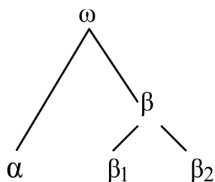


Bob Kaster

*A Neglected Witness to Macrobius' Saturnalia**

THE general shape of the *Saturnalia*'s early medieval tradition has been clear for over fifty years, thanks above all to Antonio La Penna, whose pioneering work was soon refined by James Willis.¹ After test-collating eighteen of the pre-humanist witnesses, La Penna was able to show that the tradition comprises three clearly defined families.² But where La Penna concluded that each family descended independently from the archetype, it was Willis' contribution to show that two of the three families in fact had a common ancestor standing between themselves and that archetype.³ The tradition is thus of a common bifid type:



The descendants of α and β_2 as a rule contain all seven books, whereas β_1 had only *Saturnalia* 1-3. Though there is some contamination apparent, it is generally of a low to moderate level in the books writ-

* The study that follows is surely drier stuff than the lively interests typical of our *celebranda*, but her great learning and her broad scholarly sympathies encourage me to offer it to her, with great affection and great gratitude for many years of friendship.

¹ A. La Penna, *Studi sulla tradizione dei Saturnali di Macrobio*, «Annali di Scuola Normale di Pisa» 22, 1953, pp. 225-252; J. Willis, *De codicibus aliquot manuscriptis Macrobiani Saturnalia continentibus*, «Rhein. Mus.» 100, 1957, pp. 152-164; Willis' correction was accepted by La Penna in his review of Willis' Teubner edn. in «Riv. Filol. Istr. Class.» 92, 1964, p. 453. For an overview see also the summary of P. K. Marshall in L. D. Reynolds (ed.), *Texts and Transmission: A Survey of the Latin Classics*, Oxford 1983, pp. 233-235.

² La Penna, art. cit., pp. 226-235; he also provided descriptions of another thirteen manuscripts, largely of the fifteenth century, in Paris and Florence (pp. 244-249).

³ Willis, art. cit., pp. 156-157. Willis' account is characteristically terse; a more detailed account of the relations of β_1 and β_2 , and of the individual mss to be mentioned below, can be found in *The Medieval Tradition of Macrobius' Saturnalia* (to appear). For the three families I adopt the sigla α , β , and β_2 from the edition of N. Marinone (Turin 1977²); for individual mss, I use the sigla chosen by Willis for his Teubner and by M. J. Carton for the three mss that she published (G, L, J: see [n. 4 on p. 258] and [n. 2 on p. 266] below). I have assigned sigla to the other mss referred to here.

ten from the ninth to twelfth centuries – a kind of background noise that, while audible, does not obscure the tradition's main themes until the proliferation of manuscripts in the fifteenth century.

From an editor's perspective, the families α and β_1 might be thought to share two advantages relative to β_2 . First, while the earliest (nearly) complete witness descended from β_2 (R = Vatican Reg. lat. 2043) dates to the very end of the tenth or beginning of the eleventh century,¹ α is represented by one witness from ninth-century France – N, written in the middle or third quarter of the century,² now in Naples (Bibl. Naz. V. B. 10, lacking after *Sat.* 7.5.2) – and β_1 by no fewer than four: M = Montpellier Bibl. interuniv. médecine H225, B = Bamberg Staatl. Biblioth. Class. 37 (M.V.5), and V = Vatican Reg. lat. 1650, all three used by Willis, M and B dating to the last third of the ninth century, V to the second half; and O = British Library Cotton Vit. C.III, assigned to the tenth century by La Penna and ignored by Willis, but dated to the third quarter of the ninth-century by Bernhard Bischoff.³ Furthermore, important detail has been added to the 'family portraits' of α and β_1 since the work of La Penna and Willis, in the form of two manuscripts published by M. J. Carton: for α there is the added testimony of G, an eleventh century ms now in Strasbourg (Biblioth. Nat. et Univ. 14);⁴ for β_1 , a previously unnoticed and very interesting Vatican ms of the early tenth century (L = Vatican lat. 5207).⁵ It is this paper's aim

¹ From Mont St. Michel, ca. 990-1015: J. J. G. Alexander, *Norman Illumination at Mont St. Michel*, Oxford 1970, p. 232; La Penna (art. cit., p. 241) and Willis (Teubner ed., p. viii) assigned the ms to the 10th century.

