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Teaching Greek in Renaissance Rome: Basil Chalcondyles and his courses on the Odyssey

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Original Citation:

Availability:

This version is available <http://hdl.handle.net/2318/1629315> since 2017-03-20T21:24:44Z

Publisher:

Brill

Published version:

DOI:10.1163/9789004338043_010

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Teachers, Students, and Schools of Greek in the Renaissance

Edited by

Federica Ciccolella
Luigi Silvano



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Cover illustration: Luca della Robbia, "Grammar" (1437–1439) – marble panel from the lower basement, North side, of the Bell Tower ("Giotto's Campanile") of Florence. (Museo dell'Opera del Duomo).

Library of Congress Cataloging-in-Publication Data

Names: Ciccolella, Federica, editor. | Silvano, Luigi, editor.

Title: Teachers, students, and schools of Greek in the Renaissance / edited by Federica Ciccolella, Luigi Silvano.

Description: Leiden ; Boston : Brill, 2017. | Series: Brill's studies in intellectual history, ISSN 0920-8607 ; Volume 264 | Includes bibliographical references and indexes.

Identifiers: LCCN 2016059359 (print) | LCCN 2017008166 (ebook) | ISBN 9789004338036 (hardback : alk. paper) | ISBN 9789004338043 (e-book) | ISBN 9789004338043 (E-book)

Subjects: LCSH: Greek philology--Study and teaching--Italy--History. | Italy--Civilization--Greek influences. | Italy--Intellectual life--1268-1559. | Renaissance--Italy. | Humanists--Italy.

Classification: LCC PA78.18 T43 2017 (print) | LCC PA78.18 (ebook) | DDC 488.0071/045--dc23

LC record available at <https://lcn.loc.gov/2016059359>

Typeface for the Latin, Greek, and Cyrillic scripts: "Brill". See and download: brill.com/brill-typeface.

ISSN 0920-8607

ISBN 978-90-04-33803-6 (hardback)

ISBN 978-90-04-33804-3 (e-book)

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This book is printed on acid-free paper and produced in a sustainable manner.

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Teaching Greek in Renaissance Rome: Basil Chalcondyles and His Courses on the *Odyssey**

Luigi Silvano

*To the colleagues and friends
of the University of Rome “La Sapienza”*



If our knowledge of the teaching and learning of Greek language and literature in late medieval and early modern universities is still partial and limited, it is certainly not due to a general scarcity of evidence. Quite the opposite is true: we have dozens of books and handbooks that were studied, copied, and annotated by Renaissance teachers of Greek and their students. These texts could provide precious insight into actual classroom activities and the school curriculum of that time. Unfortunately, we miss a systematic survey of these materials, which for the most part lie unexplored in our libraries: no reliable comprehensive overview of the history of Greek pedagogy in the Renaissance has yet been written. Indeed, it would be impossible to undertake such a task without accessing a substantial core of primary sources concerning a sufficiently ample set of masters, schools, and learning contexts.

* Research for this paper was funded by the University of Rome “La Sapienza” within the framework of the project “Scuola educazione e cultura in Europa tra Medioevo e Rinascimento” (Progetti di ricerca di Ateneo, 2014), as well as the Dipartimento di Studi Umanistici of the University of Turin (Fondi ricerca locale, project: “Per la storia dell’educazione umanistica: quaderni di studenti e maestri di greco e latino tra xv e xvi sec.”). I hereby wish to thank the librarians of the Biblioteca di Filologia Classica e Bizantina of the Sapienza University (Walter Mazzotta, Alberto Rizzo, and Laura Zadra), as well as the personnel of the Biblioteca Ambrosiana in Milan for their kind assistance. I owe to Filippomaria Pontani several improvements and insightful comments. I am also grateful to Eric Cullhed for letting me consult his *proekdosis* of Eustathius’ commentary on the *Odyssey*.

This paper aims to offer a glimpse into one interesting and as yet relatively unknown document concerning the teaching of Greek in Rome at the beginning of the sixteenth century and pertaining to an undeservedly obscure Byzantine scholar: Basil Chalcondyles.

1 An Unrecognized Scholar

Joannes Basileios Rhomylos, or simply Basil(eios), as he himself liked to be called,¹ was the fourthborn son of the more famous Demetrius Chalcondyles.² Filippomaria Pontani has recently enhanced our scant and fragmented information on Basil's life, contributing a rigorous outline of his scholarly activity.³ Basil was born in Florence on September 18, 1490. His godfather was the sixteen-year-old Giovanni de' Medici, who later became Pope Leo x. Basil began his Greek and Latin studies under the guidance of his father in Milan, where the Chalcondyles family had moved in 1491 thanks to Demetrius' appointment at the local university. In a letter to Giovanni Trissino, dated April 1508, Demetrius himself mentioned that he was teaching Basil privately and that they were currently reading Homer. After Demetrius' death, Basil further honed his studies through two exceptional mentors: Janus Lascaris, a former pupil of Demetrius, and Aulus Janus Parrhasius, who in 1504 had married Basil's sister Theodora and was residing in Chalcondyles' house. In this way, Basil acquired a sound knowledge of the two classical languages. By no later than

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- 1 Pontani 2002–2003, 264 on the ground of Basil's letter (transcribed *ibid.*, 284). In the loan register of the private library of the de' Medici family (which Pope Leo x had transferred to Rome in 1508), Basil is recorded as “*dominus Basilius*” or “messer Basilio” (Cardinali 2014, 146). Βασίλειος was indeed his grandfather's name.
 - 2 Demetrius, an Athenian émigré, held appointments at the universities of Padua (1463–1475), Florence (1475–1491), and Milan (from 1491), where he died in 1511, aged 88. He was the first editor of the Homeric poems, Isocrates' orations, and Suidas' lexicon. See Cammelli 1954; Petrucci 1973; *PLP* 30511 (Χαλκοκωνδύλης Δημήτριος); Pontani 2007, 362–363; Megna 2007–2008 (further bibliography here, 217 n. 2); Botley 2010, esp. 18, 56–57 and *passim*; and Gastgeber 2014. Grigory Vorobyev of Sapienza University is currently completing a PhD thesis on the manuscripts owned and/or annotated by Demetrius (“Libri e attività intellettuale di Demetrio Calcondila: studio paleografico e codicologico”) under the supervision of Daniele Bianconi.
 - 3 Pontani 2002–2003. For a more complete bibliography, I also refer to Schreiner 1973. Basil remains quite an obscure figure: only a few of the manuscripts he wrote or owned have been hitherto identified. Giuseppe Ucciardello (2012, esp. 137–142) has detected annotations in his hand on a copy of Lycophron's poem (Ms. Naples, Biblioteca Nazionale “Vittorio Emanuele III,” Neapolit. ex Vindob. gr. 15).

the spring of 1513, Basil moved with his mother and brothers to Rome, where he continued his studies with Lascaris. In 1514, thanks to the auspices of Lascaris and the illustrious patronage of Pope Leo, he was appointed professor at both the *Studium Urbis* (the Sapienza University) and the Greek College.⁴ Premature death, probably in the second half of 1516, truncated his promising career.

Basil's major literary achievement was a Latin translation of two books of Appian's *Roman History*, precisely those entitled *Wars in Spain (Iberica)* and *Hannibalic Wars (Hannibalica)*, which he dedicated to Pope Leo x.⁵ Despite its significance within the context of humanist translations for its accurate renderings and elegant Latin style, this work has gone generally unnoticed and

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- 4 Basil's name is recorded in the first surviving roll containing a list of the faculty of the Sapienza University, dated 1514 (edited in Conte 1991, 5). According to this document, he earned the impressive salary of 300 florins, and his colleagues lecturing in Greek were Augusto Valdo from Padua and Guarino Favorino (Varinus Favorinus Camers). Pagliaroli (2004, 266–267 n. 1), followed by Ucciardello (2012) and others, still maintain that Basil taught only at the *Studium Urbis*, while Schreiner (1973), though sceptical, did not exclude this possibility. However, Pontani (2002–2003) has convincingly demonstrated, on the basis of Basil's own testimony, that Basil also taught at the Greek College: in the autograph dedicatory letter premised to his translation of Appian (below, n. 5), Basil clearly states that he is teaching “*in Mediceo atque Leonteo gymnasio.*” Basil's letter can be read in Pontani 2002–2003, 282–284 (quotation at 283) in an edition from Ms. Florence, Biblioteca Nazionale Centrale, Magliabechi XIII. 4; see also Cardinali 2014, 148 and 150–151. The Greek College or Gymnasium was founded by Pope Leo x with the aim of providing an élite education and tuition to a select group of Greek students, but only functioned for a handful of years in the second half of the 1510s. Among its teaching staff, the College counted some of the leading scholars of the time under the direction of Janus Lascaris: see Pagliaroli 2004 and Saladin 2013, 101–122 (to be read along with Anna Pontani's critical remarks in Pontani 2002b).
- 5 These two books have remained unknown to many humanists because of their absence from part of the manuscript tradition of Appian's work. Janus Lascaris, who discovered them in 1513 in a Vatican manuscript (now Ms. Vatican City, Biblioteca Apostolica Vaticana, Vat. gr. 141), urged Basil to translate them and supervised his work. Basil's Latin translation survives in five manuscripts, two of which are autograph copies. Its first draft is preserved in Ms. Paris, Bibliothèque nationale de France, Par. lat. 5787 (now lacking the final pages) and underwent revision by Janus Lascaris. Later, Basil wrote a second copy (Ms. Naples, Biblioteca Nazionale “Vittorio Emanuele III,” V. G. 8), which was revised by Aulus Janus Parrhasius, whose autograph emendations are frequently encountered in the margins and in the text's interlinear spaces. Basil handed this improved manuscript to a scribe, who after March 1515 completed the dedication copy, i.e., the above-mentioned Ms. Magliabechi XXIII. 4, in which Basil wrote the letter of dedication. See Pontani 2002–2003, 275–279.

still remains unpublished.⁶ Thus, Basil's fate was to remain an evanescent figure in the history of scholarship, overshadowed by his father.

The only other notable surviving piece of evidence on Basil's scholarly activity is an autograph notebook, Ms. Milan, Biblioteca Ambrosiana, D 120 sup.⁷ Together with other materials, this manuscript contains a double set of annotations on Homer's *Odyssey* in Greek and Latin. Pontani was the first to provide a preliminary description of these notes and demonstrate that they were conceived for teaching purposes.⁸ Following his opinion that this notebook deserved a more thorough study, I inspected a significant portion of both sets of annotations, which shed light on Basil's activity as a master of Greek and the study of Greek in early sixteenth-century Rome.

2 Basil's First Series of Annotations on Homer in Ms. Ambr. D 120 sup.

Folios 1^r–6^r of the Milan notebook contain a series of Homeric lemmata consisting of words and lines extrapolated almost exclusively from the *Odyssey* and glossed with excerpts mostly taken from the commentaries of Eustathius of Thessalonike. Basil sporadically made use of etymological dictionaries and the Homeric scholia also. The commented words are generally underlined or written in paler ink than the glosses.

The text begins with the following annotation:⁹

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- 6 Pontani (2002–2003, 281–282) underlines the precision, the faithful adherence to the original, and the fluent Latin prose style of this translation.
- 7 Paper manuscript of 11 + 134 folios (ca. 295 × 208 mm.). It is described in Martini and Bassi 1906, 2, 1151–1152, no. 1091; *Iter Italicum* 1: 297 and 6: 39–40, where only the annotations on Books 1–10 of the *Odyssey* on fols. 7^r–93^r are explicitly attributed to Basil. Further bibliographical references are available in Pasini 2007, 235. Pontani (2002–2003, 173–274) has convincingly maintained the autography of both series of annotations (the one previously mentioned and that on fols. 1^r–6^r), suggesting that the differences in the Greek handwriting of these two sections may depend exclusively on a different degree of cursiveness.
- 8 Kristeller, relying on Arthur Field's and Georg N. Knauer's information, suggested that Basil's annotations were "based on the lectures of his father Demetrios Chalkondylas or Joannes Lascaris" (*Iter Italicum* 6: 39–40). In drafting these notes, Basil may have consulted and used school materials by his two former teachers without mentioning their names. He may also have employed annotations he himself had jotted down while attending their courses. However, the abundance and nature of authorial emendations throughout the manuscript (on which see below) prove that this commentary was Basil's original work.
- 9 In each quotation, the Homeric words are in bold, followed by the book number—indicated by the corresponding Greek letter—and line number in square brackets. Passages from

εἰπὲ καὶ ἡμῖν [α 10]. *Dicit Eustathius illud καὶ αὐτ, ut saepius fit, παρέλκον; αὐτ propter futurum dici, nam decens erat ut multi quoque post Homerum tale opus aggredierentur; αὐτ etiam propter praeteritum id Homerum dixisse; αὐτ scilicet propter Syagrum qui ut heri dictum est primus omnium Troianum cecinit bellum; αὐτ quare, ut Naucratem quendam historicum scripsisse asserit Eustathius, mulier quaedam Memphitis nomine Phantasia, sapientiae hypophetis, Nicarchi filia, cum composuisset et Iliacum bellum et Ulyssis errores utrumque librum reposuit in adyto templi Vulcani quod in Aegypto in urbe quadam quae Memphis dicitur structum erat. Eo igitur Homerum inquit pervenisse et a sacerdote templi exemplaria utraque exhibuisse habuisse ex quibus postea Iliada et Odysseam scripsisse ipsum asseverant.*¹⁰

The underlined words—“as we said yesterday”—may indicate that these notes were conceived as a teaching aid, although it in no way proves that they were actually used in the classroom. On the one hand, the fact that the first glossed word pertains to the poem’s tenth line is not necessarily due to the loss of one or more folios containing the beginning of this commentary,¹¹ but rather indicates

Eustathius are quoted by page and line number of the so called *Editio Romana* (Eustathius of Thessalonike ed. 1542–1550; the commentary on the *Odyssey* is found in vol. 3 [1549]).

- 10 This gloss is actually a conflation of two distinct passages from Eustathius. The first one (Eust. in *Od.* 1383, 64–1384, 2) runs as follows in the original: “Τὸ δὲ καὶ ἡμῖν, ἢ παρέλκον ἔχει τὸ καὶ καθὰ πολλοῦ γίνεταί, ἢ διὰ τὸ μέλλον εἶρηται, ὡς εἰκὸς ὄν πολλοῦ μεθ’ Ὀμηρον ἐγχειρήσειν τοιοῦτῳ ἔργῳ, ἴσως δὲ καὶ διὰ τὸ παραρχημένον, εἰ τίς ἀναπολεῖ τὴν προεκτεθειμένην ἱστορίαν, ὅτι δηλαδὴ Αἰγυπτίθεν ἢ λαβὴ τῆς ποιήσεως τῷ Ὀμήρῳ ὡς πρὸ ὀλίγου ἐγράφη.” Following Eustathius’ own cross-reference, Basil added the ensuing passage, which runs as follows in the original (Eust. in *Od.* 1379, 61–64): “φασὶ γὰρ Ναυκράτην τινὰ ἱστορήσαι, ὡς ἄρα Φαντασία γυνὴ Μεμφίτις, Σοφίας ὑποφήτις, Νικάρχου θυγάτηρ, συντάξασα τὸν τε ἐν Ἰλιάδι πόλεμον καὶ τὴν Ὀδυσσεῶς πλάνην, ἀπέθετο τὰς βίβλους εἰς τὸ κατὰ Μέμφιν τοῦ Ἡφαίστου ἄδυτον. ἔνθα τὸν ποιητὴν ἐλθόντα, λαβεῖν παρὰ τινος τῶν ἱερογραμματέων ἀντίγραφα, κάκειθεν συντάξαι τὴν Ἰλιάδα καὶ τὴν Ὀδύσειαν” (this passage is edited and commented on in Pontani 2000, 7 and 35–37). Eustathius then reports that others believed that Homer was an Egyptian or visited Egypt and taught there; Basil, however, omitted this part. Aglae Pizzone has provided an insightful study of this second passage, which reads as follows in her translation: “As they say, one Naukrates told that a woman from Memphis, Phantasia, interpreter of wisdom, daughter of Nikarchos, after composing the *War of Troy* and the *Wandering of Odysseus*, deposited the scrolls in the temple of Hephaestus in Memphis, a place visited by the poet, who got a copy from one of the temple’s scribes, composing thereafter the *Iliad* and the *Odyssey* on that basis” (Pizzone 2014, 178).

- 11 This hypothesis was indeed advanced by Pontani 2002–2003, 274.

that these notes were possibly made in a rather random way without following the order of the poem's lines strictly. Moreover, I would not exclude that they might have been copied from the *marginalia* of a manuscript or printed copy of Homer. On the other hand, if this is the very beginning of the notes, we may assume that, on the previous day, Basil had opened—or had planned to open—his course with an inaugural lecture. The so-called *praelectiones* usually contained general information on the author of the work to be analyzed, its literary genre, and other introductory details. The mention of the poet Syagrus, the alleged author of an epic poem on the war of Troy,¹² would seem suitable for such a preliminary presentation.

The majority of these notes consist of passages extrapolated without changes from Eustathius' commentary, as the following specimen shows:¹³

[Fol. 1^r] πεφυγμένος [α 18] *euphoniā sequutus poeta addit interdum nonnumquam tollit elementa: addidit τῷ πλάγχθῃ* [α 2] ἀπὸ τοῦ πλάζω πλάγχθῃ καὶ πλεονασμῷ τοῦ νυ διὰ καλλιφωνίαν ὅπερ τρέπεται εἰς γ πλάγχθῃ, *tollit in hoc πεφυγμένος* [α 18], ὠφείλε γὰρ εἶναι πεφευγμένος (Eust. in *Od.* 1382, 34–35; 1385, 7–9).—ἀντιῶν ταύρων τε καὶ ἀρνεῶν ἑκατόμβης [α 25]· ἀλληγορικῶς ταύρων [...] (Eust. in *Od.* 1386, 39 ff.).—ἑκατόμβῃ ἢ θυσία οὐχ ἀπλῶς ἀλλ' ἢ πολυτελής ἢ ἐξ ἑκατὸν δηλονότι κυρίως βοῶν (Eust. in *Il.* 49, 2–23).—[Fol. 1^v] ἀθρόος [α 27 ἀθρόοι] καὶ ἀθρόα καὶ ἄθροψ [ἀθρόον Eust.] πρὸς διάφορον σημασίαν [...] (Eust. in *Od.* 1386, 61 ff.).—βροτοὶ αἰτιῶνται [α 32]· βροτὸς ὁ οἶον μορτὸς [...] (Eust. in *Od.* 1387, 33 ff.).—οἱ δὲ καὶ αὐτοὶ / σφήσιν ἀτασθαλίησιν ὑπὲρ μόρον ἄλγε' ἔχουσιν [α 33–34]: φιλόσοφον διὰ τοῦ Διὸς ὁ ποιητῆς [...] (Eust. in *Od.* 1387, 50 ff.).—πέμψαντες εὐσκοπον Ἀργεῖφόντην [α 38]: ἐνταῦθα ὁ πρὸς Διὸς μάλιστα δὲ δὲ θεόθεν πεμπόμενος Ἐρμῆς [...] (Eust. in *Od.* 1388, 8 ff.).—ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαο [α 40]: φασὶν οἱ παλαιοὶ μὴ δεῖν ἐνταῦθα λέγειν (Eust. in *Od.* 1388, 22 ff.).—νῦν δ' ἀθρόα πάντ' ἀπέτισε [α 43]: ἐπὶ τοῦ μίαν [fol. 2^r] μὲν ἀλλὰ μεγάλην δόντος ποιήνῃ [...] (Eust. in *Od.* 1388, 30 ff.).—γλαυκῶπις Ἀθήνη [α 44]: ἰστέον ὅτι τοῦ ἢ γλαυκῶπις ἀρσενικὸν ἐστὶ ὁ γλαυκώπης [...] (Eust. in *Od.* 1388, 61 ff.).—δαίεται ἦτορ [α

12 According to Aristotle (fr. 565 Rose: Aristotle ed. 1886), Homer won a poetic contest against Syagrus. His name—also spelled “Oegrus”—often appears in lists of pre-Homeric poets compiled by Renaissance scholars: e.g., by Poliziano in his commentary on Statius' *Silvae* (Poliziano ed. 1978, 52). On the humanists' interest in the origins of poetry as a written genre and the personalities of the earliest poets, see Megna 2009, L–LIIII.

13 I transcribe only the initial words of each lemma. I have corrected spelling, breathings, and accents and modified the punctuation of some passages according to modern editorial usages.

48]: τρόπος ἐτυμολογίας ἐστὶ [...] (Eust. in *Od.* 1389, 18 ff.).—νήσω ἐν ἀμφιρύτῃ [α 50]: καλῶς ἀμφιρύτῃ πρὸς διαστολὴν τῶν χειρρονήσων [...] (Eust. in *Od.* 1389, 38 ff.).—ὅτι τ' ὀμφαλός ἐστι θαλάσσης [α 50]: τὴν μὲν γῆν ὁ μῦθος περὶ ποῦ τὴν Δελφικὴν χώραν [...] (Eust. in *Od.* 1389, 39 ff.).—νήσος δενδρήεσσα [α 51]: ἀκατάλληλος ἀποδέδοται αὕτη ἢ εὐθεία· ὠφείλε γὰρ εἶναι νήσω δενδρήεσση [...] (Eust. in *Od.* 1389, 27 ff.).—[fol. 2^v] Ἄτλαντος θυγάτηρ ὀλοόφρονος [α 52]: τὸν Ἄτλαντα ὃς πατὴρ εἶναι λέγεται τῆς Καλυψοῦς καὶ τῆς θαλάσσης πάσης βένθεα οἶδεν καὶ κίονας ἔχει [α 52–53] αἱ γῆν ἐπὶ μέσου συνέχουσιν καὶ οὐρανὸν ἀνέχουσι [α 54] οἱ μὲν ἀλληγοροῦσι εἰς τὴν ἀκάματον καὶ ἀκοπίατον πρόνοιαν τὴν πάντων αἰτίαν, καὶ ὀλοόφρονα τὸν τοιοῦτον Ἄτλαντα νοοῦσι ὡς τὰ ὑπὲρ ὄλων φρονοῦντα ἤγουν τῶν ὄλων φροντιστικόν· διὸ καὶ ὁ Κλεάνθης [Cleanth. fr. 549 von Arnim] ὡς φασιν ἐδάσυνε τὸ ο τῆς ἀρχούσης. καὶ οὐδὲ ἡμεῖς καινοπραγοῦμεν ψιλοῦντες αὐτό [...] (Eust. 1389, 53 ff.).

Along with the gloss quoted above (254 and n. 10), the following gloss, taken from fol. 3^r, is the only fairly lengthy one in Latin. It concerns the etymology of the name “Odysseus” and demonstrates that the author occasionally relied on sources other than Eustathius:

ἐκ τοῦ δὴ Ὀδυσσῆα [α 74]. Ὀδυσσεύς *dictus est Ulysses, aut quod multi essent ipsius avo Antolyco inimici, autore Eustathio, qui ipsi continue infensi ingentem et assiduam in eum indignationem et odium ferebant; aut ex historia: dicunt enim Anticleam Ulyssis matrem cum per Neritum Ithacae montem spatiaretur oborta vehementi pluvia prae angustia Ulysses in via peperisse, eumque hac de causa Odyssea nuncupatum fuisse, scilicet ἀπὸ τοῦ ὀδοῦ καὶ τοῦ ὕσαι, idest quod ipsum procumbens mater prae merore metuque in via cum plueret enixa esset.*

Although here, as well as in other instances, the sole *auctoritas* explicitly mentioned is Eustathius, only the first part of the gloss actually derives from his commentaries (Eust. in *Od.* 1391, 40–44). The bizarre etymology of ‘Odysseus’ meaning something like “it rained on the road” alludes to the circumstances in which Anticlea allegedly gave birth to him: in the middle of a journey and in the pouring rain. This etymology is found in scholia, epimerisms, and some lexica.¹⁴ Basil’s silence on the source of this etymology may be attributed to his

14 This etymology goes back to *schol.* DE²JM^aTe α 103e (Homer [Schol.] ed. 2007–2015), where it is attributed to Silenus of Chios (*FGH* 27 F 1), whereas, according to Alan Cameron (quoted in Pontani 2008, 408 n. 104), it might be due to the mythographer Ptolemaeus

lack of precision or his copying from a series of excerpts that also lacked any mention of their sources.¹⁵

Since the last lemma concerns β 237, I would suggest that Basil interrupted the transcription upon realizing that this way of taking notes was scarcely suitable to his teaching needs. The norm, in fact, was to provide students with a continuous and exhaustive reading of one text or a portion thereof line-by-line and from the beginning onwards. Therefore, such a mixed and rather desultory ensemble of glosses might prove difficult to consult and use in class. Unfortunately, there is no evidence that Basil changed his mind after testing these notes in a class lecture. However, the fact that he copied down these extracts almost exclusively in Greek while the language of his teaching was Latin, as well as the absence of any sort of revision¹⁶ (whilst, conversely, he thoroughly amended the ensuing set of annotations), are perhaps revealing of their function as a mere aide-memoire and repository of glosses and explanations. All in all, the hypothesis that these notes were never read in class seems to me more plausible.

3 Basil's Second Series of Annotations to the *Odyssey* in Ms. Ambr. D 120 sup.

Basil probably resumed his glossing from the beginning of the poem when he decided to equip himself with a more readable teaching support. Consequently, in some instances, he re-wrote glosses from Eustathius that he had already excerpted, as is the case with the passage on Phantasia quoted above, which is repeated on fol. 9^v (see below in the appendix).

