale, Basileae. IIII. Kal. Septemb. 1573.

Commentary. Iosephii Scaligeri Iulii Caes. f. Ausonianarum lectionum liber primus. [Inc.]: (p. 7 – *on the Mosella*) Argentoratus, Argentoratensis clades. Argentoratenses campi. Nava. Nah. Nab. Bingium. Nivomagus. Taberna. Sauromatarum. Colonia. Argentuarensis clades. CAP. I. Ausonianae

Mosellae principium quasi in ipso limine impetum lectoris remoratur, quod obscurum sit, et multa recondita habeat, quae a non vulgari historia haurienda sunt.... [Expl.]: (p. 23) Praeterea considera, quam longe sint Tarbelli a Bigetronibus, cum inter eos magna civitas seu populus Aturensis interiectus fuerit de quo alibi satis.

Comm. on the Grifus. [Inc.]: (Liber I, cap. XVI, p. 47) Nunc veniam ad Grifum ternarii ingeniosum poema, quod ipse subito calore effudit, ne in uno tantum opusculo ingenium tanti poetae admiraremur. In epistola quae ei poematio praefixa est legendum ex prisca scriptura *Epyllia* non *Edyllia*.... [Expl.]: (p. 53) Notum enim male audire hoc vocabulum, Morbosus. Catullus: “Morbosi pariter, gemelli utrius.” At vulgaratam lectionem quis sanus volet tueri? Quomodo inde bonum sensum efficiet? Miror ergo minutos istos *χαῖ ἀχαρθολόγους* interpretes, hoc non vidiisse.

Comm. on the Ordo Urbium Nobilium. [Inc.]: (Liber I, cap. XXIII, p. 64) Libelli de claris urbibus titulus in vetere libro est, ORDO NOBILIUM URBIUM. In eo Alexandria, et Antiochiam ita alloquitur eruditissimus poeta: “Et vos ite pares Macediumque attollite nomen.” Sed vetus ille nunquam satis laudatus liber aliam lectionem praefert: “Macetumque attollite nomen.”... [Expl.]: (p. 71) De hoc Constantino, ut coactus a militibus in Britanniis suscepit imperium et filium suum Iulianum nobilissimum declaravit, ut missu Honorii iunioris Constantius et Gerontius eum Arelate obsederint, deque eius exitu miserabili non pauca Olympiodorus Graecus historicus, cuius supra memini, conscripsit. Sed ea nihil ad rem.

Comm. on the Liber Protrepticus. [Inc.]: (Liber II, cap. XVII, p. 133) In Protreptico Ausonium nepotem excitans exemplo sui et Val. Latini Euronii Thalassii patris et avunculi Hesperii Aquilii ait: “et cui / Proconsul genitor praefectus avunculus instant.” Nempe genitor eius Thalassius gener Ausonii, fuit proconsul Africae Valente VI et Valentianiano II Augg. Coss. Hesperius Aquilius autem fuit praefectus praetorio Galliarum, ipso Ausonio

patre eius, et Olybrio Coss.... / ...[Expl.]: (p. 137) *Sospes agam*. Iam nihil, quod dubitemus, reliquum est. Porro id carmen in veteri libro titulum hunc praefert, Ausonius avus Ausonio nepoti. Item delicatam coronidem in fine: *Vale nepos dulcissime*.

Comm. on Catonis disticha perperam Ausonio attributa. [Liber II] cap. XXXII. [Inc.]: (p. 174) Antequam Ausonium, quem a tyrannide correrectorum vindicandum suscepimus, e manibus amittimus, omnia beneficia quae in illum contulimus ingrata et irrita putamus, nisi ab illo onus grave, et ipsum quoque a grammaticorum factione illi impositum amolimur.... / ...[Expl.]: (p. 176) Quid quod Cato maior librum de moribus scripserat ad filium suum? Hinc etiam potuit poeta ille Gnomographus lematis caussam expiscari. Utut illa se habent, hoc certissimum est, non dicam ea non esse Ausonii, sed eum Grammatistam more suo solemnia insanire.

Vita Ausonii. [Inc.]: (Liber II, cap. XXXIII, p. 176) Iulius Ausonius patria Cossione Vadarum, domo Burdegala, arte medicus uxorem duxit Aemiliani Aeoniā, natam Aquis Tarbellicis patre Caecilio Argicio Arborio Aeduo, primarii generis viro in Sequanis.... / ...[Expl.]: (p. 181) Fasti, quos ab urbe condita ad suum consulatum scripserat, item chronica Cor. Nepotis, et Apologi Aesopi, quos pedestri stilo conscripsit, perierunt. Iosephi Scaligeri Iul. Caes. f. Ausonianarum lectionum finis.

Editions:

(Micro.) 1574–1575, Lugduni (Lyon): ap. Ant. Grifium. *Index Aureliensis* I, ii, 484; DK VIII, 769; Baudrier VIII, 365–366; NUC; Clarke I, 149. BN; BM; Cambridge, Univ.; (MH, NNC, NcU).

(Micro.) 1588, Heidelbergae: (Heidelberg): [Commelin]. DK VIII, 769; Graesse I, 259; Clarke I, 149; NUC, BM; Cambridge, Univ.; (ICU, MnU).

(Micro.) 1588, Heidelbergae (Heidelberg): ap. Sanctandream. *Index Aureliensis* I, ii, 285; Adams A-2283; DK VIII, 769. BN; BM; Cambridge, Univ.

1588. See Composite Editions.

1590. See Composite Editions.

1595. See Composite Editions.

1595. See Composite Editions.

1596. See Composite Editions.

1598. See Composite Editions.

1604. See Composite Editions.

1608. See Composite Editions.

1671. See Composite Editions. Scaliger is here contained in a Variorum commentary.

Biography:

See CTC II, 13–14.

Additional Bibliogr.: Henri de la Ville de Mirmont, *Le manuscrit de l'Ile Barbe (Codex Leidensis Vossianus Latinus 111) et les travaux de la critique sur le texte d'Ausone; l'Oeuvre de Vinet et l'Oeuvre de Scaliger.* 3 fasc. in 4 (Bordeaux-Paris, 1917–1921), esp. fasc. 1.

c. ELIAS VINETUS

Vinetus was strongly encouraged by his friends and colleagues to prepare an edition with commentary of Bordeaux's Roman poet. He began this task about 1549. Two years later, the text of his edition appeared and was markedly better than its predecessors. The commentary, however, was not yet completed in 1551, having been delayed by the many other projects that engaged Vinetus and by the appearance of new sources on Ausonius. In 1557, Étienne Charpin notified Vinetus of the discovery of an old manuscript (Leiden, Voss. lat. F. 111 [V]) containing many unedited works of Ausonius. Vinetus had to wait until 1562 to obtain a copy of the Lyon, 1558 edition that incorporated the new works and improved readings taken from the manuscript. He was quickly convinced that the edition contained many errors of transcription and sought to procure the manuscript itself. While awaiting its arrival, he was persuaded in 1565 to publish his commentary, completed in 1563, on the *Ordo Urbium Nobilium* (1565). (See p. 219 below.) He later regretted this decision. Vinetus greatly revised and improved this commentary for the 1580 edition after he had received the V manuscript in 1564.

The Lyonese publisher, Antoine Greyff, asked for Vinetus' text of and commentary on Ausonius in 1565. Vinetus decided that he would publish it at Lyon since the religious wars made it impossible to publish in Bordeaux and he sent it to Greyff in 1567. At this point, the Antwerp 1568 edition by Theodorus Pulmannus appeared. Although Pulmannus had not seen the V manuscript, his edition was superior to the 1558 edition. Publication of Vinetus' commentary was again delayed in order to incorporate the suggestions found in the Antwerp edition.

Vinetus was unable to supervise the preparation of his work and wrote to Jacque Salmon for his aid. Salmon asked Josephus Justus Scaliger to perform this task. Instead, Scaliger incorporated information and suggestions from Vinetus' commentary and text into one he then prepared and published at Lyon in 1574-1575. (See p. 202 above.)

Vinetus then turned to Simon Millanges in Bordeaux to publish his text and commentary. The text was published in 1575, but the commentary did not appear until 1580 primarily because of a paper shortage. Between 1576 and 1580, Vinetus labored to improve his commentary and continued this effort until his death in 1587. The 1590 edition included these later additions and revisions, which were minor and consisted mainly of more lengthy descriptions and references to additional classical texts and inscriptions.

The order of the works by Ausonius as found in the commentary are:

- Section I: *Praefationes*
- Section II: *Epigrammata* and *De fastis*.
- Section III: *Ephemeris*
- Section IV: *Parentalia*
- Section V: *Commemoratio professorum Burdigalensium*
- Section VI: *Epitaphia*
- Section VII: *De Caesaribus*
- Section VIII: *Ordo urbium nobilium*
- Section IX: *Ludus septem sapientum*
- Section X: Ps-Ausonius, *Septem sapientum sententiae*
- Section XI: *Edyllia:*
Versus Paschales

Section XII:	<i>Cupido cruciatur</i> <i>Mosella</i> <i>Griphus</i> <i>Technopaegnion</i> Ps-Ausonius, <i>De rosis</i> <i>Eclogae</i> <i>Bissula</i> <i>Cento nuptialis</i> <i>Oratio consulis versibus</i> <i>rhopalicis</i> <i>Epicedion in patrem</i> <i>De herediolo</i> <i>Liber protrepticus</i> (Epist. XXII) <i>Genethliacos</i> (Epist. XXI)
Section XIII:	<i>Precatio consulis designati</i> <i>Precatio kalendis Ianuariis</i> <i>Gratiarum actio</i>
Section XIV:	<i>Epistulae</i> (Epist. IV-XX, XXIII-XXIX)
Section XV:	<i>Periodae Homeri</i> <i>Epistulae, Symmachus ad</i> <i>Ausonium</i> (Epist. I-III)
Section XVI:	<i>Epistulae, Pontius Paulinus</i> <i>ad Ausonium</i> (Epist. XXX-XXXIV)
Section XVII:	[Devoted to works Vinetus believed might not be by Ausonius.] <i>Ecloga 26, Quinti Ciceronis</i> <i>hi versus eo pertinent</i> Ps-Ausonius, <i>Sulpicia</i> <i>queritur de statu Reip.</i> <i>Id., Cytherii Sidonii ora-</i> <i>toris epig. de pastoribus</i> <i>tribus</i> Id. <i>Hadriani Imperatoris</i> <i>epig. de trium Ama-</i> <i>zonum pugna</i> Id., <i>In Faustulum statura</i> <i>brevis Anicii Probini</i> Id., <i>Sulpicii Luperi Sebasi</i> <i>iunioris.</i> Id., <i>Eiusdem de Cupiditate</i> <i>Ecloga 27, Versus sine</i> <i>auctore - Hoc sic re-</i> <i>fellendum</i>

The incipits and explicits presented below also include those for the works treated in sections II through XI below.

