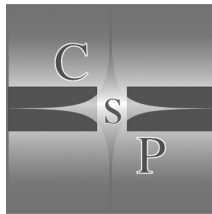


P. Papinius Stadius

P. Papinius Statius:
Thebaid and *Achilleid*
Volume III

by

J. B. Hall in collaboration with A. L. Ritchie
and M. J. Edwards



Cambridge Scholars Publishing

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This book first published 2008 by

Cambridge Scholars Publishing

15 Angerton Gardens, Newcastle, NE5 2JA, UK

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

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ISBN (10): 1-84718-490-1, ISBN (13): 9781847184900

IN MEMORY OF
GIOVANNI ORLANDI

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Introduction to Volume Three

‘Will you survive far into the future, and will you outlive your master and be read, O my *Thebaid*, over which I have laboured hard through twice six years? To be sure present Fame has already strewn a kindly path for you and begun to show you the way to future generations. Already the great-souled Caesar deigns to make your acquaintance, already the youth of Italy is learning you eagerly and committing you to memory. Live on, I pray, and do not attempt to rival the divine *Aeneid* but follow at a distance and for ever reverence its footsteps. In due time any envy which still draws a cloud over you will die away, and the honour which you have earned will be paid you when I am gone.’

So the envoi to the *Thebaid*. But Statius need have had no apprehensions about the fate of his work. He may not have made much money from it if Juvenal is to be believed (7.82-87), for the way to pay the bills was to write librettos for mime-actors not grand epic, but the satirist makes no bones about the immense enthusiasm with which the latest Seven against Thebes was received: the subject was an attractive one (*carmen amicae Thebaidos*) and the poet had a melodious delivery (*curritur ad uocem iucundam*). One may further conjecture that the rich colour of the poetic tapestry and that mannerism which appeals to classicising ages would have enhanced the popularity of the epic.

For popular it was from the moment of its birth, and popular it remained whenever and wherever Latin poetry thereafter was read. There are clear traces of its influence on the writings of the poets of late antiquity, above all Claudian whose reading was manifestly wide and deep, and the area of its influence was coextensive with the Roman world, from the Spain of Prudentius to the Constantinople of Priscian. There will have been copies of the epic in the library of every literary gentleman between Trier and Carthage, and it needs no genius to see that the originative copy or copies of our manuscript transmission could have been located at any point of the Roman compass.

The extent to which late antique poets may or must be presumed to have been following this or that ‘branch’ of the transmission – there

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is a presupposition here to which we will later return – has much exercised previous editors, eager as they have been to find in hypothetical ancient exemplars an exact foreshadowing of the state of things they think they have found obtaining in the medieval period. At *Th.* 3.345, for instance, the known manuscripts divide between P's *uerendus* and the *uerendos* of the rest, and because Alcimus Avitus, bishop of Vienne in the last years of the sixth century, at *Carm.* 6.509-510 writes *uerendos / religione senes*, he must, argues Klotz (lxx), have been following the non-P tradition (hitherto conventionally termed ω , a term we argue against below, 148ff.). Always assuming that one here acknowledges the influence of Statius – and the wording is anything but cogent – poor Avitus could hardly have written *uerendus / religione senes*, even if an antecedent of P urged him to do so. Again, Garrod (vii) claims that Sidonius' text of the *Thebaid* looked like that of ω , but the evidence which Garrod fancies he descries in the testimonia collected by Mueller is not compelling. The plain truth is that we do not know how far the texts of lost ancient manuscripts resembled those of surviving medieval ones. That Sulpicius Severus in the early fifth century should quote *Th.* 8.750 with *mirantibus* for *clamantibus* is no cause for wonder, for his text of Statius may have been a thoroughly careless piece of work – if he is not just misquoting from memory. And it is to memory that some of the eccentric aberrations in Priscian's citations of Statius may fairly be ascribed, since grammatical adductions are likely to be reliable, if reliable at all, only for the precise word or phrase illustrated.

As well as being widely read in late antiquity, Statius, like Virgil (famously in the Servian commentary) and Horace and Terence and Lucan and Juvenal, was furnished with an exegetical commentary. The name of its main author is given by the manuscripts which contain it in the note on *Th.* 6.364 as Caelius Firmianus Lactantius Placidus, suggesting an attribution to the great African Father of the Church. As a professor of rhetoric before his presumed late conversion, Caelius Firmianus Lactantius was doubtless familiar with Statius, but current thinking, which I do not oppose, inclines to prefer an otherwise unknown Lactantius. Unknown also is his date, but not within broad limits unknowable. Whoever he was – and much useful detail is gathered together by Klotz in his paper 'Die Statius-scholien' – he was familiar with an impressive range of authors Greek as well as Latin, writes knowledgeably about Mithraism (see

his commentary on the final lines of Book I), and frames his sentences – for we are talking about continuous commentary not medieval-style glosses – with particular attention to the contriving of metrical clausulae. If the references to Sedulius and Boethius belong to the originative commentator and are not later interpolations, the dating of the commentary must be narrowed down to the early decades of the sixth century. Klotz (512) conjectures that Lactantius Placidus was a Gallo-Roman, Sweeney (vii) following Funaioli that he was an Italian. His words on 8.411 *flante enim Aquilone hic serenum est pluit in Africa* make it clear that he was not, like his possible contemporary Priscian, a native of north Africa.

It is a reasonable contention that the commentary ultimately goes back to the conception of one man, but what we now have in the surviving manuscripts is for the most part the variously mangled remains of an autonomous composition. First written apart from the text of the epic, it only later began to be added in the margins of Statius' text, we believe. It may be noted that the oldest surviving manuscript of the commentary, Valenciennes 394, s.ix^{3/4}, does not have the text, and neither does the Tegernsee manuscript, Munich clm 19482, s.x. The mauling of Lactantius' work by many torturers, who by truncation, excision and protraction forced the original commentary to fit whatever space was available, precludes the possibility of a full and certain recomposition of the original. Or so we think.