This second group of annotations covers the first ten books of the *Odyssey*. Taken together, they constitute a continuous commentary on the text. Below are the *incipit* and *explicit* of the sections pertaining to the various books:

Chennus. As Pontani 2007 observed *ad locum*, both *epim.* Hom. ο 11 and the Byzantine lexica (*Et. Gud.* 419, 50; *EM* 615, 39–40; and *Et. Parv.* ο 1) depend on it. Guillaume Budé, perhaps influenced by this scholion, suggested a different etymology from “ὄδος,” “road,” and “σῶος,” “safe” in his annotated copy of the Florentine 1488 edition of the Homeric poems (now Princeton, University Library, [ExI] 2681.1488Q, on which see Pontani 2008, 408).

- 15 Demetrius, too, in copying excerpts from several exegetes in the margins of his copy of Homer (below, n. 28) regularly shifted from one source to another and often mixed them deliberately without mentioning the sources of his information.
- 16 Exceptions are some minimal additions in the margins or in the interlinear spaces: e.g., the words “*et odium*” and “*in via*” in the last passage quoted.

Fols. 7^r–28^r. Notes on Book 1. *Inc.*: ἄνδρα μοι ἔννεπε Μοῦσα [α 1] *eodem quidem schemate hic ...; expl.*: ... hospes de quo me percunctatus fuisti Mentis est Taphiensium dux Anchiali filius.

Fols. 28^r–37^v. Notes on Book 2. *Inc.*: *argumentum. In hoc secundo libro seu rhapsodia quae et β litterae nomine nuncupatur haec fere continentur: Ithacensium fit congregatio ...; expl.*: ... Telemachus qui ubi ad navim ventum est socios secum ad comeatum accipiendum educit domum suam quo in navi imposito simul ingressi et ipsi atque ab portu in altum navi evecti vela faciunt.

Fols. 38^r–49^v. Notes on Book 3. *Inc.*: *Argumentum tertii libri. Telemachum simul et Palladem hospitio suscipit Nestor narratque illis quae Graecorum classis rediens perpessa sit ...; expl.*: ... peracto prandio Nestor currum et equos dari iubet Telemacho quo Spartam contenderet; qui ille curru et comeatu accepto Pisis-tratum sibi comitem itineris et aurigam adsumit ac simul ambo biduo in itinere consumpto Lacedaemona perveniunt.

Fols. 49^v–54^v. Notes on Book 4. *Inc.*: *Argumentum quarti libri. τοῦ δ' κοίλην [δ 1] concavam, in medio montium positam, Laconicam enim praerupti montis οἱ ex parte circum circa claudunt; ob eandem causam Syria quoque κοίλη cognomento appellata est ...; expl.*: ... ac vehementer incusat ancillas quod sibi Telemachi discessum non significassent: nam si hoc ego, inquit, re scivissem, profecto aut nunquam discessisset aut non aliter quam me mortua relicta discessisset.

Fols. 55^r–61^v. Notes on Book 5. *Inc.*: ἐκ τῆς εἰρήσῳδίας. Ἡὼς δ' ἐκ λεχέων [ε 1] *periphrasis est pro quod est dies adventavit adventantis diei ...; expl.*: ... [fol. 61^r] *Contra si in sylvam profectus fuero vitandi frigoris causa timeo rursum ne dimitte me frigore somnus obrepat dormientemque me ferae dilanient. Postremo consilium capit eundi in nemus ubi duo arbusta inveniet quae simul coaluerant inter se mutuo ramis connexa, quod ita [fol. 61^v] condensata ut neque ea ventus perflaret aut solis radii penetrarent aut etiam pluvia profunderet; sub illis heros foliis arborum tectus quietem capiet.*

Fols. 61^v–64^r. Notes on Book 6. *Inc.*: *Argumentum z. In hoc sexto libro Minerva Dymantis filiae se assimilat atque in somnis apparet Nausicae Alcinoi Coryraei regis filiae hortaturque uti linea vestimenta extra urbem ad fluvium lavandi causa plaustro vehat ...; expl.*: ... ita exigente illius arte quae non rei seu historiae veritatem persequitur sed nova potius et miraculosa quidam confingit quo admirandum attentumque magis auditorem reddat transponuntque locationi ac transferunt quodammodo urbes insulas flumina et alia ut illis libitum fuerit.

Fols. 64^r–70^v. Notes on Book 7. *Inc.*: ἀρχὴ τοῦ η. *argumentum*. *Pervenit domum Nausicaa una cum ancillis; Ulysses moratus aliquantum in nemore illi ubi ubi (ut superscr.) iusserat puella regia ...; expl.* (fol. 70^{rv}): ...ὡς εἰ πτερόν ἢ ἐ νόημα [η 36] *ut penna solet vel, quod longe maius est, humana cogitatio qua sola homines remotissima ex quantum vis distantia loca attingere quod videre cernere inambulareque possunt brevissimo temporis spacio.*

Fols. 70^v–81^r. Notes on Book 8. *Inc.*: ὑπόθεσις τῆς θ Ὀμήρου ῥαψωδίας. *Argumentum octavi libri. Conveniunt Phaeaces ad concionem consultandi causa ...; expl.*¹⁷ ...ἀλλὰ τὰ δ' ὡς ποτε πατρὸς [θ 564 ἀλλὰ τό δ' κτλ.] [...] *respondebit ipse non amplius extare talem insulam sed oppressam ira Neptuni monte superiniecto ut nusquam eius vestigia appareant.*

Fols. 81^r–88^v. Notes on Book 9. *Inc.*: *argumentum noni libri. Nonus liber initium narrationis continet erroresque suos petenti seu roganti Alcinoο explicare incipit Ulysses; inde exorsus cum ab littore Troiano capta iam et incensa hostili urbe oram solvit ...; expl.*: ...πλημμυρίς inquam et ipsa dici potest κύμα idest κύχημα θαλάσσης maris mixtio et perturbatio.

Fols. 88^v–93^r. Notes on Book 10. *Inc.*: Ὀδυσσεύς κ' Ὀμήρου ῥαψωδίας. Αἰολίην δ' ἐς νῆσον [κ 1] *Homerus quod unius tantummodo meminit Aeoliae insulae ab Aeolo ita appellatae, cuius in ea regia fuisse ...; expl.* (92^v–93^r): ...ἀμφίπολοι δ' ἄρα τέως etc. τέσσαρες [κ 348–349] *quattuor ancillas Circae tribuit ex fontibus fluminibus et nemoribus genitas idest Naiadas et Amadryadas nymphas, ita appellatas quod in aquis et locis arboribus consitis degant [...]* *Ceterum hae quattuor nymphea voluptatis ministrae ex fontibus et arboribus genitae dicuntur propter aquarum ac nemorum usum necessarium ac desideratum aestate praesertim praesertim ~~nimirum~~ in magnis illis caloribus cum homines sitim restringere umbraque solis radios vitare; concupiscunt illi inquam qui huiusmodi anni tempore ruri libentius degunt quam in frequenti civitate, amat(-am)ae a se puell(-am)ae lateri haerent(-em)es eamque (s.l. add.: ab eaque nusquam ne transversim) nusque a se [fol. 93^r] procul dimittentes (s.l. add.: quidem unquam discedentes).*

17 Basil left blank fol. 79^v (apart from the first line containing the conclusion of lemma θ 481 οἶμας Μοῦσ' ἐδίδαξε, beginning on fol. 79^r) and the first half-page of fol. 80^r, where the commentary resumes with lemma θ 544 εἵνεκα γὰρ ξείνοιο. Perhaps he thought that he might fill this space at a later date with some notes concerning one or more lemmata of the omitted section of Book 8 (lines 482–543).

Some notes pertaining to κ 216–223 are also found on fols. 129^v–130^r.¹⁸ The rest of the same folios contain the (also autograph) draft of a vernacular version of the Latin dedicatory letter of Basil's translation of Appian.

It is not clear why Basil interrupted his annotations with the tenth book (κ 349). Probably, he had simply reached the end of his course.¹⁹ In any case, his notes were certainly meant for a student body, which is occasionally addressed or referred to indirectly. For instance, on fol. 26^v, a note invites the audience to remember what was said "*in hesternae lectione*," "in yesterday's lecture." A similar reminder can be found on fol. 85^r: "*si bene meministis*," "if you remember well."²⁰

I have completed a full transcription of the notes on the first two books of the *Odyssey*, corresponding approximately to one fourth of the entire work.²¹ The analysis of this small section has revealed some important features of Basil's commentary. Basil alternated sections organized by lemmata—consisting of one or more words of the Homeric text quoted and glossed with explanations of various kinds—with summaries or paraphrases of passages of 5–10 lines or more in Latin. He did not provide a word-for-word (or line-by-line) interpreta-

18 *Inc.* (fol. 129^v): "ὡς δ' ὅτ' ἂν ἀμφὶ ἄνακτα [κ 216]· ἄνακτες *proprie reges appellantur ab adverbio ἀνακῶς* [...]; *expl.* (fol. 130^r): *cum addiderit* οἶα θεάων λεπτὰ τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται" (κ 222–223; Eust. in *Od.* 1655, 49ff.). See Pontani 2002–2003, 276. Other scattered notes on Homeric or Greek antiquities appear on fol. 120^r, with the rest of the page and the following six folios blank, as well as on fol. 134^v: "*Phaeaces a Phaeace Neptuni filio et Cercyrae Asopidos, Asopi inquam fluminis filiae quae et ipsa nomen dedit insulae; prius autem et ἄμφιδ ab antiquissimis, Corcyra appellabatur Drepane; postea dicta est σχερία ἀπὸ τῶν σχεθέντων ποταμῶν, a retentis inquam fluminibus, qui ex adverso insulae in mare exeunt. Nam Ceres verita aliquando ne aggesta humus sive harena a fluminibus e continente profluentibus insulam continenti adiungerent petiit a Neptuno ut alio cursum fluminum diverteret quo facto Scheria appellata est.*"

19 Pontani 2002–2003, 274, maintains that the annotations end on fol. 92^v with the end of a quire and, therefore, other folios or quires have been lost. However, the continuation of the last sentence of fol. 92^v, the word "*dimittentes*" (with the interlinear variant *quidem unquam discedentes*), can be read on the first line of fol. 93^r. I believe that Basil deliberately cut off his annotations at this point because the rest of this folio was left blank. The remaining folios composing this quire (93–101) and the following two quires are also blank, except for fol. 120^r, which contains two lines ("ὅσ' οἱ παλαιοὶ ἔθνος Λιβυκῶν ἱστοροῦσι τοὺς Ἀτλαντας ἐν ᾧ οὐδεὶς τῶν ἐκεῖ κυρίου ἐκληρονομεῖ δνόματος ἀνώνυμοι [θ 552 ἀνώνυμος] *sine proprio inquam nomine*" [Eust. in *Od.* 1609, 61ff.]) and fols. 129–131, with the above-mentioned extracts and drafts.

20 This second note has been mentioned by Pontani 2002–2003, 274.

21 In most ancient and medieval commentaries, the initial part of the commented work received much more attention than the rest in order to familiarize students with a new author through a careful analysis of his language and style.

tion of the poem, as was often the case with medieval and Renaissance commentaries, but omitted entire lines or sequences of lines.²² The overall impression is that, instead of being interested in offering a systematic and exhaustive analysis of the text, Basil opted for a retelling of the poem's main narrative clusters, accompanied by a concise body of essential notes on the plot, the most significant episodes and characters, and antiquarian and mythological issues. The occurrence of grammatical, linguistic, and stylistic annotations is limited if compared to contemporary and earlier exegetical literature on Homer.

Remarkably, most of these annotations are in Latin. We can interpret such a feature as a sign that they were meant to be read in class or at least followed closely when lecturing, as the neat and legible handwriting would also incline me to believe. Basil apparently wanted to make sure that he had a valid outline of his lectures in proper Latin prior to entering the classroom: hence his particular concern for clarity and accurate language, which emerges from his scrupulous revisions. Since most corrections are written in the same ink as the text, Basil plausibly entered them very soon after the text's first draft.²³

Basil's own amendments were quite numerous. In several instances, Basil crossed out single words or entire sentences, reformulating them in the inter-linear spaces. In most cases, he supplemented his previous versions with synonyms or alternate expressions, in order to facilitate his students' understanding. Such an effort to adjust and rephrase the text reflects his particular attention to perspicuity, clarity, and appropriateness of language, which may be seen as a distinctive feature of Basil's *expositio*.

As we shall see, the overall majority of Basil's notes depend on the *Παρεκβολαί* (lit. "chosen annotations") of Eustathius of Thessalonike.²⁴ Unfortunately, the Milan notebook most probably reflects only a part, albeit a large one, of Basil's lectures.²⁵ His oral teaching may also have included notions derived from other books, which he might have easily accessed when preparing his courses or kept under his eyes when lecturing: for instance, manuscripts with scholia on

22 See, e.g., above, n. 17.

23 The autographs of Basil's translations of Appian, as is the case with his annotations on Homer, are full of deletions, insertions, and adjustments in his own hand. Filippomaria Pontani has underlined the qualities of Basil's Latin prose in his favourable appraisal of this translation (above, n. 6).

24 For a general introduction to this work, see Pontani 2015, 388–392 (with bibliography). Pontani has rightly termed it "an achievement for which Eustathius will be remembered forever in the history of classical scholarship" (388).

25 The same has been postulated, e.g., for Angelo Poliziano's teaching notebooks (see Poliziano ed. 1990, xx; ed. 1985, xvii; and ed. 2010, lxxvii–lviii).

the *Odyssey*,²⁶ one or more annotated exemplars of the poem, and notebooks inherited from his father, who had been lecturing on the *Odyssey* for years. A note on fol. 26^v, concerning the term ἐπιτίχθεσθαι (α 358): “ἐπὶχθετο in hesterna lectione,” confirms this assumption. Since, on the previous folios, there is no trace of glosses on the word ἐπὶχθετο in α 324, this note refers to either an impromptu explanation or to a gloss that Basil had read in class from a written text (e.g., *schol.* IVk α 324 d1 and HNV α 324 d2 in Homer [Schol.] ed. 2007–2015).

The Milan notes provide insight into Basil’s teaching methods and interests in commenting on an ancient text. These notes represent only a partial witness, as significant as it may be, to Basil’s classroom activity. Probably, after introducing a set of Homeric lines by reading them aloud in the original Greek, Basil provided his students with an oral literal Latin translation: this was a standard feature of contemporary school-instruction and an indispensable first way of approaching a Greek text.²⁷ Furthermore, as we have mentioned, Basil may have employed for his lectures a larger set of sources than those explicitly quoted here.

4 Basil’s Sources: Eustathius of Thessalonike and a Few More

Basil must have been familiar with Eustathius’ vast compilation since his years as a student. His father Demetrius had used this commentary widely to emend his edition of Homer’s poems and presumably to prepare his lectures.²⁸ Indeed,

26 This would explain the rarity of excerpts from the scholiastic *corpora* in Basil’s annotations. Among the few glosses in the commentary on Book I that were presumably derived from scholia, see those on α 87 ταλασίφρων, α 267 ἐν γούνασι and α 440 τρητοῖσι λέχεσσι. Other glosses contain information that are also found in scholia, although they might have originated from other sources as well (see, e.g., those on α 441 κορῶνη, α 431 ἔεικοσάβροια).

27 For humanist teachers, literal translation was the standard method of approach to Greek texts. For example, several notebooks containing Leontius Pilatus’ rudimentary word-for-word translation of the *Iliad*, completed by the early 1360s, show that it continued being used in classes for more than a century. Each of these notebooks, which belonged to students of Greek in Florence in the years 1470s–1480s, contains a slightly modified version of Pilatus’ translation (see Silvano 2011 and Silvano 2017, with bibliography). The issue of the “humanist failure with Homer,” resulting in several unsuccessful attempts to literary translations of the *Iliad* and the *Odyssey*, has been addressed by Sowerby 1997.

28 Demetrius’ in-depth readings of Eustathius are attested by the conspicuous extracts that he transcribed from Eustathius in the margins of an elegant copy of the *Iliad* and the *Odyssey* he had acquired from Theodore Gaza: Ms. Cambridge, Corpus Christi College, 81, on which see Pontani 2005, 388–394.

Eustathius' Homeric commentaries were an invaluable teaching aid, as they provided any sort of information to explain much more than Homer's text. Furthermore, in those very years, the popularity of the *Παρεκβολαί* was spreading through humanist circles from Florence to Venice, as well as to Rome, where the local scholarly community was eager to have this text printed as soon as possible.²⁹

Basil's compilation of a full set of notes from Eustathius might also depend on the fact that he did not possess a copy of this rare work, whilst, as said above, he might have had easier access to other exegetical materials. In fact, he borrowed Eustathius' book for some time from the private library of the Medici, which at that time was in Rome. A note in the library's register of loans³⁰ mentions that "*Dominus Basilus habuit tertiam partem Eustachii,*" i.e., the third volume of the Medicean copy of the *Παρεκβολαί*, which contained the commentary on the *Odyssey* and is now Ms. Florence, Biblioteca Medicea Laurenziana, Plut. 59.6.³¹ Up until ca. 1489, this manuscript showed a lacuna in the commentary on the first 101 lines, which was supplemented only later on.³² Since, however, Basil's excerpts also refer to that portion of Eustathius' commentary, either the lacuna was restored before 1513 or Basil consulted another copy of the *Παρεκβολαί*. We can probably identify that copy with the one owned by Janus Lascaris, now Ms. Paris, Bibliothèque nationale de France, gr. 2702.³³ Another option would be that at least part of Basil's glosses, as well as the first set of

29 Pontani 2002–2003, 42–44. The *editio princeps* was published much later in Rome, thanks to the efforts of Niccolò Maiorano and under the auspices of Cardinal Marcello Cervini (Eustathius ed. 1542–1550; on the genesis of this edition, see Liverani 2002). Poliziano excerpted Eustathius' commentaries in the early 1480s and employed them extensively in his public lectures on the *Odyssey* in ca. 1488–1489 (see Silvano 2005 and Poliziano ed. 2010, esp. CI–CII). Excerpts from the *Παρεκβολαί* can also be found in the margins of several copies of Demetrius Chalcondyles' edition of Homer (see Pontani 2005, 363, n. 829).

30 Ms. Vatican City, Biblioteca Apostolica Vaticana, Vat. lat. 6955, fol. 76^r.

31 Cardinale 2014, 146 and 153–154. Poliziano had previously excerpted this manuscript when preparing his 1488–1489 course on the *Odyssey* (see above, n. 29). A marginal note in his draft explicitly states that his exemplar of Eustathius' commentary began at line 101 of Book 1 (see Poliziano ed. 2010, 86).

32 See above, n. 31.

33 See Pontani 2000, 45–49; and Pontani 2002–2003, 274 n. 57. A thorough study of the Paris manuscript (an autograph copy by Eustathius himself) is in Cullhed 2012. The fact that the majority of these excerpts are in Latin represents an obstacle to the identification of the Greek manuscript Basil used as his source. I have not hitherto attempted a full-scale cross-collation of the Florence and Paris *testimonia*; this would be a task for the future editor of these annotations.

annotations in this same manuscript, may come from a compilation of excerpts from Eustathius written on the margins of a copy of the *Odyssey*. One obvious candidate would be Ms. Cambridge, Corpus Christi College, 81, owned by Demetrius, which he glossed with extracts from Eustathius.³⁴

Basil was extremely selective in extracting from his main source: for instance, he either omitted or drastically abridged Eustathius' frequent—and often very detailed—digressions on grammar, language, vocabulary, orthography, accentuation, prosody, rhetoric, and stylistics. Even in his commentary on the proemial section of the poem, which was traditionally the object of meticulous analysis by (school-)commentators, Basil omitted all the glosses—predominantly on grammar, language, and style—pertaining to the Homeric lemmata α 7 σφετέρησιν (Eust. in *Od.* 1383, 31 ff.), α 8 νόστιμον (Eust. in *Od.* 1383, 40 ff.), α 10 ἀμόθεν (Eust. in *Od.* 1383, 52 ff.), α 14 δῖα (Eust. in *Od.* 1384, 41 ff.), α 15 γλαφυροῖσι (Eust. in *Od.* 1384, 50 ff.), α 16 περιπλομένων ἐνιαυτῶν (Eust. in *Od.* 1384, 61 ff.), α 17 ἐπεκλώσαντο θεοί (Eust. in *Od.* 1385, 1 ff.), α 23 διχθὰ and δεδάιαται (Eust. in *Od.* 1385, 28 ff.; 1385, 42 ff.; 1385, 55 ff.), α 34 σφῆσιν (Eust. in *Od.* 1387, 61 ff.), and ὑπὲρ μόρον (Eust. in *Od.* 1387, 62 ff.). In other instances, Basil provided a somewhat abridged version of Eustathius' comments, often depriving them of linguistic and rhetorical observations, as in the glosses on α 5 ἀρνύμενος and α 22–23 Αἰθίοπας (see below in the appendix). Moreover, when collecting mythographical information from Eustathius, Basil rarely went into detail. For instance, he copied only a dozen lines of a gloss of Eustathius concerning Atlas and Calypso, which occupies a full page in the 1542 edition (1389, 40–1390, 45, corresponding to two pages in the 1825 edition). Indeed, from this point onwards, his reading of Eustathius was even less methodical, with many pages omitted altogether.

Conversely, Basil concentrated primarily on the narrative of the poem, as demonstrated by the frequent passages in paraphrase or translation forming the bulk of his commentary. Most of his excerpts concern the plot of the poem and Homer's compositional strategies. For example, Basil delves on the reasons why the poet anticipated or postponed an event or a character's entrance, the contradictions in the text, and the psychology of the characters.³⁵ A sec-

34 Probably, these excerpts too were at least partially derived from Ms. Laur. 59.6. See Pontani 2005, 391; see also above, n. 28. The derivation of some information from *marginalia* would explain why some lemmata do not strictly follow the order of the Homeric lines. This happens especially in the section on Book 2, but see below, n. 36 (on α 90 κάρη κομοώντας).

35 Below is a list of these notes (I adopt the abbreviations *s.l.* = *sub lemmate*, *s.ll.* = *sub lemmatibus*): Poseidon's journey to the Aethiopians as a strategy enabling Odysseus to flee from Calypso (*s.l.* α 22 ὁ μὲν Αἰθίοπας μετεκίαθε etc.); why Odysseus' companions deserved

ond noticeable point of interest concerns antiquities and *realia*.³⁶ Obviously, Basil could not abstain from providing explanations on the meanings of terms, epithets, and expressions that were peculiar to the Homeric language,³⁷ and

to die (*s.l.* α 28 ff.); why Calypso's island is said to be "rich in trees" (*s.l.* α 51 *δενδρήεσσα*), thereby making it plausible for Odysseus to find wood there to build his own raft; who are the people alluded to in the expression "with which she vanquishes the ranks of men" in reference to Athena's spear (α 100 τῷ δάμνησι στήχας ἀνδρῶν); how Telemachus suitably welcomes his guest (*s.l.* α 132 *κλισμὸν θέτο*); why Telemachus firstly addresses Mentes/Athena with the apologetic formula "I hope, sir, that you will not be offended with what I am going to say" (*s.l.* α 158 *εἰ τί μοι* etc.); the reason why Telemachus affirms that his father is probably dead, thereby concealing his hope that he is still alive (*s.l.* α 167 *εἰ πέρ τις* etc.); on Homer mixing truth and fiction when introducing Telemachus' supposition that Odysseus could perhaps be prisoner of savages on some island (*s.l.* α 198 *χαλεποὶ δέ μιν ἄνδρες ἔχουσιν*); on Telemachus' naïveté in stating his awareness of being the son of Odysseus because his mother tells him so (*s.l.* α 215–216 *μήτηρ μὲν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε / οὐκ' οἶδ'*); on the introduction of Odysseus' journey to Ephyra in Book 1 (*s.l.* α 259 *Ἐφύρης*) in order to explain where he had obtained the venom to anoint his arrows and kill the suitors (in Book 21); on Homer providing the suitors with different attitudes and ideas (*s.l.* β 325 *ἦ μάλα*); on the suitors expressing their wish to sleep beside, not inside, Penelope's bed as an example of Homer's avoidance of any obscenity (*s.l.* α 366 *παραὶ λεχέεσσι κλιθῆναι*); and on the name *Φρονόιο* (β 386, *s.l.*) and Homer's ability to invent names based on to the characters and situations.

36 See, for instance, the following comments: why bulls represent an appropriate sacrificial offering to Neptune (*s.l.* α 25 *ταύρων* and *ἐκατόμβης*); on assemblies in Homer (*ad* α 28 ff.); on the origins of the games of dice, knuckle-bones, and the like (*s.l.* α 107 *πεσσοῖσι*); on the usage of sitting on the "hides of the oxen" (*s.l.* α 108 *ἦμενοι ἐν ῥινόσι βῶδων*); on the difference between "footstool" and "seat" (those offered to Mentes/Athena, *s.l.* α 130–132 *θρόνον ... κλισμὸν θέτο*); on vessels, i.e., sprinklers ("*gutturaria*") and hand-wash basins ("*trullea*") (*s.l.* α 136–137 *προχάψ ... χρυσαίη*; α 137 *ὑπὲρ ἀργυρέοιο λέβητος*); on the usage of filling cups to the rim as a good omen (*s.l.* α 148 *ἐπεστέψαντο ποτοῖο*); why suppliants are said to clasp by the knees those they are imploring (*s.l.* α 267 *ἐν γούνασι*); on the use of taking a bath after a long trip (α 310 *λοεσσάμενος*); on the fashion of having long hair (*s.l.* α 90 *κάρη κομόωντας*, inserted within the commentary on Book 2, at fol. 28^v); on sons inheriting their fathers' occupations (*s.l.* β 22 *πατρῷα ἔργα*); on the use of the caduceus in assemblies (*s.l.* β 37 *σκήπτρον δέ οἱ*); on the use of building grave mounds (*s.l.* β 222 *σῆμά τέ οἱ χεῖω*) and on funeral rites (*s.l.* β 222 *κτέρεα*); on the dehairing of pigs (*s.l.* β 300 *εὔοντας*); on (honest) women not knowing other places than their own dwelling (*s.l.* β 366 *ἀλλογνώτῳ ἐνὶ δῆμῳ*); and on the expression *πλάζε δὲ πίνοντας* (β 396) being applicable to the body, as well as to the mind.