Introductory Epistle. (ed. of Bordeaux, 1575) Eliae Vineti Santonis Praefatio in sua Commentaria in Ausonii Burdigalensis Scripta. [Inc.]: (f. aa 2^r) Quod in aliis quibusdam vetustis scriptoribus sponte suscepseram, id in Ausonio Burdigalensi non tam sponte quam rogatus tentavi. Burdigalae nanque quum litteras iandiu profiterer, petebant plerique cives, ut Ausonii sui scriptis valde corruptis obscurisque aliquid etiam operaे darem. Ceterum non videbam quid hic possem sine vetustis exemplaribus quae nulla reperire poteram. Mirabar equidem vehe- menter quod quum in antiquissima opulentissimaque civitate multae essent veteres bibliothecae variis scriptoribus instructae, in nulla extarent civis tam nobilis scripta. Cunctabar itaque quicquam aggredi viribus meis maius, donec ex Senatu tandem et aliis ordinibus viri docti et graves a me familiariter saepe postularunt, ut quam possem si non quam vellem Ausonio operam quoque suo, vel potius, ut ipsi loquebantur, nostro navarem quem tam perditum legerunt et tenebricosum. Quibus amicis et viris pri- mariis visum est tandem obtemperare. Itaque coepi, quae habui formis exarata exemplaria aliquot conferre commentariaque scribere quibus emendationum rationem redderem et obscuriora, siqua possem, elucidarem. Quae nostra commentaria dum maturescerent, placuit primo quoque tempore sola Ausonii scripta, ut restitueram, emittere. Itaque Lutetiam misi Iacobo Gu- pylo Pictoni, amico Latinis Graecisque litteris doctissimo, qui edenda curavit anno Christi millesimo quingentesimo et quinquagesimo primo, eamque editionem illustrissimo eruditissimoque Cardinali Bellaio, Burdigalensi Archiepiscopo dedicavit. Non multo post Stephanus Charpinus Lugdunensis sacerdos ad me scrispsit, reperisse se in quadam vete- rebibliotheca agri Lugdunensis antiquum codicem, in quo multa essent Ausonii quae nondum quisquam typis edita vidisset, eaque paulo post Ioanni Tornesio Lugdunensi typographo edenda dedit. Quae quum ad nos tandem Burdigalam pervenissent, avide percurrissem animadvertissemque, non satis fideliter ex suo exemplari descripta

fuisse, ad Charpinum scripsi; eiusque stu- dio, opera, merito cum in omnes litterarum studiosos tum in Burdigalenses Ausonii cives collaudato petii, ut si quo modo posset, veteris libri mihi videndi copiam faceret. Qui rescripsit se libenter facturum, quum primum reddidisset Iacobus Cuiacius, cui commodaverat. Avarici tum iurisprudentiam profitebatur Cuiacius, vir non tantum legum iurisque, verum etiam omnium bonarum artium peritissimus, qui eum librum non soli sibi habebat, sed communicabat cum amicis, inter quos Ludovicus Russardus collega multa in eo observaverat, de quibus Adrianum Turnebum monuerat et in sua adversaria coniecit Turnebus. Cuiacius ergo, qui iampridem me audierat emendationem interpretationemque scriptorum Ausonii suscepisse, vetustum codicem sponte, pro sua singulari humanitate, mihi misit, quem quum statim contulisse cum novis ac multa quae ex eo restitueram, communicassem cum amicis Burdigalensibus philologis qui et antiquum librum libenter viderunt et in eo sunt in primis mirati quod *Divona* scribe- retur [*Ordo urbium nobilium* XX, 160] qui in omnibus aliis, quos unquam viderant, *Duiona* esset, ille priscae Burdigalae fons, coeperunt instantius efflagitare, ut emenda- tiorem iam Ausonium cum commentariis edere nihil cunctarer. Quibus ut aliqua ex parte satisfacerem, quando mea commen- taria nondum satis tota matura existi- bam, in lucem dare visum est, quae in librum *de claris urbibus* scripseram, ubi multa erant de Burdigala quae illos in primis cupere cognoscere intellexeram. Haec igitur Engilbertus Marnesius Pictavis im- pressit anno Christi millesimo quingentesimo et sexagesimo quinto; nec multo post Antonius Gryphius a me litteris petiit ut si manum extremam apposuisse Ausonio ad se mitterem, quem esset brevi excusurus. Misi ergo, sed sola Ausonii scripta, mea commentaria adhuc retinui. Quae quum postea recognoscere coepissem, et in eo me frequenter opere offendisset, quum crebro inviseret, Iacobus Salomo Narbonensis, juris consultus doctus et bonus, qui eo tempore Tolosa Burdigalam, ubi res civiles paulo

pacatores erant, secesserat, ad Iosephum Scaligerum familiarissimum suum scripsit, me in castigando explicandoque Ausonio totum esse, locaque aliquot ex iis quae emendaveram insigniora indicavit. Cui quum rescripsisset Scaliger, ac mihi multa salute ascripta, locum illum de *Vivisca* [Mosella 438], pro vivifica mire probasset, addidit in eodem *Mosella* esse non pauca, quae ipse, qui Belgicam illam perlustraverat, observasset, nec multo post eas datas litteras ex Aginnensi suo ad audiendum Cuiacium se contulit. Docebat ille tunc Valentiae, ad quem et ad Scaligerum scripsi de Ausonio ad Gryphium iam ante annos quinque misso. Rescripsit Scaliger Valentia et Lugduno mense Aprili et Augusto. Promisit omnem operam quo posset Ausonius, cuius erat studiosissimus, in lucem castigatior exire et meis commentariis illustratus. Ceterum quum veterem illum librum, quem eo tempore remiseram Cuiacio, nactus esset, conferendum cum meo exemplari censuit si quid forte deprehenderet quod me fugisset. Barbarica nanque scriptura erat. Quaedam litterae agnitu difficiles, multae fugientes, plerique multorum verborum versus in modum unicae dictionis descripti et nonnulla interdum verba in duo plurave divisa. At plus etiam sibi duxit faciendum Scaliger quam promiserat. Scripsit, *Ausonianarum lectionum* titulo, perquam doctum emendationum expositionumque commentarium, quod mihi pro sua in me benevolentia consecratum Gryphio tradidit imprimendum. Tardius autem dum editionem aggreditur Lugdunensis, typographi interim Burdigalenses instituerunt a meque continuo petierunt ut aliud emendarem exemplar, quo mox in sua civitate sui civis scripta excuderentur castigatiora, simulque mea commentaria. Coepit itaque Ausonius edi Burdigalae mense Februario, quum ageretur annus a Christo nato millesimus quingentesimus et septuagesimus quintus, absolvebaturque ineunte aestate quum a Gryphio accepimus quod nimium diu expectaveramus. Typographum autem quia defecit charta, nec alicunde, ob immanium latrociniorum frequentiam, nancisci statim potuit, com-

mentariorum editionem differre fuit coactus. Quod quum vidi, quia posteriores cogitationes solere sapientiores esse semper audieram, placuit in ista cessatione Cuiacium per litteras rogare ut iterum veterem librum mihi commodaret quem ille statim misit sicque totum iterum contuli. Rebus interea nostris aliquanto quietioribus accersitaque charta imprimere tandem coepit Simon Millangius nostra in Ausonium commentaria mense Julio, quattuor annis postquam Ausonium edidisset. Quae quam iandiu sui expectationem concitasse audio, an eam sustinere ac tueri possint, nescio; ceterum magno mihi constitisse nemo dubitet, et de iis hoc cognoscat, si quis volet legere, in iis conficiendis me Servii, Placidi et aliorum veterum commentatorum exemplum esse secutum. Quae vulgo nota sunt ea non attigi. Quae vero visa sunt obscura et non adeo cunctis nota in iis tantum eiaboravi. Quorum nonnulla si tam tenebricosa etiam fuerunt ut in iis nihil prorsus viderim, indicare non sum veritus, quemadmodum in aliis iam multis ostendi me nihil dissimulare solere, sicubi haesito, ut se rudiores ibi diutius non torqueant, qui vero ceteris ingenio et eruditione praestant, in istis se nodis exerceant monstrantque, quanto nobis sint superiores, et sic nihil tandem remaneat in bonis auctoribus quod doctiorum studio et diligentia minus docti non intelligent. Nullam Ausonius disciplinam ignoravit, omnes Latinos Graecosque scriptores, quorum maior pars intercidit, ad unguem novit. Hinc in eius scriptis multa se ostendit et varia eruditio, ut cuivis legenti non statim queant intelligi. Deinde per ea tempora vixit, de quibus pauca in litteras extant relata, quare nonnulla, quae de sua aetatis rebus solum attigit, quomodo plene explicare queas? Postremo, quod nobis omnium plurimum exhibuit negotii, cuncta eius scripta pervernerunt ad nos mutila et indignis modis corrupta, in quibus non pauca quidem restituimus sed non potuimus omnia. Purioribus opus est exemplaribus quae fortassis aliquando reperientur, eruntque post nos qui aliquid quoque operaे navent Ausonio. Cui quod interim sit a me praestitum ac in pub-

licam utilitatem emissum, id iustos rerum aestimatores equi bonique consulturum confido.

Ausonii Vita. [Inc.]: (f. aaa 4^r) In iis autem, quae consideranda auctorum expositionem aggredienti censemur, si prima est auctoris vita, ab Ausonii vita et nos exordiamur, primumque de nominibus eius quaeramus. Ipse, qui multis se locis nominat nusquam se vocat aliter, quam Ausonium, ut in epigrammate *de fastis* suis ad Proculum, . . . / . . . [Expl.]: (f. aaaa 5^r) qui nihil non luce dignum exstibant, quod tantus vir aliquomodo scripsisset. Ingenium et eruditio fuit in illo multa, sed stilus tempora illa, inquit Erasmus in Ciceroniano, aulae delicias et licentiam resipit.

