

CORNUTUS: *DNP* 3.839; *OCD* pp 94–95; *RE* 4/2.1635.

Annaeus Cornutus was born in Leptis in North Africa in the early first century A.D. He eventually settled in Rome, where he gained fame as a Stoic philosopher and became the teacher of **LUCAN** and **PERSIUS**, who dedicated his fifth satire to Cornutus. As a leader of the so-called Stoic opposition to Nero's reign, Cornutus collaborated with Caesius Bassus on an edition of Persius's **SATIRES** that excised all references to Nero in order to avert the emperor's anger. He was exiled by Nero sometime between 63 and 65, although the precise reason is disputed. It is unknown whether he ever returned to Rome. Diogenes Laertius included a biography of Cornutus in his *Lives of the Philosophers*, but Book VII, in which Cornutus appeared, is lost.

Cornutus's only surviving work in Greek is the *Epidromē*, a summary of the traditions of Greek theology which he co-authored with Persius. This work allegorizes and explains the names of the gods and was intended as a school book. Lost works by Cornutus include a rhetorical handbook in Greek, a commentary on **ARISTOTLE**'s **CATEGORIES**, a fragment known as *Peri ektōn* that survives among the Oxyrynchus papyri, a commentary on **VERGIL**, and two grammatical treatises entitled *De figuris sententiarum* and *De enuntiatione vel orthographia*. This last is probably not his, but was edited and passed under the name "Cornutus" and so has been associated with him.

There is no evidence that any of the authentic writings of Cornutus were known in Anglo-Saxon England, but for a commentary on Persius's *Satires* attributed to him (and assigned to him erroneously by Ogilvy, *BKE* p 123), see the following entry.

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PSEUDO-CORNUTUS, Commentary on Persius's *Satires* [PS.CORN.Comm.Pers.]: *CSLMA* 1.281–83.

ed.: Clausen and Zetzel 2004.

MSS: 1. Cambridge, Trinity College O.4.10: HG 195.

2. London, BL Royal 15.B.XIX, fols 79–199: HG 493.

3. Oxford, Bodleian Library Auctarium F.1.15, fols 78–93 (*SC* 2455): HG 534.

Lists – Refs none.

For the medieval world, the fame of the Roman writer Cornutus rests on a commentary on **PERSIUS**'s **SATIRES** which is not in fact by Cornutus but was produced sometime in the tenth century by an unknown Carolingian writer. The commentary discusses Nero's poetry, provides some interesting information on the obscure parts of the *Satires*, explains the use of *cicuta* by the Eleusinian mysteries (*Satire* V.145), and quotes frequently from other classical authors. For details, see Elder (1947), Clausen and Zetzel (2004), and Zetzel (2005 pp 127–43).

There are three manuscripts from the Anglo-Saxon period that contain this commentary on Persius's *Satires* attributed to Cornutus. Cambridge, Trinity College O.4.10 is a mid-tenth-century manuscript from St Augustine's Abbey; the Cornutus commentary appears on fols 93r–98r interlinearly and is incomplete. A separate (unidentified?) marginal gloss in Anglo-Caroline minuscule accompanies the Persius text in this manuscript. For discussion of the manuscript and hand, see Bishop (1953–58 pp 324–26) and Keynes (1992 pp 14–15); a plate of fol 94v showing the Pseudo-Cornutus commentary and the marginal gloss is printed by Keynes (1992 pl. Va). Second, London, BL Royal 15.B.XIX, fols 79–199 also dates from the tenth century but was produced on the Continent, probably at Rheims, and is not thought to have reached England until the twelfth or thirteenth century. Both of these manuscripts contain not only the same Pseudo-Cornutus gloss on Persius but also an epigram of **MARTIAL** attributed to **VERGIL** (Scott 1890 p 241; cf. Keynes 1992 pl. Vb). Third,

Oxford, Bodleian Library Auctarium F.1.15, fols 78–93 is also a tenth-century manuscript from St Augustine's Abbey, and the gloss is slightly later (Scott 1890 p 241).

Jahn (1843) is the only edition of Persius's *Satires* to include the commentary. Clausen and Zetzel publish the commentary without the Persius text.

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Works Cited

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