

PREFACE

The general aims of the *Catalogus Translationum et Commentariorum* are explained in the Preface to Volume I, by Paul Oskar Kristeller, which is reprinted below.

As in past volumes, the articles in Volume 9 have not been chosen to illustrate any particular theme, but are simply the first contributions completed after Volume 8 went to press. The proportion of Latin articles (three) as opposed to Greek (one) is similar to that in Volumes 3–6. Although quite different fields (philosophy, history, and literature) are represented, a common theme of moral improvement has nevertheless emerged, by accident rather than design, rendering most of the articles complementary and, indeed, still relevant to the concerns of our own day, as they were to those of the Middle Ages and the Renaissance.

The sole article in the Greek section of Volume 9 treats Epictetus (ca. 50–125/130 A.D.), one of the chief sources for Stoic teachings in the Roman imperial period. His two surviving works, the *Dissertationes* and the *Encheiridion*, were preserved thanks to the devotion of his student Arrian and show that Epictetus' concern was principally with Stoic ethics. For Epictetus the goal of philosophy was the attainment of freedom and happiness through a kind of moral and intellectual discipline which taught the philosopher to attach importance only to those things under his control. His thought had wide appeal not only in his own time, for figures such as Marcus Aurelius, but also in later centuries. Not surprisingly, Epictetus was a well-known figure among both pagan and Christian writers in late antiquity, though much less so in the Latin West after the fifth century. Italian humanists revived interest in Epictetus in the Latin world and produced two fifteenth-century translations of the *Encheiridion*. The latter soon became a popular text in Angelo Poliziano's rendition and remained so until the publication of Hieronymus Wolf's version in 1563. An Italian humanist also prepared the first extant translation, made ca. 1500, of the *Dissertationes*. Then interest in translating Epictetus' works shifted to northern Europe, where a Neo-Stoic movement flourished during the later sixteenth and seventeenth centuries, especially among Protestant scholars in France, Germany, and the Dutch Republic. The sixteenth-century translations that have been located were all produced by scholars from those regions. They are responsible as well for the known commentaries on the Epictetan corpus. The *Encheiridion* attracted the first commentary (1543), to be followed shortly thereafter (1554) by the first commentary on the *Dissertationes*. Epictetus' writings were an important element in seventeenth-century Christian interpretations of Stoicism and continued to be of interest for a variety of reasons; in our own times they have even provided themes for modern novels and inspiration for modern theories of practical psychology.

In the Latin section, Gregory, bishop of Tours, is the first author to be treated but the latest (538 or 539–594) in terms of chronology. Of the seven works which he wrote or commissioned, the historical and hagiographical compositions were the most influential. His *Decem libri historiarum* is a principal source for the history of sixth-century Francia. His *Libri octo miraculorum*, together with his other hagiographical pieces, helped to shape that genre in the Middle Ages. Moreover, many authors excerpted and adapted passages from his writings for their own purposes. Hence selections from Gregory's works can be found not only in later historical writings but also in texts concerned with canon law, preaching, and theology. However, despite their popularity, his historical and hagiographical writings were never the subject of commentary; they were regarded primarily as sources of information rather than models of thought and expression, and therefore as texts that did not repay study in the classroom. Nor did his other, much less popular works (the *De cursu stellarum ratio* and a now-

fragmentary exposition of the Psalms) attract the attention of commentators. Continuing the predominant practice of the manuscript age, Gregory first appeared in print in the form of excerpts, with the publication of passages from the *Historiae* and the *Libri octo miraculorum* in the 1511 Paris edition of the *Martinellus*, a dossier of medieval texts concerning St. Martin of Tours. The *editio princeps* of the complete text of the *Historiae* followed a year later at Paris. Generally speaking, from that time on, the *Historiae* have overshadowed Gregory's other works until the last quarter of the twentieth century, when new perspectives shifted scholarly attention to his hagiographical writings.

