

# Six manuscripts of Diogenes Laertius

Post by “Kalosyni” of March 23, 2024 at 2:56 PM

We must have already discussed this in a thread somewhere (perhaps it is as yet unfiled). The article talks about the various manuscripts.

Quote

Nor was the tenth book left much longer without a commentator. In due time the energies of Gassendi were concentrated upon it. Both the physical speculations and the ethical doctrine of Epicurus attracted him, and there appeared at Leyden in 1649 *Animadversiones in librum X Diogenis Laertii*, with a companion volume, *De vita et moribus Epicuri*. A second edition followed, and a third (Leyden, 1675), in which the two parts, *Epicuri philosophiae per Petrum Gassendum, tomus primus*, and *Epicuri ethicae per Petrum Gassendum, tomus secundus*, were united. Gassendi depended less upon MSS. than upon common sense and his own reasoning powers ; nevertheless to him, as to his predecessors, Stephanus, Casaubon, and Aldobrandinus, are due some conjectural restorations of the text which subsequent editors accept without reserve ; for example, there are three such in x. 83.

[Diogenes Laertius: the Manuscripts of "The Lives of Eminent Philosophers"](#)

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Post by “Don” of March 23, 2024 at 3:13 PM

Here's from my Menoikeus material:

The six manuscripts listed by Bailey as the most significant and "representing a careful copying" are:

- codex Borbonicus Neapolitanus gr. iii B. 29 (12th c) known as B
- codex Parisinus gr. 1759 (14th c. paper manuscript, publication date: 1075-1150) known as P
  - <https://gallica.bnf.fr/ark:/12148/btv1b8470453h/f497.item> (the letter begins four lines from the bottom of folio 243r)
- codex Parisinus gr. 1758 (14th or 15th c., publication date: 1401-1500) known as Q
  - <https://gallica.bnf.fr/ark:/12148/btv1b107231783/f203.item> (letter starts 16 lines down on left folio on page number 148)

- codex Constantinopolitanus Veteris Serail. (14th or 15th c.) known as Co
- codex Laurentianus LXIX. 35 (14th c., date: 1101-1200) known as H
  - <http://mss.bmlonline.it/Catalogo.aspx?Shelfmark=Plut.69.35>
  - Plut.69.35 is listed in the online catalog as coming from the 12th century, so I am unsure if it is H or something else. However, it's inclusion in the Laurentian Library and its shelfmark 69.35 (i.e., LXIX. 35) leads me to believe it is. I'm not sure why Bailey gives it a date of 14th century.
- codex Vaticanus gr. 140 (14th c.) known as W
  - [https://digi.vatlib.it/view/MSS\\_Vat.gr.140](https://digi.vatlib.it/view/MSS_Vat.gr.140) (letter begins 13 lines down on right folio 177)

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### Post by “Kalosyni” of March 23, 2024 at 3:34 PM

The article seems to say that "B" is the best manuscript:

#### Quote

"What is most necessary now is an edition such as has been long promised, showing the true tradition of the text when BPFCo (and any other good MSS.) have been stripped of the interpolations introduced by Byzantine or Italian scholars. The effect of interpolation superimposed on multifarious errors due to careless copyists is a diversity more apparent than real, which deceives only superficial examination. For we may reasonably assume that a single stray copy, brought to light in the ninth century, was the parent of all extant MSS.<sup>2</sup> The true text, it is agreed, is often preserved by B alone ; yet F, on which Cobet relied, is not seldom right, though it also palms off makeshift conjectures. Whether the class of inferior or interpolated MSS. supplies any genuine readings independent of BPF is a question sometimes raised ; in any case, not much is to be expected from this quarter. All that can be done by the most careful collation of MSS. has already been done for the more valuable part of Laertius—I mean the fragments of other authors with which his work is filled. Thus Usener has edited Book X. in *Epicurea* (1887)"

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### Post by “Don” of March 23, 2024 at 3:40 PM

Correct. Unfortunately, I've been unable to locate a digitized copy of B online 😞

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## Post by “Kalosyni” of March 23, 2024 at 3:47 PM

Quote

Thus Usener has edited Book X. in *Epicurea* (1887)"

It almost seems like we need a flowchart showing how we got to what we have available in English to us now.

