

JULIUS PARIS

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No commentary before 1600 A.D.	

FORTUNA

By the requirements of the alphabet Januarius Nepotianus, epitomator of Valerius Maximus, has been treated earlier in this volume, and here the epitomator Julius Paris also precedes Valerius himself, who comes last in the volume. Like Nepotianus, Paris failed to attract commentators, but he is included here as an especially brilliant example of the Fortleben of Valerius and in fact of all scholarly investigation.

Of Paris himself ('Epitomator des Valerius Maximus unbekannter Zeit,' according to Kappelmacher) we know next to nothing. Also unidentified is the addressee of his dedicatory letter, Licinius Cyriacus. It is rather his own Fortleben which fascinates as the names of Lupus of Ferrières and Heiric of Auxerre emerge to offer to the alert palaeographer what can almost be called romance.

The text is carried in Vaticanus latinus 4929, s. IX, ff. 79v-148 and was published in 1828 by Angelo Cardinal Mai; a fragment of a few lines from the beginning is present also in Reginensis latinus 314, f. 116v, s. XII, and an apograph of the entire manuscript, now Otto-

bonianus latinus 1549, was made in 1619 or 1620. The first manuscript contains in addition Censorinus, extracts from Augustine's *Praecepta artis musicae*, four anonymous sermons, the *Aulularia* of Plautus, Pomponius Mela, and Vibius Sequester. The subscription to the epitome of Paris reads 'C. Titi Probi finit epitoma historiarum diversarum exemplorumque romanorum feliciter emendavi descriptum Rabennae Rusticius Helpidius Domnulus Vir Clarissimus.' This 'epitome of C. Titius Probus' is the *De praenominibus*, which follows on the epitome of Paris and is handled below as a spurious work of Valerius Maximus.

Rusticius Helpidius Domnulus of Ravenna was perhaps the Christian poet who flourished in the second quarter of the sixth century and wrote *Carmen de Christi Iesu beneficiis* and verses entitled *Tristica* and illustrating a series of *Historiae Testamenti Veteris et Novi*. In my article on Valerius Maximus I note that Servatus Lupus of Ferrières set down marginalia in Bernensis 366, one of the two ninth-century manuscripts of Valerius, and that his pupil Heiric of Auxerre recorded selected excerpts which have been transmitted in nine manuscripts. Lupus was using, with an

earlier manuscript of Valerius, a manuscript of the epitome of Paris, but not Vaticanus latinus 4929, which stems, as do the corrections of Lupus, from a common parent. The whole fascinating story is recounted in his usual fascinating style and with copious bibliography by Giuseppe Billanovich, who posits Heiric as the person who made available to Lupus the earlier manuscript of Paris and who compiled and annotated our Vaticanus latinus 4929.

BIBLIOGRAPHY

I. Editions.

As I state in the *Fortuna* of the article on Valerius Maximus, the exempla missing from Book I were supplied from Julius Paris apparently first in the Leipzig edition of Valerius issued by Martinus Herbipolensis in 1501 and then by Aldus Manutius in 1503 in a kind of supplement inserted in some copies of his 1502 edition. These were sent to Aldus from Vienna by Johannes Cuspinianus, but Aldus does not credit them to Paris. Angelo Cardinal Mai edited the epitome from Vaticanus latinus 4929 in *Scriptorum veterum nova collectio*, III (Romae, 1828), XXI–XXIII and (part 3) 1–89. Karl Friedrich Kempf, though he discussed the epitome in his first edition of Valerius Maximus (Berolini, 1854) did not publish its text. Karl Felix von Halm printed it on each page below the corresponding text of Valerius in his edition of Valerius (Lipsiae, 1865) and inserted the exempla missing from Valerius on pages 13–20. Kempf in his second edition (Lipsiae, 1888) published it after the text of Valerius on pages 473–587, inserting however the exempla missing from Valerius on pages 13–21. I have used Kempf's text in quoting the dedicatory letter.