Commentary (ed. of Bordeaux, 1580). Eliae Vineti Santonis *Commentarius in Ausonii Burdigalensis Epigrammata*. [Inc.]: (f. A^r—On *Praefationes II*) In vetere Lugdunensi codice, qui multa illa Ausonii Burdigalensis habuit scripta, quae Charpinus publicanda primus curavit, titulus hic fuit, *Ab hinc Ausonii opuscula*, quem sequebatur carmen, *Ausonius genitor nobis*, cum titulo *Ausonius lectori salutem*, sed libros suos Ausonius tam inepte inscripserit? . . . / . . . [Expl.]: (f. A^r) *Comis convivis*. Et hoc distichon de Luciolo rhetore. *Grammaticae ad*. Et haec disticha quattuor de Staphylio rhetore. *Commode*. Hi vero versus duo de Attilio Glabrone, sed reliqui quattuor ex Coronide sumpti.

Comm. on the Epigrammata: In Epigramma Primum (Epig. 26) [Inc.]: (f. A3^r) Imperator a multis hoc primo epigrammate laudatur, nempe quod egregius sit poeta, orator, pugnator, vicit. *Phoebe potens numeris*. Phoebus, Apollo, Sol, idem numen apud antiquos, a quo et a Musis dicunt poetae sibi inspirari versus quos numeros frequenter appellant. . . . (On Epig. 29) [Inc.]: (f. B^v) *Augustus frater*. Binos legimus his temporibus Augustos fratres, Valentinianum et Valentem, Gratianum et Valentinianum iuniorem ut diximus in epigramma quartum. . . . / . . . [Expl.]: Parisinus tamen codex admonet, hos versus sub Valentiniani iunioris signo marmoreo fuisse positos; reliqui

(sic) imitationem duntaxat Maronianam esse. Est enim in ecloga septima Virgilii ad Priapum:

Nunc te marmoreum pro tempore
fecimus: at tu
Si foetura gregem suppleverit, aureus
esto.

Comm. on Ephemeris III, "Oratio" (Precatio Matutina): [Inc.]: (f. I 3^r) *Omnipotens, solo mentis mihi cognite cultu*. Sic vetus exemplar Lugdunense, cum hoc titulo, *Oratio*. Alia ad hunc modum, *Omnipotens, quem mente colo, pater unice rerum*. Hoc lemme, *Precatio matutina ad omnipotentem Deum*, cum sola extaret, ex media sua Ephemeride excerpt[pa]. . . . / . . . [Expl.]: (f. I 3^v) *Et responsuris*. Vetus hic ecclesiae Christianae mos, cuius meminit ipse quoque Paulus in epistola priore ad Corinthios.

Comm. on Epitaphium 30. [Inc.]: (f. S4^r) *Sparge mero cineres*. O hospes, inquit beatus hic mortuus e tumulo suo in quo carmen hoc fuit insculptum, sparge vino meos cineres ut Miseni: *Relliquias vino et bibulam lavere favillam* Troiani libro sexto Aeneidos (VI, 227). . . . / . . . [Expl.]: *Felix, seumemini, sive nihil memini*. Hic pentameter erat in Lugdunensi vetere illo codice, *Seu meminisse putes omnia, sive nihil*.

Comm. on the Ordo Urbium Nobilium: In Carmen primum de Roma, Constantinopoli et Carthagine. [Inc.]: (f. T3^r) *Prima urbes inter*: Prima et caput urbium omnium est Roma, divisorum principum et imperatorum domicilium et regia. Huius autem libelli titulus est in antiquo Lugdunensi codice *Ordo urbium nobilium*. *Aurea*. *Pulchra*, sicut accipiunt veteres grammatici, quum auream Phoeben, auream Pallada, auream Venerem, aurea Capitolia dixit Virgilius. *Constantinopoli*. quae est urbs Thraciae nobilissima, sicut Carthago olim Africae. . . . / . . . [Expl.]: (f. Aa^r) Multi vero fuerunt nostri temporibus, qui pulchrius vertere conati sunt, inter quos sic primus fecit Petrus Amicus, ad quem extant Budaei litterae.

"Quae peperit geminos, Lucillae hic ossa quiescunt.

Vir vivum, extinctum haec retinet. Sic pignora secta."

Sic Antonius Goveanus iurisconsultus, quum sub fratre Andrea Ludimastro litteras in schola Burdigalensi doceret....(f. Aa^v) Ioannes Rivasso Sarlatensis.

Casta gemelliparae Lucillae hic ossa quiescunt.

Pignora cui divisa, patri vivum, alterum et ipsi.

*Comm. on Ps-Ausonius, Septem Sapientum Sententiae: [Inc.]: (f. Bb3^r) In bibliotheca sodalium Dominicalium Burdigalae antiquum membranaceum librum reperi in quo erat bona pars scriptorum utriusque Senecae, ac inter alia sententiae illae seu proverbia, ut dicebantur, Annaei Senecae, Mimi scilicet illi, quos Desiderius Erasmus est interpretatus, quibus ascripta et haec heptasticha Ausonii erant, tacito auctoris nomine adeo ut, si quis illa aliunde non novisset, Senecae opus esse credidisset...Est autem Ausonius vario metri genere hic usus, atque ab hexametro seu heroico coepit.../...[Expl.]: (f. Bb3^v) *Periander trep.* Hoc loco primo, anapaestus est pro spondeo aut dactylo. Ausonius autem in *Ludo* eorundem septem sapientum aliam sententiam attribuit Periandro. De iisdem extant et haec, quae in antiquis libris post Sidonii Apollinaris carmina reperimus, cuiuscum venum poetarum sint.*

“Te solo praecipue laudavit Graecia,
vosque.

...[11 verses]...

Primus temporibus dat res, et tempora
rebus.”

Comm. on the Versus paschales (De resurrectione Dominica). [Inc.]: (f. Cc^r) Sancta salutiferi. Carminis huius titulus in Parisensi editione et aliis quibusdam est *Versus in Dominicam resurrectionem*; in Lugdunensibus membranis *Versus paschales Procodicti*. Ubi quid verbi sit *procodicti* non intellico. Participium quidem *dicti* videri potest, ut versus paschales dictos accipiamus, sed quid reliquum *Proco?*.../...[Expl.]: (f. Cc^v) *Augustus genitor*. Valentinianus imperator. *geminum*. Id est duorum Augustorum sator et procreator, Valentis fratris Gratianique filii sui, de quibus lege quae scripta sunt in epigramma quartum. *Nu-*

mine partitur. Nomine vetus codex.

*Comm. on the Mosella. [Inc.]: (f. Cc4^v) Ingenio eruditioneque eximia fuisse Ausonium vel hoc solum carmen probare potest. De quo Symmachus quid senserit ex quartis ad eum ipsum scriptis Ausonium litteris cognosces. Pervenit autem id ad nos non levius depravatum ab veteribus librariis, quam alia eiusdem auctoris, aliorumque antiquorum scripta..../...[Expl.]: (f. Gg2^v) *De Sagra*, Strabonis haec sunt verba libro sexto. μετὰ δὲ Λοχροὺς Σάγρας, ὅν θηλυκῶς ὄνομάζουσι. De Crataeidis genere nemo, puto, dubitare debet, postquam Plinius et Solinus post Homerum matrem Scyllae id flumen fuisse fabulantur.*

*Comm. on the Grifus. [Inc.]: (f. Gg2^v) Franciscus Silvius Ambianas eruditam in Ausonii Grifum enodationem, ut appellavit, Lutetiae edidit me admodum puerulo, quem paullo pleniores commentarium is adire poterit, cui noster brevior visus fuerit. Est autem γρῖφος, ac neutro genere γρῖφον sagena, rete piscatorum, quod et aspirata littera in tenuem mutata γρῖπος dicitur, id est Grifus in antiquis duobus libris, quibus usus sum, ut γριπεῖς retia consuentem et piscatorem significat..../...[Expl.]: (f. Ii^v) *decies ternos*. Versus triginta. Suntque ter triceni, seu decies noveni, nonaginta. Liber, cui titulus Θεολογούμενα τῆς ἀριθμητικῆς, alia dabit de ternario numero et Caelius Rhodiginus libri vicesimiseundi <in> capite nono lectionum antiquarum.*

*Comm. on De ambiguitate vitae eligendae (Ecloga I). [Inc.]: (f. Ll 4^r) Cui dono lep. Carmen hoc hendecasyllabum Phalaecium eo loco edendum censui, quem constituebat antiquus Lugdunensis codex, in quo solo adhuc repertum..../...[Expl.]: (f. Mm 2^r) *optima Graiorum sententia*. Contra quam disputat Epicurus apud Diogenem et Lactantius Firmianus tertio Divinarum institutionum. Sed vide inter Erasmi adagia, optimum non nasci.*

*Comm. on In quo mense quod signum sit ad cursum solis (Ecloga XVI). [Inc.]: (f. Pp 3^r) *Principium Iani*.* Haec non ita accipienda, quasi primis ipsis mensium diebus in signa illa Sol intret, sed Solem tunc in illis esse sig-

nis, quae nominantur, in quae sit ingressus aliquot ante diebus mensis prioris..../... [Expl.]: *Scorpius*. Et *Scorpions* et *Scorpion* hic legitur, et *November* et *Novembrem*.

