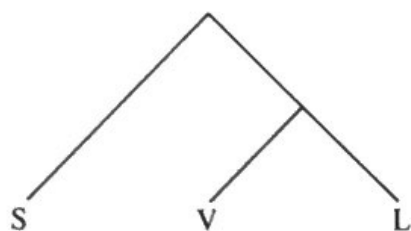


*Apocolocyntosis*

Though there are more than forty extant manuscripts of the *Apocolocyntosis*, it is the oldest three that provide the proper basis for the text. These are S = St. Gall 569, s. IX/X, of German origin, ~~perhaps~~ Fulda<sup>1</sup>; V = Valenciennes 411 (*olim* 393), s. IX ex., which, written in eastern France in the Reims area, was one of the books which Hucbald (840–930) owned and donated to his monastery of Saint-Amand;<sup>2</sup> L = British Library, Add. 11983, probably of the early twelfth rather than the late eleventh century.

The first indication that Seneca's malicious little satire had survived the Dark Ages is found in Radbert of Corbie, who quotes from it in his *Epitaphium Arsenii*, written shortly after 846.<sup>3</sup> V and S testify to its availability at the turn of the century, but then it falls from sight until the Norman revival. L is an interesting little book,<sup>4</sup> almost certainly of French origin, though it may have been imported into England at some time in the Middle Ages; in the fifteenth century it belonged to the English bibliophile Robert Aiscough, before becoming part of the Butler collection. Our satire was certainly known to William of Malmesbury (c.1090–c.1143)<sup>5</sup> and must therefore have reached England by the early twelfth century, but there is no indication that L had come to England in time to be his source; the first manuscript of English origin to survive is Princeton, Garrett 114, s. XIII in., probably written at Waltham

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The standard text of the *Apocolocyntosis* for reference purposes is still that of F. Bücheler and W. Heraeus (Berlin, 1958<sup>7</sup>), the standard modern edition that of C. F. Russo (Florence, 1965<sup>5</sup>), who gives an account of the manuscript tradition and was the first to make full use of L. Mr P. T. Eden, whose own edition is forthcoming, has fully and rigorously re-examined the tradition in 'The Manuscript Tradition of Seneca's *Apocolocyntosis*', *CQ* 29 (1979), 149–61; he confirms the pre-eminence of SVL, gives a full list of manuscripts, and classifies them. The four manuscripts which he had not originally examined should be classified, he kindly informs me, as follows: Vatican, Arch. S. Pietro C. 121 (ff. 248<sup>v</sup>–250<sup>v</sup>, s. XIV, parchment), Chigi H. VIII. 259 (ff. 245<sup>v</sup>–249<sup>v</sup>, s. XV, parchment), Rossi 604 (ff. 298<sup>v</sup>–299<sup>v</sup>, ending at *vocis incerto sonas* (7. 2), s. XV, parchment) belong to the L tradition; Holkham Hall 390 (ff. 259<sup>v</sup>–262<sup>v</sup>, s. XIV, parchment) is an S manuscript.

<sup>1</sup> For the dating and provenance of SV, supplied by Professor Bernhard Bischoff, see M. Coffey, *Roman Satire* (London, 1976), 176.

<sup>2</sup> Delisle, i. 312 f., ii. 454 no. 190.

<sup>3</sup> E. Dümmler, *Phil. u. hist. Abh. der kön. Akad. der Wiss. zu Berlin*, 1900, II. 20, 21, 27 (citing *Apoc.* I. 2–3).

<sup>4</sup> Cf. pp. 359, 364–5, 367–8.

<sup>5</sup> See R. M. T., 'The reading of William of Malmesbury', *Rev. Bén.* 85 (1975), 362–402, in particular 377.

Abbey; Exeter 3549 B, s. XIII med., is also likely to be an English book.<sup>6</sup>

V proved to be a dead end,<sup>7</sup> and all the *recentiores* descend either from the L or the S branch of the tradition, with remarkably little horizontal interaction. Thanks to the Norman revival, it was the French tradition represented by L that first got off the ground. The majority of the pre-1300 manuscripts of this stream (Paris lat. 6630, 8501A, 8542, 8624) are of French origin: 8501A is probably from the area of Metz; 6630 has a thirteenth-century *ex libris* of the Celestines of Saint-Pierre-au-Mont-de-Châtre, in the diocese of Soissons; 8624, ff. 73–4, contains all that remains of the text of the *Apocolocyntosis* once in the library of Richard of Fournival.<sup>8</sup> But the Waltham Abbey book shows that this strain of the text had reached England by the beginning of the thirteenth century; Exeter 3549 B too belongs to the L stream and it is presumably this type of text that was known to William of Malmesbury. By the end of the fourteenth century it was widespread. The wave of S manuscripts, smaller in number, began somewhat later. Vatican lat. 2216 (s. XIV<sup>1</sup>), which must be among the earliest of them, is of French origin, though it had reached Siena by the fifteenth century; but the later S manuscripts are predominantly Italian.

The *editio princeps* (Rome, 1513) was a disaster. It was the work of a German dilettante who styled himself Caius Sylvanus. He had one poor manuscript which, in addition to other deficiencies, omitted the passages in Greek. This he eked out with interpolations of his own which were still infesting the text in the nineteenth century.<sup>9</sup> The next editor, Beatus Rhenanus (Basle, 1515<sup>10</sup>), had no manuscript at all and was content to reprint Sylvanus's text with minor modifications until 1529, when the second Froben edition of Seneca, Erasmus's great work (Basle, 1529), was at an advanced stage of printing; then, with the aid of a manuscript he had just managed to acquire, the lost *codex Wissenburgensis*,<sup>11</sup> he was able to make a real start on editing the text. This manuscript, which had an L-type text, seems to have been the only new source of evidence for the text until 1557, when Adrianus Junius made use of V.

L. D. R.

<sup>6</sup> Mr N. R. Ker thinks that the Exeter manuscript is 'probably English' and that the fourteenth-century additions on ff. 1–23<sup>v</sup>, 169<sup>r-v</sup> are certainly English. The *Registrum Anglie*, compiled between 1230 and 1306, reports a copy of the *Ludus* at Margam Abbey.

<sup>7</sup> Eden, 157, correcting Russo.

<sup>8</sup> Where it was still part of his copy of the *Tragedies*: cf. Delisle, ii, 532 (item xi. 129); R. H. R., *RHT* 1 (1971), 95–6.

<sup>9</sup> R. Sabbadini, 'Il testo interpolato del *Ludus* di Seneca', *RFIC* 47 (1919), 338–45.

<sup>10</sup> His edition, printed by Froben, appeared in March and again, later in the year, as part of Erasmus's complete Seneca; it was often reprinted.

<sup>11</sup> From the Benedictine Abbey of St. Peter and St. Paul at Wissembourg. For an interesting account of this lost manuscript and Rhenanus's editing of the *Ludus*, see F. Spaltenstein and P. Petitmengin, 'Beatus Rhenanus éditeur de l'*Apocoloquintose* et le *codex Wissenburgensis*', *RHT* 9 (1979), 315–27.