II. General Treatments.

Alfred Kappelmacher in Pauly-Wissowa, X (1919), 686–689; Schanz-Hosius, *Geschichte der römischen Literatur*, 4th ed., (München, 1935, repr. 1967), II, 591–592, 593.

III. Special Treatments.

Claude Barlow, 'Codex Vaticanus latinus

4929,' *Memoirs of the American Academy in Rome*, XV (1938), 87–124, in particular 87–100, 117–121; Giuseppe Billanovich, 'Dall'antica Ravenna alle biblioteche umanistiche,' *Aevum*, XXX (1956), 319–353 (there was a second edition, *Annuario dell'Università Cattolica del S. Cuore, anni accademici 1955–57* [Milano, 1957], 52–87, which I have not seen) and 'Il Petrarca e i retori latini minori,' *Italia medioevale e umanistica*, V (1962), 110; Francesco Corsaro, 'Questioni biografiche su Elpidio Rustico,' 'L'opera poetica di Elpidio Rustico,' 'Carmi di Elpidio Rustico sulle storie del Vecchio e Nuovo Testamento,' 'Carme sui benefici di Gesù Cristo,' pp. 4–44 in *Miscellanea di studi di letteratura Cristiana antica*, III (1951), and in particular pp. 10–11, and *Elpidio Rustico* (Catania, 1955 [Raccolta di studi di letteratura Cristiana antica]), in particular pp. 12–13; Wilhelm Heraeus, 'Spicilegium criticum in Valerio Maximo eiusque epitomatoribus,' *Neue Jahrbücher für Philologie und Pädagogik*, Supplbd. XIX (1893) 579–636; Karl Friedrich Kempf, 'De Iulio Paride, Valerii Maximi abbreviatore,' pp. 50–67 in his first edition of Valerius Maximus (Berolini, 1854); Richard H. Rouse, 'Florilegia and Latin Classical Authors in Twelfth- and Thirteenth-Century Orléans,' *Viator*, X (1979) 133–134; Joseph Schnetz, *Ein Kritiker des Valerius Maximus im 9. Jahrhundert* (Neuburg a. D., 1901), 40–46 and *Neue Untersuchungen zu Valerius Maximus* (Würzburg, 1904), 24–28.

I. *Valerii Maximi decem libri dictorum et factorum memorabilium in epitomen redacti.*

The dedicatory letter of Paris to Licinius Cyriacus reads 'Exemplorum conquisitionem cum scirem esse non minus disputantibus quam declamantibus necessariam, decem Valerii Maximi libros dictorum et factorum memorabilium ad unum volumen coegi. Quod tibi misi ut et facilius invenires, si quando quid quaereres, et apta semper materiis exempla subiungeres.' The striking element here, as in the title, is the reference to ten books of Valerius rather than the nine we know. The spurious *De praenominibus* is usually considered the tenth; Aulus Gellius, XII 7, 8, cites as 'libro Valerii nono' a passage which we assign

to the eighth book, but he may have considered the table of contents and the *praefatio* to the first book as Book I and he may even, as any honest modern scholar would take comfort in conceding, have cited incorrectly.

The outstanding merit of both Nepotianus and Paris is that they include the exempla which are missing from Valerius I 1, ext. 4-4 ext. 1 and so preserve to us some semblance of his text there. The epitome of Paris covers all nine books, where that of Nepotianus was cut off at III 2, 7, but through all the nine books Paris omits some exempla here and there, like I 1, 12-14; the list is provided by Kappelmacher. The *praefatio* to Book I and

introductory remarks to the other books are likewise excluded. Paris writes simply, without rhetorical pretensions; he is faithful to his author but has the critical ability to correct him at certain points.

If the outstanding merit was the abbreviated transmission of the missing exempla, and even if commentators clustered around Valerius and not around his epitomators, Vaticanus latinus 4929 has still a special merit, for by its relation to Helpidius and Lupus and Heiric it corroborates that, as Billanovich has put it, manuscripts and marginalia properly studied 'non sono cose, ma, più ancora degli stessi libri, uomini.'