Comm. on the Liber Protrepticus (*Epist. XXII*). [Inc.]: (f. Ss 2^v) *ad nepotulum meum*. Ausonium nomine, ut et in ipso *Protreptico* et in extremo *Genethliaco* avus ipse appellavit. De Hesperio et aliis Ausonii poetae liberis quesivimus in epigrammata *De fastis* et in decimum carmen *Parentalium*./... [Expl.]: (f. Ss 4^v) Servius tamen in librum primum Ae-neidos onus et onerare sine spiritu scribi ait, sed honustus cum spiritu, tanquam ab eo sit quod est honos. Eadem figura fastorum et fastidiorum in *Gratiarum actiones*, ac in *Andria Terentii amentium, amantium.*

Comm. on Versus sine auctore (*Ecloga XXVII*). [Inc.]: (f. Ppp 3^r) *Ungues Mercurio*. Versiculi huius hic sensus est: *Ungues die Mercurii, Barbam die Iovis, Crines die venoris esse praesecandos..../...* [Expl.]: (f. Ppp 3^v) *Mavors imberbes*. mars adolescentem Gal-lum amavit, uti scripsimus in versum vicesi-mum septimum *Griphi Ausoniani*; et Luna Endymionem, ut dixit Ausonius in *Cupidine cruci affixo*, sed de cuius calvitio nihil legere meminimus. Dierum autem appellatio a planetis, quam sit antiqua, quaesitum fuit in *Edyllum Ausonii De nominibus septem dierum*. Simon Millangius, typographus regius, excudebat Burdigalae, anno Christi M.D.LXXX.

Editions:

(Micro.) 1575–1580, Burdigalae (Bordeaux); ap. Simonem Millangium. *Index Aureliensis* I, ii, 484; Desgraves, *Bibliographie...Millanges*, 35; DK VIII, 769; Maittaire III, 569; Graesse I, 259; Brunet I, 573; NUC. BM; BN; Bordeaux; (MH; NNC).

1590. See Composite Editions. This edition and later ones contain Vinetus' commentary in its revised form, but as noted above the changes were minor. The only case in which Vinetus altered an incipit was in the *Vita Ausonii*: (f. A 1) Si prima est auctoris vita in iis, quae consideranda auctorum expositionem aggredienti censemur, ab Ausonii vita et nos exordiamur pri-mumque de nominibus eius quaeramus.

The 1590 edition and its reprints also contain three pieces not present in the first edition:

Simon Millangius Typographus Lectori S. [Inc.]: (f. *2^r) Qui cupiunt referri in numerum civum Burdigalensium non admittuntur prius,..../... [Expl.]: (f. *2^v) Numeri autem minusculi, nulla linea notati, designant sectiones antecedentes aut sequentes, ad quas lector remittitur. Vale. Burdegala Calendis Augusti, anni a Virgineo partu M.D.XC.

Vita Eliae Vineti. [Inc.]: (f. Ddd^r) Elias Vinetus vir et moribus et eruditione praestanti oriundus ex Andegavo fuit,.../... [Expl.]: (f. Ddd 2^r) Et quae praeterea viva voce interpretatus magno audientum con-cursu in publico Matheseos auditorio, vir Graecis iuxta ac Latinis doctissimus.

Epistle prefatory to Scaliger's commentary: Simon Millangius Typographus lectori S. (f. ai^v) Cum superioribus annis apud me constituisset typis meis excudere commentaria in Ausonium nostrum, quae Elias Vinetus, antequam e vivis excederet, emendatoria et correc-tiora fecerat, admonueram Iosephum Scali-gerum, virum eruditissimum, de eo, quod decreveram adiungere commentariis illis quae-cunque praeter illa alii scripsissent in eum auctorem; et praecipue duos libros quibus ipse explicaret multos obscuros eiusdem Ausonii locos, ac simul virum illum perhumanum ro-garam ne graveretur relegere et locupletiores reddere illos libros. His meis precibus ille commotus, cum, ut credo, per occupationes et varias temporis huius molestias non vacaret explicare plures Ausonii locos, correxit quae iam scripserat et detraxit nonnulla. Quae ne quis me maligne suppressisse aut negligenter omisisse existimet, lectorem benevolum hic admonendum putavi me in eo secutum fuisse auctoris voluntatem significatam scripto, quo designavit addenda aut removenda. Caeterum numeri qui in hac nostra editione appositi sunt marginibus librorum, indicant sectiones contextus Ausoniani, qui explicatur. Bene vale.

1596, See Composite Editons. Contents as in 1590 edition.

1598. See Composite Editions. Contents

as in 1590 edition.

1604. See Composite Editions. Contents as in 1590 edition.

Vinetus' commentary on the *Epigrammata* of Ausonius was also reprinted in the Scaliger composite editions 1588 through 1608.

Biography:

See CTC III, 295.

Additional Bibliography: Louis Desgraves, *Bibliographie des ouvrages imprimés par Simon Millanges 1572 à 1623* (Bordeaux, 1951), and Henri de la Villa de Mirmont, *Le Manuscrit de l'Ile Barbe (Codex Leidenensis Vossianus Latinus 111) et les travaux de la critique sur le texte d'Ausone. L'Oeuvre de Vinet et l'Oeuvre de Scaliger.* 3 fasc. in 4 (Bordeaux-Paris, 1917-1919), esp. fasc. 1; *idem, *Elie Vinet, Humaniste de Bordeaux (1509-87)*, Geneva, 1977.

cap. XV et Marcus VII, bene prophetavit Esaias de vobis, hypocritae, sicut scriptum est.../[Expl.]: (f. BX^r) in epistolas viorum illustrium XII plura scribimus.

Edition:

*1518, [Paris]; in aed. Ascensianis. Renouard, *Badius II*, 64-65. Bordeaux; BM; BN (Description of the contents of this copy was kindly supplied by Dr. Marcel Thomas).

Biography:

The life of Franciscus Sylvius (Dubois) is recorded in bare outline. Born in the late fifteenth century south of Amiens at Loevilly, he was the third of eleven sons of Nicolas Dubois, a street vendor. He studied in Paris and was appalled by what he believed was the barbarous Latin taught and spoken there. Sometime prior to 1520, he became Professor of Rhetoric and Principal of the College of Tournai in Paris. For the remaining years of his life he crusaded for re-establishment of good Classical Latin in Parisian schools. He prepared numerous commentaries, especially of the orations of Cicero, in close cooperation with Josse Badius, and also prepared a textbook on oratory that was widely employed for more than a century following his death about 1535.

Works: Sylvius published at least 20 editions with commentaries of the orations of Cicero and his *Cato Major*; editions with commentaries of Sallust, *In M. T. Ciceronem* and *De conjuratione Catilinae*; and editions of the epigrams of Martial and epistles of Politianus. He wrote *Progymnasmatum in artem oratoriam centuria tres* (1516), which was reprinted at least 12 times into the mid-seventeenth century, and *Poetica*, a collection of his poems.

Bibl.: Bayle, *Dict. crit.* (1820), XIII, 278-280; Louis Moréri, *Le grand dictionnaire historique* (Paris, 1759), II, 644; Georges Grente, "Dubois, François," in *Dictionnaire des lettres françaises: Le seizième siècle* (Paris, 1951), 257; A. Labarre, "Dubois, François," in *Dictionnaire de biographie française* (Paris, 1967), II, 931; Renouard, *Badius*, II, 64-66, 241-243, 295, 309-322, III 183-186, 273-274, 384, 473.

II. PRECATIO MATUTINA (*EPHEMERIS III*) "Oratio"

COMMENTARY

a. FRANCISCUS SYLVIIUS

This and the commentary on the *Edyllion de resurrectione Dominica* (see p. 213 below) were probably composed by Sylvius while he was a student in Paris shortly before he began his teaching career.

Dedicatory Epistle (ed. of Paris, 1518). Reverendo patri Joanni Blampanio coenobii Bertholiani Abbati dignissimo Franciscus Sylvius S. [Inc.]: (f. AI^r) Augustum Caesarem proditum est albi panis usu fastiditum.../[Expl.]: et assequor et confido. Vale. Parisiis ex collegio nostro Lexobiaco postridie eius Aprilis MDXVIII.

Preface. Francisci Sylvii in Ausonii Precautionem Matutinam ad venerandum patrem Joannem Blampanium coenobii Bertholiani abbatem. *Matutina precatio.* [Inc.]: (f. AII^r) Nocturnum tempus quam diurnum capiendis consiliis.../[Expl.]: et mane oratio mea praeveniet te.

Commentary. [Inc.]: (f. AII^r) Mente colo: mente non ore Deus est colendus, Mattheus

III. LIBER PROTREPTICUS (EPIST. XXII)

COMMENTARY a. CLAUDIUS MINOS

Minos' commentaries on the *Liber protrepticus* and *De ambiguitate vitae eligendae* were not actually prepared by him for publication and were published without his prior approval. The circumstances surrounding this development are presented in a letter by the publisher, Johannes Richerius, which precedes the edition and commentary of these two works. In brief, Richerius relates that he had been approached by some students who wanted him to publish Minos' commentaries on the *Liber* and *De ambiguitate*. The commentaries consisted of revised lecture notes taken by students who had attended Minos' lectures on Ausonius. They implored Richerius to meet their request since Minos was no longer in Paris to deliver his lectures. He had left the city in 1578 to escape the plague. After Richerius had received favorable opinions from other scholars on the quality of the commentaries, he decided to publish them. He expresses the hope that Minos will not object to their publication. It is interesting to note that Richerius hoped also to print Minos' commentaries of the *Ludus Septem Sapientum*, *De Caesaribus*, the *Gratiarum Actio (Panegyricus)*, and the *Parentalia* which were also preserved in student notes.

Introductory Epistle (ed. of Paris, 1583). (f. 2^r) Ioannes Richerius Lectori S. Ante annos ferme sex venerat in manus meas Ausonii *Griphus* cum explicatione Claudi Minois quam typis mandare statueram, deque ea re <cum> conferrem cum aliquot studiosis adolescentibus, qui tum in Academia versabantur, unus et alter ex iis me monerunt habere se ad eiusdem Ausonii opuscula duo alia Minois nostri explicationem, quam ex docentis ore fideliter exceperint, parique studio ac diligentia una contulissent, quamque mihi lubenti animo in manus traderent, si eam gripho vellem adiungere. Hanc ergo ab iis acceptam commentationem duxi publicandam (sed primum quidem advocatis in

consilium viris eruditis, qui mihi auctores fuerunt ne eam commoditatem inviderem studiosis litterarum) quanquam non dubitem quin prima fronte improbet cuius maxime interest, nempe interpres ipse: quem tamen spero mihi non fore molestum, ubi suorum nuper auditorum benevolentiam plane singularem ac studium aestimarit. Ii enim doctorem absentem amant, requirunt, desiderant; et cuius vocem haurire non possunt, paelectiones avidissime memorant. Vellem pari liberalitate mihi adolescentes, de quibus modo dixi, exscriptas tradidissent eiusdem Minois maiorum vigiliarum notas in Ausonii *Ludum septem sapientum*, in *duodecim Caesares*, in *Panegyricum*, in *Parentalia*, quae tamen omnia, si quid impetrare possim ab ipsomet interprete, edenda curabo propediem. Tu interea, lector studiose, nostros conatus boni consule, neque me audacem nimium, sed impense studiosum putes, qui tui causa sim ausus aliquid, nedum molitus, ad publicam omnium utilitatem. Vale.