37 See, for instance, the comments on α 3 *ἄστεα*, α 13 *κεχηρημένον* (meanings and use of *χρήσθαι*), α 14 *νύμφη*, α 15 *πόσιν*, α 18 *ἀέθλων*, α 25 *ἀρνεϊῶν*, α 29 *ἀμύμονος*, α 38 *εὔσκοπον*, α 48 *δαίεται*, α 52 *δλοόφρονος*, α 63 *ἀπαιμειβόμενος*, α 64 *ἔρκος*, α 87 *ταλασίφρονος*, α 97 *ἀμβρόσια*

occasionally on technical terms.³⁸ However, his treatment of Homer's vocabulary is unsystematic and his interest in linguistic issues rather haphazard and superficial when compared to his source. Notes on etymology are reduced to the minimum and restricted to names of important characters or divinities as well as some typically epic adjectives.³⁹ Glosses concerning orthography, morphology, syntax, metrics, and style are rare.⁴⁰ Glosses on mythology,⁴¹ geog-

and χρύσεια, α 113 θεοειδής, α 130 λίτα, α 122 πτερόντα, α 213 πεπνυμένος, α 225 δαίς, α 226 ειλαιπίνη, γάμος and ἔρανος, α 282 ὄσσαν, α 320 ἀνόπαια, α 327 λυγρόν and ἐπετείλατο, α 349 ἀλφηστήσιν, α 358 μύθος, α 431 ἔεικοσάβιοι, α 441 κορώνη, β 1 ἠριγένεια and ῥοδοδάκτυλος, β 11 ἀργοί, β 35 φήμη, β 57 αἴθοπα, β 61 λευγαλέοι, β 61 ἀλαχῆν, β 68 Ὀλυμπίου (with a short digression on other epithets of Zeus), β 81 δάκρυ' ἀναπρήσας, β 85 ὑψαγόρη, β 85 μένος ἄσχετε, β 94 ἰστόν, β 102 σπείρου, β 154 δεξιῶ, β 159 ὄρνιθας, β 163 κυλίνδεται, β 165 φυτεύει, β 167 εὐδδείελον, β 185 ἀνιείς, β 207 ὀπιέμεν, β 202 ἀκράαντον, β 243 ἠλεέ, β 289 ὄπλισσον, β 300 ἀνιέμενους, β 310 ὑπερφιάλος, β 322 ῥεία, β 349 μαῖα, β 349 ἀμφιφορεῦσι (with a note on the difference between "amphorae" and "rhythoi"), β 351 οἰομένη, β 354 ἄλφια χεῦον, β 355 ἀκτής, β 356 ἀθρόα, β 370 ἀτρύγετον, β 377 ἀπώμνυ (with a note on the difference between "ἀπομύναι" and "ἐπομύναι"), β 378 ὄμοσεν, β 388 ἀγυαί, β 428 πορφύρεον. Some of the above-listed glosses also contain etymologies and, therefore, are also mentioned below at n. 39.

38 E.g., s. ll. α 440 τρητοῖσι λέχεσσι (the "corded bedstead"); α 441 κορώνη (the "door handle"); α 442 κληῖδα (the "bolt"); β 418 πρυμνήσια (the "stern cables"); β 424 μεσόδμης (the "hollow socket" where the mast is set); β 425 προτόνοισιν ("forestays" and other ropes).

39 E.g., s. ll. α 2 Τροίης πτολιέθρον ἔπερσε (on "πτολιπόρθος," a common epithet for Odysseus), α 8 Ὑπερίονος, α 15 πόσιν (πόσις, ἄρσην, υἷος), α 25 ἀρνείων, α 48 δαῖφρονι, α 87 ταλασίφρονος, α 183 οἴνοπα, α 241 ἀνηρείψαντο, α 312 κειμήλιον, α 320 ἀνόπαια, α 327 λυγρόν, α 349 ἀλφηστήσιν, β 39 καταπτόμενος, β 61 λευγαλέοι, β 81 ἀναπρήσας, β 167 εὐδδείελον, β 207 ὀπιέμεν, β 243 ἠλεέ, β 268 θέμας, β 273 ἀλίη, β 289 ἦῖα, β 310 ὑπερφιάλοισι, β 322 ῥεία, β 323 ἐπελώβευσον, β 349 μαῖα, β 355 ἀκτής, β 356 ἀθρόα, β 370 ἀτρύγετον, β 420 οὔρον, β 420 ἔκμενον.

40 Basil's few comments on grammar include the following glosses: on the different functions of ἐπεῖ (α 2) and καί (α 10) depending on contexts; on the adverbial function of α 12 οἴκοι; on the adverb ἔνω (α 11); on the breathing of α 27 ἀθρόοι; on α 89 θείω not being present tense; on the declension of α 130 λίτα; on the dative forms πολέσι (β 166) and βίηφι (α 403); on the use of the preposition ἐς with genitive at β 195 ἐς πατρός, quoted as an example of an elliptical Attic construction; and on the comparative θάσσον (β 307). Notes on prosody (e.g., on α 50 ἀμφιρύτη with only one *rho metri causa*) are extremely rare. Figures of speech are highlighted s. ll. α 48 δαῖφρονι δαίεται ("parechesis"), α 51 νήσος δενδρήεσσα ("epanalepsis"), α 64 ποῖόν σε ἔπος ("elleipsis" or "antiptosis" [sic]), α 88 αὐτὰρ ἐγών ("prokthesis" or "pronuntiatio"), α 277 οἱ δὲ γάμον τεύξουσι ("solaeicisum"), α 344 καθ' Ἑλλάδα καὶ μέσον Ἄργος ("synecdoche"), β 94 στησαμένη ἰστόν and β 222 κτέρεα κτερεῖξω ("figura etymologica"), β 325 ἠ μάλα etc. ("ethopoiia"), β 375 ἠ αὐτὴν ποθέσαι ("kainotes"), β 382 ἐνθ' αὐτ' ἀλλ' ἐνόησε etc. = β 393 ("tautologia," i.e., repetition of lines).

41 See the notes on the Gods being the cause of men's sufferings (ad α 28 ff.), on Aegystus'

raphy,⁴² allegorical interpretation,⁴³ and history of literature⁴⁴ occur to an even lesser extent.

Basil occasionally integrated his main source with information from other exegetical or lexicographical sources⁴⁵ and quotations from classical authors.⁴⁶ Sporadically, he also provided his own alternative interpretations on issues of grammar,⁴⁷ syntax,⁴⁸ and etymology⁴⁹ or introduced definitions of rhetorical terms,⁵⁰ as well as interpretations of rhetorical devices⁵¹ or of characters' behavior.⁵² Sometimes he commented on *realia*⁵³ and introduced spec-

fate (*s.l.* α 38 εὐσκοπον), on Atlas (*s.l.* α 52 Ἄτλαντος), on the singing contest between the Syrens and the Muses (*s.l.* α 122 ἔπεα πτερόεντα), on Phemius being Homer's stepfather and mentor and Mentos being a shipowner and traveller (*s.l.* α 154 Φημίω), and on the Harpies (*s.l.* α 241 Ἄρπυιαι).

42 See the following notes: on Aethiopia and its inhabitants, according to various sources (*s.ll.* α 22 ὁ μὲν Αἰθίοπας μετεκίαθε etc. and α 23 ἔσχατοι ἀνδρῶν), on the centre of the earth or Ocean (*s.l.* α 50 ὁμφαλός), on the location of Temesa (*s.l.* α 184 Τεμέσσην) and on the ancient cities named Ἐφύρη (α 259, *s.l.*).

43 This handful of allegorical explanations includes glosses on the cattle of the Sun (*s.l.* α 8 οἷ κατὰ βοῦς), on the nymphs (*s.l.* α 14 νύμφη), on Poseidon's wrath against Odysseus (*s.l.* α 20 ἀσπερχές μενέαινε), on Mercury (interpreted as human reason, *s.l.* α 38 εὐσκοπον), on Atlas (as the axis dividing the earth or, alternatively, a philosopher, *s.ll.* α 52 Ἄτλαντος and α 52–53 ὅς τε θαλάσσης / πάσης βένθεα οἶδεν) and on the Harpies (i.e., rapacious winds, *s.l.* α 241 Ἄρπυιαι). A few glosses provide examples of moral or rationalizing interpretations of myths, such as that on the construction of the walls of Troy by Apollo and Poseidon (*s.l.* α 2 ἱερὸν πτολίεθρον), and that on Circe and Calypso possibly representing real historical figures (*s.l.* α 14 νύμφη).

44 A short note is dedicated to other authors of poems on the war of Troy prior to Homer *s.l.* α 10 εἰπὲ καὶ ἡμῖν (a passage already excerpted in the first series of annotations: see above).

45 E.g., *s.l.* α 52 Ἄτλαντος. Here, and only in few other instances (e.g., possibly, *s.l.* α 89 θεῖω), Basil derived his information from the so-called *Etymologicum Magnum*, which was available in print since 1499 (see *Etymologicum Magnum* ed. 1499).

46 For instance, Theognis through Plutarch *s.l.* α 1 πολύτροπος; Pseudo-Herodotus' *Life of Homer* *s.l.* α 154 Φημίω; and, possibly, the mythographer Apollodoros and Pausanias *s.l.* α 241 Ἄρπυιαι.

47 See *s.ll.* α 64 ποῖόν σε ἔπος, α 347 ὄπη.

48 For instance, Basil suggests that α 366 παραι should be linked to κλιθῆναι.

49 E.g., "εἰλαπίνη," *s.l.* α 225 τίς δαίς.

50 E.g., "pronuntiatio," *s.l.* α 88 αὐτὰρ ἐγών; "metaplasmus," *s.l.* α 130 λίτα.

51 E.g., the comment on α 167 εἴ πέρ τις.

52 E.g., on the candor of Telemachus' words, *s.l.* α 213 πεπνυμένος.

53 E.g., the ox hides on which the suitors are seated at the banquet, *s.l.* α 108 ἡμενοι κτλ.

ifications concerning places,⁵⁴ mythical figures,⁵⁵ or customs surviving from ancient to modern times.⁵⁶

Here and there, following a practice widely attested in Renaissance commentaries on Greek authors, Basil inserted parallels from Latin writers, especially Virgil.⁵⁷ These notes, however, are restricted to the quotation of a few words or lines; they neither introduce detailed comparisons nor elicit considerations on issues of *imitatio* or literary dependence.⁵⁸

5 Basil as a Teacher of Greek: a Tentative Assessment

Considering the present state of research, it appears that there was little or no room for originality in medieval and early Renaissance school commentaries. This also applies to the commentaries written by refined scholars and skilled philologists who earned their living by teaching among other practices: in the most fortunate cases, they strove to gather the best sources available and followed them more or less slavishly. Classroom instruction was standardized, and the methodology used in courses on Greek authors did not vary significantly

54 E.g., *ad* α 184 *Τεμέσσην* Basil adds “*seu Cephalenia*” after the name of the island “*Tapho;*” *ad* α 259 *Ἐφύρης*, Basil inserts “*in Arcadia*” after “*in finibus Cyllenes.*”

55 E.g., *s.l.* α 354–355 οὐ γὰρ Ὀδυσσεύς etc., in which he specifies the names of the Greeks who died after the Trojan war: “*Teucer Salaminius, Diomedes et alii.*”

56 See the notes on α 442, on the usage of having a post blocking doors, and β 300, on the dehairing of pigs.

57 It was customary for teachers, when reading Homer, to highlight parallels and *loci similes* in the Latin poets, especially Virgil: see, e.g., Poliziano’s commentary on the *Odyssey* (Poliziano ed. 2010, xcvi and n. 86). This practice is witnessed in the margins of ancient prints of the Homeric poems (see, e.g., Pontani 2005, 363 n. 829). On such a comparative approach in commentaries since antiquity, see Nünlist 2015, 733. A possible reminiscence of Ovid’s *Metamorphoses* (7.20–21: a proverbial quote, indeed) is found in the note on α 38 *ἔϋσκοπον*.

58 For instance, when commenting on the usage of filling cups to the rim implied in the Homeric words *ἔπεστέψαντο ποτοίο* (α 148), Basil remarked that a similar expression can be found in *Aeneid* 1. 724. Also, in commenting on α 241 *Ἄρπυιαι*, he quoted the famous passage concerning the Harpies in *Aeneid* 3.211–218 (not the sixth book, as he erroneously stated, presumably because he was quoting from memory). When explaining the epithet *πορφύρεον* (β 428) referring to the surging sea, Basil cited a line from the *Georgics* (4. 373: “*In mare purpureum violentior influit annis*”). On another occasion, when commenting on the “fair wind” of β 420 (*ἴκμενον οὐρόν*), he quoted a line from Ovid (*Metamorphoses* 1. 264: “*madidis notus evolat alis*”), incorrectly attributing it to Virgil.

from one school to the next. Students normally were given a very brief introduction to the author and work to be studied (this part, as mentioned above, is absent from the Milan notebook). Afterwards, teachers tackled the text: they divided it into sections and analyzed one section at a time. After providing a summary and/or a translation or paraphrase, they offered a lemma-based commentary, usually centered on vocabulary and style and, to a lesser extent, literary, historical, and antiquarian issues.⁵⁹

Basil's commentary essentially fits this description: his exposition is quite conventional, starting from the choice of the subject matter, since Homer was by far the most frequently read author in the Byzantine classroom and was ever present in the Renaissance Greek syllabus.⁶⁰ Two elements corroborate this impression. The first is the absence of original reelaboration of the excerpted sources; the second is the lack of a deeper investigation of the literary peculiarities of the epic poetry, the historical setting of the narrated events, and Homer's cultural background (at least in the portion I have scrutinized). Basil's lectures gave very little room, if any, to textual criticism, although we cannot exclude that he may have occasionally discussed the *variae lectiones* he found on the margins of his copy (or copies) of the *Odyssey* or in the scholia. This scenario, disappointing as it may be, does not differ from that offered by other Italian universities in the late fifteenth and early sixteenth centuries.⁶¹

Nonetheless, Basil's commentary can be regarded as an honest—and somewhat innovative—piece of intellectual work, if one considers the following issues. Firstly, it is noteworthy that, while school-commentaries were normally rife with grammatical rules, listings of synonyms, *differentiae verborum*, etymologies, and digressions on lexical families,⁶² such rudimentary information is almost absent from Basil's annotations. Although we cannot exclude that he

59 See Grendler 2002, 241–247; and Botley 2010, 71–113, for an overview of student texts.

60 Basil's (and Demetrius') familiarity with the Homeric poems (see above) may also explain his choice of beginning his Roman courses with Homer. On Homer's presence in the Renaissance curriculum, see Botley 2010, 80–85. On the scholarly interest of the Italian humanists in Homer's biography and works, see Megna 2009, IX–XVI.

61 See, e.g., the evaluation of Poliziano's Greek courses in Pontani 2008, 379–380 and the introduction to Poliziano ed. 2010, esp. LXXXIV–XCVII. A more critical and philologically-oriented approach to Homer was a product of the development of sixteenth-century scholarship in northern Europe, with Guillaume Budé at its peak: see Pontani's excellent overview (2008).

62 See, e.g., the school commentaries by Theodore Gaza (below, n. 65) and Angelo Poliziano (ed. 2010).

supplied this information orally, it is possible that Basil's lectures on Homer were primarily not intended for beginners but conceived for students at a more advanced level.⁶³

Secondly, Basil ventured in proposing his own interpretations of some passages: for instance, at α 165 ἢ ἀφνειότεροι, he specified that Penelope's suitors would prefer to run away swiftly, should they learn of Odysseus' return. Basil also highlighted some contradictions in the narration: for instance, when commenting on α 213 πεπνυμένος, he remarked that, in the span of few lines, Telemachus is shown first giving a sharp reply to the suitors and then behaving in a childish way. Finally, he also suggested new etymologies for some words (e.g., s.l. α 327 λυγρόν).

Basil's choice of focusing on a selection of terms rather than glossing every single word of the text has its effects on the commentary's structure. In fact, the commentary alternates more traditional glossing sections with others consisting of abridgements of passages of the poem, which are either paraphrased or summarized in a clear and fluent Latin prose.⁶⁴ Perhaps Basil considered these summaries useful in helping his audience not to lose the thread of the narration. At the same time, these passages conferred a better readability to the commentary as a whole.

63 Interestingly, Demetrius Chalcondyles' public lectures did not contain information for beginners either, as witnessed by Niccolò Leonico Tomeo, according to a 1493 letter by Girolamo Amaseo: see Pozzi 1954, esp. 196. On Tomeo and Amaseo, see Russo 2005 and Tognetti 1960, respectively.

64 For example, a summary of lines α 1–34 appears between the glosses on α 38 εὔσκοπον and α 48 δαίεται; one of lines α 64–79 between the glosses on α 53 ἔχει δέ τε and α 63 ἀπαμειβόμενος; one of lines α 102–124 between the glosses on α 130 λίτα and α 132 κλισμὸν θέτο; one of α 127–149 between the glosses on α 154 Φημίω and α 158 εἰ τί μοι; one of lines α 156–166 between the glosses on α 183 οἴνοπα πόντον and α 198 χαλεποί etc.; one of α 180–205 between the glosses on α 198 χαλεποί etc. and α 213 πεπνυμένος. Also, a summary of α 206–220 is inserted between the glosses on α 225 τίς δαίς and α 241 Ἄρπυιαι; one of α 236–251 between the glosses on α 259 Ἐφύρης and α 267 ἐν γούνασι; one of lines α 284–292 between the glosses on α 282–283 ἦ ὄσσαν etc. and α 310 λοεσσάμενος; one of α 272–302 between the glosses on α 312 κειμήλιον and α 320 ἀνόπαια; and one of the first 300 lines of Book I between glosses on α 327 ἐπετείλατο and α 344 καθ' Ἑλλάδα, etc. Considering Basil's tendency to abridge the text, it is difficult to ascertain whether he modelled his translations and summaries on one or both of the two translations available at that time, those by Francesco Griffolini (Homer ed. 1510a, now in the critical edition Homer ed. 2011) and Raffaele Maffei (Homer ed. 1510b). A first comparison between Basil's paraphrases and the corresponding passages in both editions has led to no significant results. In general, however, Basil seems to have taken Maffei's translation into account for his own work.

At the end of this preliminary survey, I would suggest that the most distinctive features of Basil's annotations are, on the one hand, a general avoidance of lexicographical digressions, grammatical details, and textual analysis, and on the other an emphasis on the poem's narrative. To sum up, Basil's commentary provided a first-hand reader with clear Latin translations or paraphrases of a great deal of the commented text and a framework of basic glosses on some selected words and concepts.⁶⁵

All in all, Basil's lectures were less schematic and more discursive than his contemporaries' and, we may suppose, more agreeable to students.

65 A similar approach is attested, for instance, in the *recollectae* (i.e., student annotations taken from the *viva voce* of a teacher) pertaining to a course on Xenophon's *Anabasis* that Theodore Gaza gave in Ferrara (Ms. Padua, Biblioteca del Seminario Vescovile, 692; see Tissoni's 2009 insightful preliminary study, 23–41). These notes contain Latin translations or paraphrases of selected passages, accompanied by short glosses on vocabulary and etymology and, to a minor extent, information on *realia*. However, unlike Basil's notes, these *recollectae* also contain discussion of textual variants and emendations. Gaza adopted the same method in his course on Pindar's *Olympics*, where he provided a full paraphrase of the texts and an articulated set of annotations containing more digressions on vocabulary, etymology, and style than his notes on Xenophon (*ibid.*, 41 ff.).

6 Appendix: Transcription of Basil's Notes on the First Book of the *Odyssey* (Ambr. D 120 sup. fols. 7^r–28^r)

The following is a full transcription of Basil's autograph notes on Book 1 of the *Odyssey*. Basil's orthography is generally correct. I have normalized the accentuation according to modern conventions,⁶⁶ rectified a few misspellings and slips in the use of breathings, and added punctuation, which is often lacking or intermittent in the manuscript. I have used a bold type for the lemmata, which are generally underlined in the manuscript. The division into paragraphs mirrors Basil's habit of starting each lemma or paraphrase on a new paragraph; it has been proposed even when it does not correspond to the original layout.

Each lemma is accompanied by two apparatuses. The first indicates Basil's direct sources, while the second records all deleted words and phrases as well as interlinear variants. Textual problems are also discussed when necessary.⁶⁷

[Ms. Ambr. D 120 sup., fol. 7^r] ἄνδρα μοι ἔννεπε Μούσα etc. [α 1]. *Eodem quidem schemate hic utitur poeta quo et in principio Iliadis usus est. Nam et Musam invocat et verbum imperativum ponit; vitat autem figurae similitudinem per alia verba idem exprimens. Illic enim "ἄειδε θεά" [A 1] dixit, hic ἔννεπε Μούσα. Per Musam vero innuitur scientia et animi*
 5 *cognitio, siquidem ἀπὸ τοῦ μῶ τὸ ζητῶ quod significat inquirō, Musa derivatur, inquirendo enim et nova semper investigando rerum peritiam adipiscimur. Seipsum igitur poeta hoc est propriam mentem animumque hortatur et excitat, quemadmodum et Pindarus τὸ "φίλον ἦτορ," quod charum cor signat; ad eundem scopum iaculum dirigunt qui ab Iove principium sumi oportere aiunt, siquidem Iuppiter mens est, Musa autem gnosis, cognitio*
 10 *inquam quae in mente consistit, unde et Iovis filiae Mnemosynesque idest memoriae dicunt Musae, quod perinde est ac si rerum cognitionem ab mente et memoria proficisci dixeris.*

66 Consequently, I have printed acute accents on the oxytone words when followed by punctuation, whilst Basil regularly used grave accents.

67 Greek classical authors and works are abbreviated as in *LSJ*. Eustathius' commentaries on the *Iliad* and *Odyssey* are quoted by page and line numbers according to Maiorano's 1542–1550 edition, and the scholia on the *Odyssey* according to Pontani's 2007–2015 edition. In the critical apparatus, I have adopted the following abbreviations: *corr.* = *correxerit, correctum*, etc.; *del.* = *delevit, deletum*, etc.; *add.* = *addidit, additum*, etc.; *mg.* = *in margine*; *s.l.* = *supra lineam*; *i.l.* = *infra lineam*; *superscr.* = *superscripsit, superscriptum*, etc. The manuscript's foliation is indicated between square brackets. The Homeric words and passages quoted, summarized, or commented on in the text are followed by the indication of book and line numbers (A 1 = *Iliad*, Book 1, line 1; α 1 = *Odyssey*, Book 1, line 1 etc.).

1 *eodem*—4 Μοῦσα : Eust. in Od. 1380.47–50 | 4 *per Musam*—12 *dixeris*: Eust. in Od. 1383.47–48; in Il. 9.37–10.14

1 *quidem* s.l. add. | 3 *vitat*] *variatur* superscr. | *alia*] *diversa* superscr. | *exprimens* s.l. e *nobis significans* corr. | 5 *animi* s.l. add. et post hoc *sui* del. | *cognitio* scripsi] *cognitione* ms. | 5 *quod significat inquiri* s.l. et mg. add. | 6 *rerum*] ante hoc *et* del. | *poeta*] ante hoc *hortatur* del. | 7 *animumque*] ante hoc *et* del. | *hortatur* et s.l. add. | 8 *ad eundem*] *eodem respiciunt* superscr. | *iaculum dirigunt*] *intendunt* superscr. | 9 *sumi*] an *summi* ms.? | 10 *idest memoriae* s.l. add. | 11 *a vel e* ante *cognitionem* del. | *ex* ante *ab* del.

Nota quod tacet poeta Ulyssis nomen a principio extollens ipsum gravitate epitheti simul erigens auditorem.

1 *Nota*—2 *auditorem* : Eust. in Od. 1381.20–25

1 *Ulyssis*] ante hoc *in* del. | *gravitate* e *gravibus* corr.