Those who read the commentary in the careless old edition by Richard Jahnke or the adventurous (I choose a kindly epithet) new reconstitution by Robert Dale Sweeney must remember that the lemmata are always liable to alteration to suit the manuscript to which they are newly attached (the note in our apparatus criticus on 8.294 well illustrates this point), and only the body of the notes can tell us, explicitly or by implication, what the original commentator, or for that matter a successor, was commenting on. The harvest for Statius' editor is meagre: there are hardly any sparkling new and true lections (see below, 134) to set beside the commentary's repeated confirmation, if confirmation were needed, that readings in our manuscripts were circulating already in late antiquity.

As Lactantius Placidus is supposed, on no good evidence, to have followed the non P-tradition, if there ever was such a thing (which

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we doubt), so Priscian, on equally poor evidence, is supposed to have followed the tradition of P, if there was such a thing in his time (which we also doubt). There is a pleasant symmetry in all this, as Klotz perceived (lxxi) and it has the especial virtue of filling a vacuum so repulsive to methodical scholarship. A great pity then that it seduced the admirable Giorgio Pasquali, who follows Klotz in elaborating an attractive but historically unfounded myth about the early medieval propagation of the *Thebaid* (*Storia della tradizione e critica del testo*, 175ff.).

This brings us to Anglo-Saxon England, and in particular to the *praeceptor Franciae*, as he well deserves to be styled, Alcuin, otherwise known as Albinus. To the student of those times Alcuin's poem on York is an historical document to be soberly evaluated; but to many students of Statius line 1553 of that poem has provided an irresistible invitation to historical romance. The story line is simple: a copy of Statius was in the York library which Alcuin knew; Alcuin went to teach at Charlemagne's court; and the court library at Aachen (so B. Bischoff; but Verona has recently been canvassed: see below, 134ff.) listed a *Thebaid* among its holdings. What follows? To the circumspect – and Sweeney is admirable on this matter – nothing follows: here are facts not necessarily related. To the uncircumspect, however, there follows a whole nexus of historical and cultural connections.

At the centre of this web stands the Puteaneus (P). This famous manuscript, about which we have much more to say below, 137ff., 213ff., on f. 19 col. 1 subscribes its text of Book IV of the *Thebaid* with the words CODEX IULIANI VC (with a macron over the top of VC) written in rustic capitals about twice the height of the minims of the text (as is the case with all P's inscriptions and subscriptions). Innocuous words indeed, one might imagine, from which we learn that a *uir clarissimus* called Iulianus owned a manuscript (obviously not P itself) of the *Thebaid*, or rather, to be precise, of Book IV of the *Thebaid* (a point, this, which nobody hitherto, we believe, has noted, and one to which we will return shortly). Is that all? cry the romantics. Who was this Julian? Tell us about him. And sure enough imagination obliges with a fiction – here comes Juvenal's Nicaeus once again – which has it that the Statian Julian was a friend of Priscian (whose own manuscript, we are told, was like P, only older) and that Julian's manuscript was a linear ancestor of P. All that now

needs to be added to round off the tale is that it was Julian's manuscript which found its way to York and from there to the court library at Aachen. But wait. While we know from the letters VC that the Julian of Statian fame was of senatorial rank, it is the merest wishful thinking which associates him with the circle of Priscian; and it is a disillusioning fact that in the first two volumes of the *Prosopography of the later Roman empire* there are to be found no fewer than seventy Julians. These are the ones who have left their mark in the written record – as for those who have passed away unrecorded, their name must be legion. That Priscian's Julian now should be presumed to be identical with the Julian of P's subscription begs the crucial question. For those who like their textual transmissions to be neat and tidy this must all be sad news; but there is no gainsaying the fact that nothing connects P with Priscian.

Nor need anything connect P directly with a senatorial Julian. It should be generally familiar to students of texts that subscriptions know no transcriptional bounds, and that scribes proceed very much on the 'waste not, want not' principle. Since the system of nomenclature which included such terms as the *clarissimatus* went out with the *ancien régime* of the late empire, all that can reasonably be inferred is that an hypothetical ancestor of P in the late empire came across the subscription somewhere, maybe in the course of collating his copy with another, and incorporated the reference to Julian the senator so as not to lose anything. And the copy he was collating was a copy of Book IV, for that is where the subscription comes, nowhere else and in particular not at the end of Book XII. From this we may reasonably infer that the subscription originally came at the end of a single roll containing Book IV, or Books I-IV; and from that we may go on to conclude that any predications hereafter made on the basis of the subscription cannot be extended to embrace all the books of the epic but must be restricted to the one which precedes (or the four which precede) the subscription.

To the discussion of the subscription and the whole tissue of myth which has enfolded the prehistory of the transmission R. D. Sweeney's discussion in *Prolegomena to an edition of the scholia to Statius*, especially 76, brings a salutary breath of cold air; and Sweeney is sensible also in his remarks on the insular traits to be found here and there in the script of P. Of course it may be that P has some hidden connection with Anglo-Saxon England, but the plain

fact is that there were *Scotti peregrini* all over the continent in the time of Charlemagne, and it is obvious that they will have brought with them their native habits of writing and passed them on to their continental pupils. In this connection see the sensible remarks in David N. Dumville's chapter entitled 'The early mediaeval insular churches and the preservation of Roman literature: towards a historical and palaeographical reevaluation', in *Formative stages of classical traditions: Latin texts from antiquity to the renaissance* eds O. Pecere and M. D. Reeve (Spoleto 1995) 197-237, esp. 213-214, where the section on 'STATIUS, *Achilleis* and *Thebais*' ends with the sentence 'It is Alcuin's list which at present gives colour to the idea of a geographically Insular dimension of the textual history, but that is unspecific and there is a lack of manuscript-evidence enabling one to interpret this effectively'.