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## Post by “Bryan” of March 23, 2024 at 5:00 PM

[Quote from Don](#)

Correct. Unfortunately, I've been unable to locate a digitized copy of B online 😞

As far as I know, we are in a similar state for DRN's Codex Oblongus and Codex Quadratus (the University of Leiden has held both since 1690). Pictures of a few pages of each are available, but not the whole of either. A weekend in Holland with access and a quality camera could solve the issue! There is the "Codex Vossianus oblongus phototypice editus" from 1908 which was a similar attempt, but I have never seen any version of it available.

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## Post by “Don” of March 23, 2024 at 5:05 PM

[Quote from Bryan](#)

we are in a similar state for DRN's Codex Oblongus and Codex Quadratus (the University of Leiden has held both since 1690). Pictures of a few pages of each are available, but not the whole of either. A weekend in Holland with access and a quality camera could solve the issue!

Okay, who wants to write the grant! 😄

## Post by “Bryan” of March 23, 2024 at 5:18 PM

**Title:** Photographic Preservation of DRN's Codex Oblongus and Codex Quadratus

### **Applicant:**

**Introduction:** DRN's Codex Oblongus and Codex Quadratus, held by the University of Leiden since 1690, are seminal works of immense historical and academic value. Currently, only limited pages of these manuscripts are available in digital format. This project aims to create a comprehensive digital archive of both codices, ensuring their preservation and accessibility for future scholarly work.

### **Objectives:**

1. To photograph all pages of Codex Oblongus and Codex Quadratus in high resolution.
2. To create a digital archive of these manuscripts, facilitating global access for researchers and scholars.
3. To preserve the physical integrity of these historical documents by reducing the need for physical handling.

### **Methodology:**

- Secure permission from the University of Leiden for access to the manuscripts.
- Plan a visit to the University of Leiden, ensuring all necessary equipment and logistics are in place for high-quality photographic documentation.
- Employ professional-grade photographic equipment to capture detailed images of each page.
- Post-process the images for clarity, archival quality, and digital accessibility.

### **Budget:**

- Travel and accommodation in Holland for the project team: \$3,000
- Photographic equipment rental/purchase: \$2,000
- Post-processing software and hardware: \$1,000
- Miscellaneous expenses (transport, meals, etc.): \$500
- **Total:** \$6,500

**Conclusion:** The successful completion of this project will ensure that DRN's Codex Oblongus and Codex Quadratus are preserved digitally for future generations, supporting ongoing academic research and preserving these treasures of human knowledge.

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## Post by “Bryan” of March 23, 2024 at 5:34 PM

The "grant" is mostly a joke.

[Quote from Kalosyni](#)

It almost seems like we need a flowchart showing how we got to what we have available in English to us now.

Such a chart must exist. For example, here is Butterfield's mapping of Oblongus and Quadratus.

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### Post by “Kalosyni” of March 23, 2024 at 7:13 PM

[Quote from Bryan](#)

here is Butterfield's mapping of Oblongus and Quadratus.

Looks complicated, lots of codes and symbols...but you can see how all stems from one manuscript.

The various translations into English would add in a whole other dimension, for both DRN and Diogenes Book 10

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### Post by “Bryan” of March 24, 2024 at 12:20 AM

[Quote from Kalosyni](#)

The various translations into English would add in a whole other dimension

I had never thought of that, but I agree. I have only seen this type of mapping with primary sources but it really would be great to have this as "the tip of the iceberg" with translations following chronologically, possibly divided by language!

[Quote from Kalosyni](#)

you can see how all stems from one manuscript.

Yes, although, unfortunately, in this case it is "Omega" which really only exists by way of the widely accepted idea that Q and O came from the same source.