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A NOTE ON THE TEXT TRADITION OF CIL IX 1973

Mika Kajava

This sepulchral inscription from Beneventum (= IRN 278*) has been seen and studied by Dressel and before him it is mentioned in a number of epigraphical codices, the first being Iucundus f. 157. According to Mommsen, all the other codices¹ depend on the reading given by Iucundus. The lines in CIL run as follows:

*L. Stenni Ann[- - -]
Africani inf[an-]
ti[s] dulcissimi,
qui vix(it) ann(is) XI,
5 mens(ibus) VIII, dieb(us) XI,
parentes infeli-
cissimi amissio-
ne eius perpetu-
is tenebris et co-
10 tidiana misera-
bili ululatione
damnati.*

After these lines there was certainly nothing more. However, in his *Epigrammata Antiquae Urbis*, Roma 1521, f. 74, Mazochi adds a philosophical sentence after the last line (in Mazochi after the 7th line): *Hulli (sic) praeclusa est virtus, non quaerit non, censum, sed nudo homine contenta*

¹ Those listed in CIL are Ferrarinus Paris. f. 113',117, Reg. f. 3'; Redianus f. 120 n. 48; cod. seminarii Patavini 180 f. 31; Ambros. C. 61 f. 75'; Marulus n. 54; Alciatus Feae f. 67'; Choler f. 100'; Apianus 102,3 (copied from his text by Grut. 705,11; Verusius R. f. 61, B. f. 56; de Vita cl. IX n. 24); Mazochi epigr. urb. f. 74 (from his text Grut. 705,12); Fabricius ant. p. 217. To these should be added Battista Brunelleschi, Ms. Lat. Fol. 61^{ad} (Berlin, Staatsbibliothek), f. 64', which also seems to follow Iucundus.

est. On f. 74 there is also a drawing of the monument, and the sentence cited is written inside the epigraphical area, as though it were a part of the original inscription. Obviously Mazochi thought that this fitted well with the idea expressed in the previous lines.

Exactly the same thought, using almost the same words, can be found in Seneca's *De beneficiis* 3,18,2, where he argues that it is possible for anyone to gain *virtus*. So it is not *status* but the *animus* of a human being that is important: *Nulli praeclusa virtus est; omnibus patet, omnes admittit, omnes invitat et ingenuos et libertinos et servos et reges et exules; non eligit domum nec censum, nudo homine contenta est* (= *Stoicorum Veterum Fragmenta* III 508; from Chrysippus). Thus it is clear that Mazochi knew his Seneca very well,² as did most scholars throughout the Middle Ages and the Renaissance.³ On the basis of this it is interesting to find out that later in the sixteenth century Georgius Fabricius in his *Antiquitatum libri*, Basel 1587, p. 217, writes the name of the dead in the following way: *T. Senecae Annaei Africani*. So he evidently knew Mazochi's text, recognized the sentence from Seneca and changed the gentilicium to the cognomen *Seneca*, which also coincides well with the fact that the philosopher's gentilicium was *Annaeus*. He did not, however, copy the beginning of the inscription from Mazochi, whose name appears as *L. Sconi*, but from some other source. The correct gentilicium is *Stennius*, as is known from other inscriptions.⁴

² For the manuscripts of *De beneficiis* see Fr. Préchac, *Sénèque. Des Bienfaits* I, Paris 1926, XLII—LV.

³ Cf. especially A. Traina, *Lo stile "drammatico" del filosofo Seneca*, Bologna 1972, 48—49 with additional bibliography. Also useful is W. Trillitzsch, *Seneca im literarischen Urteil der Antike, Darstellung und Sammlung der Zeugnisse* I—II, Amsterdam 1971 (Erasmus in pp. 221—250). Cf. also C. W. Barlow, *Classical Weekly* 35 (1942) 257 and K.-D. Nothdurft, *Studien zum Einfluss Senecas auf die Philosophie und Theologie des 12. Jhs.*, Leiden 1963.

⁴ W. Schulze, *Zur Geschichte lateinischer Eigennamen*, Berlin 1904 (1933), 425 (also 89 n. 1). *Stēnius* in the area of CIL IX: 889. 1455,3,77. 1926. *Stennius* in CIL VI: 2556. 10387.