It is to the period of Hadoard's librarianship at the great house of Corbie in Picardy in the second third (third quarter) of the ninth century that the copying of P is assigned. Some notion of what that means can be got from the various entries on Corbie in the Index of names to *Texts and transmission*; the busy emendation and copying of the philosophical works of Cicero (ibid. 125) will serve to illustrate the activity of a bustling scriptorium in which a portion of the contents of one manuscript could be combined with a complementary portion of another to produce a composite third. In P likewise there are not only corrections and variant readings but from time to time it is seen to run variants together in its text. (Not so the slightly earlier fragment p, which gives a largely uncorrected text.) To have this evidence of multiple sources influencing so early a manuscript of Statius is interesting, but not surprising. Anderson (2000) indeed postulates the existence of four texts of the *Thebaid* in the Carolingian period (his promised paper on this matter seems not to have been published), and we would willingly allow for an indefinite number apart from P and the fragmentary p. What we discern revealed by P and p is in any case small beer by comparison with what the researches of H. C. Gotoff (*The transmission of the text of Lucan in the ninth century*, Harvard, 1971) have demonstrated in the case of an author of whose work five copies survive from the Carolingian period. One of Gotoff's concluding paragraphs makes suggestive reading. He writes (96): 'In general, the relationship of the ninth-century manuscripts to each other...tells a great deal about the behavior of copyists in the early Carolingian period. Manuscripts

were copied, corrected against other manuscripts, and used as models for fresh copies. And the process seems endless. On the basis of five extant books...some sixteen other manuscripts of the ninth century have been reconstructed in the stemma, and at least three more can be adduced...The large number of manuscripts implied by this reconstruction is reflected in extant catalogues of the early Middle Ages...It has been shown that one book...was copied twice and that a single manuscript, presumably from the same scriptorium, was used to correct both copies'. The fact that behind five extant Lucans of Carolingian vintage lurk another nineteen lost copies, even in despite of any evidence to suggest that the Statian position was analogous to the Lucanian, should give us to think, and above all to acknowledge the extent of our ignorance of what was happening before our one complete and our one fragmentary Carolingian copies were written.

The invaluable work by Gustav Becker (*Catalogi bibliothecarum antiqui*, Bonn, 1885, reprinted Hildesheim 1973), while it is inevitably partial in its coverage, gives some idea of the extent to which Statius had travelled outwards from his initial centre or centres of survival to find a place or places in libraries geographically far apart from one another. Before the year 1200 (the year which Bekker sets as his lower limit) there were copies of Statius – sometimes the *Thebaid* and the *Achilleid* are separately listed, sometimes not – in York (mentioned above), Aachen (or Verona; also mentioned above), St Gallen, Toul, Corbie (79.282 'Statii liber'), Bamberg (Michelsberg) (80.31-33 'Statii III'), Rouen, Whitby, Wessobrun, Anchin, Blaubeuern (74.92-93 'Statii Thebeidos [*sic*] in duabus partibus'), Pfaffers (94.98-99 'Stacius Thebaidos', 'et quatuor quaterniones eiusdem operis'), Prüfening – the list could be continued. Corbie, not surprisingly, is of lasting interest for, in addition to the entry above, there are two other listings circa 1200, the first (136.314) reading 'Terentius cum Statio Thebaidos' and the second (136.323) 'Lucanus. Martialis. Statius'.

The exasperating thing about these and the other listings in Bekker is that there is no demonstrable correlation between them and any extant manuscript. Among our extant manuscripts are two from St Peter Corbie, namely P (Par. lat. 8051) and S (Par. lat. 13046), the latter written in the tenth century. Internal evidence (but see below, 124) suggested to R. Getty that the latter was in very small part

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corrected from the former, but, while either of these manuscripts could be Bekker's 79.282, the contents of both are at variance with Bekker's 136.314 and 323.

Thanks to the labours of codicologists, in particular B. Munk Olsen, we have probable or certain origins or locations (in the absence of strong evidence to the contrary we are inclined to identify location with origin, as for example in the case of W) established for a number of the oldest surviving manuscripts of the *Thebaid*. In approximate order of putative date the list runs as follows:

s. ix ^{2/4}	St-Arnoul?	Par. lat. 13769	p
s. ix ^{2/3}	Corbie	Par. lat. 8051	P
s. x	Corbie	Par. lat. 13046	S
s. x ex.	Echternach	Par. lat. 10317	Q
s. x/xi	Rochester	Lond. Reg. 15 C X	R
	Worcester	Vigorn. Q 8 & Add. MS. 7	W
	Dover	Cantab. Ioh. D 12	D
s. xi ¹	Gembloux	Bruxell. 5337	G
s. xi	Bamberg	Bamberg. class. 47	B
	Tours?	Par. lat. n. a. 1627	T
s. xi ^{4/4}	Mont-St-Michel	Par. lat. 8055	S5
s. xii	Fleury	Bern. 156	b
	Dover	Edinburg. Adv. MS. 18.5.12	E

Like Corbie, Dover appears twice in the above list, but there is no close textual connection between D and E, whose medieval association may have been nothing more intimate than that of time spent in the same house of St Martin. In their totality the thirteen manuscripts in this list bear witness to a steady (though it may, for all we know, have been rapid) diffusion of the *Thebaid* across Europe; for lost friends and relations will have swelled the number. Bamberg, after all, had three Statiuses in the catalogue numbered 80 in Bekker, but only one Bambergensis is now known to survive.

The fact that manuscripts were present in such and such a library, however, does not mean necessarily that they were being studied, regularly or at all; what is a clear indication of use is the amount of annotation to which a manuscript has been subjected. In this respect the Puteaneus P, which is hardly annotated at all, stands apart from the majority of the manuscripts which are replete with notes, whether

they be versions of the Lactantian commentary or glosses of the medieval type to which P. M. Clogan has devoted much attention. For the critic of Statius' text there is not a lot to be elicited from these medieval glosses, whose function was to aid the teacher, but as an indication of the hold Statius had on the scholarly world they speak volumes.