Comm. on Prefatory Epistle of the "Liber protrepticus." In Epistolam Ausonii. [Inc.]: (f. 3^v) Protrepticum suum carmen mandat Hesperio legendum, utque liberius iudicet, rogit id seorsim examinet. Quod enim coram non recitarit, duabus maxime causis revocatum se fuisse dicit, nempe quod ex auditione tam certum verumque iudicium ferri non possit quam lectione, et quod saepe auditores non sint in iudicando liberi, quia moveantur praesentia recitantis, ex quo iudicium non est ita sincerum.../[Expl.]: (f. 4^v) *Superest igitur ut dicas* praeoccupatio. cum tenuia scias eiusmodi carmina, quid ea vis a me legi? solvit ita: ego intus delector iis, foris erubesco, scripsi enim non mei causa, sed pueruli.

Bis παῖδες οἱ γέροντες post dicet, in carmine: - seni facies puerascere sensus.

Argumentum Protreptici Ausoniani [Inc.]: (f. 5^r) Ausonius itaque vir consularis et poeta doctissimus scripsit hoc carmen ad nepotem Ausonium, ut eum ad litterarum studia excitaret, quibus sibi suo tempore laudis et gloriae praemia compararet. Huius Eidyllii haec est series: Primo quidem significat

musas, quanquam severas, id est litteracum (*sic*) exercitationem aliquanto difficilem, peneque ob assiduos labores permolestam, habere liberales quasdam animi remissiones.../...[Expl.]: Postremo claudit adhortationem ad nepotem, ut patris et avi exemplo sese ad summos honores obtinendos eadem, qua illi, via praeparet.

Comm. on the Carmina of the Liber: Commentaria [Inc.]: (f. 5^v) *Sunt etiam musis sua ludrica* Musae, quanquam σεμναὶ θεαί, et circa res graves imprimis occupatae, habent tamen suas intermissiones et ludicra quaedam. Sic loquitur apud Lucianum Cupido, quo loco mater Venus ex eo quaerit cur suum in musas arcum non intendat.../... [Expl.]: (f. 21^v) *Natus esse bonis*, inquit, vehemens est character, et insignis apud homines. Marcus Cicero pro Sextio: Omnes boni semper nobilitati favent, estque Reipublicae utile nobiles esse homines dignos suis maioribus, valereque apud nos clarorum virorum senem de Repub. meritorum mentionem, etiam mortuorum. Val. Max. cap. de faelicitate, inter partes faelicitatis Metelli non praetermisit, quod parentes nobilissimos habuisset. At de his quidem iam satis, et fortasse plus satis.

Edition:

(Micro.) 1583, Parisiis: ap. Ioannem Richerium, ff. 1-21^v, with the text of and commentary on *Ecloga I*, cf. VI. a. below *Index Aureliensis* I, ii, 484; DK VIII, 777; BM; BN.

Biography:

Claudius Minos (Claude Mignault) was born in the village of Talant near Dijon in 1536. He began his formal education rather late, near the age of 24, and studied for seven years at the College of Dijon under the Spaniard, Luis Baza. He taught at the College of Reims, apparently holding a chair in Philosophy, concentrating his study upon the works of Plato, Pythagoras, and the Latin writers on moral philosophy. In 1574, Minos moved to Paris and became Principal of the College de la Marche. When a plague struck in 1578, Minos moved to Orleans, studied law, and became a king's advocate in the Baillage d'Etampes. While in this post, he

prepared a French translation of Alciati's *Emblemata*. Sometime after 1585, Minos returned to Paris and, by 1597, was Dean of the Faculty of Law and held a chair in Canon Law. He retained these positions until his death on 3 March, 1606.

Works: Edited and commented on A. Alciati, *Emblemata*...1571 (the work was reprinted at least 21 times between 1573 and 1781 and was translated into French in 1583); Persius, *Satires*; Cicero's *Pro Sulla et Pro Marcello*; *In partitiones oratorias*; *Consolatio*; the epistles of Horace and Pliny the Elder. Edited the *Rhetorica* of Omar Talon and the Epistles of Arnoult, bishop of Lisieux. He also composed a number of didactic works on education, law, and oratory.

Bibl.: J.-P. Nicéron, *Mémoires pour servir à l'histoire des hommes illustres*... (Paris, 1727-1745), XIV, 81-99; l'Abbé Papillon, *Bibliothèque des auteurs de Bourgogne* (Dijon, 1745), II, 50-56; M. Michaud, *Biographie universelle ancienne et moderne*... (Paris, 1811), XXIX, 21-22; A. Cioranescu, *Bibliographie de la littérature française du seizième siècle*, 485-486.

IV. EDYLLION DE RESURRECTIONE DOMINICA (VERSUS PASCHALES)

COMMENTARY
a. FRANCISCUS SYLVIIUS

On the circumstance of composition of this commentary, see p. 211 above.

Dedicatory Epistle (ed. of Paris, 1518). Reverendo imprimis Lodovico Villersio Bellovacorum pontifici et Galliae pari Franciscus Sylvius S. [Inc.]: (f. A1^v) Gallorum omnium bellicis laudibus cumulatissimorum.../...hosce labusculos nostros tuos tuae nuncupamus benigitati. Vale. Parrhisiis ex collegio Lexobiaco ad Idus Martias sub Pascha MDXVIII.

Preface. Francisci Sylvii in Ausonium *De Resurrectione Dominica*... [Inc.]: (f. AII^r) Edyllion poema parvum a Graecis appellari in Griphon tradidimus.../...ligare aut tenere significant.

Commentary. [Inc.]: (f. AII^v) *Salutiferi*,

id est Salvatoris qui Hebraica lingua Jesus dicitur. Quo nomine primus appellatus est Auses (*sic*) Nave filius.../...[Expl.]: (f. AVI^r) *Placabilis*, id est benignus, nulloque scelere offensus.

Edition:

*1518, [Paris]: in aed. Ascensiansis. Renouard, *Badius* II, 65; *Index Aureliensis* I, ii, 482; NUC. Bordeaux; BM; BN (Description of the contents of this copy was kindly supplied by Dr. Marcel Thomas); (MnU).

VI. ECLOGA I: DE AMBIGUITATE VITAE ELIGENDAE

COMMENTARY

a. CLAUDIO MINOS

For the circumstances surrounding the composition and publication of this commentary, see p. 212 above.

General Preface (ed. of Paris, 1583). Praefatiuncula et argumentum in Ausonii *De ambiguitate vitae eligendae* carmen. [Inc.]: (f. 23^r) Explicatur horis quibusdam subsecivis hoc Ausonii de vitae ambiguitate carmen, e Pythagoreorum officina petitum, vereor ne quis mihi tacite succenseat, quod in manus sumpserim id argumentum adeo grave et molestum, minimeque liberali studiorum remissioni accommodatum, sed potius ad animos nostros vel perturbandos vel infringendos, qui videantur excitandi potius ad res maximas, quam ut eorum impetus retardetur aut etiam infringatur.../...[Expl.]: (f. 23^v) Primam partem quadruplici inductione conatur ostendere: quarum prima et ultima ducitur a rebus externis, altera a partibus aetatis, tertia a virtutum vel vitiorum comparationibus.

Comm. on Prefatory Epistle to the "Liber Eclogarum Ausonii". In Epistolam Ausonii [Inc.]: (f. 25^v [actual f. 24^v]) *Cui dono lepidum* Mutuatus id ex primo epigrammate Catulliano, per dialogismum illustratum dissimilibus. Non sicuti olim Catullus suum lepidum libellum nepoti consecratus addubitatione quadam usus est, qui sciret eum perdoctum esse, a quo sua scripta candide

acciperentur:.../...[Expl.]: (f. 25bis^v [actual 25^v]) *Post hunc iudicium* Plinius Secundus 6. epist. 15. Tam solcite recitaturis providendum est non solum ut sint ipsi sani, verumetiam ut sanos adhibeant.

Preface to "De Ambig. Vitae Elig." ПРОЛЕГОМЕНОН. [Inc.]: (f. 26^r) Nulla vitae pars aut conditio miseriarum expers; saepe humani animi vim adeo frangit aut debilitat, ut nunquam nasci multo putet esse melius quam, quandiu vitae usura datur, cum tot malorum generibus necessario collectari. Quam opinionem Cicero profectam scribit a Sileno, eam multi exagerant.../...[Expl.]: (f. 26^v) Sic Cleombrotus Ambraciotes, lecto Platonis libello de immortalitate animorum, praecipitem se de muro in mare dedit, ut ad vitam meliorem transvolaret.

Comm. on "De Ambig. Vitae Elig." Commentaria [Inc.]: (f. 27^r) *Quod vitae sectabor iter?* Principium ducitur ab addubitatione, in qua vis est propositionis cum assumptione syllogisimi confusa.../...[Expl.]: (f. 35^r) Non plura video enim me interpellari iam, qui nimium multa fortasse in tantillum libellum, in quem si cuncta congessero quae veniunt in mentem, nullus neque modus neque finis erit. Quamobrem

Iam satis est, ne me Crispini scrinia
lippi

Compilasse putetis, ad haec nihil am-
plius addam.

Edition:

(Micro.) 1583, Parisiis (Paris): ap. Ioannem Richerium, ff. 23–35. With text and commentary of the *Liber Protrepticus Ausonii* (see p. 213 above). *Index Aureliensis*, I, ii, 484; DK VIII, 777; BM; BN.

Biography:

See p. 213 above.