² Thus Marshall, art. cit., p. 234.

³ For the dating of V (thought to be s. x by La Penna and Willis), see E. Pellegrin, *Les manuscrits classiques latins de la Bibliothèque vaticane*, vol. 2, pt. 1, Paris 1978, pp. 337-338, after B. Bischoff. For M, B, and O, see Bernhard Bischoff, *Katalog der festländischen Handschriften des neunten Jahrhunderts*, Wiesbaden 1998 -, vol. 2, p. 204, vol. 1, p. 47, and vol. 2, p. 109, respectively; though Bischoff notes that the last six folia of O (133-138, after *Sat.* 3.13.9 antea) were added in s. xi^{1/4}, the character of the text seems unchanged. A complete collation of O is available at the website «Princeton/Stanford Working Papers in Classics» (<http://www.princeton.edu/~pswpc/>).

⁴ M. J. Carton, *Three Unstudied Manuscripts of Macrobius's Saturnalia*, Diss. St. Louis University, 1966, pp. 13-96, provides a complete collation; G, which Carton judged (incorrectly) a *gemellus* of N, was also noticed by La Penna, art. cit., pp. 239-240 (= his S). The other α -mss used by Willis are P = Paris lat. 6371 (s. xi, complete) and D = Oxford Bodl.Auct. T.2.27 (s. xi¹, lost after *Sat.* 3.4.9).

⁵ M. J. Carton, *Three Unstudied Manuscripts*, pp. 99-138, provides a complete collation. Carton judged L a *gemellus* of B; it is in fact a *gemellus* of O ([n. 3 above]). The other β_1 -ms used by Willis is a close relation of B (cf. at [n. 1 on p. 265] below), Z = Madrid Escorial E. III 18: cited by Willis down to *Sat.* 1.17.6 (where the text in a hand

to add similar detail to our picture of β_2 , by drawing attention to a manuscript that is very likely that family's earliest surviving witness.

Or rather, I should say 'by drawing renewed attention', because the manuscript in question, Burgerbibliothek Bern Cod. 514 (= Q), has not gone entirely unnoticed before now: it was used in what deserves to be called the first modern edition of the *Saturnalia*, published by Ludwig von Jan in 1852 and based upon extensive use both of the pre-humanist manuscripts and the early printed editions.¹ But Jan for his part was in no position to identify the manuscript's place in the tradition, while La Penna and Willis for their part ignored it, perhaps because it contains only book 7. It should be borne in mind, however, that 'only' book 7 (66 Teubner pages) amounts to about fifteen percent of the work as a whole and more than one-quarter of that portion where β_1 is absent and β_2 by itself represents one half of the tradition. As will become clear, there are several ways in which taking Q into account gives us a more complete and nuanced understanding of that half.

Q's text of the *Saturnalia* (fol. 72^r-112^v) is written in a clear and fluid minuscule on pages generally ruled for twenty-seven lines, with ca. 35-40 characters to the line (not counting spaces). Though not as heavily corrected as some mss, it received the attentions of at least two different readers, and probably more;² there was also a modest amount of marginal annotation, mostly lost when the book's margins were trimmed. Jan claimed that the text dated to the ninth century, presumably relying on the testimony of Albert Jahn, who collated the ms for him.³ But while that is certainly too early, a tenth-century date seems secure.⁴

of s. XII/XIII breaks off and is replaced by a heavily contaminated humanist text), Z provides virtually nothing useful not provided by BV and can be ignored, especially in light of the important new testimony of OL. One other β_1 -ms, K = Vatican Pal. lat. 886 (s. IX in.), is a collection of excerpts (*Sat.* 1. 11. 2-1. 11. 43, 2.1.7-2.7.11, 3.13.11-3.20.8); its testimony falls into line with the other mss of the family. A partial collation was published by K. Tohill, *Excerpts from Macrobius in codex Vaticanus Palatinus Latinus 886*, «Manuscripta» 22, 1978, pp. 104-108, who was apparently unaware that it had been used by Jan (= his V).