Much more pertinent, however, than glosses to the constitution of the text in medieval times is the extent to which our manuscripts have been subjected to correction and augmented by variant readings. An enormous amount of time and energy was clearly spent by medieval scholar-copyists on what can only be described as textual criticism, however they might have cared to define what it was that they were doing. Much thought was evidently being given to what the text meant, and whether it was right or not. Most manuscripts, as a result, appear before us in at least three states: before correction, after correction, and as furnished with alternative readings. And among the many readings which make their first appearance in the later manuscripts, those from the twelfth century onwards, there are not a few which anticipate modern conjectures, by JBH and others. The names of those others of course still remain in the two apparatuses, between which they are distributed according as the readings seem to us new and true or new and worth noting; where he has been anticipated, JBH does not mention his name.

The place of the *Achilleid* as a prescribed text in the medieval reading book the *Liber Catonianus* comes in for special consideration below, 210f.; over the words of this fragment of an epic countless ushers and pupils will have laboured. Of some of the pupils who went on to become famous men we see the features writ large in the pages of Max Manitius's *Geschichte der lateinischen Literatur des Mittelalters* (for present purposes I have gone through his third volume covering the period from the mid-eleventh century to the end of the twelfth). There we see among others Joseph of Exeter (649, 652), Guy of Amiens (656), Gilo of Paris (670), Henry of Pisa (673) and Matthew of Vendôme (739, 742). To them let us add that most learned of medieval Englishmen, the ecclesiastical lawyer and friend of Thomas Becket, John of Salisbury.

There is no need to carry the story on into the later middle ages; for all students of literature Statius, like Claudian, had his pillar in the

hall of fame, and it seemed worth his while for no less a scholar and man of letters than Boccaccio to spend time refurbishing a copy of the *Thebaid* (our M) surviving from the twelfth century. Finally, as the period of the manuscript book draws to its close and the age of printing begins, it comes as no surprise that Statius is among the earliest of the ancient writers to be set in print, the first edition of the *Thebaid* and *Achilleid* being dated to 1470 or thereabouts.

List of Manuscripts

Thebaid

The following summary catalogue of manuscripts was initially compiled from previous editions of the *Thebaid* and the special listings of Boussard, Clogan and Sweeney, confirmed and adjusted as far as was possible from my own investigations, and augmented by my own finds. It includes complete and fragmentary manuscripts of Statius, but normally not collections of *flores* or manuscripts containing only a prose commentary. For these excluded items the reader may be referred to H. Anderson's invaluable and exhaustive *The manuscripts of Statius* (2000), which has in most welcome fashion augmented our original list by a further seventy or so items. These additions are identified by reference to 'Anderson'.

It hardly needs to be said that, even after Anderson's labours, this catalogue, like any catalogue of manuscripts, especially manuscripts of popular authors, cannot be final: new items are bound to surface, and old entries will require the correction of erroneous particulars or the addition of new data, especially when collections are re-catalogued and shelfmarks changed.

In assigning dates I have paid especial attention to the judgements of B. Munk Olsen in *L'étude des auteurs classiques latins aux XI^e et XII^e siècles*, vol. II (Paris, 1985) Ch. 48 P. Papinius Statius, 521-567; by these judgements I have happily found my previously formed opinions very largely confirmed. But dating remains a real headache, and the reader should not be surprised to see that there are frequent disagreements between scholars as to whether a particular manuscript is of the eleventh or twelfth century, say, or of the twelfth or the thirteenth. Such disagreements explain why I from time to time give one dating outside and another inside brackets: the latter is the one which for this reason or that I deem less likely than the unbracketed alternative. Renaissance manuscripts are, luckily for us, often dated, and water-marks provide a *terminus post quem* for paper manuscripts. But membrane inscribed in the anonymity of the cloister defies close restriction of date. To be sure, the products of famous houses like Tours, say, or Monte Cassino or St Albans in their heyday are susceptible of quite narrow dating, but elsewhere

and otherwise the longevity of a ductus favoured by an old-fashioned librarian or conversely the rapidity with which a new style is embraced by a progressive copying establishment must always be allowed for in deciding when an externally undated manuscript was or may have been written.

The code by which I refer to previous listings or discussions of manuscripts is as follows:

Q	Queck's edition, 1854
M	Mueller's edition, 1870
Ko	Kohlmann's edition, 1884
W	Wilkins's edition, 1904
G	Garrod's edition, 1906
Kl	Klotz's edition, 1908
B	Boussard's paper 'Le classement des manuscrits de la <i>Thébaïde</i> de Stace', <i>REL</i> 30 (1952) 220-251
HH	Hill's paper 'The manuscript tradition of the <i>Thebaid</i> ', <i>CQ</i> n.s. 16 (1966) 333-346
C	Clogan's paper 'Medieval glossed manuscripts of the <i>Thebaid</i> ', <i>Manuscripta</i> 11 (1967) 102-112
SS	Sweeney's <i>Prolegomena to an edition of the scholia to Statius</i> , 1969
Wm	Willams's edition of Book 10, 1972
H	Hill's edition, 1983
S	Sweeney's edition of the scholia to Statius, 1997

All those of us who work on manuscripts have reason to be for ever grateful to Paul Oskar Kristeller, whose *Latin manuscript books before 1600: a list of the printed catalogues and unpublished inventories of extant collections* (Fordham University Press, 1960), now in a fourth and enlarged edition by Sigrid Krämer (München, 1993), must be our constant guide and study. The six mighty volumes (plus supplements) of Kristeller's *Iter Italicum* (London and Leiden, 1963-1992; cumulative index, 1997) contain valuable listings of manuscripts conserved across the globe, not just in Italy, and these I have sifted for their Statian entries. I do not give cross-references to *Iter Italicum* any more than I do to Munk Olsen or the individual catalogues of manuscripts in which Statius is mentioned. I have sought, and of course found, much valuable information also in *Les manuscrits classiques latins de la Bibliothèque Vaticane. Catalogue*

(Paris, 1975-1991) by E. Pellegrin and others. Observations regarding origin are taken from Munk Olsen for those manuscripts which he describes; otherwise from the relevant library catalogues.