VII. ECLOGA XVI: IN QUO MENSE QUOD SIGNUM SIT AD CURSUM SOLIS.

COMMENTARY

a. ANONYMUS

The origin of this commentary is completely unknown. The manuscript book in

which it is presently found is composed of numerous manuscript fragments. The fourteenth century fragment containing the commentary appears to be of Italian provenance. The page containing the commentary is difficult to read since it once was the exposed side of a manuscript book. The commentary is one of 4 miscellaneous poems in the same hand.

Commentary. Zodiacus [Inc.]: *De capricorno: Principium iani sancit tropicus capricornus / Cum deorum multitudo maxima quodam tempore egyptum convenisset repente gigans quid< am> tiphon nomine eodem pervenit.../...[Expl.]: De Sagiptario.* Sagiptarius eufemes...habetque caudam satyricam quia sicut liber satiris ita et hoc muse delectate fuerint.

Manuscript:

(micro) Vatican City, Biblioteca Apostolica Vaticana, Reg. lat. 314, s. XIV, f. 111^v. (A. Wilmart, *Codices Reginenses Latini*, II, 184-193).

VIII. GRIPHUS

COMMENTARIES

a. FRANCISCUS SYLVUS

Sylvius completed his first commentary on the *Griphus* in 1516, possibly, while still a student at Paris. In 1522, he prepared a revised edition based upon a broader comparison with classical and, to a lesser extent, Christian authorities. The superior 1522 edition is the text used below, but the variants of the 1516 edition are also noted.

Prefatory Epistle. Francisci Sylvii Ambianatis in commentarios in Griphon Ausonii ad Nicolaum Sylvium patrem, Prefatio. [Inc.]: (f. aii^r ed. 1522; f. al^r ed. 1516) Numerorum rationi tribuisse potestatem multam Pythagoras perhibetur, quum ex numeris facta esse omnia, sine numeris fieri nihil posse, constare numeris atque conservari omnia autumavit. Sed impar numerus [impares numeri ed. 1516], authore Plinio, ad omnia vehementior [vehementiores ed. 1516] esse putatur [putantur ed. 1516] eumque prospaciorem hominibus esse antiqui, ut ait

Sex. Pompeius, crediderunt. In supponendis ovis gallinis observari solitum esse M. Varro scribit, ut sint numero imparia [eumque prospaciorem...numero imparia *om. ed. 1516*], castrensum fossarum latitudinem imparitati esse accommodandam Vegetius prodit.../...[Expl.]: (f. aiii^v ed. 1522; f. alii^r ed. 1516) Tertio a domo nostra ternarium non abesse numerum mente colligo. Nam ex iisdem patre et matre profecti sumus ter quini: quorum tres fato iam concesserunt. Ter quaterni superantes vivimus sexus muliebris tres sunt, virilis autem novem, quorum ego natus [natu ed. 1516] sum tertius. Set ad rem accedamus.

Comm. on Prefatory Epistle to the Griphus: Francisci Sylvii Ambianatis familiares in Ausonii Griphon Commentarii ad Nicolaum Sylvium patrem. [Inc.]: (f. I^r both eds.) *Griphus* (ut a titulo ipso ordiamur) est sermo intricatus, quod insolubile vulgo dicunt, et Graeci τό γρῖφον appellant. γρῖφος enim rete est, quo implicatae res explicari non possunt, A. Gellius capite secundo primi libri. Aliosque id genus griphos neminem posse dicens nisi se dissolvere..../...[Expl.]: (f. XV^r ed. 1522; f. XV^v ed. 1516) Quid Franciscus Quintianus super eo dicat in Epi-graphia tertia, diceremus nisi plus nimio temporis in ea re posuisse nos sentiremus. Scyrpea simulachra quae sint scire si desideras, Beroaldus ampliter multum in annotationibus annotavit. / Finis Epistolae et explicationum eius.

Comm. on the Griphus: Ausonii Griphus. / *Ter bibe: vel toties* (v. 1)...*Omnia in istis* (v. 4)./ [Inc.]: (f. XV^v both eds.) Abunde satis ante diximus ter bibendum esse his qui amant Gratias, quibus autem musae sunt gratae, his poculum nonum esse gratius. Attende praeter haec morem illum quandam fuisse observatum, ut mensas tres ponerent: semirotundam domino et liberis, alteram hospitibus, tertiam servis domesticisque, ut tradit Bapt. Pius in commentariis in Stichum Plauti. Servius libro commentariorum in Aen. primo stratis tribus lectis antiquos epulari solitos dicit [Servius...dicit *om. ed. 1516*]. Unde appellatum est triclinium..../...[Expl.]: (f. LIII^v ed. 1522; f. XLIX^v ed.

1516) *Transcurrat*, id est praetereat, et finem capiat. *Numero inertis*, id est, nullam habente potestatem, quam ternario novenarioque tribuit maximam. *Ter decies ternos etc.* id est Edyllion istud de ternario numero atque novenario versus habet decies novenos, id est nonaginta. / Finis rursum in aedibus Ascensianis tertio Kalend. Novemb. M.D.XXII. [ed. 1516: Finis in aedibus Ascensianis tertio Nonas Novemb. M.D.XVI.].

Editions:

(Micro.) 1516, [Paris]: In aed. Ascensianis. Maittaire II, 289; Adams S-2162. BN; Cambridge, Univ.

(Micro.) 1522, [Paris]; In aed. Ascensianis. Adams S-2163; NUC. BM; BN; Cambridge, Univ.; (MH; MnU).

Biography:

See p. 211 above.

b. CLAUDIUS MINOS

Claudius Minos completed his first edition of the *Griphus* in 1572. After its appearance in print two years later, he made a thorough revision of it in the following year. This was finally published in 1583 when Johannes Richerius undertook to publish a series of Ausonian commentaries. See p. 212 above.

a) The edition of 1574.

Introductory Epistle (ed. of Paris, 1574). Claudio Minos Divionensis ingenuo adolescenti Nicolao Fijanio Semurionensi, s.d. [Inc.]: (f. 2^r) Pridem latuerat inter mea quae-dam scripta.../[Expl.]: (f. 2^v) antiquius fuisse fateare. Vale ... Lutetiae Parisiorum, idibus sextilibus MDLXXII.

Comm. on Prefatory Epistle to the Griphus: In Epistolam Ausonii. [Inc.]: Occasio editionis huius libelli.../[Expl.]: (f. 4^v) ut plurimum acuti et solertis.

Preface to Comm. on the Griphus: In Gryphum argumentum. [Inc.]: (f. 5^r) Cum numeri ternarii vis ea sit.../[Expl.]: (f. 5^r) ab omni philosophiae parte deductis explicat.

Introduction to Comm. on the Griphus: [Inc.]: (f. 5^r) Ut apud Gellium.../[Expl.]: (f. 5^r) aut rete Graecis sonat.

Comm. on the Griphus: Commentarius. [Inc.]: (f. 5^v) *Ter bibe vel toties* In ipso carminis frontispicio tanquam Silenus.../[Expl.]: (f. 12^r) spatiis hucusque studiose collegit.

Epilogue: Ad paeceptorem charissimum D. Minoem. [Inc.]: (f. 12^v) Invigilas studiis et amore senescis amoena.../[Expl.]: (f. 12^v) lux michi grata veni. Antonii Bou-chardi Salvilocensis.

Editions:

*1574, Parisiis (Paris): ex typ. Dionysii a Prato. BN. We are grateful to Dr. Marcel Thomas, Conservateur en Chef, Section des Manuscrits, Bibliothèque Nationale, Paris, for supplying the description of this edition.

b) The edition of 1583.

This edition is much longer than the edition of 1574 and is superior in quality. The incipits and explicits for the 1583 edition are:

Prologue (ed. of Paris, 1583). Ad lectorem. [Inc.]: (f. A1) Studioso et candido et non inficeto (*sic*) lectori, de hoc Ausoniano Gripho. / Ter lege, ter doctum lerido sub carmine ludum, / Lector inhumana sed procul invidia. / Ter pure lecto recreaberis ipse libello, / Ter lege, ter doctus, ter tibi gratus erit. / Iam si me audieris, facito licet ante periculum: / Ter lege, ter lecto, ter quoque doctus eris.

Dedicatory Epistle. Prudentiss. iuris utriusque Antistiti P. Sugerio Claudio Minos S. [Inc.]: (f. 1^r) Qui pridem libellus inter schediasmata quaedam mea latitabat, et quem nescio quo aetatis impetu edi ante sustinueram, ego nuper cum in meo Musaeo nescio quid anxie perquirerem,.../[Expl.]: (f. 2^v) Quod si feceris, ut te facturum mihi spondere ausim (si bene tuum candorem novi) quem spurium olim et ferme subditum habui, pro legitimo facile ali et foveri sustinebo. Vale.

Comm. on Prefatory Epistle to the Griphus. In Epistolam Ausonii. [Inc.]: (f. 4^v) *Ad Symmachum* Docti pene omnes ipsique Chronologi non dubitant, quin is cui suum *Griphum* nuncupavit Ausonius, fuerit L.

Aurelius Symmachus, vir clarissimus urbis praefectus, quemque reperio consulem fuisse cum Titiano (qui dicitur <ab> aliis L. Titius Fabius) . . . / . . . [Expl.]: (f. 6^v) *Me desideres* noster hic imitatur Phaedriam Terentianam, quae sic alloquitur Thaidem in Eunucho, [vv. 193–194]

Dies noctesque ames me, me desideres,
Me somnies, me expectes, de me co-
gites, Etc.

Preface to Comm. on the Griphus: In *Griphum Ausonii Argumentum*. [Inc.]: (f. 7^r) Numeri ternarii vim efficacem et intellectum caeteris praestantem numeris exempla passim ostendunt apud scriptores eruditos . . . / . . . [Expl.]: (f. 7^r) Hos itaque veteres auctores imitatus Ausonius, impari tamen argumento, hoc de ternario numero philosophiae divinae et humanae partibus, non ordine, quem *Grishi* lex et natura non fere patitur, sed ἀνακολούθως.