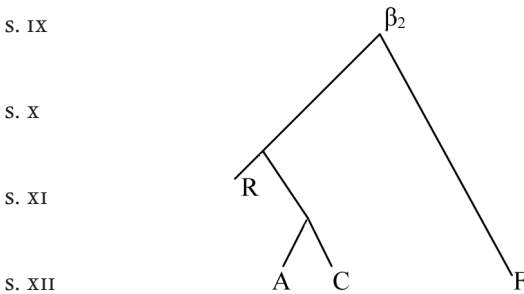
¹ L. Jan (ed.), *Macrobius Ambrosii Theodosii ... opera quae supersunt*, vol. 2, Quedlinburg and Leipzig 1852. The truly impressive scholarship of Jan's edition has unfortunately been obscured by the horrendously inaccurate critical apparatus with which he provided it.

² See, e.g., 7.5.12 subducitis] subductistis Q¹, subducatis J¹Q², subducctis (*ut vid.*) Q²; on J as an apograph of Q as corrected, see the appendix below.

³ L. Jan (ed.), *Macrobius Ambrosii Theodosii ... opera quae supersunt*, vol. 1, Quedlinburg and Leipzig 1848, p. lxxxiii, noting the contribution of Jahn, «bibliothecae praefectus».

⁴ It was dated to s. X in H. Hagen, *Catalogus codicum bernensium*, Bern 1875, p. 432,

As we turn to consider Q's text, we must meet the other important descendants of β_2 . Beyond R, the tenth- or eleventh-century ms already noted, which is complete down to 7.4.11,¹ there are the two complete twelfth-century mss used by both Jan and Willis, F = Flor. Laurent. Plut. 90 sup. 25 and A = Cambridge Univ. Lib. Ff.3.5 (written at Bury St. Edmunds). To these can be added another twelfth-century Cambridge ms, C = Corpus Christi College 71, which is a *gemellus* of A.² The stemmatic relationship of RFAC is basically very straightforward: beyond sharing with F a large number of errors that distinguish the family derived from β_2 , RAC share another set of errors that set them apart from F, and AC uniquely share still other errors that set them off from R. Thus:



What, then, does this stemma look like in book 7, once the additional testimony of Q is taken into account?

First, of course, there are the shared errors of RFAC that define β_2 in book 7, all of which are found in Q also, for example:³

and omitted from Bischoff, *Katalog der festländischen Handschriften*; a 10th-century date for fol. 1-113 is confirmed by Dr. Patrick Andrist and Dr. Martin Germann of the Burgerbibliothek (personal communication), who add that fol. 114-126 belong to the 12th century. My thanks to these scholars for their help on this point, and to Dr. Andrist for his assistance in acquiring a digital scan of Macrobius' text.

¹ We also possess no fewer than three twelfth-century mss that are direct copies of R, entirely or in large part: H = British Library Harleianus 3859 (complete, though the text of *Sat.* 7.1.1-7.5.14 is derived from a different source; it is incorrectly described as comprising only *Sat.* 1.2.15- 5.20.10 by La Penna, art. cit., p. 241); W = Florence Laurent. Plut. 51.8 (regarded, with R and C, as one of the three most important witnesses in the family by La Penna, art. cit., p. 233, but correctly judged an apograph of R by Willis, Teubner ed. p. viii); and J = Vatican lat. 3417 (books 1-4, 7: J is a copy of R in the first four books; on its derivation from Q itself in the last, see the appendix to this paper). The agreement of W and H can be taken to represent R when the latter is no longer available near the end of book 7.

² A complete collation of C is available at the website cited at [n. 3 on p. 258].

³ I can of course give only a few examples here: a complete collation of Q is available at the website cited in [n. 3 on p. 258].

7.1.21 incitabunt] -tarunt	7.10.4 efficit et] efficit ut
7.2.3 interrogatione] -gando	7.10.9 de naturali] de non naturali humore RFAQ, de naturali humore C (de <i>fort. in ras.</i>)
7.3.14 genere <i>om.</i>	
7.4.5 patiuntur ... varietate <i>om.</i> (post varietate)	
7.4.8 omnium disciplinarum] disciplinarum omnium	7.11.8 relinquit] reliquit
7.5.13 potus alia <i>om.</i>	7.12.19 quoquo] quoque 7.12.26 resoluta] soluta
7.5.17 simplex sucum] simplex qui adest sucum RFAC, qui adest sucum Q	7.12.26 autem <i>om.</i> 7.13.5 cibatum] cibum
7.5.17 nutriantur] -entur	7.13.9 verum est] verum (<i>recte</i> C)
7.8.1 insectione] insecutione RFAQ, insitione C	7.13.9 simulacra <i>om.</i> RFQ, aram J ^m , aras A ¹
7.10.1 πολιοκροτάφους] ΙΤΟΑΙΟ-RFQ, ΙΤΟΜΟ-AC	

