

INTRODUCTION

His translator Weiss rates him most highly, and he is doubtless right in considering him modest and fond of learning. Augustine¹ calls him "vir elegantissimi eloquii et facundae scientiae," and Erasmus² speaks of "Gellii commentariis, quibus nihil fieri potest neque tersius neque eruditius." He was used by many later writers,³ extensively by Nonius Marcellus and Macrobius.

THE MANUSCRIPTS

Our earliest manuscripts divide the *Noctes Atticae* into two parts, containing respectively Books i-vii and ix-xx. These were not united in a single codex before the fourteenth or fifteenth century. The eighth book is lost except for the chapter headings and some inconsiderable fragments, a loss which must have occurred between the time of Macrobius, who knew the eighth book, and that of the archetype of our oldest manuscripts; that is, between the fifth and the ninth centuries. That the division of the work was sometimes made after the ninth book is indicated by the epigram of Gaius Aurelius Romanus, which is found in some of the manuscripts at the end of that book; but it would be difficult to account for the loss of the eighth book, if that division had been universal. The manuscripts which contain the whole work are all late, with the exception of the *fragmentum Buslidianum*. Those which contain the first part, Books i-vii, are the following:

¹ *De Civ. Dei*, ix. 4.

² *Adagiorum Chilias I.*, cent. 4, prov. xxxvii.

³ For a list see Hertz, ed. maior, ii. (1885), pp. v. ff.

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P. Codex Parisinus 5765, of the thirteenth century, in the Bibliothèque Nationale at Paris. It omits i. 1-2. 10 and ends at vii. 4. 3 with the words *ictus solis*.

R. Codex Lugduno-Batavianus Gronovianus 21, formerly Rottendorffianus. This manuscript is written in various hands, for the most part of the twelfth century. It comes to an end at vi. 20. 6, and it lacks the *lemmata*.

V. Codex Vaticanus 3452, of the thirteenth century. It begins with the index of chapters, omitting the Preface.

The descent of these manuscripts from a single archetype is shown by the occurrence of the same lacunae (see i. 4. 3 and i. 22. 5 and other examples in Hertz and Hosius), by the same arbitrary additions (iii. 17. 5; v. 18. 9, etc.), and by the same errors (i. 3. 19, 24, 25, etc.). The nature of some of the errors indicates that the archetype of P, R, and V was written in uncials without word-division.

From a different archetype is our oldest manuscript:

A. Palatino-Vaticanus xxiv, a palimpsest, assigned by Hertz to the fifth, by Teuffel (6th ed.) to the sixth, and by Hosius, with a query, to the seventh century. It contains a Latin version of the books of Tobias, Judith, Job and Esther, written over several earlier works: fragments of Livy xci, Cicero *pro Fonteio* and *pro C. Rabirio*, Seneca, Lucan and others. Beginning with the 80th folio it contains large parts of Books i-iv of the *Noctes Atticae* with the addition of a few chapter headings. All the Greek is omitted and a space left for its insertion by another hand. Although carelessly written in "litteris ex quadrata

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forma detortis," A supplies lacunae and corrects some errors. It alone contains the end of the second chapter of Book i and the beginning of the third chapter.

β. Besides these extant manuscripts we have some readings from a lost codex of Hieronymus Buslidius, a Belgian cleric and jurist, who died in 1517. These readings are for the most part from Book i, with some from Books ix, x, xvi, xvii, and xviii, and are largely due to L. Carrio. The codex had no connection with A, although it contained the same parts of Books i, ii and iii. The readings are not of great value, although they are occasionally helpful in filling lacunae. Carrio's good faith has been questioned by some, but apparently without sufficient reason.

Of the other manuscripts of the first part of the *Noctes* the earliest, R, is not the best, since it has many indications of corruption and interpolation. Moreover, the writer was unacquainted with Greek except as single words. Nevertheless R sometimes has value (e.g. i. 11. 8; 14. 6, etc.). Of the three, V is the most valuable, since it contains all of Book vii, is more accurate in its Greek, and is very little inferior to P in other respects. The readings must, however, be carefully weighed in each case, and no codex has prime authority.

Of Books ix-xx we have seven manuscripts, which on the basis of common readings (correct and incorrect) are divided into two classes. The first of these, γ, contains the following:

O. Codex Reginensis inter Vaticanos 597, of the tenth century. It begins with ix. 14. 2, *grammaticam*.

II. Codex Reginensis inter Vaticanos 1646, written

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in the year 1170, as appears from the colophon, "Willelmus scripsit anno . . . MCLXX."

X. Codex Lugduno-Batavianus Vossianus Lat. F 112, of the tenth century. It contains Books x-xx, and also ix with the exception of 1-2. 10, *fortissimorum*; 8. 1, *nasci non*—12. 10, *dicit*; and 16. 6, *postulantis*, etc.

N. Codex Magliabecchianus 329, of the fifteenth century. This codex was written by Nicolai Nicoli, who was helped with the Greek by Ambrosius Traversarius. It is the only manuscript, except the *deteriores*, which has the words following xx. 10. 7. It seems to owe to the hand of Nicolai some correct readings which it offers, either alone or in agreement with the second family.

The second family, δ , contains the following:

Q. Codex Parisinus 8664, of the thirteenth century. In the Bibl. Nat. at Paris.

Z. Codex Lugduno-Batavianus Vossianus Lat. F 7, of the fourteenth century.

B. Fragments written in the year 1173, a part of which are contained in the codex in the library of Berne which is numbered 404. It gives ix.-xii. 10. 3, *esse potuit*. The rest, as far as xiii. 5 (xiii. 1-4 is omitted with a mistake in numbering), is supplied by leaves of a manuscript of the university library at Utrecht (*codex Ultra-traiectinus*), designated as *Aevum vetus. Scriptores Graeci. No. 26*.

All these manuscripts of Books ix-xx, with the exception of Q, sometimes have all or a part of the Greek written in Latin letters. Neither family is greatly superior to the other. δ is slightly the better, especially Q; but all the codices of both families must be considered.

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Codices O and Q have corrections by a second hand (O², Q²). These sometimes eliminate obvious errors, but at other times introduce new conjectures. O also has corrections by a third hand (O³).

Besides these complete manuscripts there are two *Florilegia* contained in cod. Parisinus 4952 (T) and Vaticanus 3307 (Y), both of the twelfth century. In spite of their age these only occasionally give readings of any value.

Other codices used by Hertz are regarded by Hosius as of no importance.

A number of inferior codices (ς), for the most part later than the fourteenth century, contain the whole of Gellius, including the last part of the last book (otherwise found only in N), as well as the chapter-headings of Book viii. For this reason, and because they occasionally correct errors, they are not wholly to be disregarded.

The value of *testimonia* in text criticism is generally recognized. Of these Hertz has made a thoroughgoing collection. In some *testimonia* Gellius is named (Vopiscus, Lactantius, Servius, Augustinus, Priscian), but in very many instances he is used without mention of his name (as in Apuleius, Nonius, Ammianus, the Glossographers). *Testimonia* later than the ninth century (Einhard, John of Salisbury, etc.) are of no value in restoring the text.

BIBLIOGRAPHICAL NOTE

The *editio princeps* of Gellius was published in Rome in 1469 in one volume. This was followed in 1472 by a second Roman edition in two volumes and a Venetian edition in one volume: the Venetian

END OF SAMPLE TEXT



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