πολύτροπος [α 1 πολύτροπον]: “*moribus versatilis*,” *qui alios atque alios pro tempore mores, alium atque alium vultum sumeret; qui se prout res postulabat ad omnem vitae rationem sciret accommodare et “τρόποις ἐπιχωρίους” ut monet Aristophanes in Pluto, “moribus” inquam* | [fol. 7^v] “*regionis in qua esset vivere*,” *quo eius prudentia simul et laudabilis astus denotatur. Probatur enim in bonis viris nonnumquam si alienis moribus obsecundent vel ut amico prosint vel ne odiosi sint vel ut semet et suos e periculis eximant et quod cupiunt insequantur, sicuti Ulysses facit qui apud Polyphemum multa simulat, apud procos mendicum agit, apud Alcinoem et Phaeacas luxoni deditos convivia et choreas laudat. Id nos etiam Theognis admonet teste Plutarcho ἐν τῷ περὶ πολυφιλίας huiuscemodi disticho: “πολύποδον νόον ἴσχε πολυπλόκου ὅς ποτὶ πέτρῃ / τῇ προσομιλήσει τοίος ἰδεῖν ἐφάνη,” “mentem habeas vaphri polyphi qui protinus illa se quibus admorit saxa colore refert.” Vel etiam πολύτροπος sagax, callidus et vafer, cui multa suppetunt ad quae se convertat prout tempus et locus postulaverit, ob multam experientiam sapiens multaque animo versans, multa habens consiliorum diverticula, non tamen moribus inequalibus, numquam enim inquit Eustathius τρόπος apud Homerum τὸ ἦθος, hoc est mores, significat.*

1 *moribus*—2 *sumeret* : aliter Eust. in Od. 1381.35–40 | 3 *τρόποις ἐπιχωρίους* : cf. Ar. Pl. 47 (ἐπιχώριον τρόπον) | 10 *πολύποδον*—ἐφάνη : Theogn. 1. 215 (πολύπου ὄργην ἴσχε κτλ. προσομιλήσει) apud Plu. *mor. (de amicor. mult.)* 96 f 8 | 11 *Vel etiam*—15 *significat* : Eust. in Od. 1381.38–42

1 *versatilis* (an *versatilius* cod.?) e *versatilibus* corr. | *pro tempore* s.l. add. | *mores*] ante hoc *pro t* del. | 4 *inquam*] post hoc litterae quattuor vel quinque evanidas non dispicio | *esset vivere*] *versaretur uti* s.l. | 5 *astus*] *dolus* superscr. | 6 *sint*] *videantur* superscr. | 6–7 *et quod cupiunt insequantur* s.l. add. | 9 *huiuscemodi*] ante hoc *α* del. | 10 *ἐφάνη* scripsi] *ἐφάνον* ms. | 12 *sagax*—13 *postulaverit* mg.

ὄς μάλ᾽α πολλὰ etc. [α 1]. *Et hoc in laudem viri: nam sapientissimos illos maximosque inter heroas veteres declarabant qui longiori usi essent peregrinatione et ab patria quam longissime se absentassent. Quae res Herculi et Dionyso immortalitatem* | [fol. 8^r] *conciliasse videtur.*

1 *Et hoc*—4 *videtur* : cf. Eust. in Od. 1381.52–57

1 *sapientissimos*—2 *heroas* s.l. e *quosque ex heroibus* corr. | 2 *declarabant*] *celebrent* superscr. | 3 *immortalitatem*] *nescio an mortalitatem* corr.

ἐπεὶ [α 2] *non solum coniunctio ratiocinativa sed etiam adverbium temporis, “postquam”.*

non solum—*postquam* : Eust. in Od. 1382.43–44

ἱερὸν ποτλιέθρον [α 2] *utpote a diis condita. Neptunum enim et Apollinem Troiana moenia struxisse fabulati sunt poetae, propterea quod in aedificiis Neptunus, hoc est humiditas et aqua calci et sabulo admixta, lapides coagmentet, Apollo, idest sol, opus confirmet corroboretque radiorum vi desiccatum.*

1 ἱερὸν—4 *desiccatum*: Eust. in Od. 1382.46–53

1 *Neptunum* e *Neptunus* corr.

Τροίης ποτλιέθρον ἔπερσε [α 2]. *Hinc origo est epitheti Ulyssis qui ποτλίπορθος* [B 278, θ 3 etc.] *ab Homero plerumque appellatur hac de causa: liquet autem Ulysses potissimum in causa fuisse ut Troia caperetur suo consilio et sapientia, unde et poeta inquit “σὴ δ’ ἦλω βουλῆ πόλις Πριάμοιο”* [χ 230 σ. δ. β. Πριάμου πόλις].

1 *Hinc*—4 *Πριάμοιο*: Eust. in Od. 1382.54–56

ἄστῳ [α 3 ἄστει] *communi vocabulo omnem civitatem significat. Attici vero tamquam proprium, quod Athenas ἄστῳ nominabant, quemadmodum et Alexandrini suam urbem per excellentiam πόλιν nuncupabant. ἀστάς etiam viros foeminasque vocitabant Athenis oriundos, et ἀστὴν ἐλαίαν Atheniensem olyviam.*

1 *communi*—4 *olyviam* : Eust. in Od. 1383.4–6

arg.(umentum)

Multa perpessus est Ulysses non modo ut vitam propriam servaret, sed etiam socios incolumes in patriam reduceret. Verum nullo pacto id assequutus est: ipsi enim suo

5 *scelere misere omnes perierunt, qui ausi sunt solis boves immolare et interdictis carnibus vesci, quapropter et redivus ipsius ira solis interclusus est* [cf. α 5–9].

2 *multa*—5 *interclusus est* : cf. Eust. in Od. 1383.13–27

5 *quapropter*] *unde* superscr.

[fol. 8^v] *Sciendum est quod Ulyssis socios [α 5 ἑταίρων] hoc loco poeta intelligit illos dumtaxat qui in eius navi erant quadraginta quatuor numero. Nam soli ii Ulyssi supererant, tum soli boves mactarunt, et soli servari poterant, aliis omnibus variis casibus, modis et locis absumptis.*

1 *sciendum*—4 *absumptis* : Eust. in Od. 1383.27–30

3 *variis casibus* s.l. e *diversis* corr.

οἱ κατὰ βούς etc. [α 8]. *Breviter hic tangit poeta quod late patet in xii° libro [μ 104–133] ubi dicit Ulysses amissis aliquot sociis quos rapuit Charibdis in Siciliam pervenisse quae Thrinacia dicebatur; ibi, inquit, erant septem boum armenta Soli consecrata totidemque ovium greges quorum singuli quinquaginta numero capita continebant; ea neque diminu-*
 5 *ebantur utpote aeterna et immortalia neque rursus se ex se propagabant iuxta naturalem instinctum; custodiebantur a Phaetusa et Lampetia solis et Neereae filiabus [cf. μ 132–133 sqq.]. Super quibus exponendis Eustathius Aristotelis allegoriam [Arist. (Apor. Hom.) fr. 175 Rose] ponit hoc modo: et scilicet numerus trecentorum et quinquaginta boum duodecim mensium lunarium dies repraesentet qui totidem sunt; Lampetia et*
 10 *Phaetusa solares potestates vel etiam dies ipsos indicent qui nostram vitam tempori subiectam quodammodo pascunt. Eas Soli peperit Neaera ἡ ἢ νεάζουσα ἐν αὐτῷ ἀεὶ καὶ ἀκμαία κίνησις, hoc est “motus qui semper in ipso renovatur et vigetur”. Haec igitur armenta Ulyssis socii ferro violarunt et comederunt, idest complures illic dies opportunos ad navigandum temporisque plurimum, quo nihil preciosius, ut inquit Xenophon [immo*
 15 *Antiphon Soph. fr. 77 Diels-Kranz = Plu. Ant. 28], incassum contriverunt; quod in Ulyse non cecidit tanquam studioso et prudenti viro. | [fol. 9^r] Alii operarios fuisse illos boves crediderunt quos Solis sacros antiqui existimabant; unde et apud Athenien(ses) cautum erat ne quis operarium bovem immolaret. Quod autem integra mansuetorum animalium armenta diis dedicare mos esset historici tradiderunt et Herodotus ait in Ionio sinu fuisse*
 20 *oves quae Soli consecratae essent* [Hdt. 9.93].

2 *Ulysses*—6 *filiabus* : Eust. in Od. 1717.25–45

1 οἱ κατὰ βούς] ad haec altera manus adnotavit *non ex Eust.* | *libro*] post hoc *videlicet* μν del. | 2 *rapuit*] *erat* superscr. (pro *rapuerat* scil.) | 3 *soli consecrata* s.l. add. | 4 *quorum singuli* mg. corr. e

atque in unumque armentum et gregem | ea] post hoc custodieb del. | 5 ex se s.l. add. | iuxta naturalem instinctum s.l. add. | 6 et Neerae s.l. e diva Neaera post filiabus corr. | 8 trecentorum et quinquaginta s.l. add. | 9 repraesentet e repraesentent corr. | 10 vel etiam dies ipsos s.l. e seu dies corr. | qui p.c. (an quae vel quis voluit?) | 11 eas s.l. e quos Neaera corr. | ἢ ἡ νεάζουσα | ἢ ἀεὶ νεάζουσα Eust. | 14 ad navigandum temporisque plurimum s.l. e tempusque sibi idoneum corr. | 16 cecidit] nescio an excidit ms. | prudenti viro s.l. e philosopho corr. | 17 apud s.l. (altera manu?) | 18 animalium s.l. e boum corr. | dedicare s.l. e consecrare corr. | 19 mos e moris corr. | esset s.l. e est corr. | historici s.l. e historiae corr. | unde ante et del. | ait bis scriptum del. | 20 oves s.l. add. | quae (que ms.) soli consecratae s.l. e sacratae corr.

Ἵπερίων [α 8 Ἵπερίονος] *vel patronimicum et hoc est secundum Pindarum Hyperionides [Pind. O. 7.39] ex quo Ἵπεριονίων qui Hyperionis filius est, sicuti Πηλείδης Πηλείων et per syncopam, Hyperion; vel epithetum ὁ ὑπὲρ ἡμῶν ἰών, “qui supra nos iter facit”.*

1 *vel*—3 ἰών: Eust. in Od. 1383.36–37

1 Ἵπερίων e Ἵπερίονος corr.

In Iliade quidem poeta determinat unde incipienda sit poesis, ex ira videlicet Achillis, quo nil aptius inveniri poterat quod ad propositam sibi materiam magis faceret. Hic autem ob infinitos viri errores veluti ambigens “τί πρώτων τί δ’ ἔπειτα τί δ’ ὑστάτιον καταλέξει,” “quid primum aut medium dicat qua fine quiescat,” Musae negotium dat ut opus auspiceret
5 *unde magis idoneum sit inquiring τῶν ἀμόθεν γε, θεά [α 10] etc. Allegorice vero ad propriam mentem atque cognitionem omnia refert, quam aliquando Musam appellat τὴν ζητητικὴν utpote rerum indagatricem ἀπὸ τοῦ μῶ τὸ ζητῶ, aliquando “deam” [θεάν] ob eius velocitatem, quod huc et illuc momento temporis discurrat, ἀπὸ τοῦ θεῖν quod significat currere, per imaginationem enim qua nil celerius etiam quae longissime absunt contemplamur.*

1 *In Iliade*—8 *currere* : Eust. in Od. 1383.43–48 | 3 τί—καταλέξει : Hom. ι 14 (ubi πρώτων τοι ... καταλέξω), non ex Eust.

4 *aut* s.l. add. | 6 *atque cognitionem* s.l. add. | 7 *rerum* s.l. add.

| [fol. 9^v] εἰπέ καὶ ἡμῖν [α 10]. *Quod sibi velit illud καὶ quaesitum est: alii dicunt παρελκεῖν hoc est redundare, superfluum esse; alii ideo additum credunt quod consentaneum esset alios quoque post Homerum futurosque tale opus aggredierentur. Aut propter Syagrum quemdam cuius meminit Aelianus in sua Historia qui ut dictus est primus Troianum*
5 *bellum cecinit, quando et mulier quaedam Aegyptia idem bellum praeterea et Ulyssis errores composuit ut Naucrates historicus scriptavit citante Eustathio.*

1 *quod sibi*—3 *aggredierentur* : Eust. in Od. 1383.63–1384.1 | 3 *Syagrum*—5 *cecinit* : Aelian. *VH.* 14.21 | 5 *mulier*—6 *scriptavit* : Eust. in Od. 1379.61–64 (de Phantasia loquitur: vd. Pontani 2000, 37–38; Pizzone 2014, praesertim 178–179)

1 *non ex Eustath.* altera manus mg. notavit | 2 *credunt*] ante hoc *ab(...)*at del. | 3 *futurosque s.l. add.* | 3 *aggredierentur s.l. e aggressuros corr.* | *Syagrum cum Aeliani mss. (Σύαγρος)] Oeagramm scil. (Οἰάγρος con. Köinig)* | 4 *alias* ante *dictus est* del. (de Stesandro quodam meminit Athen. 2.2.138)

οἴκοι [α 12] *adverbialiter ponitur et Atticum est κατὰ ἑλληνιστῶν hoc est defective, nam integrum erat ἔνθα εἰσὶν οἱ οἴκοι.*

1 *adverbialiter*—2 οἴκοι: Eust. in Od. 1384.10–13

ἔνθα [α 11] *non solum adverbium loci est, sed etiam temporis, ut hic ἀντὶ τοῦ τότε.*

non—τότε: Eust. in Od. 1384.5–6

κεχρημένον [α 13] *alia constructio et significatio est huius vocabuli apud poetam quam apud alios inveniatur, siquidem χρῆσθαι pro eo quod est “uti” accipitur ab aliis et cum dativo construitur. Homerus eum qui indigeat κεχρημένον appellat et cum genitivo construit; ἀπὸ τοῦ χρηίζω ἢ χρηήζω cum diphthongo abusiva per defectum sigma. Nam alioqui esset κεχρησμένος.*

5

1 *alia*—4 *sigma* : Eust. in Od. 1384.26–30

2 *apud*] ante hoc *quam* del. | *accipitur ab aliis s.l. e accipitur corr.* | 3 *indigeat s.l. e indiget corr.*

νύμφαι [α 14 νύμφη] *naturales virtutes terrae arboribus et undis insitae quarum opera fructus nobis in tempore perveniunt, quasi νεόμφαι ἦτοι κατὰ τὸ νέον ὃ ἐστὶ τὸ ἔαρ φαινόμενα, idest “quae veris tempore appareant,” tunc enim gemina luxuriant. Allegorice igitur et Calypso talis quaedam nymphea erit, sed de ipsa latius in sequentibus dicetur.*

5

Fabulae vero daemonia quaedam corporea ruribus gaudentia nymphas appellarunt ut Amadryadas ab arboribus, Naiadas a fontibus et fluminibus, Oresthiadas | [fol. 10^r] et Limoniadas a montibus et pratis. Has etiam ἀὐδήσοντας hoc est humana voce utentes, ut Circe et Calypso poeta vocat. Quod tamen re vera fuerint et vixerint Circe atque Calypso ac non falsa fictaque sint parum nomina, ex historiis manifestum est. Licet poeta aliter ac

10

se habet rem confingat portentosa multa de ipsis commentus more poetico: νύμφη etiam sponsam significat quod flore iuventae quasi ver quodam aetatis naturae suae prodeat e conclavi in quo virgo tenebatur.

1 *naturales*—10 *poetico* : Eust. in Od. 1384.32–41

1 *arboribus et undis s.l. e plantis et fluentis corr.* | *quarum opera s.l. e quibus mediis corr.* | 2 ὃ ἐστὶ τὸ ἔαρ s.l. add. | 3 *appareant s.l. e apparet corr.* | 5 *ruribus gaudentia] ruri degentia superscr.* | 7 *Has s.l. e quas corr.* | 8 *vera s.l. add.* | 10 *portentosa s.l. e portenta ver corr.* | 11 *hoc e dein veluti (s.l.) ante*

quasi scripserat, del. | *quodam*—*suae* s.l. add. | *prodeat* e *prodeant* corr. | 12 *virgo tenebatur* s.l. e *virgines tenebantur* corr.

πόσις [α 15 πόσιν] *maritus*, ἀπὸ τοῦ πόσεως *ut veteres opinati sunt, idest a “potu”, scilicet propter spermaticam humiditatem, quemadmodum est ἄρσην quod nomen “masculum” significat, ἀπὸ τοῦ ἄρδειν, quod est “irrigare”, et ὀπύω pro eo quod est “nubo” et simpliciter “coco”, quasi διὰ τῆς ὀπῆς ὑΐω, idest “foramen pluvia profundo”, a quo υἱὸς “filius” derivatur.*

- 5 *Interdum πόσις simpliciter ponitur pro qui rem habet cum muliere quae sua uxor non sit, unde Deianira in Trachiniis Sophoclis dicit se timere ne Herculem πόσιν habuerit, quem nimirum Iole ἀνδρα, hoc est virum legitimum, habitura esset* [Soph. Tr. 550–551].

1 *maritus*—7 *esset* : Eust. in Od. 1384.56–59

1 πόσις] *ex Eustath.* altera manus mg. notavit | *maritus*] ante hoc *P* del. | *ut*] post hoc *videtur* an del. | 4 *a quo*—*derivatur* mg. add. | 5 *muliere*] ante hoc *aliqua* et post hoc *et* del. | *sua uxor non sit e sua non sit uxor* corr. | 6 πόσιν] ante hoc *aliquando* mg. add., del. | *habuerit* e *habeat* corr. | 7 *nimirum* s.l. add. | ἀνδρα *hoc est* s.l. add. | *esset* s.l. e *erat* corr.

ἀέθλους [α 18 ἀέθλων] *appellat poeta labores et aerumnas quibus contristatus est Ulysses, veluti certamina quaedam ut quae Herculi contigerunt. Nam plus ponderis in se habet hoc nomen siquidem non cessisse adversanti sibi fortunae, sed contra audentius ivisse ac domum superasse* | [fol. 10^v] *Ulysses innuit.*

1 *appellat*—4 *innuit* : cf. Eust. in Od. 1385.15–17

1 *Ulyssis* ante *labores* del. | *quibus*—*Ulysses* s.l. add. | 2 *contigerunt* s.l. e *fuertunt* corr. | 3 *adversanti sibi* s.l. add. | *audentius* s.l. add.

ἀσπερχές μενείαιεν [α 20]. *Neptuni ira contra Ulysses, ut latum fabulae pelagus allegoriae cyatho metiamur, indicat viri infelicitatem et adversam fortunam qua usus est inter navigandum eo magis quod cuncta fere illi in terra prospere successissent. Unde Nestor e diverso secunda usus navigatione Neptuni non solum amicus sed etiam affinis, et cum sanguineus fingitur a poetis ut videbimus ἐν τῇ γάμμᾳ ῥαψωδίᾳ.*

5

1 *Neptuni*—5 ῥαψωδίᾳ : cf. Eust. in Od. 1385.18–22 (de Nelei, Nestoris patris, genealogia cf. Eust. in Od. 1681.8–11)

1 *latum fabulae* s.l. add. | 2 *meth* ante *metiamur* del. | 3 *eo magis quod* s.l. e *cum praesertim* corr. | *successissent*] *evenerant superscr.*

Scite et artificiose hic poeta fingit Neptunum ad Aethiopus concessisse [α 22 ὁ μὲν Αἰθιο-
 5 πας μετεκίαθε κτλ.], scilicet ut verisimile videatur si, absente Neptuno in extremis ter-
 rarum finibus qui unus Ulysses persequebatur et oderat, diis caeteris praesertimque
 Pallade Ulyssi faventibus et eius vicem dolentibus ipsum educat ex Calypsus insula vel
 10 ad occasum Aethiopia appellantur. Alii traducunt Aethiopus ad extremas Lybiae partes
 quae magis septentrionales sunt Aegypto proximae, quorum et Herodotus meminit “Αἰθιο-
 15 ωπες—inquiens—οἱ πρόσσοροι Αἰγύπτου”, “Aethiopes Aegyptis contermini” [Hdt. 3.97.2].
 Quos sequutus et Aristarchus | [fol. 11^r] dixit eiusmodi Aethiopus in duas quidem partes
 dividi propterea quod Nilus mediam illarum regionem interfluens scindensque quodam-
 modo efficit ut altera pars eorum magis orientalis, altera magis ad occidentem vergat [cf.
 schol. α 23a et Pontani ad loc.].

1 scite—4 educat : cf. Eust. in Od. 1385.39–40 | 5 Aethiopus vero—15 vergat : cf. Eust. in Od. 1386.
 2–11

2 videatur s.l. e videri possit corr. | in extremis—finibus s.l. add. | 3 diis s.l. add. | 4 Ulyssi mg. add. |
 eius] Ulyssis superscr., del. | ipsum s.l. add. | educat] post hoc hominem del. | 5 ita s.l. add. | structa]
 pro Tempore composita superscr. | eos s.l. add. | intelligi s.l. e intelligat corr. | 6 pertinentes s.l. e per-
 tinantes corr. ut videtur | hoc—rubro s.l. add. | 10 appellantur] appellatur ms. | 11 quae magis s.l.
 add. | 13 et s.l. add. | 15 altera (1) s.l. add. | orientem ante ad (s.l.) occidentem del. | vergat s.l. e versus
 corr., et post hoc spectare dicatur (cui videatur superscr.) del.

ἔσχατους vero ἀνθρώπων [α 23 ἔσχατοι ἀνδρῶν] hoc est “hominum postremos” dici a poeta
 non quod ultra eos non reperiatur habitatio, sed quia ultimi omnium Aphricae populo-
 rum circa mare loca incolunt Aegypto contigua quae maxime omnium ad septentrione
 5 vergant, quemadmodum et Aeschylus Canobum urbem “ἔσχατην χθονός” [A. Pr. 846] hoc
 est “extremam in orbe terrarum” appellavit, utpote sitam in extrema Aegypti ora mari-
 tima. Mathematici afferunt ultra torridam zonam esse aliam temperatam et habitabilem
 terram ut consentaneum sit illic quoque esse alios Aethiopus, sicuti apud nos qui propin-
 quiores sint ceteris populis Oceano qui torrida zona occupat, e regione videlicet nostro-
 rum Aethiopus ultra quos ob immodicum aestum nemo habitat. Sunt igitur bifariam
 10 partiti Aethiopes aut propter interpositum Arabicum sinum aut propter Nilum qui illos
 dividit, aut etiam zona torrida et Oceano intercedente similiter ultimi hominum, aut quia
 magis propinqui sunt Oceano meridiano et ultra eos non est habitatio ob nimium calorem,
 aut quia magis | [fol. 11^v] quam aliae Aphricae nationes ad Boream spectant Aegypto
 propinqui. Enimvero iure autem Neptunum illorum regione adamare fingit poeta, quippe

- 15 *quae in Lybia sit; ex Lybia vero primum Neptuni nomen, quemadmodum et Herculis in Graeciam allatum est autore Herodoto* [Hdt. 5.20.2–3]. *Ceterum superstitiosi Aethiopes atque immodice relligiosi fuisse videntur, unde et in primo Iliados libro ait poeta Iovem et alios deos* “μετ’ ἀμύμονας Αἰθιοπῆας” [A 423 εἰς ἄ. Αἰ.] “*ad immaculatos—inquam—Aethiopas*” *projectos esse ut hecatombe fruerentur. Est etiam duplex nominativus Aethiopum* Αἰθίοψ καὶ Αἰθιοπεύς.

1 ἔσχατους—5 *maritima* : cf. Eust. in Od. 1385.11–13 | 6 *Mathematici*—9 *habitet* : cf. Eust. in Od. 1386.22–28 | 9 *Sunt igitur*—14 *propinqui* : cf. Eust. in Od. 1386.29–36 | 14 *Enimvero*—16 *Herodoto* : cf. Eust. in Od. 1386.38–39 | 16 *superstitiosi*—18 Αἰθιοπῆας: cf. Eust. in Od. 1385.40–42 | 19 *Est*—20 Αἰθιοπεύς : cf. Eust. in Od. 1385.61–62

1 *hoc*—*postremos* s.l. add. | 2 *ultimi*] *post hoc sunt* del. | 3 *loca* s.l. add. | *Aegypto*—*omnium* s.l. add. | 4 *vergant*] *ante hoc maxim* del. | *urbem* s.l. add. | ἔσχατην χθονός] *ante haec extre* del. | 7 *alios* s.l. add. | 8 *populis* s.l. add. | 9 *Aethiopum* s.l. add. | *immodicum* s.l. add. | *aestum* (e *aestus* corr.)] *post hoc hyperbolicum* del. | 10 *interpositum* s.l. add. | *aut propter*] *ante haec intercedens q* del. | 12 *meridiano* s.l. add. | 14 *enimvero* mg. add. | *Neptunum* e *Neptunus* corr. | 15 *sit* s.l. e *esset* corr. | *ex Lybia*] *ante haec ex siquidem* del. | *vero* s.l.

- Recte tauros* [α 25 ταύρων] *Neptuno immolari dixit propter aquae fecunditatem cum sata irrigantur—nam ut taurus salax est armentique dux, et pater ita Neptunus rex aquarum ex quibus pluvia, quae uliginosos et fertiles agros facit—et alia quoque ratione quia videlicet undarum fragor imitari videtur tauri mugitum et fluctuum impetus qui non rariter navim afflictat cornuum furorem.*

1 *Recte*—5 *furorem* : cf. Eust. in Od. 1386.41–43

2 *Nam*—3 *facit* mg. add. | 4 *et fluctuum* s.l. e *quarum* corr. | 5 *rariter* vix dispicio | *afflictat* s.l. e *affligit* corr.

ἀρνειοὶ [α 25 ἀρνειῶν] *vero hoc est integriores seu perfectiores agni, propter maris tranquillitatem tempore sereno quod humilitatem et mansuetudinem quandam prae se fert. Fit autem ἀρνειὸς ἀπὸ τοῦ ἀρνός πλεονασμῶ εἰ diphthongi.*

1 ἀρνειοὶ—3 *diphthongi* : cf. Eust. in Od. 1386.43–46

- Hecatombe* [α 25 ἑκατόμβη] *proprie sacrificium sumptuosum quod videlicet fit ex centum bobum quemadmodum et χιλιάμβη sacrificium in quo* [fol. 12^r] *mille boves immolantur. Abusive autem hecatombe—ut a parte quae nobilior est totum corpus hinc datur—dici poterit ex centum simpliciter pecudibus sive agni sint seu oves seu etiam caprae. Alii derivant hecatomben ἀπὸ τῶν βάσεων ἧτοι ποδῶν idest “pedibus”, ut sit viginti quinque*

victimarum quae centum pedes efficiunt; alii finitum numerum pro infinito accipiunt, hecatomben ex multis indefinite animalibus fieri existimantes. Non enim semper ἑκατόν idest “centum” praesertim in compositione finitum numerum indicat, sed multa simpliciter significat ut in hoc “ἑκατόνζυγος ναῦς” [Υ 247 νηῖς ἔ.] ἀντί τοῦ πολύζυγος et apud Hesiodum “ἑκατόν δέ τε δούρατ’ ἀμάξης” [Hes. Op. 456] ἀντί τοῦ πολλά.