Next there are the numerous errors Q shares with RAC to distinguish them as a group from F, for example:

7.1.2 reverenda] verecunda	7.7.18 de (1 ^o) <i>om.</i>
7.1.5 huiusmodi] eiusmodi	7.8.13 aquam novam semper semper ac novam corpori] aquam novam corpori
7.1.14 iustum] -te	7.10.12 ut <i>om.</i>
7.1.15 faciles tamen] facilesque	7.12.7 tanto ... quanto] quanto ... tanto
7.1.19 digerendo] dicendo	7.12.16 quasi] et quasi
7.2.6 gloriosum] gloriosissimum	7.12.17 et per] per
7.3.1 omnium excepit] excepit omnium	7.12.31 Herodotus] herodatus
7.3.15 temporibus] temporis	7.12.36 effluant] fluant
7.6.4 nihil <i>om.</i>	7.13.11 in hoc] hoc
7.6.16 corpus et corpus] corpus corpus	7.13.21 adsentiri] -tire
7.6.18 est <i>om.</i>	7.14.4 ultro] ultra
7.7.16 vocavit] vocat	

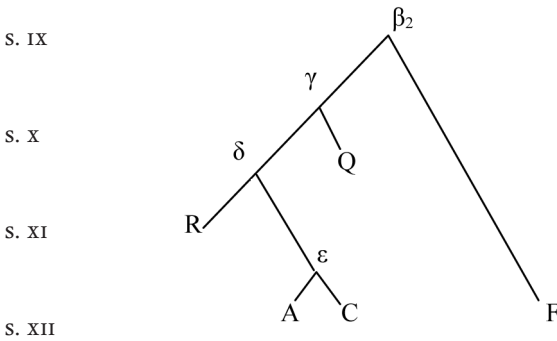
Then there are the errors that RAC share against QF, for example:

7.1.10 sonare] sociare	7.5.9 <i>Gr. post</i> ΠΑΝΤΟΔΑΠΗC <i>om.</i>
7.1.14 Iopam] ioppam	7.5.14 stomachum] -o RAC

¹ A case where AC's common ancestor bequeathed them an attempt to make good a gap that had stood in β_2 : cf. the similar but independent attempt visible in the marginal addition of *aram* in J.

7.5.22 non modo] non perpetuo eum (cf. §20)	7.9.21 gustatibus] -tantibus
7.5.24 vero] enim	7.12.9 et vetulo Falerno] et vetulo R ¹ (falerno <i>supra lin. add.</i> R ²), et Falerno vetulo AC
7.5.32 luxum <i>om.</i>	7.12.25 a te] ante
7.7.3 levitas] levitas est	7.12.26 aqua solis] solis aqua
7.7.13 nimium] nimio	7.13.12 deceret] decerneret
7.8.1 digestu] -tum	7.13.17 reversus] severus
7.8.14 ratione] rationem	
7.8.14 fervorem] -re	

Prima facie, that sequence suggests a stemma that looks very much like the stemma drawn just above, with Q now occupying a place between the hyparchetype, β_2 , and the common ancestor of RAC, thus:



This picture, finally, appears to be corroborated by instances such as the following:

7.4.14 κααθηλακτικη] KAΘEAKTIKH NPGFQ, KAΘFAKTIKH R, KAFAKTIKH AC
7.9.16 corporei] corpore R ¹ Q, in corpore R ² AC
7.11.3 faciat] facit Q, fecit RAC
7.13.25 Nausicaam Alcinoi] nausica an al cinoi Q, nausica analcinoi F, nausicam analcinoi R, nausicam alcinoi AC

Here we see in each case a sequence of error that extends ‘beneath’ Q’s putative place on the stemma: at 7.4.14 F and Q join the α -MSS in what is essentially the right reading (save for the perpetual confusion of Λ and A), while the common ancestor of RAC introduced the roman F for Greek E, and AC’s ancestor swapped a (lunate) E for the Θ ; at 7.13.25, QF have a text that again is essentially correct save for eccentricities of word-division, while R’s *nausicam* builds upon *nausica* to produce the case that is needed in context and AC’s reading completes the mistaken ‘tidying up’ by removing an apparently superfluous syllable from the start of Alcinous’ name;

at 7.9.16 and 7.11.3 Q's text plainly reflects the first stage of error (in the former case joined by R), which is subsequently extended.¹