Proceeding in reverse chronological order, we come next to the article on Pliny the Younger (61 or 62–before 114). His extant works, the *Epistulae* in ten books and the *Panegyricus dictus Traiano Imperatori*, belong to different genres and have different histories of textual transmission and publication. Neither, however, was cited frequently in antiquity or during the Middle Ages, though the *Epistulae* were somewhat better known than the *Panegyricus*, and the latter served as a model for similar compositions in the Latin schools of the later Roman Empire. During the fourteenth century some early French and Italian humanists were aware of the *Epistulae*. The discovery of more manuscripts in the fifteenth century and subsequent copying of these older witnesses resulted in a complex tradition involving three main families, even as further letters were found and added to the corpus. With Giovanni Aurispa's discovery in 1433 at Mainz of a manuscript containing the twelve *Panegyrici veteres*, Pliny's *Panegyricus*, too, became known in the world of humanist scholarship. First editions of the *Epistulae* and *Panegyricus* appeared in 1471 (Venice) and ca. 1482 (Milan) respectively, and in 1506 Giovanni Maria Cattaneo published at Milan the first commentary on both works. His emphasis on their usefulness as models of virtue to be imitated by everyone (especially, in the case of the *Panegyricus*, by princes and officials) and their value as examples of a pleasing style and sources of antiquarian information are themes that often recur in succeeding commentaries. Surprisingly, Cattaneo remained the only Italian commentator; thereafter the commentary tradition of Pliny's works, like their publishing history, is found north of the Alps.

Propertius (first century B.C.) is the subject of the last article in the Latin section. The first three books of his *Elegies* chart the course of his love for Cynthia; in book 4, when his passion fades, more elevated themes become dominant. Propertius' influence in the ancient world was considerable, especially on his contemporary Ovid, and he continued to be read outside Italy down to the Late Antique period. Evidence for Carolingian knowledge of his poems is very slight. The two oldest witnesses to the *Elegies* were copied in northern France during the first half of the thirteenth century, and Petrarch also owned a manuscript, now apparently lost. Copies of Propertius' poems proliferated in Italy during the fifteenth century as did interest in the poet himself. A school of Propertian poetry, led by Cristoforo Landino and his pupils, emerged in the second half of the Quattrocento. Academic study of Propertius, however, was at its most intense in Rome. Of the ten commentaries and sets of notes produced by Italian humanists before 1500, four can be connected with the circle of Pomponio Leto in Rome and one with a humanist teacher in Perugia—evidence that Propertius was being read in at least some schools—although the oldest was the autograph notes of the Neapolitan humanist and Neo-Latin poet Giovanni Gioviano Pontano, dated 1460. Francesco Pucci, however, a member of Pontano's academy, wrote the last commentary (1502) by an Italian before 1600; the remaining seven commentaries are the work of humanists from France, Belgium, and Holland. Despite the general recognition that Propertius is not an easy author to read, despite the corrupt state of the textual tradition, his often obscure thought, violent transitions, and extensive mythological allusions, his poems have inspired admiration and imitation from the Renaissance to our own times. Attesting to the enduring appeal of the *Elegies* is the poetry of Ezra Pound, Robert Lowell, and Christopher Middleton.

Finally, Volume 9 contains *addenda et corrigenda* on ps. Cebes, Pomponius Mela, Silius Italicus, and Solinus. In every instance the original articles are brought up to date by the inclusion of new bibliography and new manuscript material.

It is both a pleasure and a privilege to thank those whose help has made possible the publication of Volume 9. First and foremost, we extend our deep gratitude to the contributors. Their herculean efforts to produce articles of lasting value are truly appreciated.

Next we thank the Section Editors and other appraisers who have given generously of their time and expertise by reading the articles carefully and offering helpful suggestions.

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Librarians throughout the world constantly render assistance that is indispensable for the success of our project, and we thank them most warmly for providing various kinds of reproductions and answering numerous questions about their holdings. Further instances of special help are acknowledged in the individual articles.

Pontifical Institute of Mediaeval Studies, Toronto
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For the Executive Committee
†Virginia BROWN

ADDENDUM

When this ninth volume of the *Catalogus Translationum et Commentariorum* was in the final stages of preparation for the press, the Editor in Chief of the project, Professor Virginia Brown, contracted a fatal cancer and died shortly thereafter, on July 4, 2009. Professor Brown had been a member of the CTC's Editorial Board (1977–79), a member of the Executive Committee since 1979, and Editor in Chief since 1985. Volume X of the publication will be dedicated to her memory in gratitude for her distinguished service. Though most of the credit for preparing the present volume belongs to Professor Brown, it was seen through the press thanks to the efforts of the CTC's new Editor in Chief, Dr. Greti Dinkova-Bruun, with the help of the Associate Editors.

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