1 Hecatombe—10 πολλά : cf. Eust. in Il. 49.2–17

1 *proprie* s.l. add. | 2 *boves* s.l. e *victimae* corr. | 3 *ut a—datur* mg. add. | *hinc vix dispicio: an hoc ms.?* | 4 *poterit*] post hoc *cum* del. | 6 *efficiunt*] *habent* superscr. | 8 *praesertim*] ante hoc *fit* del.

ἀθρόοι [α 27] καὶ ἀθρόα *propter diversam significationem diverso spiritu notabantur ab Atticis: cum enim repentinum quid significarent, ψιλόν idest “tenuem” habebant ἀπὸ τοῦ α στερητικοῦ καὶ τοῦ θρώ τὸ θορυβῶ, οἶονεὶ τὸ δίχρα θορύβου; quando autem congregationem significabat καὶ τὸ ὁμοῦ, aspirationem recipiebat: τὸ γὰρ ἀθροιστικὸν α δασύνεται, ἀθρόον γὰρ τὸ ἄμα θρῶ ἦτοι θορυβῶ ἢ τὸ ἄμα θορόν ἦτοι πηδῆσαν. Igitur et ἀθρόοι ἦσαν [α 27] et ἀθρόα παντ’ ἀπέτισε [α 43] aspirabatur more Attico. Recentiores vero utcumque se habuerint ea levigant* | [fol. 12^v] *quia sequitur θ quae aspirata est littera.*

1 ἀθρόοι—7 littera : cf. Eust. in Od. 1386.61–1387.1

1 ἀθρόοι] ἀθρόοι ms. | *diverso e diversu* corr. | 7 *levigant*] post hoc *more* del.

More politico autor ut in Iliade sic et in Odyssea res deorum pertractans conciones [cf. α 28sqq.] eorum ponit quod facere homines consueverunt de rebus ad rem publicam pertinentibus consultaturi. Movet autem per Iovis verba quaestionem philosophicam, an videlicet fato quodam inevitabili mala hominibus contingant; solvitque in hunc modum, scilicet non semper esse imputandum fatum ob ea quae evenerunt adversa, quando nimirum plerumque mortales ipsimet in se pernitiouse consulunt et suapte vecordia in magnas incidunt calamitates. Igitur Hippolytus quidem immerito ira Cypridis discerptus est et Hercules odio Iunonis exagitatus et Bellerophontes iam senex in infamiam versus et Ulysses infinita mala perpessus dum huc et illuc iactatur; Aegystus vero iure interiit, qui deorum dicto audiens esse noluit, et Ulyssis socii merito perierunt siquidem prius admoniti a Circe ut solis bobus parcerent tamen interdictis carnibus abstinere non potuerunt.

1 *More*—3 *consultaturi* : Eust. in Od. 1387.12–13 | 3 *Movet*—11 *potuerunt* : cf. Eust. in Od. 1387.49–61

2 *ad*—3 *pertinentibus* s.l. e *dubiis* corr. | 4 *quodam* s.l. add. | 5 *imputandum*] *accusandum* superscr. | *ob—adversa* s.l. add. | 6 *plerumque* s.l. e *ipsimet* corr. | *consulunt*] *consolunt* ms. | *magnas*] ante hoc *in* del. | 8 *Bellerophontes*] ante hoc *Bell* del. | 9 *dum—iactatur* s.l. add. | 11 *ut ... bobus* s.l. e *ne ... boves* corr. | *parcerent*] ante hoc *inte* del. | *carnibus* s.l. e *carne* corr. | 12 *non potuerunt*] ante haec *se* del.

Mercurius, hoc loco εὔσκοπος [α 38 εὔσκοπον] idest “bonus speculator” et ἀργεῖφόντης [α 38 ἀργεῖφόντην] hoc est “vacuus a caede”, missus ad Aegyptum | [fol. 13^r] monendum ab Iove significat naturalem hominis rationem, quae ab Iove, hoc est ab recta mente, proficiscitur. Allegorice enim Mercurius ὁ λόγος idest ratio dicitur. Videbat quidem meliora probabatque Aegistus, sed tamen deteriora sequutus est: cognoscebat quale et quantum facinus aggredere, animoolvebat periculum quod sibi ab Orete immineret, nihilo secius recutiens veluti nimia cupiditate quae rationem suppeditabat semet ipse pessum dedit: nam post ab Orete interfectus est.

1 *Mercurius*—8 *interfectus est* : cf. Eust. in Od. 1388.8–9; 18; | 4 *videbat*—5 *sequutus est* : cf. Ov. *Met.* 7.20–21 (“video meliora proboque / deteriora sequor”)

3 *Iove*—ab s.l. add. | 4 *dicitur* s.l. e *appellatur* corr. | 7 *quae*—*suppeditabat* s.l. add. | *semet*] ante hoc rem ad exitum perduxit et in del. | *ipse pessum dedit* s.l. e *pessum consuluit* corr.

Cum alii omnes Graeci iam dudum domum quisque suam redissent quiescerentque, soli Ulyssi reditus in patriam negabatur ob iram Neptuni. Sed cum iam dies advenisset quo fata destinaverant ut Ulysses in patriam suam reverteretur, tum forte accidit ut Neptunus in Aethiopiam profectus sit ubi praecipuus erat illius cultus, et tunc data est occasio Palladi quae ubique favet Ulyssi exorandi Iovem ut Ulyssem in patriam reduceret. Nam praesente Neptuno non usquam adeo palam se illi adiutricem praestabat, neque enim ex diis quispiam hominem tuetur apud Homerum cum alius deus oderit exercentque.

1 *Cum*—5 *reduceret*: synopsis versuum α 1–95

1 *dudum*] *pridem* superscr. | *domum*—*redissent* s.l. e *domi essent* corr. | 2 *negabatur*] *non dabatur* superscr. | 3 *fata destinaverant ut* s.l. e *fatale erat ut Ulysses* corr. | *suam* s.l. add. | 4 *profectus sit* s.l. e *proficisceretur* corr. | *praecipuus* s.l. e *summus* corr. | *erat illius cultus*] *illi habebatur honos* superscr. | 5 *reduceret*] *mitteret* superscr. | 7 *tuetur* s.l. e *tuebitur* corr. | *cum*—*oderit* vix dispicio

Questus est Iuppiter in superioribus quod mortales quicquid sibi mali acciderit id protinus diis imputent, non autem propriam vecordiam crimentur qua fit saepenumero ut detrimento haud mediocri afficiantur, quemadmodum et nuper Aegisto usu venit qui per summum dedecus et scelus vitam amisit ausus indignum et nefarium facinus. Cuius verba excipiens Minerva arrepta veluti ansa satis idonea ad id exequendum quod maxime intendebat sic inquit.

1–6 Summatim exponit versus α 35–43 (*Quaestus*—*facinus*) et α 44 (*Cuius*—*inquit*)

1 *superioribus*] ante hoc an del. | 2 *crimentur*] *accusent* superscr. | 4 *per summum*] ante hoc qui bis scriptum seclusi | *facinus*] ante hoc *scelus* del. | 6 *intendebat* e *intendebatur* corr.

[fol. 13^v] δαίεται [α 48]·μερίζεται, “*dividitur*”, “*scinditur*”, “*dissecatur*”, “*distrahitur*”: *nam si dixerimus δαίεται ἀντὶ τοῦ καίεται—pro eo quod est “ardet”, “uritur”—erit, inquit veteres, improprium et inconveniens quod Palladi attribuitur in amantem; enim quadrat eiusmodi expositio.*

1 δαίεται—3 *amantem* : Eust. in Od. 1389.12–14

3 *in s.l. add. | quadrat*] ante hoc *persone del.*

ἀμφ’ Ὀδυσῆϊ δαΐφρονι δαίεται ἦτορ [α 48] *figura dicitur a Graecis* τρόπος ἐτυμολογίας, “*modus etymologiae*”, *seu παρήχησις, explicat enim per simplicia disiunctaque verba nomen quod proponitur compositum et indicat originem nominis antecedentis per ea quae sequuntur. Nam ἀπὸ τοῦ δαίειν ὃ ἐστι μερίζειν τὴν φρένα quod est “mentem dividere”,*
 5 “*distrahere*”, “*impertire variis sollicitudinibus et curis*” *componitur* τὸ δαΐφρων, *quod prudentem et cordatum virum denotat “variis ...” ut sic dixerim “curarum fluctibus aestuantem”, “diversis rebus mentem animumque applicantem”, quamvis et strenuum atque generosum virum denotat. δαΐς enim pugnam significat ἀπὸ τοῦ δαίω τὸ κόπτω, “incido”, “ferio”, et φρονέω, φρονῶ, quod est “sapio”, “considero”: cui videlicet res bellica cordi est,*
 10 *cuius animus in bella et caedes propensus est.*

1 *figura*—5 *curis* : cf. Eust. in Od. 1389.18–22 | 5 *componitur*—10 *propensus est* : cf. schol. α 48 b1, b2, c; cf. et, e.g., *Epim. Hom. D 57; Et. Gud.* 330, 12–14

2 *seu παρήχησις s.l. add. | 4 quod est s.l. add. | dividere mg. add. | 5 impertire s.l., aegre dispicio | sollicitudinibus*] ante hoc *c del.*

νήσος δενδρήσση [α 51] *incongrua constructio si cum praecedentibus* [scil. α 50 νήσῳ ἐν ἀμφιρῦτῃ] *connectatur; debet enim poni in dativo casu sic: νήσῳ δενδρηέσση, secundum figuram quae “epanalepsis” hoc est “repetitio” seu “resumptio” vocatur, qua et superior usus est cum dixit “ἀλλ’ ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ’ ἐόντας, / Αἰθίοπας, τοὶ διχθὰ” [α 22–*
 5 *23] etc. Si quidem eundem casum requirit epanalepsis, hic autem non ἐπανόληψις figura est, sed alia quae ἀπόστασις nuncupatur, quod nomen “defectionem” ac veluti “dissidium” quoddam seu “divortium” signat. Deficit enim quodammodo et separatur ab iis quae praecedunt atque sequentibus inicium | [fol. 14^r] praebet hoc modo: νήσος ἐστὶ δενδρήσση. Eadem figura et in Iliade usus est ubi dicit “κατανεῦσαι τὸν Δία ... ἀστράπτων ἐπιδέξια*
 10 *videtur” [B 350—κατανεῦσαι Κρονίωνα—et 353]. Namque illic quoque incongruo alioqui sermone ἢ ἀπόστασις sic, ἀστράπτων ἦν ὁ Ζεὺς ἐπιδέξια ut sit principium eorum quae sequuntur ab praecedentibus omnino separatum.*

1 *incongrua*—12 *separatum* : cf. Eust. in Od. 1389.26–30

1 *cum* s.l. add. | 5 *figura est* mg. add. | 6 *alia quae* s.l. add. | *nuncupatur quod nomen* s.l. e *hoc est* corr. | 6 *ac*—7 *signat* s.l. e *digressio a superioribus nuncupatur* corr. | *divortium*] e *ac veluti divortium quoddam* corr. | *deficit* s.l. e *transfugit* corr.

τὸ ἀμφιφύτη [α 50] *simplici pro metri causa scribendum, nam longa esset syllaba ni dupplicatio literae deponeretur. Hoc autem fieri consuevit et in plerisque aliis.*

1 ἀμφιφύτη—2 *aliis* : Eust. in Od. 1389.32–34 (*dup[p]licatio litterae* : ρ scil.)

5 *Nota eiusmodi epithetum τὸ δεινδρήεσσα [α 51] non ita temere ac simpliciter hic prolatum esse a poeta, sed providenter et caute additum eo nimirum consilio ut credibile sit quod in sequentibus cognoscemus Ulyssem in ea insula ex huiusmodi arboribus naviculam sibi compegisse materiam; et nunc illi quodammodo praeparans suppeditansque ad struendam ratem, simul quia verisimile videatur nympham Calypso ut ipse dicit illic habitare quandoquidem nympphae nemorosis locis gaudent.*

1 *Nota*—6 *gaudent* : Eust. in Od. 1389.34–36

2 *providenter et* s.l. add. | *additum*] ante hoc *et* del. | 3 *Ulyssem*—*arboribus* s.l. e *Ulyssem* corr. | *naviculam*] post hoc *in ea insula* del.

5 *Appellat insulam “omphalon” [α 50 ὀμφαλός] hoc est “maris umbilicum” quod in medio sitam esse velit eiusmodi insulam Athlantico Oceano, sicuti γῆς ὀμφαλόν poetae dixerunt esse in Delphica regione locumque qui Pythius dicitur, seu montem ipsum Parnasum quam terram Iovem metitum esse fabulantur per duarum aquilarum volatum, quarum alteram ab oriente alteram ab occasu dimisit sic ut sibi invicem volantes occurrerent. Ambas vero eodem tempore caelo delapsas Parnasi iugum insedissee, atque [fol. 14^v] creditum fuisse illic orbis medium esse.*

1 *Appellat*—7 *esse* : cf. Eust. in Od. 1389.38–40

2 *poetae e fabulae* s.l. corr. | 3 *Delphica regione e Delphicam regionem* corr. | 4 *Iovem e Iuppiter* s.l. corr. | *metitum esse fabulantur e metitus est* s.l. corr. | 5 *sibi*] ante hoc *altera* del. | 6 *caelo e in Parnasi iugum* s.l. corr. | *delapsas*] post hoc *esse* del. | 6 *fuisse e esse* s.l. corr. | 7 *orbis medium* s.l. add., *et centrum terrae* post *esse* del.

Athlas [α 52 Ἄτλαντος] fabulose fingitur fuisse unus ex Titanibus qui caelum ipsum petere stultitia non dubitarunt, quae res ipsis non mediocrem attulit calamitatem, unde et Athlas ad perpetue sustinendum onus columnarum condemnatus est, quod hic tangit poeta. Dicunt alii fuisse Athlantem regem Mauritaniae qui viso Medusae capite a Perseo

5 *sibi oblato in montem sui nominis conversus est, cuius vertex usque adeo in altum ascendit, ut hyperbolice a poetis celum contingere et sustinere dicatur. Sic et Pindarus “οὐρανίαν κίονα” idest “caelestem columnam” Aetnam appellavit [Pind. P. 1.19–20] ob eius altitudinem, quin et poeta ipse in sequentibus Scyllae scopulum per hyperbolem “οὐρανὸν εὐρὸν ἰκάνειν” [μ 73], idest “caelum suo apice attingere;” dicit Aeschylus quoque Caucasi
 10 *summum verticem “ἄστρογείτονα” [A. Pr. 721] hoc est “astris et syderibus vicinum” dictitavit. Sed et Diodorus Siculus Alpium summitatem quandamque alias superare videtur “οὐρανοῦ ῥάχιν” [Diod. fr. (10?) 4.1], “caeli” inquam “dorsum” nuncupat. Historici vero Athlantem Lybin hominem sapientem perfectaue imbutum φιλοσοφίᾳ tradiderunt [cf. e.g. Suid. ω 283; schol. A. Pr. 425c], qui siderum motibus observatis multa quae ventura essent πο(λ)liceret, unde et caelum sustinere, hoc est ad cognitionem τῶν μετεώρων,
 15 “sublimium” inquam “caelestiumque rerum” praepollenti sapientia pervenisse plerique omnes crediderunt. Reliqua [fol. 15^r] est allegoria quae Athlantem neque Titana neque montem neque philosophum esse permittit, sed imaginarium axem seu diametrum per ipsum intelligi vult qui per centrum terrae pertransiens ab artico ad antarcticum polum
 20 extenditur, circa quem caelum vertitur ut Aratus quoque autumat [cf. Arat. Phaen. 22–23].**

1 *Athlas*—4 *poeta* : Eust. in Od. 1390.22–23 | 4 *Dicunt*—6 *ascendit* : cf. EGen 1357; ESym. 235, 33–236, 20 | 6 *ut hyperbolice*—12 *nuncupat* : Eust. in Od. 1390.17–21 | 12 *historici*—13 *tradiderunt* : cf. Eust. in Od. 1390.13–15 | 17 *reliqua*—20 *autumat* : Eust. in Od. 1389.59–60

1 *caelum*] ante hoc *celum sustinere* (*contingere* s.l. corr.) *dicatur unde venuste Athlas* (*quapropter illepede* s.l. corr.) del. | 6 *contingere et* s.l. add. | *sustinere*] ante hoc *suis humeris* del. | *dicatur* (e *dicatur* corr.) s.l. e *ingitur* corr. | 7 *caelestem columnam* s.l. e *appellat* corr. | 8 *quin* s.l. add. | 9 *caelum suo*] ante hoc *sublime* del. | *attingere* s.l. e *superare* corr. | *dicet* s.l. e *dicit* corr., et post hoc *et* del. | *quoque* s.l. add. | 10 *verticem* s.l. e *iugum* (cui *cacumen* superscr., del.) corr. | 11 *alias* s.l. e *alpes* corr.; post hoc *omnes* s.l. add., del. | 12 *historici vero*] post haec *tradunt* del. | 13 *Lybin* s.l. add. | *hominem sapientem* e *sapientem hominem* corr. | 16 *sapientia* s.l. e *scientia* corr. | 17 *Titana*] ante hoc *hominem* del. | 19 *pertransiens*] *traiectus* superscr.

ὀλοόφρονος [α 52] *igitur autem iuxta fabulam: ὀλοὰ idest “pernitiosa” φρονοῦντος, “sapientis;” “cogitantis,” quia una cum reliquis fratribus vel diis ipsis bellum inferre ausus est, aut secundum historiam τὰ ὀλα φρονοῦντος hoc est “rerum universalium scientis,” propter philosophiam quam primus dicitur invenisse.*

3 τὰ ὀλα—*scientis* : cf. Eust. in Od. 1390.23; 1389.55–57; schol. λ 323 Dindorf

3 φρονοῦντος] ante hoc *sapienti* del.

ὄς τε θαλάσσης / πάσης βένθεα οἶδεν [α 52–53]: *propter vastam molem ingentemque montis magnitudinem qui ut par est quemadmodum altissimus ita et profundissimus esse debuerat, sicuti arbores quae quo magis procerae sunt hoc maioribus radicibus firmentur necesse est. Vel propter philosophi acutissimum ingenium qui vel ad ea quae in imo mari sunt facillime penetrat quique tum superiora tum inferiora mentis acumine perspicit cognoscitque. Similiter hoc, ἔχει δέ τε etc. [α 53] aut ad montis altitudinem referendum, in quo verisimile est tumulos aliquot tamquam colla quaedam surgere | [fol. 15^v] caeteris eminentiora quae columnas quasdam repraesentent quorum altitudine quia caelum attingere videntur rustici et imperiti homines, illud alioqui casurum fulciri existiment.*

5 *Aut propter philosophi erectum ingenium qui caelestia a terrenis suprema ab infimis seiungere atque seponere didicit. Aut, si allegorica expositio magis arridet, propter conformitatem quam sphericus axis seu diameter obtinere videtur si cum columna conferatur. Dixit autem “columnas” numero plurali vel ita simpliciter ut singularis intelligeretur, quod plerumque usurpare solent poetae; vel etiam propterea quod in duas partes eiusmodi axis*

10 *dividi videtur quas vocat columnas. Si materialem hunc diametrum qui tangi et videri possit tibi proponas licet incorporea sit et invisibilis linea quarum altera ab terra ad arcticum, altera quae sub pedibus nostris est ab terra itidem ad antarcticum pertinet.*

4 *Vel*—6 *cognoscitque*: cf. Eust. in Od. 1389.53–55

3 *procerae*] ante hoc *crescunt* del. | 5 *quique*] ante hoc *quipp* del. | 12 *si* s.l. add. | 13 *singularis* s.l. e *singulariter* corr. | *intelligeretur*] post hoc *more poetico* del. | 14 *axis*] *diameter* superscr. | 15 *qui*—*videri* s.l. e *nempe si materialem diametrum et qui tangi et videri possit* corr. | *possit* mg. add. | *licet*—*linea* mg. add. | 16 *quarum altera* s.l. e *cuius dimidia pars* corr. | *ad arcticum* s.l. e *ad caelum pertingit* corr. | 17 *quae*—*nostris est* s.l. e *itidem dimidia* corr.

Exprobravit quodammodo Iovi ingratitude Pallas quod Ulyssem tandiu iactari sineret neque uti in patriam reverteretur efficeret perinde quasi esset immemor pietatis et cultus quo erga deos Ulysses continue usus esset. Cui nunc Iuppiter: “Ain vero tu, gnata, me Ulyssis oblitum esse nullamque ipsius curam gerere? Quae tandem tu loqueris? Non ego

5 *in causa sum ut is tot mala perpessus sit, verum Neptunus, iratus ob occaecatum ab illo filium suum Polyphemum. Sed age commentemur inter nos quando nimirum abest Neptunus quonam pacto reverti queat Ulysess. Ceterum Neptunus necessario animi sui indignationem sedabit; non enim poterit unus deorum omnium decretis refragari”.*

1 *Exprobravit*—8 *refragari* : summam exponit versus α 64–79

2 *reverteretur* s.l. e *redigeret* corr. | 3 *erga*] ante hoc *u* del. | *continue usus* s.l. e *uteretur* del. | *esset*] *sit* superscr. | *nunc* mg. add. | 4 *tandem* s.l. add. | 6 *nos* s.l. add. | *nimirum* s.l. add. | 8 *omnium*] ante hoc *omni* del.

[fol. 16^r] ἀμειβεσθαι [α 63 ἀπαμειβόμενος] *est non solum re ipsa sed etiam verbis reciproce quippiam facere, hoc est non solum significat factum facto recompensare et ut dicitur par pari referre, verum etiam sermoni sermonem subiungere vicissimque aliquid dicere; unde et ἀμοιβαῖοι λόγοι dicuntur a poetis reciproce alternatimque prolatae sermocinationes.*

1 *non solum*—4 *sermocinationes* : cf. Eust. in Il. 55,36–40

1 *re ipsa*] *factis* superscr. | 1 *reciproce*—2 *facere* s.l. add. (*reciproce* vix dispicio) | 3 *aliquid*] ante hoc *respondere* del.

ποιόν σε ἔπος etc. [α 64] *vel patitur ἔλλειψιν, hoc est defectum praepositionis κατά, ut dicamus sic: ποῖον ἔπος ἔφυγεν σέ κατά τὸ ἔρκος τῶν ὀδόντων, vel antiptosis est ἀντὶ τοῦ ποῖον ἔπος φύγεν τὸ ἔρκος τῶν ὀδόντων σου ut ponatur casus pro casu, accusativus pro genitivo.*

ἔρκος [α 64] *proprie* “*saepimentum*,” “*vallum*,” “*saeptum*,” “*murus*” *locum domesticum circumiens claudensque, ἀπὸ τὸ ἐρύκω τὸ κωλύω quod est “arceo,” “prohibeo,” et ἔρκος “munimentum,” “tutamen,” “propugnaculum,” unde Achilles “ἔρκος Ἀχαιοῖσι πέλεται” [A 284], hoc est “munimenti instar erat Graecis.” Et ἔρκος “seriem dentium” notat ut hic, dentes enim os nostrum et linguam et sermonem muniunt corroborantque, sine quibus vel fari nequeamus vel inarticulate admodum loquamur.*

1 *vallum*—4 *dentium* : cf. EM 375, 13–20

1 *locum domesticum*] post haec verbum vix lego (*subdio*?) | 3 *tutamen*] ante hoc *atque* del. | 4 *dentes*] ante hoc *sunt enim* del. | 5 *muniunt* s.l. e *munit* corr. | 5 *fari*—6 *loquamur*] *prorsus elingues essemus neque male admodum et inarticulate loqueremur* superscr.

Pallas utpote, quae prudentiae et consilii dea est, docet Iovem qui velut consilium petierat quomodo Ulysses in patriam suam redire, queat, inquires, Mercurium mitti oportere, qui Iovis verbis moneat Calypso uti Ulysses quam primum abire sineret. “Ego vero,” ait Minerva, “conferam me ad Telemachum iuvenique suadebo uti prociis qui eius bona dilapidant perniciem machinetur, Pylon et Spartam de patre quaesitum eat, quo bonam gloriam sibi conciliet nimirum tamquam parentis studiosus.”

1 *Pallas*—6 *studiosus* : summam exponit versus α 81–95

1 *prudentiae*] ante hoc *providen* del. | *et consilii* s.l. add.