I do believe that the picture above is more likely than not correct, but there are some data that at least complicate the picture: for not only are there a number of cases in which R agrees uniquely in error with AC against Q, there are also a non-trivial number of cases in which R agrees uniquely in error with Q against AC, for example:

7.2.12 audebat] debebat	7.9.17 et ante sphaeralis
7.3.1 omnium exceptit] exceptit omnium	7.9.21 enim om.
7.3.3 alius] alias	7.10.6 qui] qui in
7.3.8 possent] possint	7.10.7 opinionem] opionem
7.4.4 cum om.	7.12.19 in totum] innotum Q, innotum R
7.4.11 repugnantium] pugnantium	7.12.26 discedente] descendente
7.4.32 seriis et] seriis	7.12.28 umoribus] umoris
7.5.11 quam de] quam	7.12.35 Hispaniam] -ias
7.5.25 per os] post	7.12.36 intro] in utro
7.7.5 solitos] -to	7.12.38 praeventa] pro-
7.7.13 volent] volunt	7.13.14 anuli] -lo
7.7.15 satietatis] societatis	7.13.20 aquam] quam
7.8.1 non om.	7.14.2 repercussa] percussa
7.9.8 inesse] esse	

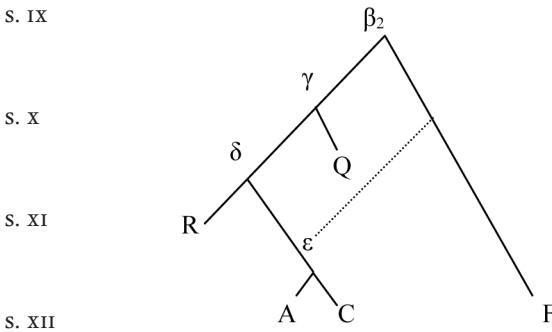
Plainly, the stemma above cannot account for both sorts of agreement in any simple and straightforward way, since according to that stemma the errors uniquely shared by RQ are presumptively the legacy of γ and so also should appear in AC.

That being the case, there are only three plausible alternatives.² Either the stemma above is basically correct, and a certain number of the errors derived by RQ from γ were removed by correction from the line represented by AC – presumably from a source of the

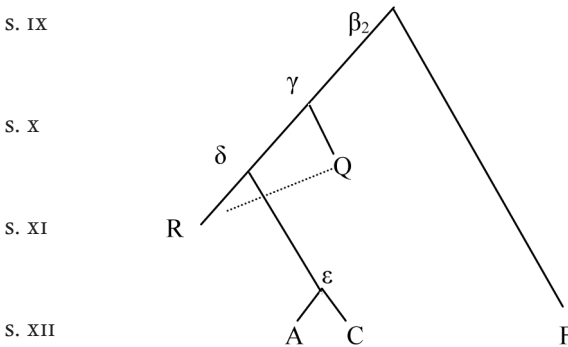
¹ Cf. also 7.13.9 simulacra om. RFQ, aram J^m, aras AC, 7.13.17 me in omni] mei nomini FQ', mei nominis R (recte Q²AC, where the reading of β_2 reflected in FQ' was 'corrected' to construable form by the time the text reached R, and then corrected in fact by Q² and in the common ancestor of AC), 7.16.25 fellantes] fallentes GFQ, palentes PA, lactantes C, alentes J^mW^mH² (deest R), 7.16.27 ad celerandos partus] ac(vel ad)celerando partu FQW, accelerando partus H, accelerando partui A, ad celebrandos partus C (deest R: the text of β_2 is again reflected by FQ and R's apograph, W).