Introduction to Comm. on the Griphus: *Griphus Ternarii Numeri*. [Inc.]: (f. 7^v) Ut apud Gellium nonnullosque alios, *Griphus* hic pro nodoso argumento, sententia perplexa et implicata, quaeque facile solvi non possit, usurpatur μεταφορικῶς. Nam γρῖψω, vel γρίπω, aut γρῖψον sagenam vel rete piscatorum Graecis sonat . . . / . . . [Expl.]: (f. 7^v) In vetere quodam marmore haec parasiti verba memorantur: Valete, abite in rem vestram, viatores optimi: his nugis, griphis, ambagibusque meis condonate. De his griphis et aenigmatibus convivalibus multa Atheneus dipnosop. 10. c. 17.

Comm. on the Griphus: *Commentarius*. [Inc.]: (f. 8^r) *Ter bibe vel toties*] In ipso eidyllii vestibulo, tanquam Alcibiadis aliquem nobis Silenum propositurus Ausonius ter vel novies esse bibendum monet, ut qui a rebus ludicris auspiciatus statim ad penitiora philosophiae, poeticae, historicae, et aliarum disciplinarum penetralia nos deducat . . . / . . . [Expl.]: (f. 25^r) Non omnia in *Commentarium* tantilli poematii ad nauseam usque inculcanda, quod Sylvius facit: a cuius ego studio et industria minime abhorrei (laudo enim non invitus hominis diligentiam, quae mihi in quibusdam profuit ad levandum vel certe imminuendum quaerendi

taedium) sed te tua delectant, me mea, quod ille ait. Finis.

*Appendix: Appendix Apologetica pro Ausonii *Gripho*.* [Inc.]: (f. 29^r – actual 26^r) Cum iam pervenissem ad huius explicationis umbilicum, measque ad Ausonii *Griphum* commentationes edi passus essem, eorum maxime precibus persuasus quibus mei ocii rationem omnem constare cuperem, et quibus me charum esse sentirem, non potui quin graviter ferrem id Ausonii argumentum minime probari Ioanni Vassorio Theologo, viro nunquam sine honoris praefatione mihi nominando . . . / . . . [Expl.]: (f. 29^r) Et sunt ex literatorum turba nonnulli in quibus tantum sensus est, quantum ingenii: qui de scriptis litteratis audacter admodum pronuncient, omniaque non natura rei sed sua facultate metiantur; alii, et plures fortasse, qui insana obtrectandi cupidine, nisi quod ipsi fecerint, nihil eruditum aut dignum lectione potent. Cum quibus, ne rixari habeant necesse, a qua me molestia facile immunem praesto, velim eos moneri serio ex pythagoreo oraculo, η σιγᾶν, η κρείσσονα σιγῆς λαλεῖν. Lutetia. M.D.LXXV.

Edition:

(Micro.) 1583, Parisiis (Paris): ap. Ioannem Richerium. *Index Aureliensis* I, ii, 484; DK VIII, 74. BM; BN (the BN copy lacks the ‘Appendix apologetica’).

Biography:

See p. 213 above.

c. FRANCISCUS SANCTIUS BROCENSIS

Little is known about what led Sanctius to compose a commentary on the *Griphus*. He published the text with a short *Argumentum* in 1596 and the full commentary with text in 1598 together with the text and commentary on Ovid’s *Ibis*.

*Introductory Epistle to Ovid’s *Ibis* and Ausonius’ *Griphus*:* (ed. of Geneva, 1766). D. Emanueli Sarmiento, doctori theologo, amico magno, Franciscus Sanctius Brocensis S.P.D. [Inc.]: (v. II, 199) Quum te, amice magne, non ita pridem ad Sacra Bibliorum oracula penetranda propensum et paratum animadvertissem, autor tibi fui, ut prius poetarum Graecorum et Latinorum verba et

sententias ad unguem percalluisses. Paruisti candide monenti et intra paucos menses tanti negotii pensum absolvisti. Dixisti tamen te noluisse operam seriam *Ibidi Ovidiana* impendere, ne praeclari tui conatus inutili quasi mora retardarentur. Quum praecipue saepius ex me audisses, interpretes illius operis fabulas aut historias saepe fingere, quae, si quis non acriter advertat, mirifice proposito quadrare videantur. Facile huic malo, dixi, medicinam possumus adhibere; nam aliquando in id poemation quaedam adnotavimus, quae minus ab interpretibus intelligerentur. Id quicquid est, tuo nunc permisu in lucem prodit. Adiunximus etiam auctarii vice, et si non eiusdem argumenti, similis tamen obscuritatis in *Ternarium Ausonii Galli tumultuarias Annotationes*. Id totum quale quale est, tibi dicatur, et limato ingenio tuo traditur examinandum.

Argumentum: D. Magni Ausonii *Gryphus, Ternarii Numeri*. *Argumentum*. [Inc.]: (p. 252) Ausonius in Epistola ad Symmachum sic ait: Fuit autem ineptiolae huius ista materia. In expeditione, quod tempus, ut scis, licentiae militaris est, . . . / . . . [Expl.]: et amatorem primum philosophiae, Varronisque numeros, et quicquid prophanum vulgus non ignorat.

Comm.: Francisci Sanctii Brocensis, In Inlyta Salmanticensi Academia Rhetorices Graecaeque Linguae Primarii Doctoris in *Gryphum Ausonii Annotationes*. [Inc.]: (p. 256) *Griphus vel Gripus* est proprie piscatorum sagena, id est, rete; capitur pro aenigmate, vel obscura quaestione, qua mens aut intellectus irretitur, ita Suidas, Hesychius, et Eustathius, dicitur etiam Graece *βόλος*, a jaciendo, Latine *jaculum*, Hispane *sparavel*, et *redeguelle*.

V. 1. *Ter bibe, vel totiens ternos*. Plutar-chus in libello *de vita Homeri* postquam multa carmina poetae recitavit, de numero ternario et novenario sic ait, "Quur autem novenarius numerus est perfectissimus? quia quadratus est, primum imparem numerum radicem habens; in tres divisibles terniones, quorum quilibet in tres unitates dividitur" . . . / . . . [Expl.]: (p. 268) 82. De Gerione, Chimaera, Scylla, et Harpyis late diximus in

Scholiis ad Alciati Emblem. Gorgones tres fuerunt sorores Euryale, Steno, Medusa vide Ovid. 4 *Metam*. Vide *Adag*. Γοργὸν βλέπειν: Furiae, quas Ἐρινύας Graeci vocant, tres sunt Acherontis filiae, Alectro, Moegera, Tisiphone.

Editions:

(Micro.) 1596, Salmanticae (Salamanca): ap. Ioannem Ferdinandum. Contains only the *Argumentum* and the *Griphus* text. Palau y Dulcet, *Manual del librero hispano-americano* (Barcelona, 1948–1967), XIX, 288. BM; Madrid, Bib. Nac.

*1598, Salmanticae (Salamanca): ap. Didacum a Cussio. Palau y Dulcet, *Manual*... (1948–1967), XII, 120. Cited in *Opera Omnia* (1766), II, p. 198. No copy of this edition has been located.

1766, Geneva: ap. fratres de Tournes. In Sanctius, *Opera Omnia*, II, pp. 252–268. BM; BN; (KU).

Biography:

See CTC III, 300.

Additional Bibliography: M. de la Pinta Llorente y Antonio Tovar, *El processo de Francesco Sánchez de las Brozas* (Madrid, 1942); Raimundo de Miguel, Biography of Sánchez in his *Catalogus librorum doctoris D. Joachim Gómez de la Cortina, March. de Morante* (8 Vols; Madrid, 1854–1862), V, 669–804; Gregorio Mayáns y Siscar, "Francisci Sanctii Brocensis vita," in Sanchez's *Opera Omnia* (Geneva, 1766), I, 1–121.

IX. MOSELLA

COMMENTARY

a. ANONYMUS

This French(?) commentary, composed in the second half of the sixteenth century, is concerned with the location and significance of the many rivers and sites, and identification of the fishes mentioned by Ausonius in the *Mosella*. Frequent references to other classical authors are made. The commentary was not completed. It begins with the first verse of the poem and ends in the middle of f. 35^v with the words "deiuge dorsum" from verse 164.

Commentary. Mosella Ausonii [Inc.]: *Transieram celerem nebuloso flumine Navam.* Navam non navem legendum opinor (sic) qui fluvius Bingae in Rhenum influit, et vocatur die (sic) Na. / *Addite miratus veteri nova moenia Vico.* / *Aequavit Latias ubi nuper Gallia Cannas.* Loquitur poeta de insigni ea clade qua Julianus Caesar Germanos affecit infra Argentoratum, videlicet apud Navam flumen. Ubi postea Huni quoque a Germanis caesi eo tumulati sunt oppidumque ibidem extractum denuo a Germanis quod ab Hunis dirutum fuerat.... / ...[Expl.]: (f. 35^v) *Garumna* (v. 160) Fluvius est Galliae Aquitanicae celebris gratia Burdigalae nunc Bordonay(?) quae civitas prima fuit Ausonii, contra mare Gallicum se exonerat. / *Fluvalis margo.* Nomen dixit fluvii ripa. / *Deiuge dorsum.*

Manuscript:

(Micro.) Besançon, Bibliothèque Municipale, MS 542, s. XVI², ff. 31–35^v. (Cat. Gén. 32, 314–316).

X. ORDO URBIUM NOBILIUM

COMMENTARY

a. ELIAS VINETUS

On the circumstances surrounding the composition of this commentary, see p. 204 above.

Commentary (ed. of Poitiers, 1565). Eliae Vineti Santonis Commentarius in Ausonii Burdigalensis librum de Claris Urbibus. // In carmen primum de Roma, Constantinopoli et Carthagine. [Inc.]: (f. Bi^r) *Prima urbes inter.* Prima et caput urbium omnium est Roma, divisorum principum et Imperatorum domicilium, Regia. Huius autem libelli titulus est in antiquo Lugdunensi codice **ORDO VRBIVM NOBILIVM**.... / ... [Expl.]: (f. Fiiii^r) Distichum est hexametrum: quod aliquando rogassem Briandum illum Valeam regium consiliarium, num fecisset Latinum, sic a Petro Amico, ad quem extant Gulielmi Budaei epistolae, conversum tradidit.

Quae peperit geminos, Lucillae hic ossa quiescunt.

Vir vivum, extinctum haec retinet. Sic pignora secta.