[fol. 16^v] ταλασφρων [α 87 ταλασφρονος] *proprium et conveniens Ulyssis epithetum ob infinita mala quae heros perpessus est, idem alibi τλήμων [cf. K 231] hoc est “tolerans” et “patiens” et πολύτλας [cf. e.g. Θ 97] hoc est “multa sustinens” appellatur. Derivatur autem*

5 ταλασίφρων ἀπὸ τοῦ ταλάω ταλάσω *quod significat “tolero aequo animo”, “fero adversam fortunam”, cuius futuri videlicet τὸ ταλάσω usus est in Iliade [cf. O 164]; ut sit ταλασίφρων ὁ τῆ ἑαυτοῦ φρονήσει πάντα ὑπομένων, idest “qui suapte prudentia et sapientia adversa patienter fert”.*

1 ταλασίφρων—4 ταλάσω : Eust. in Od. 1393.35–39 | 5 ταλασίφρων—6 ὑπομένων : schol. α 87 c1

2 *idem alibi* s.l. e *sicut qui et in Iliade* corr. | 4 τοῦ] τῶ (altera manu?) superscr. | 5 *cuius futuri*] *quo futuro* (altera manu?) superscr. | 6 *adversa*] ante hoc *cuncta del.*

5 αὐτὰρ ἐγών [α 88] *figura dicitur προέκθεσις hoc est “praeexpositio” seu προαναφώνησις scilicet “pronuntiatio,” quae breviter declarat praedicitque veluti per capita ordinem futurae narrationis. Nam dicit Pallas mittendum esse Mercurium ad insulam Calypsus qui Ulysses dimitti iubeat, se in Ithacam ad Telemachum discessuram ut eum contra pro-*
 10 *cos accendat animetque, neque non Spartam mittat ad Menelaum de patre sciscitaturum quae mox latius poeta persequetur. Recreat autem eiusmodi προαναφώνησις audito-*
 15 *rem illius quodammodo honesto desiderio morem gerens, qui videlicet gessit continue praenoscere per formam brevioris velut hypothesis quae diffuse in sequentibus pertractentur. Ceterum quid aliud hic nobis innuit Pallas suadens Telemacho, quam facienda sunt quae adolescentiae metam tum cum sapere incipimus et cognoscere quae ex usu sint? Nam antea Telemachus per aetatem neque rerum suarum curam gerebat et de patris absentia haud admodum sollicitus erat, immo etiam versabatur convivebatque cum pro-*
cis quos maximo odio persequi debuerat; at nunc, aetate | [fol. 17^r] magis procedente pueritiae quasi septa quaedam transiliens, cogitare incipit de patre non mediocriter an-
xius, procorum iniuriam animo voluit qui patria bona sua per superbiam et insolentiam abligurrerent dialpidarentque, postremo de ulciscendis illis consilium ivit.

1 *figura*—8 *sequentibus* : Eust. in Od. 1394.11–16 | 9 *ceterum*—16 *consilium ivit* : cf. Eust. in Od. 1393.42–54

1 *hoc est*] ante hoc *seu del.* | *praeexpositio*] ante hoc *prior del.* | 2 *pronuntiatio que* s.l. add. | *per capita* s.l. add. | *ordinem futurae* (s.l.) *narrationis* e *ordinem futurum latioris* corr. et post haec *recreans hoc mo(do) auditores qui ea prae nos ferat (?) gestiant* et s.l. *quae latior et diffusior futura est del.* | 3 *nam* s.l. e *cum* corr. | 4 *ad Telemachum* s.l. add. | 4 *ut eum*—5 *neque non* s.l. e *ut Telemachum in procos accendat et* corr. | *sciscitaturum* e *sciscitatum* corr. | *quae*—*persequeretur* s.l. add. | 8 *brevioris velut* s.l. e *compendi* corr. | *diffuse* (vix dispicio) s.l. add. | 9 *innuit*] *uere vult* superscr. | 13 *quos*—*debuerat* s.l. add. | *nunc*] post hoc *demum del.* | 14 *pueritiae*] ante hoc *respiscit quodammodo a del.* | 15 *patria bona sua* s.l. e *patrimonium suum* corr. | *per superbiam* (e *insolentiam* corr.) e *insolentiam* s.l. add. | 16 *ivit*] *capit* superscr.

θεῖω [α 89] “ponam”. *Potest esse praesentis temporis? Non: verbi desinentis in μι illud enim in subiunctivo modo facit ἐὰν τιθῶ sed illius positivi seu primitivi θέω ὦ interposito ι metri*

causa a quo θήμι et geminatione syllabae ut assolet in verbis εἰς μι τίθημι; sed melius est ut sit secundi aoristi ἐὼν θῶ θῆς et interiecto ε more Ionico θέω, “ὄττινας γὰρ εὖ θέω, κείνοι με μάλιστα σίνονται” παρὰ Σαπφοῖ [Sapph. fr. 26, 2–4 Lobel-Page], cui additur ι ut producatur penultima et fit θείω ut στῶ στείω. Homerus in Iliade “μή πως μὲ περιστείωσ’ ἔνα πολλοί” [P 95] et alibi “ἀλλ’ ἄγε δὴ φιλότητι τραπέομεν εὐνηθέντε” [Γ 441], illic enim simili modo dictum est τραπέομεν a τραπῶ subiunctivo secundi aoristi passivi τοῦ ἐτρέπτην per pleonasmum ε et additionem ι.

1 θείω—9 additionem ι : cf. EM 449, 31–45 (= Hdn. *Peri path.*, GG 3.2: 268, 18–269, 5)

2 ἐὼν s.l. add. | 2 interposito—3 causa s.l. add. | 4 ὄττινας—5 Σαπφοῖ mg. add.

ἀμβρόσια, χρύσεια [α 97] per haec epitheta indicat poeta “divinitatem”, “claritatem”, “celeritatemque” prudentiae: nam divinum quiddam sapit ambrosia; aurum nitet; ventorum celeritas nota est.

ἀμβρόσια—est : Eust. in Od. 1395.10–13

1 claritatem] splendorem superscr. | celeritatemque] ante hoc et del. | 3 nota est] liquet superscr. (altera manu?)

δάμνησι στίχας ἀνδρῶν / ἠρώων [α 100–101] non enim quoslibet ignavos videlicet vulgaresque homines dignatur Pallas suo telo incessere, sed praecipuos quosque et excellentiores heroas. Nisi scilicet “cor prudentes” dictique fuerint per hoc autem docet poeta proceres potissimum | [fol. 17^v] optimatesque viros prudentia et sapientia praeditos esse oportere, et ab omni vecordia alienos alioqui futurum ut maiori dedecore ac detrimento de supremo illo in quo sedebant gradu excutiantur maiori que repraehensione digni videantur, vel si tantilla in re peccaverunt, quam privatus aliquis qui magis magisque deliquerit.

1 non—3 heroas : Eust. in Od. 1395.38–41

3 cor prudentes e prudentes core corr. | dictique] an datique ms. nescio | 5 maiori (e ingenti corr.) dedecore ac s.l. e ni mediocre corr. | detrimento e detrimentum corr., ut videtur | 6 sedebant] ant (pro sedeant scil.) superscr. | videantur] existimentur superscr.

πεσσοῖσι [α 107]. Placet ut a parte totum intelligatur, pro omni videlicet ludi genere qui in fortunae varietate consistit: proprie autem πεσσοῖς “calculus” seu “latronem” signat differtque manifeste a “cubis,” siquidem “cubi,” quos Latini “tesseras” vocant, sex latera habent punctis signata. Hoc vero longe aliud ludi genus, quam rem Herodotus quoque plane indicat: “Lydi” iniquens “cubos invenerunt et astragalos,” hoc est “talos” seu “taxillos,” “et

pilam et alia ludicra πλῆν πεσσῶν,” idest “*praeterque latrones*” [Hdt. 1.94.3]. *Haec Herodotus. Eustathius ait πεσσοῦς Palamedis inventum fuisse unde et Παλαμήδειον ἀβάκιον hoc est “Palamedea tabella lusoria” dicta est.*

1 *Placet*—6 *latrones* : cf. Eust. in Od. 1396.55–59 | 7 *πεσσοῦς*—8 *dicta est* : Eust. in Od. 1396.62–63

1 *qui*] ante hoc *consistit* del. | 5 *Lydi*] ante hoc *cu* del. | 6 *πλῆν*] ante hoc *praet* del. | idest s.l. add. | *haec*] ante hoc *illos* del. | 7 *Palamedis* e *a Palamede* corr. | *inventum fuisse* e *fuisse inventum* corr. | 8 *Palamedea* s.l. e *Palamedis* corr.

ἤμενοι ἐν βίνοισι βοῶν [α 108]. *Sedent in bovim tergoribus nunc proci simpliciter antiquo more, videlicet cum demum admodum apparatu uterentur homines ante usum purpurae et serici, non aulaeis et peripetasmatis domesticos parietes adornantes sed pictura potius quae fortia facta denotaret. Non ferinis ad irritandum palatum, sed bubalis ad pel-*
 5 *lendam famem carnibus vesci soliti, quorum etiam tergora stragulorum picturatorum et plummeorum pulvinarium loco substernebant. Scythae autem moris habebant in byrsa desiderare. Cum ab aliquo laesi fuissent quem nimirum ulcisci cupientes, [fol. 18^r] pares se illi viribus fore desperarent, immolato etenim bove frustulatimque concisis et igni tostis*
 10 *carnibus ipsi porrecto humi corio insidentes adeuntibus omnibus epulum dabant; tum convivae quisque pro facultate sua hic decem pedites equitesve, ille viginti, alius centum, qui pauperrimus erat se ipsum dumtaxat daturos pollicebantur et hoc habebatur maximi supplicandi genus apud illos.*

1 *Sedent*—6 *substernebant* : Basilius ipse? | 7 *Scythae*—12 *illos* : cf. e.g. Phot. Lex. ε 1501; Suid. ε 2255; Zonar. 800, 9–20; Mich. Apost. Paroem. 7, 75

2 *videlicet cum* (e *qui* corr.) s.l. add. | *demum* vix *dispicio* | *uterentur homines* s.l. e *utentes* (cui *utant* superscr.) corr. | 3 *domesticos*—*adornantes* s.l. add. | 5 *vesci soliti* s.l. e *vescentes* corr. | 7 *quem nimirum* s.l. e *quo eos* corr. | 8 *frustulatim*] *frustuatim* ms.

θεοειδής [α 113]. *Consuetum est Homero vel mediocres et de plebe viros quin et scelerosos honestis pro epithetis insignire, nedum heroas et principes principumque filios ut est Telemachus. Et in praecedentibus igitur Aegistum hominem haud laudatissimum ἀμύ-*
 5 *μονα [α 29 ἀμύμονος Αἰγίσθιοι] hoc est “immaculatum” appellavit sane vel nobilitatis vel sacerdotii quod gerebat habita ratione; et alioqui maledicentiam quoad fieri potest fugiendam esse docens; vel de iis qui maxime vituperandi sint.*

1 *et*—*viros* s.l. add. | *et* (2) e *etiam* corr. | 2 *honestis pro epithetis* e *epithetis pro honestis* corr. | 3 *hominem*] ante hoc *parum neutiquam* (?) del. | *haud* e *haudquaquam* corr. | 4 *sane* s.l. add. | 5 *quod gerebat* s.l. add.

ἔπεα πτερόεντα [α 122] *idest "volucris," propter illorum velocitate et quia videntur aera scindere sicut aves suo volatu, vel potius quia evanida ut simul ac ex ore prodierint nusquam appareant. Fabulose vero "pennati" sermones ab Homero dicti sunt hac de causa: Musae olim, ut narrat Eustathius, cum Sirenibus quae se causae fuerant ad certamen provocare de cantu contenderunt, victis pennas evulserunt—habebant enim plummas Sirenes tanquam volucres—ex quibus filo scilicet eas convincientes componentisque sibi singulae coronam capiti imposuerunt. Hinc pennata loquutio in honorem scilicet Musarum dicta ad denotandam perpetuo epitheto illarum victoriam.*

1 *idest*—8 *victoriam* : cf. Eust. in Il. 85,33–41

1 *idest volucris* s.l.; post hoc alia manus, ut videtur, et *volitantia ac protinus evanescentia simul ac ex ore [...]* dierint add. | 3 *pennati sermones* e *pennatus sermo* corr. | *dicti sunt* s.l. e *dictus est* corr. | 6 *eas* s.l. add. | 8 *dicta* s.l. add. | *perpetuo epitheto* s.l. add.

[fol. 18^v] λῖτα [α 130]: *textum tenue et frugale ex lino contestum ut id ipsum nomen indicat: λιτόν enim "vilem" et "tenuem" significat. Licet alii per antiphrasim sumptuosum et magnificum stratorium esse existiment propter haec duo epitheta quod sequuntur, κἀλὸν δαιδάλεον [α 131], dicentes per λιτόν antiphrasticòs "tegminem" seu "stragulum" intelligi oportere acu mire pictum ac variis delinimentis figuratum quod genus sunt tapetia. Est autem λῖτα casus accusativi quintae declinationis formatus per figuram vero metaplasmus, idest qui fit quoties a declinatione ad declinationem transcenditur. In hunc modum λιτόν λιτοῦ λιτῶ et per metaplasmm λιτὶ sicut κλάδῳ κλαδί cuius accusativus consequenter λῖτα ut βοῖ βόα, ποδι πόδα.*

1 *textum*—9 *πόδα*: cf. Eust. in Od. 1400,3–7

1 *et*] *atque* superscr. | 2 λιτόν bis scripsit, seclusi | *tenuem significat*] *modici sumptus rem indicat* superscr. | 3 *propter*—4 *δαιδάλεον* mg. add. | 5 *delinimentis* s.l. corr. e *delimentis*

Pallas coelitus delapsa in Ithacam venit induta personam Mentae ducis Taphiensium seu Teleboarum, qui hospes et amicus erat Ulyssis. Stetit autem Minerva pro foribus aedium Ulyssis ac procos conspicata est alea ludentes. Iamque ministri prandium parabant vinum propinantes. Cum Telemachus qui tum primum lapsus aetatis tirocinio quae ex usu essent cogitare occeperat, multa secum de patre animo volutans, primus Minervam ex limine velut prospectantem animadvertit progressusque obviam benigne introducit ac comiter in convivio accipit.

Summatim exponit versus α 102–108 (1 *Pallas*—2 *Ulyssis*), α 109–113 (2 *Stetit*—4 *propinantes*), α 114–124 (4 *cum*—7 *accipit*) | 1 *seu Teleboarum* : cf. Eust. in Od. 1: 26, 35–36 | 2 *qui hospes*—*Ulyssis*: cf. Eust. in Od. 1: 26, 45 | 4 *lapsus aetatis tirocinio* : cf. Ps.-Cic. *Invectiva in Sallustium* 14 (*At Hercules, l. a. t., postea se correxit!*)

1 *In Ithacam venit* s.l. add. | 3 *Ulyssis* (2) *Telemachi* superscr. | 5 *occeperat e incipit* s.l. corr.

| [fol. 19^r] κλισμὸν θέτο [α 132]. *In hoc etiam Telemachus hospitem suum veneratur sicuti cum eius hastam ipsemet reponendam sumit* [cf. α 121, 127–129]: *nam θρόνος [α 130 θρόνον] “sella” est magnificentior in qua hospitem sedere facit; ipse κλισμὸν simplicem inquam sedem per se accipit. Derivaturque κλισμὸς ἀπὸ τοῦ κλίνεσθαι quod est “inclinare,”*
5 *super qua videlicet inclinamur recumbimusque quiescentes; unde et ἀνάκλιτρον dicitur habetque eandem etymologiam.*

2 θρόνος—5 ἀνάκλιτρον: cf. Eust. in Od. 1400.25–26 | 4 *Derivatur*—κλίνεσθαι : cf. schol. α 145 c2

2 *reponendam sumit* s.l. e *reponit in thecla sua* corr. | 3 *in qua*] ante hoc κλισμ del. | 5 ἀνάκλιτρον s.l. e ἀνάκκλιτρον corr.

“*Gutturium*” aureum [α 136–137 προχόφ... χρυσεῖη] *est, argenteum vero “trulleum”* [α 137 ὑπὲρ ἀργυροῖο λέβητος] *vel ad varietatem, ne idem esset color utriusque vasis, vel quia res rara antiquitus aurum, adeo ut pollubrum quoque ex aureo conflari non perinde facile esset; vel etiam habita ratione vasculorum dignitatis: nam quod manuum sordes*
5 *excipit vas nimirum aquam impuram par est ut metallo conflatum sit deteriori quam quod synceros et limpidos contineat latices.*

1 *Gutturium*—6 *latices* : cf. Eust. in Od. 1401.35–36

2 *esset*] *sit* superscr. | 3 *adeo*—4 *esset* mg. add. | 5 *vas* s.l. add. | *deteriori e deteriore* corr. ut videtur

ἐπεστέψαντο ποτοῖο [α 148]: *“coronaverunt pocula vino,” hoc est impleverunt usque ad summam paterae circumferentiam, vel potius ita impleverunt ut marginem superaret effundereturque, quam rem boni ominis causa facere consueverant sperantes futuram vini copiam sequenti anno. Hinc Virg. “crateras magnos stabunt et vina coronant.”*

1 *coronaverunt*—4 *anno*: Eust. in Od. 1402.59–63; 4 *crateras*—*coronant* : Verg. Aen. 1. 724 (“*crateras magnos statuunt etc.*”)

1 *ad summam paterae* (aegre dispicio) *circumferentiam* s.l. e *marginem* corr. | 2 *marginem*] *seu poculi labra* superscr. | 3 *sperantes* s.l. e *ob* corr. | 4 *sequenti anno* s.l. e *in annum futurum* corr.

Φημίω [α 154]. *Phemius, ut dictum est in vita ipsius poetae, Smyrnaeus erat ludi literarii magister, Homeri victricis et praeceptor; habuit enim in uxorem illius matrem nomine Critheidem, cuius de se benemeriti haud immemor Homerus nunc mentionem facit facitque in sequentibus cupiens hominis memoriam fieri immortalem, simili modo Menti,*
5 *quem dixit esse Taphiensium ducem collatorum in se beneficiorum* | [fol. 19^v] *gratias re-*

ferens. Ait Pallada tantam nimirum deam illius formam esse imitatam dum Telemachum alloqui et illi subiicere cupit quae facienda sint [cf. α 105 sqq.]. Fuit enim Mentis nauclerus sive navis patronus cum quo Homerus navigavit magnamque partem orbis terrarum perlustravit.

1 *Phemius*—9 *perlustravit* : cf. Ps.-Hdt. Vita Hom. 4–6; Eust. in Od. 1404.16–28

2 *praeceptor* s.l. e *magister* corr. | *habuit* s.l. e *duxit* corr. | 4 *Menti* e *Mentem* corr. | 5 *collatorum*] ante hoc *honestavit* gr del. | *referens* s.l. e *retulit* corr., et post hoc *cum* del. | 6 *formam*] *effigiem* superscr. | 7 *enim*] *autem* superscr.

5 *Condita in receptaculo ad id ipsum accomodato hospitis lancea, Telemachus eundem sedere facit, in sella honestiori collocat et ipse prope illum adsedit seorsum a procis, nimirum veritus ne hospes conturbaretur si cum petulantibus ac temulentis iuvenibus discubisset; simul eo consilio hoc facit Telemachus ut peracto prandio hospitem percontari possit insciis procis an aliquid haberet quod sibi de patre referret. Post haec aquam dant manibus famuli, fercula mensae inferuntur, ipsi accumbunt et prandent.*

Summatim exponit versus α 127–129 (1 *Condita*—*lancea*), α 130–135 (1 *Telemachus*—5 *referret*), α 136–149 (5 *Post*—6 *prandent*)

2 *collocat* s.l. add. | 4 *peracto prandio* s.l. add. | 5 *habet*] at (pro *habeat* scil.) superscr. | *referret*] at (pro *referat* scil.) superscr.

εἰ τί μοι [α 158 ἦ καί μοι] etc. *Hoc dicit Telemachus quia priusquam ab hospite interrogetur super tali re ultro ipsemet procos insimulat et mordet, et est veluti praeexcusatio futurae calumniae callidusque culpandi modus.*

1 *Hoc*—3 *modus* : cf. Eust. in Od. 1406.61–1407.2

1 *interrogetur*] *eretur* (pro *interrogetur* scil.) superscr. | 2 *super tali re* s.l. add. | *insimulat*] *criminatur* superscr.

5 ἦ ἀφνειότεροι [α 165]: *sensus quod “si proci viderent patrem meum domum suam reversum esse, utique magis celeritatem qua illius manus effugerent summis votis expetendam ducerent”.* *Multas divitias [α 165 χρυσοῖό τε ἐσθῆτός τε]: hoc est si pater meus rediret in Ithacam daretque procis optio utrum celeresne ad currendum an luxu et divitiis affluentibus esse mallent, profecto ego existimo illos pedum pernecitatem ingenti etiam auro praelaturos ad effugiendam nimirum patris mei iustam iram.*

1 *si*—3 *ducerent* : paraphrasi vertit versus α 163–165

1 *suam* s.l. add. | 2 *esse* s.l. add. | *celeritatem*] post hoc *exoptarent* del. | 2–3 *expetendam ducerent* s.l. e *expeterentque* corr. | 3 *divitias* e *divita* corr., et post hoc *multas* del. | *rediret in (patriam del.) Ithacam* s.l. e *revertetur* corr. | 4 *procis* s.l. e *illis* corr. | 5 *illos*] post hoc *potius* del. | 6 *mei* s.l.

[fol. 20^r] εἰ πέρ τις etc. [α 167] *Color rhetoricus exprimens maiorem affectum maiusque rei optatissimae desiderium, siquidem ubi maior animi propensio inibi et maior sollicitudo; igitur quo magis homines gestiunt rei cuiuspiam desiderio, hoc magis anxii reddunt, dum timent ne opinione fraudentur. Unde fit ut saepenumero dicamus nos omnino eam*
5 *rem perditam desperare in cuius tamen expectatione simus, quod hic facit Telemachus.*

1 *Color*—5 *Telemachus* : Basilius ipse, ut videtur

2 *rei optatissimae* mg. add. | *inibi* s.l. e *ibi* corr. | 3 *igitur* s.l. e *nam* corr. | 4 *dum*] ante hoc *scilicet* del. | *fraudentur*] *frustrentur* superscr. | *eam* s.l. add. | 5 *perditam* (et ante hoc *tamquam*, del.) s.l.

Temesen [α 184 Τεμέσσην] *urbem Italiae videtur poeta intelligere, quae postea Tempsea dicta est, Brundisium ut volunt nonnulli. Illuc enim Tapho seu Cephalenia insula proficiscentibus commodum erat per Ithacam transire ubi etiam nonnunquam reficere et reparare solebant quae longae navigationis necessaria essent. Erant autem ibi aeris fodinae, quamvis et alia sit Temese in Cypro aeris venam et ipsa continens. Strabo non eandem vult esse Temesem quod Brundisium, cum separatim de Temese separatim de Brundisio mentionem faciat* [Strab. 6.1. 5; 14.6.5]. *Idem Cypri urbem non Temesen sed Tamasum appellari asserit, unde et Tamasius crater apud Lycophronem legitur* [Lyc. 854].
5

1 *Temesen*—7 *faciat* : Eust. in Od. 1409.1–10 | 7 *Idem*—8 *legitur* : Eust. in Od. 1409.15–16

1 *Italiae* e *in Italia* corr. | *videtur*—*intelligere* s.l. add. | 3 *ubi etiam* s.l. e *atque illic* corr. | 4 *solebant* s.l. add. | *erant*] ante hoc *solebant* mg. add., del. | *autem* s.l. e *quoque* corr. | *ibi* e *inibi* corr. | *aeris* s.l. e *ferri* corr.

οἴνοπα πόντον [α 183] *idest "nigrum coloris vini," quod antiquitus nigrum fuisse videtur, nondum artificiose ad maiorem luxuriam varie pro libidine coloratum: hoc enim posterorum fuit inventum. Unde "ἄσχοὺς μέλανος οἴνοιο" dicit Homerus [ε 265; κ 196]; diciturque proprie pontus οἴνοψ procul a littore ubi maxime profundum est mare: nam quod iuxta littus scopulis infringitur, propter spumae albedinem πολλὸν hoc est "canum" et "albicans" appellabitur.*
5

1 *idest*—6 *appellabitur* : Eust. in Od. 1408.57; in Il. 116.1–16

2 *varie*—*libidine* s.l. add. | 3 *unde*—*Homerus* s.l. add. | 5 *infringitur*] post hoc *mare* del. | *hoc est*] ante hoc *dicitur* del.

[fol. 20^v] *Peracto prandio Telemachus in hospitis aurem insusurrans ne proci intelligerent: "Licet mihi—inquit—hospes grate, fortassis succenseas, dicam tamen quae sentio super huiusmodi rem. Proci nunc luxui dediti cantum et tripudia procurant, neque id iniuria siquidem alieno sumptu rem transigunt ex suo nihil erogantes. Et si forte pater revertetur certe isti omnes usque adeo fugam arriperent, ut vel si illis ingentem thesaurum quispiam proponeret, nullo pacto fugitivum pedem sistere auderent. Sed profecto parens meus Ulysses diem suum obiit vel ab grassatoribus in itinere interfectus vel facto naufragio ab undis praefocatus."*

Summatim exponit vel paraphrasi vertit versus α 156–160 (1 *Peracto*—4 *erogantes*), α 163–165 (4 *Et*—6 *auderent*), α 161–162 et 166 (6 *Sed*—8 *praefocatus*)

2 *fortassis* s.l. add. | *succenseas*] *ueris* (scil. pro *succensueris*) superscr. | *quae sentio*] ante hoc *quae tu* del. | 4 *transigunt*] post hoc *neque* del. | *nihil* s.l. e *quicque* corr. | 5 *revertetur* (?) s.l. e *rediret* corr. | *isti* s.l.

