

The Bavarian Commentary and Ovid

ROBIN WAHLSTEN BÖCKERMAN

Qum multa possint inquiri i ca
pice unicuiq. libri moderni
qda gaudentes butate. tria pn
cipalit ingrenda statuere. idest
materia. intentione. & cui par
ti philosophie supponat. Cu di
ximus parti. estat philosophia
aliqua totu ee unde partes possit
preede. Hec pmo agamus de ethi
mologia ipsius uocabuli. Olin so
phi id sapientes dicebant. s. pika
goras hoc uidens nimis arrogans
apposuit qdda remediũ. i. sopho.
qd e amor. inde philosophus ama
tor sapientie. Huc usq. egum de
ethimologia ipsi uocabuli. Hec aut
dicant qd sit ipsa res. Philosophia
e ars t naturalis t artificialis. na
turalis e que omibz in e. ut abula
re. loqui. Artificialis que ama
gistro docet & ad discipulo discit.
& hec eade artificialis diuidit in
duas partes. scilicet in literale q.
literalem. In literalis est. ut scire.
arare. Literalis que pote dici uera
philosophia diuidit in tria. scilicet in
phsica loqua ethica. Phisic gce.
latine natura. Inde phsica natura
lis. que diuidit in. iiii. partes sci
licet geometria arithmetica. musi
ca. astronomia. Ge. eni gce. lat
terra. ometria. dicitur mensura. in de
geometria mensura terre. A res. gce.

t uirt. methica numerus. in de
arithmetica uirt. numeri. Olin
gce. hebraice aq. inde musica aq.
tica dr. qa omis uox ab humore &
aeris repercussione chit. astrono
mia. i. astrorum scientia. Logi
ca diuidit in. iiii. scilicet grammatice.
rethorica. dialectica. Grama eni g
ce. lat littera. in de grammatice li
terat. Rethor gce. lat orator.

Dia gce. lat duo. logos sermo in
de dialectica. sermo duox. Ethica
diuidit in duo scilicet in bonos mo
res & malos. Ethic eni gce. lat
mores. inde ethica moralis. Omis
auctor. t pragmatice. t eregrina
rice. t cinomatrice. Pragmaticon
ide fabulosu. & est ubi in trodus
re plone locum ut terentiu. Ex
agmatico. ide enarratiu. ubi
auctor loquitur priscian. Terciu
geni poematis e. Cinomatrice. i.
comune. ut ovidius iste scribit.

Quidam philosophi fuerunt qui
mundu de nichilo deu fecisse
crederunt. Quidam uero alii ex
athomis. & in auitate. que duo
semp fuerunt. dicit dm mundu
fecisse. Alii aut philosophi. sicut
ovidius & con similes. tria ee semp
dixer. scilicet dni. & .iii. elementa isimal
compta. & formas omiu reru i men
te di existentes. i. ideas. hoc e disse

Iste liber e Monasterij Benedictenperoren



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General Conclusions: Clm 4610, Contexts and Connections

This book is first and foremost an edition of a text. As such the first part has aspired to open up the text to the reader by providing it with a context and by analysing its content. The four chapters in the first part of this book have served the function of introducing the commentary in the manuscript clm 4610, and the reception of Ovid leading up to the twelfth century.

Although the commentary is a copy, it has not been possible to find any predecessors or near relatives to it in the marginal glosses transmitted in the early *Metamorphoses* manuscripts or other near-contemporary commentaries, as demonstrated in Chapter 5. This chapter also briefly presented the remaining known twelfth-century commentaries on the *Metamorphoses* and explored some of the connections between the different commentaries. Among these connections are what I call ‘common places’, which tell us about the shared material all these commentaries built their texts on, and so-called ‘focal points’. The latter are the most interesting since it allows us to isolate certain passages in the *Metamorphoses* that attracted attention during the period in question.

The edited text provides the tool for a detailed analysis of the commentary. In Chapter 4 I described its function by sorting its explanations into categories, and by analysing its sources and relationship to the *Metamorphoses*. The commentary makes use of explicit sources and also suggests a number of implicit sources, of which I have traced a number. The function of the commentary proves to be quite heavily oriented towards explaining the mythological background of the *Metamorphoses*, while at the same time providing help with the grammatical understanding of the text, which indicates a text used for teaching. Chapter 4 explored the commentary as a technology by discussing different ways of thinking and talking about a text of this type, but also by dissecting the commentary, and by so doing providing the reader with a heuristic aid to enter into the text.

In Chapter 3, the commentary was situated in the context of a Bavarian monastic or cathedral school. However, the question of what role exactly the commentary played in the schoolroom, also explored in Chapter 3, still remains open. Although attempts at contextualising an anonymous commentary composed at an unknown time at an unknown place may lead to more questions than answers, this chapter,

hopefully, provided the reader with some clues to what questions to ask.

The detailed analysis of the commentary also allows us to better understand the place of clm 4610 in the general resurgence of Ovid at the time. Besides the increased copying of the *Metamorphoses* at the end of the eleventh century, a marked interest in Ovid in contemporary literature has been observed, which I explored in Chapter 2. This literature was usually also conceived in the monasteries or cathedral schools. Another important factor of this period, treated in Chapter 2, is the renewed interest in neoplatonic cosmology and transformations of different kind. The *Metamorphoses* and the commentary treat both of these, especially in the *accessus*, which is almost completely dedicated to discussing philosophy. The commentary does not, however, treat neoplatonic material to an extent where it can be considered a philosophical commentary, although it still displays an interest in engaging with the pagan mythological world in a neoplatonic framework, which is also something that can be observed in the poetry of the time.

There remains much work to be done both where the reception of Ovid is concerned and where the more general study of medieval commentary culture is concerned. A single text will never be able to answer all the questions raised in these endeavours, but it is my hope that this text will provide a new piece of the puzzle.