ANN ARBOR, MI, University of Michigan Library
159, s. xii (Anderson) (xiii). Origin: Flanders

ANTWERP, Museum Plantin-Moretus
86 (72, anc. 129), s. xiii. C 104, SS 24
93 (76, anc. 88), s. xiii. C 104, SS 32

ASSISI, Biblioteca del Sacro Convento di S. Francesco (from 1990; previously in Biblioteca Comunale)
302, s. xiv (Anderson) (xv). 'Glose super Thebaydem.' SS 19-20
306, s. xv. B 224, C 104, SS 24

AUGSBURG, Staats- und Stadtbibliothek
Frag. lat. 6, s. xiii ex. (Anderson) (xii). Cont. 8.292-371

BAMBERG, Staatsbibliothek
Class. 47 (M.IV.11) s. xi. Origin: West Germany (Munk Olsen); 'Nordfrankreich' (H. Hoffmann). M viii, Ko ix-x, W x, Kl xvii-xix, G vi, ix, B 223, SS 10, S xii-xiii. See below, 119

BARCELONA, Archivo de la Corona de Aragón
Ripoll 83, s. xi (x: Pérez Gutiérrez). Excerpts

BASLE, Universitätsbibliothek
N. I.1 nr. 53, s. xi. Frag. cont. 12.702-707 (illeg.) and 735-767.
Anderson

BERLIN, Staatsbibliothek zu Berlin-Preussischer Kulturbesitz
lat. fol. 34 (ex-Tübingen), s. xii med. (xiii). Commentary by (?) Hilary of Orléans. SS 22, Angelis (1997) 75-136, at 94ff.
lat. 4^o 228 (ex-Marburg), s. xii (xi). Origin: St Peter Erfurt. Commentary. SS 21-22
Hamilton 609, s. xiii Boese (xi, xiii) + xv. Origin: Italy. C 104, SS 32
610, s. xiii Boese (xiv). Origin: Italy? C 104, SS 32, 46
611, s. xv Boese. Origin: Italy

BERN, Burgerbibliothek

156, s. xii (xi; xi/xii Munk Olsen). Origin: St Benoît Fleury-sur-Loire. M ix, 284ff., Ko xi, W xi, Kl xiv-xvii, B 224, C 104, SS 24. See E. Chatelain, *Paléographie* pl. clxii. Cf. *Achilleid* catalogue below, 30; see also below, 127

407, s. xii ex. (xiii). Origin: France. B 227, C 104, SS 24

528, s. xii². Origin: France. B 227, C 104, SS 24

756-XXVII, s. xii ex. Origin: France. Frag. cont. 10.560-651, 11.259-352. See F. Vetter, 'Zwei in Bern neuaufgefundene Blätter einer Handschrift des Statius Thebais, und der Dichter Statius im Mittelalter', *Blätter f. bernische Geschichte, Kunst u. Altertumskunde* 16 (1920) 234-253

BOLOGNA, Biblioteca Universitaria

2384 (1207), a. 1468. Anderson

BRUSSELS, Bibliothèque Royale Albert Ier

1723, s. xv. SS 11

5337, s. xi¹ (xi ex.). Bound up with 5338. Origin: St Peter Gembloux. B 225, HH 334ff., C 104, SS 32, Wm xxii, H x. Cf. *Achilleid* catalogue below, 30; see also below, 120f.

CAMBRIDGE, Corpus Christi College

230, s. xii/xiii (xii, xiii). C 104, SS 25. See below, 127f.

– Emmanuel College

250, s. xiii. M x, Ko xiv, W xi, B 228⁴. See below, 128

– St John's College

D 12 (87), s. x/xi (x, xi Munk Olsen [1985], xi² Munk Olsen ['Chronique des manuscrits classiques latins (IX^e-XII^e siècles), 14', *Revue d'histoire des textes* 30 (2000) 123-188 at 175]). W x-xi, G vi, ix (previously in CR 18 [1904] 38-42), Kl vi, B 223, SS 18, H x. See below, 120

– Peterhouse

228, s. xii/xiii (xiii). M x, Ko xiv, W x-xi, C 104, SS 25. See below, 128

229, s. xii² (xiii). Two contemporary frags containing 8.615-9.310 and 9.618-10. 532 bound together. M x, Ko xiv, W x-xi. See below, 128

– Trinity College

O.9.12, s. xiii. C 104-105, SS 25. See below, 127f.

– University Library

li.III.13, s. xiv. M x, Ko xiv, W xi, C 105, SS 24-25. See below, 128

CARPENTRAS, Bibliothèque Inguimbertaine (Bibliothèque municipale)

369, s. xiv (xii ex.). Origin: Italy. B 227, C 105, SS 33. The exemplar of the 1470 edition (Anderson). Cf. *Achilleid* catalogue below, 30

CESENA, Biblioteca Malatestiana

S. XX. 5, s. xiv. C 105, SS 33 (both wrongly calling it 'XX, c. 6': Anderson)

COLOGNY (Genève), Bibliotheca Bodmeriana

lat. 154 (formerly Phillipps 16409), s. xi (x, x/xi). Origin: Germany. G vi, ix-x, Kl vii, B 223, H x. See below, 129

COPENHAGEN, Kongelige Bibliotek

Gl. Kgl. S. 2026, s. xii ex.(xiii in.). Origin: France? C 105, SS 25

Gl. Kgl. S. 2027, s. xii med. Origin: Germany. Heinsius' Gottorpianus. C 105, SS 25

Thott. 403, s. xv

DESSAU, Stadtbibliothek (Anhaltische Landesbücherei)

HB Hs.12, s. xii ex. Origin: France?