² A further alternative – that R, AC, and Q each derives independently from γ – would be much less economical, since it would in effect require twice as much contamination to have occurred than any of the models about to be discussed.

sort represented by F – before AC themselves were written in the twelfth century, thus:¹



Or the stemma above is basically correct, and a certain number of the errors uniquely shared by RQ were introduced into R's ancestry by contamination from Q, thus:



Or the line of descent represented by AC must stand 'above' Q in the stemma, and a certain number of the errors that we then see RAC inherit from γ were removed by correction from the ancestry of Q before that ms was written in the tenth century, thus:

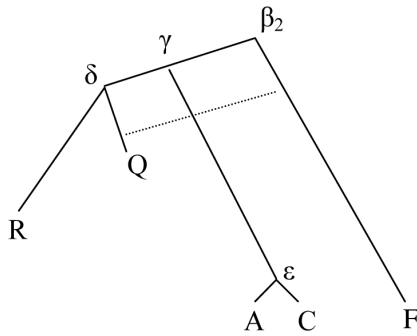
¹ I say 'presumably ... of a sort represented by F' because the alternative would be a source derived from the other branch of the tradition, α : but a process of correction thorough enough to remove all the relevant errors from AC's ancestry would also almost inevitably have imported some of the distinctive errors of α , of which AC give no evidence. There is some murkiness here, however: for example, if the correct reading that appears in AC at 7.13.17 (me in omni: [n. 1 on p. 263]) is not owed to scribal wit (or good luck), it cannot have been imported into AC from any β_2 -ms that was not itself contaminated from α .

s. IX

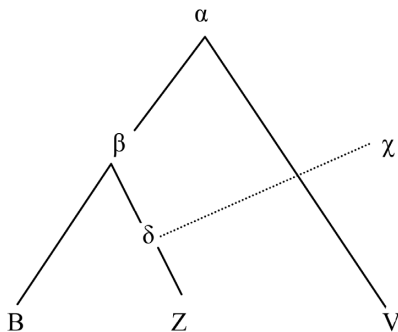
s. X

s. XI

s. XII



The second of these scenarios is least likely on its face: given the character of the errors that R shares uniquely with Q, even the dimmest 'corrector' would hardly have managed to transfer all of them from the latter to an ancestor of the former. As for the other two scenarios, either is possible; indeed, their structure finds an exact counterpart in the relations of three members of the family β_1 . There three of the mss used by Willis, BVZ, all clearly derive from a common hyparchetype, and B uniquely shares a number of distinctive errors now with V, now with Z (agreements in distinctive error of VZ against B are negligible). Willis inferred, I believe correctly, that B and Z are more closely related to each other than either is to V, and that some errors of BVZ's common ancestor were removed from a predecessor of Z by contamination, thus:¹



As already indicated, I believe that in the present case the first stemma above is on balance more likely correct, given the chrono-

¹ J. Willis, *Latin Textual Criticism*, Urbana 1972, p. 20; the sigla α and β used in Willis' diagram bear no relation to the use of those sigla elsewhere in this paper.

logical priority of Q and the examples above that show Q standing earlier in a sequence of error than AC.¹

It should in any case be clear that future editors of the *Saturnalia* will want to incorporate Q's evidence for the light it throws on the behavior of family β_2 in *Saturnalia* 7: the agreement of Q with either R or AC will be sufficient to establish the reading of γ , and the agreement of either γ or F with α will establish the text of the archetype.

APPENDIX: Q AND J

Vatican lat. 3417 (= J), a twelfth-century book preserving *Saturnalia* 1-4 and 7, was unknown to La Penna and Willis, as it was to Jan before them. A partial collation of J's text in book 7 was published by Carton, who judged it to be a *gemellus* of R and so potentially useful for the portion of book 7, after 7.14.11 in(ducere), where R is lacking.² That judgment, however, was doubly incorrect: in Books 1-4, J is not R's *gemellus* but rather a direct copy of R as corrected, while in book 7 J is a copy of Q as corrected.³ The evidence of the latter relationship is unambiguous, for example:

1. beyond its own numerous peculiar errors, J has every one of the many peculiar errors of Q that escaped correction – including some that are gloriously absurd (e.g., 7.12.8 ait] fui) – save for three trivial cases;⁴

¹ Regarding the degree of correction that would be required to remove the relevant errors of RQ (i.e., γ) from the ancestry of AC, note that correction stripped R itself of one-third of those same errors (19/59): it would not take many 'generations' for such marks of kinship to be significantly effaced. For possible contamination from the branch represented by F, note the following places in book 7 where RAQ share an error while C shares the correct reading with F: 7.1.1 remotis] -tas RA'Q', 7.1.2 penetralibus] -bilibus RAQ, 7.5.1 qui ad] quia ad RAQ, 7.5.4 potuisse] -set RAQ', 7.7.18 in (1^o) om. RAQ, 7.15.18 quod (1^o)] sed AQ (*deest* R). There are fewer places where RCQ share an error while A shares the correct reading with F: 7.5.13 mente] -tem RCQ, 7.10.11 crebro] in crebro C'Q, in crebro R.