Edition:

(Micro.) 1565, Pictavis, (Poitiers): ap. Enguilbertum Marnefium. *Index Aureliensis*, I, ii, 483; DK VIII, 776; Maittaire III, 569; Goettingen, Univ.

Biography:

See p. 211 above.

XI. EPIGRAMMATA 26, 25, 27–29, AND EPITAPHIUM 31.

COMMENTARY

a. ANONYMUS

This commentary of the late fifteenth or early sixteenth century is found at the end of a miscellaneous collection of works which includes such items as epistles of Leonardo Bruni and sermons. The commentary was apparently never completed as it covers only the first six epigrams as found in the Z family of Ausonius manuscripts; it ends in the middle of folio 194^r; folios 195–211 are blank.

Commentary. Ausonii Epigramma primum (Epig. 26) [Inc.]: (f. 192^r) *Phoebe potens.* Tria numina in Gratiani nomen invocat ob militarem et poetiken artem Phoebum. Phoebus enim poetarum deus est, ut Ovi. *de remedio amoris* (v. 76): “carminis et medicae Phoebe repertor opis.” Minerva bellatrix dea nuncupatur; ex quo ei Aegidem attribuunt, Victoriam autem in utriusque vim. Nam ita poetis favet ut imperatoribus quae a Varrone caeligena dicitur, sicut et Venus.

Paulus Orosius, Eusebius In temporibus, Paulus Diaconus de hoc Gratiano meminerunt. Orosius asserit Gratianum Funarium duos filios suscepisse, Valenti <ni> anum et Valentem superiorem; item duos, Gratianum et Valentinianum, Gratianum cum Valente patruo regnasse et mortuo cum fratre sed annorum XXIX interfectum, fratrem Valentinianum in Thraciam confugisse, paulo post a rege Theodosio Thracie in regnum restitutum, adoptatus fuerat a Gratiano Theodosius iure pietatis paternae restituit eum.

Tritonia. (Epig. 26, v. 1) dicitur etiam tritogenia quia tria doceat bene dicere bene cogitare et bene facere. . . . [Expl.]: (f. 194^v) Epig. 5 (Epig. 29) *Nunc et Mar[morem]*. De Valentiano legendum censemus qui fuit frater minor Gratiani cum dicat Augustus frater. Et totum est ex Vergilio.

Epig. [6] (Epitaph 31). *Sparge mero*. Antiqui parentando vinum fundere, nardum urere, rosas spargere et balsama consuverunt. Vergilius in quinto de Anchise. Silius de Scipione in patris et patrui nonum diem.

Manuscript:

(Micro) Milan, Biblioteca Nazionale Brondense, MS A.D.XI.31, s. XV/XVI, ff. 192^r-194^v. (Kristeller, *Iter*, I, 355-358).

XII. LOST OR DOUBTFUL COMMENTARIES

a. FABRICIUS VARANUS

Fabricius Varanus (Fabrizio Varano) was the son of the Lord Camerino, Rudolfo IV Varano, head of the most powerful family in the region. He was bishop of Camerino from 1482 until his death in 1508. Varanus is reported to have prepared a commentary, or at least had extensive notes, on Ausonius which M. Accursius was accused of plagiarizing for his *Diatribae*. (See p. 201 above). Nothing further is known about the work of Varanus on Ausonius.

Bibliography: P. Bayle, *Dictionnaire historique et critique* (4 Vols.; Paris, 1720), I, 50; R. Weiss, *The Renaissance Discovery of Classical Antiquity* (Oxford, 1969), 81; and the works listed p. 202 above.

b. CLAUDIUS MINOS

Notes taken from the lectures of Minos on Ausonius appear to have been prepared for publication by his students but they were not published and subsequently were lost. See p. 212, above, for further details on this.

SPURIOUS WORKS

XIII. SEPTEM SAPIENTUM SENTENTIAE

COMMENTARY

a. DESIDERIUS ERASMUS

The commentary on the *Septem sapientum sententiae* was included with that on the *Catonis Disticha de moribus* in one of the books for use in grammar school which were prepared by Erasmus while he was residing in Cambridge. The first edition appeared in 1514 and remained a standard textbook throughout the sixteenth century. The commentary on the *Septem sapientum sententiae* consists of little more than a line by line explanation of the meaning of the poem. The order of the poem is altered in the Erasmus editions: Sections IV, I-III, VI, V, VII.

Commentary (ed. of Basel, 1526). Des. Erasmus Roteradamus. Dicta sapientum ex Ausonio, carmina, atque in his extrema sententiae fere semper est gemina et disticho comprehendenditur. [Inc.]: (f. f 1^v) Periandri, carmine Phalaecio. *Numquam discrepat utile a decoro*. Id est, nihil utile quod non honestum. *Plus est sollicitus, magis beatus*. Id est, quo quisque ditior, hoc magis sollicitus vivit. *Mortem optare malum, timere peius*. Miser est qui taedio vitae mortem optat, sed miserior, qui semper timet mortem. . . . [Expl.] (f. f 4^r) *Cum vere obiurgas, sic inimice iuvas*. Praestat vere carpi ab inimico, quam falso laudari ab amico. *Nil nimium, satis est, ne sit et hoc nimium*. Ne quis nimis. Nam modus omnibus in rebus est optimus.

Editions: Only the earliest editions are listed below, because almost 100 editions were published by the year 1600. A large majority of them are listed in the BM, BN, and Cambridge library catalogues. For a complete listing see Van der Haeghen, *Bibliotheca Erasmiana* (see bibliography below).

*[1514: Louvain: Thierry Martin]. BM, BN.

(Micro.) [1515, Strasburg: M. Schürer]. Contains commentary only on sections IV and I. BM; (MH; NIC);

*1516; Argentorati (Strasburg): M. Schürer. BM; BN.

*[1517]; Caen et Rennes: [Michel Angier]. BN; Courtances.

*[1517]; Lovanii (Louvain): Th. Martin. BN, BM.

*1520: Basileae (Basel): per I. Frobenium. BM; BN; Cambridge.

(micro) 1526; Basilaea (Basel): per I. Frobenium. BM; BN.

Erasmus' commentary is also reprinted following E. Vinetus' commentary on the poem in the 1575-1580, 1590, 1596, and 1598 editions listed above under Composite Editions and p. 210-11.

Biography:

Desiderius Erasmus was born as the son of a priest at Gouda, near Rotterdam, on the night of 27/28 October; the year of his birth remains in dispute, and scholars have argued for all the possibilities from 1461 through 1469 (see in the bibliography below A. C. F. Koch, M. M. Phillips, and R. R. Post). He first attended school in Gouda and next at St. Lebuin's church in Deventer from 1475-1484. He discovered what was to be a lifelong love for the study of letters at Deventer under the guidance of Johannes Sintius and Alexander Hegius. Erasmus was sent to school at Hertogenbosch to prepare for monastic life by his guardian after his father's death in about 1484. While there, Erasmus developed a distaste for regimented thought and austere physical life. Nonetheless, he became an Augustinian canon at St. Gregory's in Steyn, near Gouda, and was ordained a priest in 1492. While at Steyn, he was allowed to pursue his passion of reading the Church Fathers and classics. In about 1494, Henry of Bergen, bishop of Cambrai, appointed Erasmus his Latin secretary and became the first in a long line of patrons of Erasmus. Thenceforward, Erasmus spent his life traveling throughout Europe seeking time for study and to write under the patronage of many benefactors.

Erasmus entered the College of Montaigne in Paris, then directed by Jan Standonck, a leader of the *devotio moderna*. Erasmus admired some of the tenets of the movement

but found the regime onerous and left the college in 1496 to undertake tutorial teaching in Paris. A former pupil, Lord Mountjoy, invited him to England in 1499. In his first of many visits to the island, Erasmus formed friendships with John Colet, Thomas More, Linacre, and Grocyn and decided to devote himself to the study of theology. Between 1500 and 1505, he worked in Paris, traveled in France, and published the first edition of his *Collectanea adagiorum* with Jodocus Badius. Erasmus went to Italy in 1506 and received his D.D. degree at Turin and by 1508 had formed a friendship and working relationship with Aldus Manutius and his circle of humanists which included men such as Marcus Musurus and Baptista Egnatius.

Erasmus returned to England and in 1511 completed his Greek edition, with notes, and Latin translation of the New Testament, editions of the Letters of Jerome, and of Seneca. He published them with Johannes Froben in Basel in 1514. He left Basel for England and France and aided Hieronymus Busleiden found the Collegium Trilingue at Louvain. Returning to Basel in 1521, Erasmus became Froben's general editor directing publication of a series of editions of Greek and Latin Fathers. His work was aided by many scholars including Bonifacius Amerbach, Beatus Rhenanus, and Johannes Oecolampadius.

In 1524, Erasmus felt compelled to print something concerning the Protestant movement and published his *De libero arbitrio*, a critique of the determinism found in the writings of Luther. Until his death, the Church entreated Erasmus to champion its cause, but he politely refused to be dragged into the fray. After Froben's death in 1527 and religious turmoil in the city, he left Basel in 1529 and found solitude in Freiburg-im-Breisgau. In 1535 he returned to Basel and died there on 11 July, 1536.

Works: A complete list of the works of Erasmus is contained in Ferdinand van der Haeghen, *Bibliotheca Erasmiana. Répertoire des œuvres d'Érasme*. (7 Vols.; Ghent, 1893-1908). This compendium contains

listings of all of the works and editions, translations and annotations by Erasmus, and biographies and other secondary works on Erasmus and his work.

The ancient authors edited, translated, or annotated by Erasmus include: Ambrose, Aristotle, Athanasius, Augustine, Basil, the New Testament, the *Disticha Catonis*, Cicero, Cyprian, Demosthenes, Euripides, Faustus ep. Reiensis, Galen, Gregory of Nazianzen, Hilary of Poitiers, Horace, Irenaeus, Isocrates, Jerome, John Chrysostom, Flavius Josephus, Lactantius, Libanius, Livy, Lucian, Origen, Ovid, Plautus, Pliny the Elder, Plutarch, Prudentius, Ptolemy, Publilius Syrus, Seneca, Suetonius, and Xenophon.

For Erasmus' collected works see his *Opera omnia*, 10 vols. in 11 (Leyden, 1703-06; rpt. London, 1962) and *Opera omnia* (Amsterdam, 1969-).

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