Bruchst. 1, s. x^{3/3} (xi). Origin: St Boniface Fulda. Frag. cont. 9.230-353. B 228⁴, H x. See A. Klotz, 'Bruchstücke einer Statiushandschrift', *Würzburger Jhrb. f. die Altertumswiss.* 1 (1946) 153

DIJON, Bibliothèque municipale

497, s. xiii ex. B 228; cf. *Achilleid* catalogue below, 31

DRESDEN, Sächsische Landesbibliothek

Dc. 156. Two manuscripts, one s. xiii, the other s. xiv, broken into pieces and bound chaotically, sections a + e belonging to the later manuscript, sections b c d + f to the earlier. B 228, C 105, SS 33. See Manitius, 1902; Klotz, 1905, 353

DUBLIN, Chester Beatty Library

N. 76, s. xiv ex. Anderson

DÜSSELDORF, Universitätsbibliothek (formerly Landes- und Stadtbibliothek)

K 2: F 49, s. x/xi. Origin: Germany. Frags of a Werden manuscript. Ko xv, Kl xxx-xxxvii, B 228, SS 11-12, S xiii-xiv. See below, 132f.

EDINBURGH, National Library of Scotland
Adv. MS. 18.5.12, s. xii (xii/xiii). C 105, SS 33

ESCORIAL, EL, Real Biblioteca de San Lorenzo de El Escorial
f. III. 11, s. xiv. Kl v¹, C 105, SS 33. Cf. *Achilleid* catalogue below, 31

EVANSTON, IL, Northwestern University
2, s. xv. Cf. *Achilleid* catalogue below, 32

FLORENCE, Biblioteca Medicea Laurenziana
plut. 38.1, s. xiv/xv (Anderson) (xv). B 227. Cf. *Achilleid* catalogue below, 32

38.2, s. xv. Anderson. Cf. *Achilleid* catalogue below, 32

38.3, a. 1410. Written at Siena (SS). B 227, C 105, SS 25

38.4, s. xii/xiii (xii, xiii). Origin: France. Kl v¹, B 224, C 105, SS 25

38.5, s. xii ex. (xiii) + xv, but perhaps after 1502. Kl v¹, B 225, C 105, SS 25

38.6, s. xii¹ (xi). Kl xxxviii-xl, B 223, SS 12-13, H x, S xii. See below, 121

38.7, s. xii¹ (xiii) + xv. Origin: France (South)? Kl v¹, B 223, C 105, SS 25

Ashburnham 1032, s. xiv (xv). B 224, C 105, SS 25

Edili 197, s. xii² (xiii). Origin: France. Kl v¹, B 225, C 105, SS 25

Gaddi 91 inf. 10, a. 1404. Anderson. Cf. *Achilleid* catalogue below, 32

S. Croce 18 sin. 4, s. xiv/xv. C 105, SS 25

S. Marco 241, s. xii/xiii. C 106, SS 25. (Not a. 1361, as SS states)

Strozzi 130, s. xiii (xiv). B 225, C 106, SS 13, 25, S xxviii. Cf. *Achilleid* catalogue below, 32

132, s. xv. B 227

– Biblioteca Nazionale Centrale

II. II. 55 (formerly Magl. VII. 1017), s. xiv (xv). B 224, C 106, SS 26

II. II. 78 (formerly Magl. VII. 321), a. 1384. C 106, SS 26

Palat. 108, s. x/xi (xi). Origin: Italy. Frags cont. 11.186-234, 533-556, 558-581. C 106, SS 26

– Biblioteca Riccardiana
 547, s. xii ex. (xiii). Origin: France B 227, C 106, SS 26
 620, s. xv. B 224
 651, s. xv. SS 13, S xxiii
 780, s. xv. SS 13
 842, s. xv. Commentary. SS 20
 931, s. xv. C 106, SS 26. Frag. cont. 1.1-107
 – Fondazione Horne, Biblioteca
 2840, location D.2.30 (Anderson says S.2.30), s. xv (formerly
 Phillipps 973 and 2765)

FREIBURG, Universitätsbibliothek
 375, s. xiii in.

GENEVA, Bibliothèque Publique et Universitaire
 lat. 96, s. xii ex. (xii/xiii). Origin: France. Kl v¹, C 106, SS 26
 – see also under **COLOGNY**

GÖTEBORG, Stadtbibliothek
 lat. 6, s. xiv/xv. Cf. *Achilleid* catalogue below, 33

GOTHA, Forschungs- u. Landesbibliothek
 Membr. I.129, s. x. Origin: German area, perhaps St Gallen (Angelis,
 1997, 92 n. 47). Frag. cont. 1.595-660, 2.63-128

HAGUE, THE, Koninklijke Bibliotheek
 128 A 38, s. xi (xii). Cf. *Achilleid* catalogue below, 33

HALLE, Universitäts- und Landesbibliothek Sachsen-Anhalt der
 Martin-Luther-Universität Halle-Wittenberg
 86, s. x/xi. Frag. cont. 4.555-579, 583-607

HAMM (Westf.), Library of Ludwig Tross
 s.n., s. xii. Frag. Ko xv

HOLKHAM HALL, Library of the Earl of Leicester
 329, s. xiv ex. Anderson
 330, a. 1408. Anderson. Cf. *Achilleid* catalogue below, 33