² M. J. Carton, *Vat. Lat. 3417 and Its Relationship to the Text of Macrobius' Saturnalia* vii, «TAPhA» 96, 1965, pp. 25-30.

³ I cannot demonstrate here the relationship with R in books 1-4 but do so in the study signaled at [n. 3 on p. 257]. Carton cannot be faulted for being unaware of Q, though she can perhaps be faulted for not noticing that Book 7 (which does not follow directly on the text of Books 1-4) was written by a hand different from the one that wrote books 1-4: it also appears to be s. XII but is slightly larger, and it consistently uses (e.g.) an abbreviation for *est* (÷) and a form of suspension stroke (for -u(m), n(on), m(en), etc.) quite distinct from those used by the scribe of the earlier books. A complete collation of J is available at the website mentioned in [n. 3 on p. 258].

⁴ 7.5.16 digessisti] de- QR' (*recte* J), 7.5.24 in mensa] immensa Q, inmensa J, 7.14.6 oculos] oculo RQWH (*recte* J).

2. J also lacks all the errors of Q that were removed by correction, save for a handful of cases in which the correction was probably made after J was copied;¹

3. although Q generally follows RAC in under-reporting the Greek (evidently a trait of γ , which sets its descendants apart from F), it joins PGF in preserving the quotation of Eupolis at 7.5.9, and so, consequently, does J;

4. and there are any number of eccentricities in J that are explained by its derivation from Q as corrected: so, for example, at 7.4.15 $\kappa\alpha\theta\epsilon\kappa\tau\iota\kappa\acute{\eta}\nu$, where Q read $\kappa\alpha\theta\epsilon\alpha\kappa\tau\iota\kappa\eta\kappa\eta\kappa\eta\kappa\eta\kappa\eta\kappa\eta\kappa\eta$ with RFAC (= β_2), Q's corrector placed a deletion-point under the second K, prompting J's scribe to write $\kappa\alpha\theta\epsilon\alpha\ \tau\iota\kappa\eta\kappa\eta\kappa\eta\kappa\eta\kappa\eta\kappa\eta$.

J is not to be utterly discarded, for it gained by correction at least eight correct readings (presumptively conjectural, of course) for which it is the earliest witness, or among the earliest:

3.15.6 Lucullus ... Luculli J², *Monac. Clm 15738*: lucilius ... lucilii ω

3.15.6 vendidisse F²J²: -set ω

3.18.8 favumque J²W^m, *Guelph. 4619 alt. man., ed. Ven. 1472*: fabumque ω

4.6.14 cum J²: om. ω

7.5.3 est J², *ed. Ven. 1513*: om. ω

7.5.11 mutis J²C², *ed. Ven. 1513*: multis ω

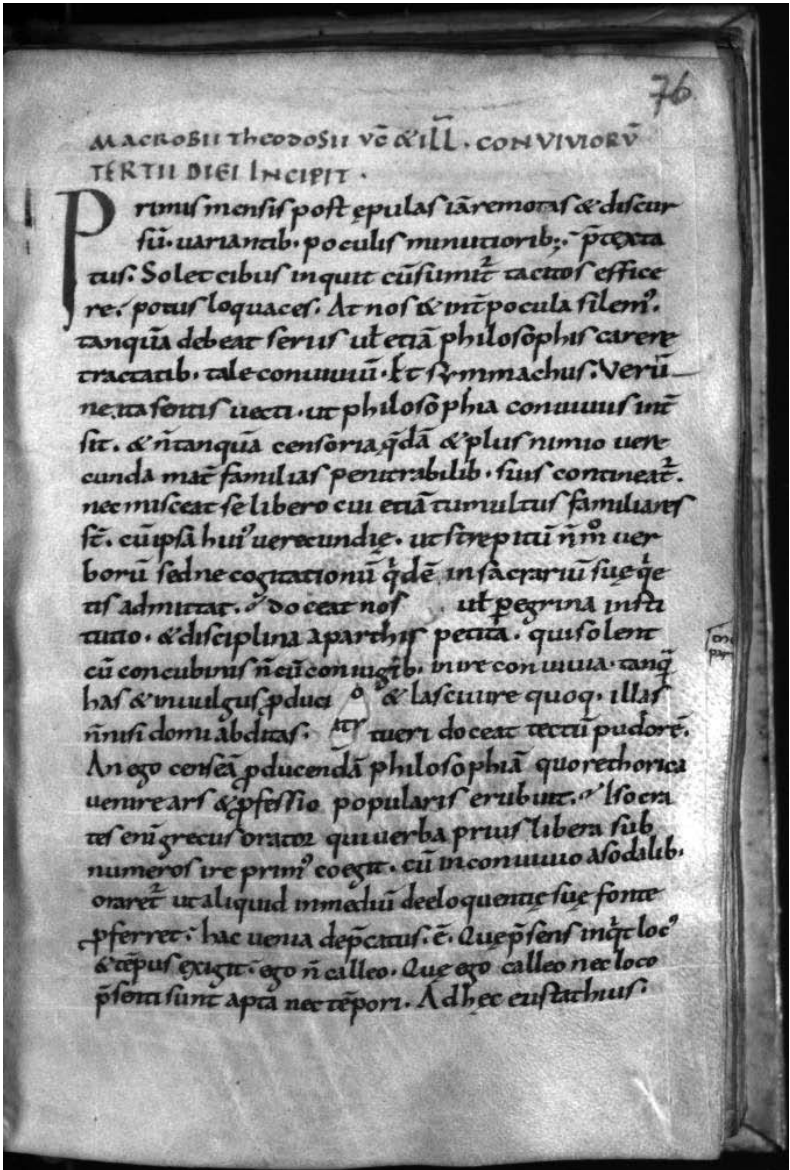
7.7.6 celerius J², *Monac. clm 15738, ed. Ven. 1472*: celeriter G β_2 om. P

7.16.24 formandoque J²W¹, *Pontanus*: firm- ω

But its value is otherwise negligible.

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¹ These are: 7.1.1 remotis] -tas RA¹J¹Q¹, 7.1.5 sobrietate] -tem J¹Q¹, 7.1.8 quia te] qui ante J¹Q¹, 7.4.18 virtute] virtutem J¹Q¹, 7.5.4 potuisse] -set RA¹J¹Q¹, 7.5.30 adpetentia] -tiam J¹Q¹, 7.7.15 vinum] vicinum J¹Q¹, 7.8.11 caruerunt] caluerunt J¹Q¹, 7.16.10 mulierem] materem J¹Q¹ (matrem Q²). All but one of these corrections were made by erasure and so are impossible to date relative to other corrections; in the exception, at 7.8.11, *caluerunt* became *caruerunt* when a stroke was added to the top of the *l*'s shaft in ink the same color as the main text.



MACROBII THEODOSII VĒ & ILL. CONVIVIORV
TERTII DIEI INCIPIT.

Primus mensis post epulas iā remotas & discursū uariantib; poculis minuciorib; p̄c̄t̄a tus. Solet cibus inquit cūsumit̄ tactos efficere. potus loquaces. At nos & int̄ pocula silenti? tanquā debeat seruis ut etiā philosophis carere tractatib; tale conuiuū. Et Symmachus. Verū ne ita fortis uexa. ut philosophia conuiuus int̄ sit. & n̄ tanquā censoria q̄dā & plus nimio uentanda mat̄ familias peruerabilib; suis contineat̄. nec misceat se libero cui etiā tumultus familiaris fē. cūpsā hui' uerecundie. ut strepitū n̄m uerborū sed ne cogitationū q̄dē in sacrarū sue gētis admittat. Doceat nos ut pegrina inuitatio. & disciplina a parthys peccata. quisolent cū concubinis n̄cū coniugib; uiuere conuiuia. tanq̄ has & inuulgus p̄ducit & lasciuire quoq; illas n̄ nisi domi abditas. ty tueri doceat tectū pudorē. An ego censē p̄ducendā philosophiā quorethorica uenire art̄ & p̄fessio popularis erubuit. Isoerates enī grecus orator qui uerba prius libera sub numeros ire prim̄ coegit. cū in conuiuio a sodalib; oraret ut aliquid in mediū de eloquentie sue fonte p̄ferret. hac uena dep̄ctus. ē. Que p̄sens inq̄t loc' & tēpus exigit. ego n̄ calleo. Que ego calleo nec loco p̄senta sunt apta nec tēpori. Ad hec eustathius.

FIGURE.