χαλαιοι δέ μιν ἄνδρες ἔχουσιν [α 198]. *Falsa veris immiscet hic poeta non absque ratione: verum est Ulysses vivere atque in insula mari circumflua detineri, falsum autem quod feri homines reditum illi interdicerent, siquidem nulli omnino mortales eam insulam incolebant; porro fictum est hoc a poeta quo magis verisimilis esset sermo. Nam si et insulae nomen fecisset Minerva dixissetque in medio Athlantico oceano constitutam esse et a nemine habitari praeterquam a Calypso Athlantis filia quae dea esset, potuisset Telemachus illic obiicere quippe qui deam non cognorat, sed hominem credebat: "Tu vero, Mente, qui haec scire potes? Aut quis tibi hoc referre potuit cum insula et deserta sit atque inhabitata et usque adeo longinqua ut [fol. 21^r] ne nomen quidem eius nobis cognitum sit?" Indefinite igitur parumque aperte Minerva loquitur insulam proferens sine nomine neque addens ad septentrionem, ne atque meridiem an ad ortum seu occasum spectet, quo videlicet ambiguum adhuc iuvenem, tamen certum de vita patris, accendat ad ea exequenda quae illi subiiciet.*

1 *Falsa*—4 *sermo* : cf. Eust. in Od. 14.10.28–33; 4 *Nam*—13 *subiiciet* : Besilius ipse, ut videtur

2 *vivere*—*mari* s.l. add. | *feri*] *agrestes* superscr. | 3 *homines*] ante hoc *cum ut videtur* del. | *reditum illi*] *reditu illum prohiberent* superscr. | 4 *esset*] *sit* superscr. | 7 *illic* s.l. add. | 8 *referre*] *retul* ante hoc del. | 10 *proferens*] *dicens* ante hoc del. | 12 *ambiguum adhuc* s.l. add. | *tamen*—*patris* s.l. add. | *accendat* s.l. e *accenderet* corr.

Respondet ad interrogata Minerva ac si re vera esset, Mentis dixitque primo se esse filium Anchiali imperitareque Taphiensibus ac Temesem versus navigare quo ferrum illic a se vectum cum aere commutaret. Nunc dicit navim suam, nam de navi petierat Telemachus, ab se extra urbem in extrema insulae parte intra portum deductam esse sub Neio monte;

5 *sese paternum eius hospitem profitetur venisseque in Ithacam ait et Ulyssem rediisse falso accepisse. Demum bono animo esse iubet affirmans Ulyssem eius patrem et vivere et brevi venturum esse.*

Summatim exponit vel paraphrasi vertit versus α 180–184 (1 *Respondet*—3 *commutaret*), α 185–186 (3 *Nunc*—4 *monte*), α 187 (5 *Sese*—*profitetur*), α 194–195 (5 *venisse*—6 *accipisse*), α 196–205 (6 *Demum*—7 *esse*)

1 *interrogata*] post hoc *Telemachus* del. | *ac*] ante hoc *at* del. | 5 *eius* s.l., aegre dispicio. | *ait* s.l. e *quod* corr. | 6 *accepisse*] *accepisset* ms. | *affirmans*—*patrem* et s.l. e *nam et patre* corr. | *vivere*] post hoc *affirmat* et supra hoc *illius patrem* del. | *admodum* post *brevi* del. | *esse* s.l. add. | 7 *affirmat* post *venturum* del.

πεπνυμένος [α 213] “*prudens*,” “*cordatus*,” “*solers*,” ἐκ τοῦ πνύω *quod verbum derivatur ἐκ τοῦ πονῶ πονύω per syncopam, quod significat “laboro:” nam sine labore sapientes peritique esse non possumus, laborandum est nobis si virtutem quae mater est sapientiae consequi volumus; vel ἀπὸ τοῦ πινύσσω, “sapio,” unde ἀπινύσσειν τὸ ἀφραίνειν, hoc est*
5 *“desipere,” signat.*

1 *prudens*—5 *desipere* : Eust. in Od. 1411.57–59

3 *esse*] *fieri* superscr. | *nobis* s.l. e *homini* corr. | 4 *sapio*] ante hoc *pro eo quod est* del.

Imitatus poeta puri potius atque ingenui quam vafri et subdoli adolescentis mores exprimensque puerilem quamdam simplicitatem quae in ephebo adhuc inexperto non improbanda est: ita tunc loquentem Telemachum introducit cum dicat matrem quidem affirmare sese Ulysse patre natum esse, caeterum se parum hoc compertum habere; licet matri
5 *omnino fidem habeat* | [fol. 21^v], *neque enim posse aliquem propria scientia cognoscere qui se genuerit* [α 215–216 μήτηρ μὲν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε / οὐκ’ οἶδ’ · οὐ γὰρ πῶ τις ἐδὸν γόνον αὐτὸς ἀνέγνω], *ni scilicet a matre hoc audiat vel ab aliis. Quod autem matrum peculiare sit exactam sobolis cognitionem habere indicat et Euripides “μήτηρ—*
10 *inquiens—φιλότεκνος μάλλον πατρός, ἢ μὲν / γὰρ αὐτοῦ οἶδεν ὄντα, ὃ δ’ οἶεται”* [E. fr. 1015 Kannicht (= Men. fr. 112 Meineke)], *“mater magis quam pater amans est filiorum, illa enim ex se natos probe intelligit”*. *Hic tantum opinatur et Menander teste Eustathio: “αὐτὸν γὰρ οὐδεὶς οἶδεν—inquit—τοῦ ποτ’ ἐγένετο, / ἀλλ’ ὑπονοῦμεν πάντες ἢ πιστεύομεν”* [Men. Carch. fr. 2 Sandbach = fr. 227 Koerte], *“se ipsum nemo novit quo prae scilicet in lucem venerit sed suspicamur omnes vel credimus”; id namque vere scire solis matribus datum*
15 *est. Quod autem cum superiori versu πεπνυμένον [α 213 πεπνυμένος] hoc est “prudentem” dixerit poeta Telemachum, nunc pueriliter respondere faciens sibi ipse contradicere videatur: at illud ad naturale iuvenis ingenii acumen referendum quod futurae indolis specimen dabat, hoc vero imperfectae ignaraeque adhuc aetatae tribuendum.*

1 *Imitatus*—7 *aliis*: Eust. in Od. 1411.61–1412.6 | 7 *Quod autem*—14 *datum est*: Eust. in Od. 1412.13–16 | 15 *Quod autem*—18 *tribuendum*: Basilius ipse, ut videtur

1 *puri*—*subdoli* s.l. e *parum fugacis et vaphri* corr. | 2 *quamdam* mg. add. | *improbanda*] ante hoc omnino del. | 8 *matrum* s.l. e *matribus* corr. | *exactam*] ante hoc *perle* ut videtur del. | 9 αὐτοῦ] αὐτῆς Eust.: αὐτῆς E., Men. | 11 *opinatur* s.l. e *credit* corr. | 16 *faciens* s.l. e *faciat* corr. | 17 *ingenii* e *ingeniis* corr. | 18 *ingnaraeque adhuc* s.l. add.

τῆς δαίς [α 225]: “*Quae epulatio est haec, videlicet quam faciunt proci? Est autem δαίς commune ac generale aequae pertinens ad quamlibet commensationem, ἀπὸ τοῦ δαίω τὸ εὐωχῶ quod significat “epulor.” εἰλαπίνη [α 226] autem γάμος [α 226] et ἔρανος [α 226] sunt species τοῦ δαιτὸς. Et εἰλαπίνη quidem dicitur de multitudine combibentium, sane*
 5 “*multorum compotatio*” ut ipsa nominis compositio plane indicat: εἴλη namque “*consertam multitudinem*” significat, πίνω “*bibo*,” ex quibus compositum est τὸ εἰλαπίνη; γάμος quid significet satis liquet: sunt enim “*nuptiae*” hilaritas inquam et solemne convivium ad quod affines et | [fol. 22^r] amici conveniunt frequentes sponsalium celebrandorum causa; ἔρανος idem quod “*symbola*,” “*collatio*” nimirum “*contributioque*” quam sodales inter se
 10 *faciunt cum in comparandam caenam quisque partem suam erogat.*

1 *Quae*—10 *erogat*: cf. Eust. in Od. 1412.60–1413.2

1 δαίς utroque loco e δαίς corr. | 2 *pertinens*] ante hoc verbum del. | 5 εἴλη] ἴλη scil. | *consertam multitudinem*] *densam hominum catervam* superscr. | 7 *ad*] nescio an deleverit | 8 *sponsalium*] ante hoc *spoli* del. | 9 ἔρανος] ante hoc *era* del. | *collatio* bis scriptum del. | 10 *in comparandam* s.l. add.

Interrogatus supra a Pallade Telemachus an Ulyssis filius esset cum tantopere crevisset atque illi adeo similis esset respondet nunc inquiring: “Mater mea et alii ex illo me genitum asseverant, quod ego credo, cum per me scire nequeam an ita sit. Nemo enim nisi prius edoctus parentem suum agnoscit. Sed utinam fortunatum aliquem patrem sortitus
 5 *essem qui domi manens ad ultimam usque senectam bonis propriis frui perseverasset! Hic siquidem multo mortalium omnium infelicissimus extitit.” Cui post rursus Minerva: “Non tamen—inquit—obscuri genere natus fuisti, quando te talem edidit Penelope. Verum dicito, quaeso: quae nam haec turba est, qui coetus, quid hoc sibi vult convivium? Non enim nuptiarum diem neque rursus symbolum esse puto, immo potius impudentes atque*
 10 *iniurii iuvenes mihi videntur.”*

Summatim exponit vel paraphrasi vertit versus α 206–209 (1 *Interrogatus*—2 *esset*), α 215–220 (2 *respondet*—6 *extitit*), α 221–228 (6 *Cui*—10 *videntur*)

1 *interrogatus*—*Telemachus* s.l. e *petierat Pallas a Telemacho* corr. | *cum* s.l. e *qui* corr. | *crevisset* s.l. e *creverat* corr. | 2 *nunc* s.l. add. | *et alii* s.l. add. | *illo* e *illi* corr. ut videtur | 3 *cum* e *p-* corr. | 4 *suum* s.l. add. | 5 *manens*] ante hoc *suae* del. | *bonis*—*perseverasset* s.l. e *perseverasset facultatibus fruens*

corr. | 7 *genere natus*] in *posterum futuro* superscr. | 9 *diem*] post hoc esse *mihi videtur* del. | *puto* e ex corr., et *existimo* superscr. | 10 *mihi videntur*] ante hoc *apparent* del.

Harpyiae [α 241 Ἄρπυιαι] *iuxta fabulam tres dictae, Aello, Ocypete, Celeno, sive alata sint daemonia sive obscenae volucres vultu virgineo ut Vergilius in sexto Aeneidos describit, quae ab Zeto et Calai Boreae filii qui alati fuisse finguntur a poetis ex Arcadia pulsae fugataeque Strophadas insulas in Ionio habitantur. Dictae Ἄρπυιαι ἀπὸ τοῦ ἀρπάζειν quod*
 5 *significat “rapere:” sunt enim rapacissimae aduncisque unguibus praeditae, ut vel arrip-
 tum hominem asportare valeant, unde proverbiali facie qui ita* | [fol. 22^v] *abscessissent
 ut sero vel numquam redirent eos ab Harpyiis sublato dictitaret. Allegorice vero Harpyae
 quidem aliud quam procellosi venti obvia quaeque raptantes corpora inquam gravia et
 ipsos homines quandoque ab solo submoventes atque per aera deferentes. ἀνηρείψαντο* [α
 10 241]: ἔρα *“terra” est, hinc ἐρέπτω verbum quod significat “comedo,” sed proprie de brutis
 dicitur quae nimirum ore humi exporrecto quodque competentem sibi alimoniam que-
 ritat; unde et pro “tollere” simpliciter quippiam ex terra non infrequenter usurpatur, ut
 etiam hic, componiturque cum ἀνά praepositione quae “sursum” significat ἀνερέπτω, ἀνε-
 ρείπτω lingua Ionica per additionem ι.*

1 *Harpyae* (*Arpyae* ms.)—4 *habitarunt* : non ex Eust.; cf. e.g. Apollod. 3.199; Pausan. 3.18.15 | 2 *Vergilius in sexto* : cf. Verg. Aen. 3.216 (“*virginei volucrum vultus*”) | 7 *Allegorice*—9 *deferentes* : cf. Eust. in Od. 1414.38–40 | 9 ἀνηρείψαντο—14 *additionem ι* : cf. Eust. in Od. 1414.41; EM 107.56–108.3

1 *iuxta fabulam* (e *fabulas* corr.) s.l. add. | 2 *sive*] nescio an deleverit | *Aeneidos* mg. add. | 3 *finguntur a poetis* s.l. e *dicuntur* corr. | 4 *Ionio* e *p-* corr. | *habitarunt*] *tenuerunt* superscr. | 6 *asportare*] *sup* (scil. pro *supportare*) superscr. | *qui ita*] post haec *alicunde* del. | *abscessis-*
sent s.l. e *discessissent* corr. | 11 *dicitur* e *dicetur* corr. ut *videtur* | *humis*] *ad* (*hum-*)*um* superscr. | *quodque*] ante hoc *gramine* del.

Ἐφύρης [α 259] *Ephyrae plures fuere ut ex historiis est cognoscere: una est in finibus Cyl-
 lenes in Arcadia; secunda vicus Sicyoniae circa quam etiam flumen Σελλήεις appellatus;
 tertia in Thesprotia, habens et ipsa flumen Selleentem; ex ea qui oriundi sunt Ephyri nun-*
 5 *cupantur, non Ephyraei, ut qui ex reliquis sunt; alia in Thessalia, alia Corinthiaca ubi
 Σελλήεις itidem flumen visitur; ex hac autem dicunt Ulysses noxium venenum cepisse quo
 sagittas tingeret siquidem venenis habundabat tunc ea regio propterea quod inibi Medea
 fertur habitasse, unde et Augeae filia Agamede cuius in Iliade meminit poeta venefica dici-*
 tur [cf. A 740–741]. *Sed magis placet ut de Thesprotiae urbe hic intelligatur quae et ipsa
 pharmacophoros hoc est venenorum ferax habebatur propter Medeam quae illic quoque*
 10 *ad tempus morata est: nam de Ilo statim mentionem facit* [α 259 Ἴλου Μερμερίδαο] *qui
 tum Ephyrae Thesproticae imperitabat, filius Mermeri filii Iasonis et Medae, quem vene-*
narium fuisse asseverant. | [fol. 23^r] *Porro haec omnia hic adiicit poeta ut confirmet atque*

corroboret historiam suam in cuius calce Ulysses arcu et sagittis eius modi veneno infectis magnam procorum stragem edet.

1 *Ephyrae*—10 *morata est* : cf. Eust. in Od. 1415.50–57 | 10 *nam*—12 *asseverant* : cf. Eust. in Od. 1416.2–3 | 12 *Porro*—14 *edet* : cf. Eust. in Od. 1416.12–18

2 *Sicyoniae* e *Sycionae* corr. | 3 *nomine* ante *Selleentem* del. | *ea* s.l. e *qua* corr. | 4 *alia Corinthiaca*] ante hoc *quint* del. | 5 *flumen* s.l. add. | 7 *dicitur*] *fertur* superscr. | 10 *Ilo*] ante hoc *illo* del.

“*Haud equidem*” *inquit Telemachus* “*tantopere dolerem si pater meus tanquam vir strenuus in bello quod cum Troianis gessit fortiter pugnans occubisset. Nam et in illius memoria Graeci tumulum erexissent et mihi hoc gloriosum foret; nunc vero miser obscura morte peremptus est ac velut in tenebris tenebras subiit quippe de quo nihil scire, nihil*
5 *intelligere possumus, ut illum Harpyias per aera asportasse crediderim. Ceterum non ille modo in causa est ut ego dolore angar, moerore discrucier; alia praeterea non mediocriter me afflictant, atque hoc potissimum et primores quique adiacentium insularum nedum ii qui praepollentes habentur in Ithaca omnes sibi matrem meam in coniugium expostulant, deguntque domi meae bona omnia dilapidantes. Haec neque omnino negare audet neque*
10 *rursum rem perficit. Ipse vereor ne mihi quoque exilium moliantur*”.

Summatim exponit vel paraphrasi vertit versus α 236–242 (1 *Haud*—5 *crediderim*), α 243–251 (5 *Ceterum*—10 *moliantur*)

1 *vir* s.l. add. | 4 *peremptus* e *pro-* corr. | *scire*] s.l. e *scimus* corr. | 5 *intelligere possumus*] s.l. e *intelligimus* corr. | 6 *praeterea*] ante hoc *et* del. | 9 *bona*] ante hoc *intereim* del.

ἐν γούνασι [α 267] “*in genibus,*” *idest in potestate et viribus quae in ea corporis parte praecipuam sedem habent ut ea illaesa integrae nobis sint vires, sin minus fractae, unde et imbecillorum genua labant; vel etiam ἐν γούνασι ἀντὶ τοῦ ἰκεστῆαις, hoc est suppliciiis, aut quia flexis genibus supplicandum sit, aut quia moris habebant genua barbamque*
5 *tamquam antiquitus supplicantes, sicuti facit Thetis in primo Iliados libro quae Iovem exorare cupiens* “*πάροιθ’ αὐτοῖο καθέζετο, καὶ λάβει γούνων / σκατῆ, δεξιτερῆ δ’ ἀρ’ ὑπ’ ἀνθερεῶνος ἔλοῦσα / λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα [A 500–502].*”

1 *in genibus*—7 *ἄνακτα* : cf. schol. M^aV α 267 c; schol. HT α 267 d

3 *genua labant* s.l. add. | 6 *πάροιθ’*] *paroiθ’* ms.

οἱ δὲ γάμον τεύξουσι [α 277] τὸ σχῆμα, “*figura,*” *inquit* *σολοικοφανὲς hoc est “solaecismi”* | [fol. 23^v] *speciem praebens quod kainoptrepēs idest “novitate dumtaxat decora dicitur.”*

Debebat enim numero singulari ó δὲ, “hic autem,” scilicet pater Icarus, non autem οἱ δὲ pluraliter dicere; sed non ad unum Icarium hoc referendum, ut sit pluralis numerus pro singulari hoc loco prolatus a poeta, verum ad omnes affines et amicos Icarii qui ut in sequentibus videbimus volebant iubebantque Penelopem nubere. Hoc modo “οἱ δὲ” ἀντὶ τοῦ “οὔτοι δὲ” οἱ ἀμφὶ τὸν Ἰκάριον δηλονότι.

3 οἱ δὲ—7 Ἰκάριον : cf. Eust. in Od. 1416.5–8; schol. M^a α 277 b1

2 *idest—decora* s.l. add. | 5 *hoc loco* mg. add. | 6 *Penelopem*] ante hoc *uti* del. | 7 Ἰκάριον] ante hoc *τι* nisi fallor del.

ἔδνα [α 277] hoc loco dicuntur “munera dotalia” quae ab uxore viro dantur, alibi vero proprie ἔδνα sunt non modo quae ab uxore viro, sed etiam quae a viro uxori dantur, hoc est res quas sibi invicem sponsus et nova nupta largiuntur. Ἀπὸ τοῦ ἦδω quod significat “oblecto” ἦδανον et mutato η in ε ἔδανον et per syncopam ἔδνον et pleonasmo alterius ε in principio ἔεδνον sicut ὤρων ἐώρων ἔλδωρ ἐέλδωρ.

1 *hoc loco*—5 ἐώρων : cf. Eust. in Od. 1417.11–17

3 *quod*—4 *oblecto* s.l.

ἦ ὄσσαν ἀκούσης / ἐκ Διός [α 282–283]. “Ossa” nomen montis in Thessalia et “ossa” omnem simpliciter “vocem” signat, ut apud Hesiodum “περικαλλέα ὄσσαν εἶσαι [Hes. Th. 10].” Apud Homerum vero divinum quiddam sapit eiusmodi dictio καὶ τοῦ μέλλοντος σημαντικόν, hoc est “futuri significativum,” ut sit ὄσσα “vox divina,” “vaticinium,” “praedictio” seu “divinatio futuri.” Ἀπὸ τοῦ ὄπτω ὄσσω lingua Aeolica quod significat “video.” nam per ea quae futura sunt perinde atque praesentia contemplamur. Hanc vero ὄσσαν [hanc] inquam “rerum futurarum praefationem” ab Iove procedere dicit poeta, propterea quod antiqui πᾶσαν ὄσσαν καὶ ὀμφήν, idem aiunt est ὀμφή ἦ ὄσσα, omnem inquam divinationem et futuri praenunciationem ad Iovem autorem referebant, unde et πανομφαίος cognomento appellatus est; vel ἐκ Διός, “ex Iove,” pro eo quod est “ex fatali decreto,” “fatorum voluntate,” “Parcarum nutu:” per Iovem enim allegorice Parcae fataque intelligimus. Non desunt qui “ex Iove” hoc est “ex aere” interpretentur, qui nimirum vocum omne genus capax est: Iuppiter autem est aer quod plane liquet.

2 *Apud*—10 *appellatus est* : cf. Eust. in Od. 1417.34–40; schol. DEHJM^aT α 282 e | 10 ἐκ Διός—11 *intelligimus* : cf. schol. PTY α 283 a | 12 *ex Iove—aere* : cf. schol. T α 283 a

5 *divinatio* s.l. e *praenuntiatio* ut videtur corr. | 5 ἀπὸ—6 *contemplamur* mg. | 6 *hanc* bis scriptum seclusi | 7 *futurarum* s.l. e *divinarum* corr. | 8 *idem aiunt*] ante hoc *omni* del. | 9 *unde*—10 *appellatus est* mg. add. | 13 *plane liquet* s.l. e *clarum est* corr.

[fol. 24^r] “*Si Ulysses—inquit Minerva—reverteretur eo robore ea animi magnitudine ut ego ipsum quondam cognovi domi meae cum pater meus ultro illi venenum ad inficiendas sagittas largitus est ob amorem mirificum quo eum prosequeretur, equidem isti omnes haud puto diutius viverent amarasque hasce nuptias tantopere expetissent. Verum hoc*
 5 *in deorum manu est, reversus ne Ulysses procos ulturus sit an secus. Ego te admoneo uti cras advocata concione, praesente omni populo procos domum suam quemquam discedere iubeas; matrem, si illi iterum nubendi animus est, ad Icarium patrem remittas. Tu primum Pylon contendes ad Nestorem de patre sciscitaturus; post Spartam te conferes ad Menelaum qui omnium novissimus in patriam rediit. Et si patrem vivere ac rediturum*
 10 *esse intellexeris, adhuc per annum eum poteris opperiri; alioqui reversus in Ithacam iusta illi persolves ac tumulum eriges.”*”

Summatim exponit vel paraphrasi vertit versus α 255–269 (1 *Si*—5 *secus*), α 272–276 (5 *Ego*—7 *remittas*), α 284–292 (8 *Tu*—11 *eriges*)

1 *inquit Minerva* s.l. add. | 2 *meae*] *inquit Minerva* superscr., del. | 4 *tantopere* s.l. add. | 7 *iterum* s.l. add. | *Icarium* mg. add. | 10 *Ithacam*] ante hoc *Ithaca* del. | 11 *ac* s.l. e *atque* corr. | *eriges*] ante hoc *de more* del.

λοεσσάμενος [α 310]: “*lautus.*” *Solebant enim antiqui hospites itineris longitudine fessos balneis refocillare, unde et Ulysses apud Alcinoium male admodum affectus quippe qui fracto naufragio in triduo salo iactatus fuerat in balneum descendit et anxietatem pellit* [cf. θ 211–246].

1 *lautus* : cf. schol. GHJM^aV α 310 a1; schol. Yk α 310 a2 | 1 *Solebant*—3 *pellit* : Basilius ipse?

2 *balneis*] post hoc *calidis* del. | 3 *in triduo*] ante hoc *in l* del. | *triduo*] post *salo* scripserat, transposuit | *iactatus fuerat* s.l. e *iacta* corr.

κειμήλιον [α 312]: “*pignus,*” “*monumentum,*” ἐξ ἐμεῦ, [α 313] ἀντί τοῦ “ἐξ ἐμοῦ,” “*ex me,*” *hoc est amoris in te mei,* ἀπό τοῦ κείσθαι *sicut* ἀπό τοῦ θέσθαι θεμέλιον; *dicunturque proprie* κειμήλια τὰ ἀπόθετα χρημάτων, “*opes—inquam—reconditae*” et “*res preciosissimae reconditae*” *atque repositae in loco tuto non sine ingenti custodia. Dicit igitur Telemachus*
 5 “*dabo tibi munus maxime dignum quod abs te reponatur inter gemmas tuas*” *idest in te uti ea quae tu plurimi aestimas in suppellectile tua; vel* κειμήλιον “*pignus,*” “*monumentum,*” ἀπό τοῦ κείσθαι *ut dictum est quod significat* “*iacere,*” “*stare,*” *eo quia per eiusmodi munera perpetuo stat matri apud amicum et hospitem memoria immobiliter velut firmata.*

1 ἐξ ἐμοῦ: cf. schol. PY α 313 a | 2 ἀπό τοῦ—θεμέλιον : cf. EM 508.9–10 | 3 ἀπόθετα χρημάτων : cf. EM ibid.; schol. GHM^aVY α 312 f1 | 6 *vel* κειμήλιον—7 *stare* : cf. EM 508.10–11; schol. Ie α 312 e; Eust. in II. 456.18

2 ἀπό τοῦ κείσθαι] *κει* ante hoc del. | 5 *maxime*] ante hoc *quod* del. | *gemmas*—*tu* s.l. add. | *uti aestimas* s.l. e *aestimatur* corr. | 7 *ut*—*significat* s.l. e *quod est* corr. | *eo quia* s.l. e *quod* corr.

| [fol. 24^v] “*Die crastina,*” *inquit Minerva, “o Telemache, advocata concione procis omnibus edices ne te amplius molestant, sed quilibet eorum domum suam discedat; matrem quoque si nubendi illi animis est domum suam ad patrem Icarium remittes. Ipse, si mihi parueris, Pylon primo ad Nestorem de patre sciscitaturus, post Spartam ad Menelaum te confere-
5* *rens, qui omnium novissimus rediit; quod si forte parentem tuum vivere atque redire posse intellexeris, licet male affectus ad annum hunc ipsum poteris operiri; sin mortuum esse cognoveris, tum vero domum reversus iusta illi magnifice ut par est persolves ac tumulum eriges. His peractis imaginator quo modo supplicium sumas de procis; neque sane infantem te esse oportet cum in tali aetate constitutus sis: audis in quantopere
10* *commodatus fuerit Orestes quia patris interfectorem Aegystum obruncavit? Et tu igitur esto vir fortis ac strenuus, ut nomen et gloriam in posterum consequaris.”*

Summatim exponit vel paraphrasi vertit versus α 272–276 (1 *Die*—3 *remittes*), α 279–292 (3 *Ipse*—8 *eriges*), α 293–302 (8 *His*—11 *consequaris*)

2 *suam*] ante hoc *patris* del. | 4 *de*—*sciscitaturus* s.l. add. | 6 *annum hunc e hunc annum* corr. | 8 *eriges*] *excitabis* superscr. | 10 *Orestes*] ante hoc π del. | 10 *et tu*—11 *strenuus* s.l.