KARLSRUHE, Badische Landesbibliothek
 Fragmentum Augiense 139, s. xiv. SS 20

KASSEL, Landesbibliothek und Murhardsche Bibliothek der Stadt Kassel

2° Ms. poet. et roman. 8 (formerly 164), s. xii med. (xi/xii). Q iv, M x, Ko xi-xii, W xi, Kl xxv-xxvi, B 223, SS 13-14, H x, S xiii. See Weber, 1853

2° Ms. poet. et roman. 24, c.1300. Cont. 11.33-104

KRAKÓW, Biblioteka Museum Narodowego w Krakowie, Oddział Zbiory Czartoryskich

1876, s. xii ex. Origin: France? Cf. *Achilleid* catalogue below, 33

LEIDEN, Bibliotheek der Rijksuniversiteit

BPL 136 K, s. xii² (xii, xiii). Origin: France. Ko xii, W xi, C 106, SS 26, H xxi. Cf. *Achilleid* catalogue below, 33

191 A, s. xiii. Origin: St Jacques Liège. SS 20-21

2585, s. xii ex. Origin: France (South?). Frags

Gronov. lat. 14, s. xv (xiii Geel). C 106, SS 26. Cf. *Achilleid* catalogue below, 33

16, s. xiv (xv Geel). C 106, SS 26

67, s. xii ex. (xiii). C 106, SS 26

70 (formerly 374, Berneggerianus), s. xi. Origin: Germany. Ko xi, Kl xxxvii-xxxviii, B 225, SS 19. See E. Chatelain, *Paléographie* pl. clxiii, 2°

79, s. xii/xiii (xiii). Origin: N. France or Belgium. C 106, SS 26

Perizon. F. 18, s. xv (c. 1400: Anderson). Origin: N. Italy

Voss. lat. Q.114, s. xii/xiii (xiii). Origin: France. C 106, SS 26

LEIPZIG, Universitätsbibliothek

Rep. I.12, s. xi². Origin: Germany (West)? Q iv ('saec. xvi!'), Kl xix-xxiii, SS 33, H xxi

I.12^a, s. x (xi). Origin: Germany. Frag. cont. 4.352-753. Kl xvii, B 226, SS 14, H xxi, S xxx

LIÈGE, Bibliothèque de l'Université

386C (660), s. xi. Origin: North France? Frag. SS 14, Wm xxiii¹, S xxix. See Bouquiaux-Simon, 1962

LINCOLN, Cathedral Library

130, s. xii² (xiii). Origin: France?

LONDON, British Library

Add. 11995, s. xiv/xv (xiii/xiv). B 227, C 107, SS 27. Cf. *Achilleid* catalogue below, 34

11996, s. xv (xiv/xv). B 226, C 107, SS 27. Cf. *Achilleid* catalogue below, 34

16380, s. xiii. SS 21. Cf. *Achilleid* catalogue below, 34

18378, s. xii/xiii (cont. 3.551-606, 271-326) and xii (not, I think, xv¹) (cont. 1.275-325, 26-74)

Arundel 389, s. xii ex. (xiii). Origin: France or England. B 227, SS 19. See below, 131f.

Burney 257, s. xv (xiv). M x, B 227, SS 21

258, s. xii (xiii). M x, B 225, C 106-107, SS 19

Egerton 267, s. xi. Origin: Germany. Four frags cont. (with gaps) 10.18-297

Harley 2463, s. xiii (xiv). M x, B 227, C 107, SS 26

2474, s. xv. M x, B 227, C 107, SS 26

2498, a.1462. M x, B 227, C 107, SS 26

2608, s. xii² (xiii). Origin: France? B 228, C 107, SS 26

2636, s. xiii. B 227, C 107, SS 26

2665, s. xii med. (x/xi, xiii). Origin: Germany. B 223, C 107, SS 27

2693, s. xv. SS 21

2720, s. xii/xiii (xii). B 227, C 107, SS 27

3754, s. xiii. B 227. Stops at 6.182

4869, s. xv. B 227, C 107, SS 27

5296 (not 5926 as B), s. xiii + xv. B 227, C 107, SS 27

Royal 15.A.XXI, s. xiii. M x, B 227, C 106, SS 27

15.A.XXIX, s. xiii. M x, Kl viii, B 226, C 106, SS 27

15.C.X, s. x/xi (x, xii in.). M ix, 284ff., Ko x-xi, W xi, Kl viii, B 225, C 106, SS 19, H x. See Williams, 1948. See below, 123

– Royal Society

24, s. xiii in. See N. R. Ker, *Medieval manuscripts in British libraries*, vol. 1 (Oxford, 1969), xxiv, 232

[– Sion College, Arc. 2.2, is listed by B at 228⁴, but H. Schenkl, ‘Handschriftliches zu lateinischen Dichtern’, *WS* 8 (1886) 166-168, at 168, is in fact citing not for Statius but for *Anth. Lat. lib. ep.* 2.153 Burmannus (vol.1, 332-333). See Ker, *ibid.* 279]

LUND, Universitetsbiblioteket

No shelf, s. xi/xii. Frag. cont. 7.693-777. B 228⁴, H x. See Ahlberg, 1908

MÂCON, Bibliothèque municipale
94, s. xiv (Anderson) (xv). B 228

MADRID, Biblioteca Nacional
10039, s. xi/xii (xi in.). B 225, HH 333ff., C 107, SS 19, Wm xxii, H
x. See below, 121

MARBURG, see under **BERLIN**

MILAN, Biblioteca Ambrosiana
A 5 inf., s. xv. B 224. Cf. *Achilleid* catalogue below, 34
H 21 inf., a. 1416 (so C and Anderson) (1421). B 224, C 107, SS 27
H 66 inf., s. xiv. SS 22
M 60 sup., s. xiv ex. (xv). C 107, SS 27. Cf. *Achilleid* catalogue
below, 34
P 53 sup., s. xiv. C 107, SS 27
S 49 sup., c. 1200 (Orlandi) (x). Frag. cont. 1.1-176 on ff. 127r-130r.
Professor G. Orlandi kindly collated this fragment for us, and
commented on its date. He thinks it is perhaps Lombard in origin
– Biblioteca dell' Istituto Lombardo di Scienze e Lettere
Fondo Nogara 478 – FDG, s. x/xi. Frag. cont. 11.307-500. Formerly
in a private library in Pavia
– Biblioteca Nazionale Braidense
A.G. XI. 29 (formerly AN. XVI. 26), s. xii/xiii. Anderson says that
there is a collation of this manuscript in Oxon. Bodl. Mason HH 27