ἀνοπαία [α 320] *triplici modo interpretantur antiqui. Quidam volunt anopaeam esse avis speciem aquilaris similem φήγη hoc est avi cuidam ex aquilarum genere; nam et in sequentibus dicit “ἢ ἄρα φωνήσασ’ ἀπέβη γλαυκῶπις Ἀθήνη / φήγη εἰδομένη θάμβος δ’ ἔλε πάντας ὀρώντας”* [cf. γ 371–372 “ὡς ἄρα ... φήγη εἰδομένη ... πάντας Ἀχαιοὺς”]. *Alii dicunt esse nomen adiectivum ἀνόπαια compositum ex “ana” praepositione et ὀπή ὀπῆς quod “foramen” significat, ut dicamus διέπτατο, hoc est “volavit” seu “volando exivit,” ἀνόπαια ἀντί τοῦ “ἀνά τήν ὀπήν τῆς ὀροφῆς” pro eo quod est “sursum per foramen tecti”. Nonnulli adverbialiter accipiunt ἀνοπαία ἀντί τοῦ ἀνοπαίως ut καλᾶ ἀντί τοῦ καλῶς, πυκνὰ πυκνῶς et infinita eiusmodi. ἀνοπαίως autem ἀοράτως interpretantur hoc est “invisible,” ἀσπαίως καὶ ἀνοπαίως, interpositione .n., quod saepissime accidit euphoniae causa, videlicet ab .a. privativa et ὀπτω quod est “video,” unde ὤψ ὠπός, “oculus,” et ὄψις ὄψεως, “visus.”*

1 *quidam*—11 ὀπτω: cf. Eust. in Od. 1419.18–37; schol. HM^{a+}VY α 320 c

6 *foramen*] ante hoc *no* del. | 7 *sursum* s.l. add. | 8 *adverbialiter* s.l. e *proverbialiter* corr.

λυγρόν [α 327] “*tristem,*” *idest “funestum” et “lachrymabilem,”* παρὰ τὸ λύγος *quod significat τὸ σκότος idest “obscuritatem”* | [fol. 25^r] *et “tenebras;”* λύγος *autem ἀπὸ τοῦ λύειν τὸ αὔγος derivatur, quod lucem solvant hoc est pellant tenebrae, ut dicatur λυγρός νόστος. Vel quia plerique omnes Graeci naufragio facto interierunt et sic in tenebras abierunt; vel quia
5* *in tenebris hoc est in obscuritate noctis Capharei cautibus naves inflixerunt. Dicere etiam*

possumus λυγρὸν νόστον ἀντὶ τοῦ λίαν ὑγρὸν *hoc est* “*humidum*,” *videlicet per mare*. *Unde et alibi Homerus navigationem innuens dicit* “ὑγρὰ κέλευθα” [e.g. A 312, γ 71] *idest* “*humida itinera*.”

1 *tristem*—*lachrymabilem*: cf. e.g. Hsch. λ 1347; Phot. lex. λ 435 | 1 *παρὰ*—2 *σκότος*: cf. Eust. in Il. 1.354.27 | 2 *λύγος*—3 *αὔγος*: cf. e.g. EGen λ 145; EM 571.23–24; Zonar. 1322.20–21 | 3 *Vel quia*—8 *itinera*: Basilius ipse?

1 *funestum* s.l. e *luctuosum* corr. | 2 τὸ σκότος *idest* s.l. add. | λύγος *autem* s.l. add. | 3 *derivatur* s.l. add. | *pellant*] *destruant et pessudent* superscr. | *ut dicatur*—νόστος s.l. add. | 6 νόστον ἀντὶ τοῦ s.l. add.

ἐπετείλατο [α 327] *pro* ἐνετείλατο, *hoc est* “*imposuit*,” “*iniunxit*,” *ac si diceret ad quem perniciosum reditum Pallas Graecos non sponte sed coactos impulit irata ob stuprum et incestum Aiakis Locrensis qui ante deae simulacrum Cassandrae vim inferre ausus est; caeterum ἐπετείλατο urbane prolatum est a poeta metaphora sumpta a iudicibus rerum capitalium qui saepius condemnatos homines mori iubent, atque illi necessario parentes moriuntur*.

1 ἐπετείλατο—6 *moriuntur*: cf. Eust. in Od. 1420.48; schol. DHM^o α 327 f; schol. M¹OJ α 327 i

1 *diceret* s.l. e *dixisset*, et p.c. *dicat* corr. | 3 *deae*] ante hoc *Cassandrae* del. | 4 *metaphora sumpta* s.l. e *metaphorice* corr. | 4–5 *rerum capitalium* s.l. add. | 5 *homines* s.l. add.

Facta est primum deorum concio in hoc libro ubi Pallas captata occasione praesertim absente Neptuno aegre ferens videlicet quod vir probus piusque Ulysses tam diu ira Neptuni vexaretur agigareturque, Iovem exorat uti Mercurius in Ogygiam mittatur Iovis verbis deam moniturus, Ulyssem abire sinat nec invitum diutius detineat. Ipsa Mentae personam induta qui tum Tapho insulae imperitabat hospesque antiquus erat Ulyssis in Ithacam profecta est, ibi cum Telemacho in colloquium venit ac diu habitis ultro citroque verbis tandem iuveni persuadet uti concione | [fol. 25^v] advocata procis omnibus edicat abeant domum suam, parcant Ulyssi vel uxorem corrumpere vel bona dilapidare; ipse ad Nestorem Pylon proficiscatur de patre sciscitaturus; postmodum Spartam se conferat ad Menelaum qui novissime redierat. Quibus nunc Telemachus respondens “Hospes”, inquit, “amorem in me tuum perspicio qui mihi tanquam pater amantissimus ea consuluisti quorum ego haud unque immemor futurus sum. Sed age quamvis festinabundus inceptum iter perficere cupias, expecta modicum quoad tibi munus attulero ut mos est hospitum, quod perpetuum sit amoris et observantiae in te meae monumentum.”

Summatim exponit vel paraphrasi vertit versus α 1–95 (1 *Facta est*—4 *detineat*), α 96–286 (4 *Ipsa*—10 *redierat*), α 307–313 (10 *Quibus*—14 *monumentum*)

1 *hoc libro* s.l. e *principio huius libri* corr. | *occasione* e *occasionem* corr. | 2 *absente Neptuno* s.l. e *quod Neptunus* corr., et post haec *aberat* del. | 3 *agitareturque* s.l. add. | *Iovem exorat* e *exorat Iovem* corr. | *Mercurius*] post hoc *mittat* del. | *mittatur* s.l. e *mitteretur* (p.c. e *qui*) corr. | 4 *moniturus* s.l. e *moneret* corr., et post hoc *uti* del. | *sinat* s.l. e *sineret* corr. | *nec* s.l. e *neque* corr. | *diutius* s.l. add. | *detineat* s.l. e *detineret* corr. | 6 *ibi* e *ubi* corr. | *venit*] post hoc *cum Telemacho* del. | *ac diu* s.l. add. | 7 *iuveni* s.l. add. | 11 *quandoquidem haec omnia* s.l. ante *qui mihi* add., del. (et ante haec *qui* del.) | *amantissimus ea* s.l. e *haec omnia recte* corr. | 12 *inceptum*—13 *perficere* s.l. e *discedere* corr.

καθ' Ἑλλάδα καὶ μέσον Ἄργος [α 344]. Ἑλλάς Ἑλλάδος *totam Graeciam significat et est nomen urbis in Thessalia sub imperio Pelei et Achillis. Argos similiter urbs Peloponesi sed plerumque usurpatur a poeta pro tota Peloponeso ut hic quoque dicit igitur nomen et phamam Ulyssis late vagari per Thessaliam et Peloponesum: a parte enim totum intelligimus, hoc est ab una Thessaliae civitate totam Thessaliam sicut ab unica Argivorum urbe totam Peloponesum.*

1 καθ' Ἑλλάδα—6 *Peloponesum* : cf. Eust. in Od. 1421.46–55; schol. HV α 344 c2

Penelope superne stans audito Phemium dum cythara canit inter procos Graecorum reditum post captam Troiam narrare velle, descendit e vestigio duabus ancillis comitantibus atque in lachrymas prorumpens, quippe quae viri memor erat, monet cantorem ne talia caneret sibi admodum auditu iniocunda, sed aliud potius ex multis quae noverat recenseret. [α 328–344]

1–5 Summatim exponit versus α 328–344

[fol. 26^r] τέρπειν ὄπηι οἱ νόος ὄρνυτο [α 347 τ. ὀ. ο. ν. ὄρνυται]. *In dictione ὄπηι duplicatur πi producendae causa primae syllabae, estque adverbium ad locum significans “quo”.*

1 ὄπηι—2 πi : cf. EM 628.38

Dicit autem Telemachus τί φθονέεις [α 346], “quid quereris cantorem oblectare nos illic?,” scilicet “quo ei mens tendit, vadit?,” hoc est “quid prohibes Phemium ea cantione nobis oblectamentum offerre in qua animo propensus est? Licet iste canat Graecorum cladem quam in reditu perpessi sunt, non tamen ipse malorum autor extitit, sed Iuppiter,” hoc est fatum.

1–5 Paraphrasi vertit versus α 346–349

1 *nos illic scilicet* s.l. add. | 2 *ei* e *eum* corr. | 3 *cladem*] ante hoc *stra* del.

ἀλφησταί [α 349 ἀλφηστῆσιν] *peculiare hominum epithetum ἀπὸ τοῦ ἀλφαίνω quod est “advenio,” propter artium videlicet et machinamentorum inventionem neque non consiliorum imaginationem considerationemque, quorum cetera animalia expertia sunt; sed et pisces quidam ἀλφησταί proprio nomine appellantur.*

1 *peculiare*—4 *apellantur* : Eust. in Od. 1422.34–37

οὐ γὰρ Ὀδυσσεύς etc. [α 354–355]. *Non enim solus fuit Ulysses qui patrio solo potiri non potuerit, sed alii quoque reditu privati sunt, inter quos Teucer Salaminus, Diomedes et alii qui vel procul a patria deerraverunt vel diversis casibus interierunt. Ceterum hoc addit Telemachus propterea quod solatium est miseris in eodem infortunio versantes iisdem calamitatibus affectos alios cognoscere.*

1 *Non enim*—3 *interierunt* : Basilius ipse, ut videtur; 3 *Ceterum*—5 *cognoscere* : cf. Eust. in Od. 1422.57–61

μῦθος δ' ἄνδρεςσι μελήσει [α 358]. μῦθος *hoc in loco non simpliciter “verbum” et “sermonem” significat, neque enim oportet omnino mutam esse mulierem, sed per μῦθον intelligere debemus verba et orationem quam concionantes habent coram populo dum rei publicae consulunt quae bona sunt.*

1 μῦθος—4 *sunt* : Eust. in Od. 1423.24–27

ὑπνον... ἐπὶ βλεφάροισι βάλλε etc. [α 363–364] *fingit Minervam somnum nunc inducere Penelopae | [fol. 26^v] quam recte consuluisse videtur siquidem dimisso luctu super lecto recubuit ut quietem caperet.*

1 *fingit*—3 *caperet* : cf. Eust. in Od. 1423.43–44

παραὶ λεχέεσσι κλιθῆναι [α 366]: *“iuxta cubilia inclinari et recumbere.” Est autem honesta loquutio: semper enim cavet poeta ne quid turpe dicat et obscena, ubique honesto velamento contegit; ergo noluit dicere procos in lecto ipso cum Penelope concumbere optasse, sed iuxta lectum solummodo ipsius Penelopes dormire cupere ait. Quamquam et aliter construere possumus, si coniugamus παρά praepositione cum verbo κλιθῆναι et extrinsecus aliam praepositionem ἐν intelligamus, ut dicamus sic “ἤρῳσαντο παρακλιθῆναι τῇ Πενελόπῃ δηλονότι ἐν λεχέεσσι.”*

1 *Est*—3 *contegit* : cf. Eust. in Od. 1423.54–60 | 3 *ergo*—7 *λεχέεσσι*: Basilius ipse ut videtur

2 *semper* s.l. e *non* corr. | 2 *cavet*—3 *noluit* mg. add. | *dicere* e *dicit* corr. | *optasse*] *re* (pro *optare* scil.) superscr.

Telemachus auditis Penelopes verbis quae cantorem iubebat aliud canere quam quod inceperat, monet matrem ne gravetur audire quodcumque magis gratum esset cantori explicare; “neque enim—inquit Telemachus—autores sunt eorum quae in dies accidunt qui ea recitant, sed Iuppiter ipse potius,” hoc est fatorum irremeabile decretum. “Adde quod non solus Ulysses inter redeundum adversa usus est fortuna. Quapropter revertaris moneo in conclave tuum, exequitura quae mulieris intersunt, scilicet colum et lanam contrectatura. Nos de reliquis consultabimus, atque ego praesertim sane, in quo nunc tota domus nititur.”

Summatim exponit vel paraphrasi vertit versus α 345–349 (1 *Telemachus*—4 *decretum*), 354–359 (4 *Adde*—8 *nititur*)

1 *quae e quer* corr. | *iubebat* s.l. e *iusserat* corr. | 2 *esset* s.l. add. | 3 *autores*] ante hoc *autores qui canunt* del. | *eorum*] ante hoc *malorum* del. | 4 *irremeabile*] *irrefragabile* superscr. | *adde*] *atque* superscr.

ἐποίχεσθαι [α 358] *videtur eandem hic habere significationem quam habet ἐν τῷ μνηστῆρας ἐπώχετο* [α 324] *in hesterna lectione: magis tamen placet antiquis ut id minuat hoc in loco poeta, quod et in primo Iliados libro expressit dicens “ἴστων ἐποίχομένον”* [A 31 ἰ. ἐποίχομένην]: *illic enim ἐποίχεσθαι ἴστων est “telam percurrere” seu “circuire.”* Nam stantes mulieres atque obambulantes texebant propter telae videlicet latitudinem. Prima autem mulier quaedam Aegyptia dicitur sedens texere cepisse, ex quo Aegyptii Minervae statuas sedentis posuerunt.

1 *videtur*—3 *ἐποίχομένον* : cf. Eust. in Od. 11423.23–24 | 4 *illic*—7 *posuerunt* : cf. Eust. in Il. 31.6–9

1 *eandem*] ante hoc *simi* del. | *hic* s.l. add. | *habet ἐν τῷ* s.l. e *h* corr. | 2–3 *hoc in e in hoc* corr. | 4 *telam*] ante hoc *tell* del.

| [fol. 27^r] *Antinous quidem mala mente deprecatus est ne Telemachus Ithacensibus imperitaret, subiratus videlicet ob ea quae loquutus est superius Telemachus contra procos. Nunc autem Telemachus cognito illius furore, veritus ne si hominem magis exasperaret malum quodpiam oriretur, ex illius vecordia simulat se Antinoi dicta in bonam partem accipere, perinde ac si Antinous deprecatus esset ne ille rex fieret ob amorem potius et benivolentiam qua eum persequeretur tamquam privignum victricis quam rancorem et simultatem existimans nimirum duram atque arduam esse principis provinciam, tum propter curas et sollicitudines quis conficiuntur tum suspitiones et metus qui semper illos exstimulant. Nunc itaque respondens Telemachus ad Antinoi deprecationem: “Ego—inquit—o Antinoe, dante deo, utique regni curam susciperem! Neque enim pessimum est ut tu siclicet opinaris regnum gerere, cum et brevi temporis spacio reges locupletentur et maior illis honos quam reliquis habeatur.”*

Summatim exponit vel paraphrasi vertit versus α 383–385 (1 *Antinous*—2 *imperitaret*), α 368–380 (2 *subiratus*—3 *procos*), α 389–393 (3 *Nunc*—12 *habeatur*)

1 *mala mente* s.l. e *malo animo* corr. | 2 *imperitaret* s.l. e *imperaret* corr. | *videlicet* s.l. add. | 4 *simulat*] ante hoc *fingit* del. | 5 *accipere*] *episse* (pro *accepi* s.cil.) superscr. | *ne ille rex fieret e illum regem* (quibus *esse fieri* s.l.) corr. | 6 *potius* s.l. add. | *eum* s.l. e *Telemachum* corr. | *persequabatur*] post hoc *utpote qui eius victricis esse cuperet ducta in uxorem Penelope* del. | 7 *nimirum* infra l. add. | *atque* s.l. e *et* corr. | 8 *quis*] s.cil. *quibus* | 9 *exstimulant*] *angunt et excruciant* superscr.

Procis reliquis Telemachi minas atque audaciam admirantibus haud tantopere prius ferocientis surgit Antinous Eupithis filius, alter ex procorum ducibus, atque profecto inquit: “Telemache, nescio unde tam repente nobis disertus et strenuus prodieris, ne ab diis ipsa id muneris consequutus sis, qui tui curam gerunt. Haud equidem optarem te tam superbe et audacter concionantem regnare in Ithaca quamquam tibi tale regnum iure debetur, quippe qui ex regibus natus es.”

1–6 Summatim exponit vel paraphrasi vertit versus α 383–387

1 *haud*] *non ita antea* superscr. | 2 *Eupithis* s.l. e *Eupitis* corr. | 4 *curam* s.l. add. | *optarem*] *verim* (s.cil. pro *optaverim*) superscr. | 5 *Ithaca* e *Ithacha* corr.

βίηφι [α 403] ἀντὶ τοῦ βίᾳ, “*vi*”, “*per vim*”, et est dativi casus qui προσχηματισμὸν patitur in secunda declinatione parissyllaborum more poetico, quamquam et in aliis declinationibus reperitur neque in dativo solummodo singulari sed plerisque aliis casibus tam singularis quam pluralis numeri, atque additione huiuscemodi syllabae ita invertitur | [fol. 27^v] casus desinentia, ut dignosci non possit qui casus sit nisi ex orationis sententia atque constructione; exempla passim ad manum sunt apud Homerum et alios.

1 ἀντὶ—6 *alios* : cf. e.g. Et. Gud. 411.1–40; EM 800.1–15

3 *reperitur*] *idem accidat* superscr. | 5 *qui e quis* corr. | 6 *ad manu*] *invenire licet* superscr.

ἐικοσάβοια [α 431]: *valorem seu precium viginti bouum; per boves autem non animalia intelligenda puto, sed monetam quamdam, hoc est nomisma bovis imagine percussum, unde et illud tritum vulgo proverbium “βούς ἐπὶ γλώττης” apud Athenienses, “bos in lingua”, de iis scilicet qui in causis et iudiciis obversantes corrupti nimirum pecunia ab adversario clientis causam ultro prodibant silentes.*

1 *valorem*—*booum* : cf. schol. GHM¹V α 431 b; schol. EJM¹Ne α 431 c1; schol. IM^a α 431 c2; Eust. in Od. 1428.24–27 | 2 *monetam*—5 *silentes* : cf. e.g. EM 46–56 (app. 919b et 918c–e); ESym ε 218; Diogenian. 3.48

5 *prodibant* s.l. e *prodiderat* (cui s.l. *perdebant* superscr.) corr.

κορώνη [α 441 κορώνη] *proprie avis quae "cornicula" dicitur; hic autem τὸν τῆς θύρας κρῖνον hoc est "hostii anulum ferreum" signat; sed et arcus "curvaturam" et navis "puppim" et partem cubiti, postremo omne curvum significat metaphorice ab avis natura quae collum more viminis torquere atque in arcum ducere solet.*

1 *proprie*—4 *solet* : cf. Eust. in Od. 1429.1–5; schol. HM^bN α 441 d1; schol. HM^ax α 441 e1; cf. et EM 530.35–36

1 *corniculā*] *gracchus* alia manu superscr. | 2 *navis* s.l. e *navigii* corr.

5 τρητοῖσι λέχεσσι [α 440], τετορημένοις, *idest "fabraefactis," "torno confectis," ad differentiam stibadis seu stibadii, tori inquam et stramentorum temere humi positorum. Vel τρητοῖσι "perforatis:" τρέω enim τὸ τρυπῶ idest "perforo," propter foramina scilicet quae necessario fiunt in tabularum commissuris, neque non lectis pedibus quibus paxilli inseruntur ad continendum lectum.*

1 τρητοῖσι—*confectis* : cf. schol. HM^a α 440 e1; schol. HVY α 440 e2; schol. EJI α 440 e3

1 τετορημένοις *idest* s.l. add. | 4 *lectis*] *fulcris seu* superscr.

5 κληῖδ' ἐτάνυσσε ἱμάντι [α 442]. κληῖς "clavis," *hoc autem in loco, sicuti etiam in Iliade ubi de Achillis hostio mentionem facit [cf. Ω 455], non clavem sed "pessulum" significat, qui subiecta clave vel claudit vel pandit fores. Caeterum hic intelligere debemus eiusmodi pessulum obiectumve qui intrinsecus erat non per clavem hostio admotum fuisse ad claudendum, sed per lorum et corrigiam quae pessulo intrinsecus appensa extrinsecus terebrato hostio proveniebat ut manibus qui extra esset claudere et aperire hostium posset. Quod nunc igitur | [fol. 28^r] apud nos fieri consuevit.*

1 κληῖς—3 *fores* : Eust. in Od. 1429.5–8 | 3 *Caeterum*—7 *consuevit* : Basilius ipse ut videtur

2 *mentionem* s.l. e *mentionis* corr. | 3 *pandit*] ante hoc *cla* del. | 4 *obiectumve* s.l. add. | *admotum* s.l. e *obiectum* corr. | 6 *proveniebat*] *minebat* (pro *prominebat* scil.) superscr.

5 *Interrogavit Telemachum Eurymachus procius cuias esse hospes ille qui tam repente abierat ne cognosceretur et an aliquod de Ulyssis reditu nuncium attulisset. Cui nunc Telemachus respondens "Eurymache," inquit, "pater meus mortuus est ut non amplius redire posset: quapropter nec vaticiniis quidem vel curam vel fidem adhibeo cum videlicet mater mea hariolos introducit super huiusmodi rem consultura. Hospes de quo me percunctatus fuisti Mentis est, Taphiensium dux, Anchiali filius."*

Summatim exponit vel paraphrasi vertit versus α 399–409 (1 *Interrogavit*—2 *attulisset*), 412–419 (2 *Cui*—6 *filius*)

1 *cuias*] ante hoc *quinam esset ante* del. | *esse ex esset* corr. | *repente e repempe* corr. | 4 *vaticinis* s.l. e *vaticinia* corr. | *vel curam*] ante hoc *curo* del. | *adhibeo* (e *ahib-* corr.)) *praesto* superscr. | 5 *me* s.l. add. | 6 *Mentes* s.l. e *dux* corr. | *dux* s.l. add.

Plate

v-1 de uol. su vero, uia ad (77)
 eade schemate hio uat pecta eua q in principio i liadis y post
 Na et mla inuocat et uerbu imperatorum pona uariat
 aut figure similitudine ^{diuina} pecta uicia q ide nobis ^{exarimus} significam
 illic N. adet fca dixit hio q uers uia p mla uero
 inuit ^{u animi} forma et cōtentione sigt dno te mō te lara ^{quod significat} mla dno
 dominatur ingendo N. et mla imper intelligendo et reru p
 riam adpiscimur. scipsu igr ~~hōm~~ pecta hoc est p pta
 miam q ^{hortatur} animi ^{quomodo} curat quomodo et uariat q dca
 atop quod charu cor signat ^{ide respiciunt} ad mla scipsu iacum diu
 gū q ab iene principu sumi opare et aiur sigt impier
 mens est mla aut gnōis cogite inq qui in mla cō
 sistit un q iouis F. ^{meminit} homo ^{meminit} mla quod
 perinde est ac si reru & cognitione ad mla q me
 moria q hōm uariat.
 Et capta Nota q tacet pecta in uisibis mla a principio xallis ipsum
^{tax} grauibus epitōm simul uigoris audire.
 1. To uo for uariat uariat uariat q alios atq alios ^{q impere} q uariat
alio arg alio uariat uariat q si put uariat uariat
ad oem uariat uariat uariat uariat uariat uariat uariat
uariat uariat uariat uariat uariat uariat uariat uariat

PLATE 9.1 Ms. Milan, Biblioteca Ambrosiana, D 120 sup., fol. 7r.