MODENA, Biblioteca Estense
α. J. 5. 10 (Lat. 593) s. xv. Anderson
γ. M. 1. 1. 19 (Camp. App. 2828-9), s. xv med. Anderson

MONTE CASSINO, Archivio e Biblioteca dell' Abbazia
395 P, s. xiii (xiv). Origin: Italy. Ends at 11.352. B 225, C 107, SS 27
485 P., s. xii (xii ex., xiii). Cont. 2.228-11.691. B 225

MONTPELLIER, Bibliothèque de la Faculté de Médecine
H. 62, s. x. Frag. cont. 11.409-587. SS 14, S xxx

MUNICH, Bayerische Staatsbibliothek
Clm 312, s. xii med. (xii). Origin: Prüll? Kl xxviii-xxix, B 226, H x
6396 (Frisingensis), s. x² (xi). Q iii, M ix, Ko xii, Kl xxiv-xxv, B
225, SS 14, H x, S xi

11050, s. xv. C 107, SS 27
 14420, s. xiii. Commentary. SS 22. Origin: St Emmeram Ratisbon (Regensburg)
 17206, s. xii (c. 1180; s. xi Angelis, 1997, 92 n. 47). Origin: Schäftlarn. SS 14, S xi-xii
 19481, s. xii ex. (xiii). Origin: Italy; location: Tegernsee. Kl xxix-xxx, B 226, C 108, SS 27, H x
 19482 (Tegernseensis 1482), s. x ex. (Sweeney) (xi/xii). Commentary. Jahnke's edition, 1898. SS 14-15, S xi.
 29212 (29010), s. xii/xiii, xii¹, xii ex. Origin: Germany. Frags from various manuscripts. C 108, SS 27

MÜNSTER, Universitätsbibliothek

716-1, s. x-xi. Frags destroyed in World War II. See under **DÜSSELDORF**

NAPLES, Biblioteca Nazionale Vittorio Emanuele II

IV. E. 42, a. 1429 (Anderson) (s. xiv). B 225
 IV. E. 44, s. xii ex. (xi/xii, xii/xiii). Origin: Germany. B 225, C 108, SS 27
 IV. E. 45, a. 1472. B 225, C 108, SS 28
 – Biblioteca Governativa dei Girolamini (Biblioteca Oratoriana)
 MCF 2. 14 (106), a. 1478. Commentary. SS 15, 34. Cf. *Achilleid* catalogue below, 35

NEW HAVEN, CT, Yale University Library

166 (formerly Phillipps 9089), s. xv. C 108, SS 28
 Marston 42, 8 Mar. 1406

NEW YORK, NY, Columbia University Library

Plimpton 121, s. xi/xii (xiii SS: xi or xii S). Frags cont. 8.375-432, 9.2-60, 756-814. C 108, SS 15, S xxix
 – 122, s. xii. Frags cont. 5.300-652, 6.615-793, 7.551-726. Anderson

OLOMOUC, Státní oblastní archiv opava

Co 360, s. xii. Belonged to Conrad Celtes
 – Státní vědecká knihovna
 M. I. 167, s. xv ex. Anderson

OXFORD, Bodleian Library

Add. A. 175, s. xiii

Canon. class. lat. 74, s. xiv. C 108, SS 28

75, s. xv. SS 15, S xxiv. Commentary

76, s. xv in. (xiv ex. Anderson)

77, s. xiii (xv Anderson)

79, s. xiv. C 108, SS 28

Dorville 25, *a.* 1464. Origin: Italy. C 108, SS 28

– 180, s. xv. Select readings in this manuscript were kindly checked for us by Dr M. L. West, who observes that the text is very disordered in Books X-XII: on f. 178v it jumps from 10.219 to 11.62 in mid-page and continues from there to 11.708 (f. 193); then come (f. 194) 10.920-11.18, (f. 195) 11.709-711, 10.881-919, (f. 196) 11.61, 10.220-260, (f. 197) 11. 19-60, (ff. 198-213) 10.261-880, continuing in mid page (212v) with 11.712-761, (ff. 214-220) 12. 1-293, (ff. 221-226) 12. 378-629, and last (f. 227) 12. 715-756; 12.294-377 and 630-714 do not appear to be present

327. Collation in copy of Tiliobroga, 1600. G x-xi, W xi, B 228⁴, SS 5¹, 49. See below, 126f.

Rawl.G.114, s. xiii. C 108, SS 28

– Corpus Christi College

58, s. xiii. G xii, B 228⁴, C 108, HH 334, SS 28

– Magdalen College

18, s. xii². G xii, B 228⁴, C 108, SS 28, H x. See below, 122

– Wadham College

A. 10. 20 (formerly Phillipps 9250), s. xv ex. Cont. 1.1-10.880

PADUA, Biblioteca Antoniana

I.6, *a.* 1431. C 108, SS 28

– Biblioteca Universitaria

233, *a.* 1463. B 226, C 108, SS 28. Cf. *Achilleid* catalogue below, 36

1417, *a.* 1426. Anderson

– Seminario Vescovile

41, s. xiv. SS 28

PALMA DE MALLORCA, Biblioteca privata del Marqués de Campofranco

s. n., s. xiv/xv (xv). Cf. *Achilleid* catalogue below, 36

PARIS, Bibliothèque Mazarine

3863, s. xv. Frag. B 227