

# DIONYSIUS PERIEGETES. ADDENDA ET CORRIGENDA

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These addenda, which are arranged in the order of the original article (CTC 3.21–61), consist of new material for the *Fortuna*, Bibliography, Translations, and Commentaries. They deal primarily with a new witness of an anonymous medieval translation (3. Anonymus A, s. XII) and three new humanistic translations and commentaries (4a. Anonymus V, s. XV ex; 4b. and a1. Julius Pomponius Laetus, a. 1497–98; 5b. and e2. Jacobus Tusanus, a. 1538).

## FORTUNA

p. 22a16. Add:

Several *Vitae* of Dionysius are to be distinguished. The one which is best represented in the manuscript tradition is the *Vita Parisina* (*Vita* 1), preserved by the most ancient witnesses (Paris, BNF, Suppl. gr. 388 and Paris, BNF, gr. 2771) and edited by A. Ludwich, *Aristarchs homerische Textkritik nach den Fragmenten des Didymos*, 2 (Leipzig, 1885; repr. Hildesheim and New York, 1971), 575, lines 1–7. In this *Vita*, Dionysius' father is referred to as Dionysius or Dion Alexandrinus. This *Vita* was translated into Latin by Pomponius Laetus with the variant reading *Dionysius Dionis Alexandrini filius* (see below, Translations 4b).

The *Vita Chisiana* (*Vita* 2) is the most detailed (Vatican City, BAV, Chigi R. IV.20) and dates back to at least the fourth century; see A. Colonna, "Dionysii Periegetae vita Chisiana," *Boll. del Comit. per la prepar. dell'Ediz. Naz. dei Class. Greci e Latini* 5 (1957) 9–12; new edition with a commentary by R. Kassel, "Antimachos in der Vita Chisiana des Dionysios Periegetes," in C. Schäublin, ed., *Catalepton. Festschrift für Bernhard Wyss zum 80. Geburtstag* (Basel, 1985), 69–76. Eustathius Thessalonicensis used it in his prolegomena to Dionysius (ed. Bernhardt, *Geographi graeci minores*, vol. 1 [Leipzig, 1828], p. 81, line 3–p. 82, line 20). The *Vita* produced by Eustathius was translated into Latin by Jacobus Tusanus (see below Translations 5a).

The *Vita* used by Guido of Pisa has been put together with the one in the *Suda* (*Vita* 3), s.v. Διονύσιος Ἀλεξανδρεύς (Δ 1173 Adler), in which Dionysius' activity is placed under the reign of Nero; see A. Klotz, "Zu Dionysius Periegetes," *Rheinisches Museum für Philologie* 64 (1909) 474–75.

Add the *Vita* in Latin reported by Kristeller, *Iter* 3,364a (Berlin, Staatsbibl., Hamilton 213, membr. misc. XV, fols. 59r–66r).

p. 22a29. Add:

On the acrostics in the *Periegesis*, see also P. Counillon, “Un autre acrostiche dans la Périégèse de Denys,” *Revue des études grecques* 94 (1981) 514–22; M.D. Reeve, “A rejuvenated snake,” *Acta antiqua Academiae Scientiarum Hungaricae* 37 (1996–97) 245–58; M. Korenjak, “ΛΕΥΚΗ: Was bedeutet das erste ‘Akrostichon’?,” *Rheinisches Museum für Philologie* 152 (2009), 392–96; D. Marcotte, “Les acrostiches de Denys à la lumière de la structure de sa *Périégèse*,” *Revue des études anciennes* 116 (2014) (forthcoming).

p. 22b23. Add:

For lexical and stylistic reasons, the *Bassarika* are now attributed to Dionysius, the author of the *Gigantias*, whose activity is difficult to date precisely; he is generally placed between Nicander of Colophon (second century B.C.) and Oppian (ca. 180 A.D.). The fragments have been gathered and edited by E. Livrea, *Dionysii Bassaricon et Gigantiadis fragmenta, cum prolegomenis italica versione et indicibus* (Rome, 1973).

p. 23a8. Add:

All the manuscripts of Eustathius are listed and accurately described by A. Diller, *The Textual Tradition of Strabo’s Geography* (Amsterdam, 1975), 181–207.

p. 23a40. Read *Nicephorus* Blemmydes instead of *Nicholas* B. And add:

The treatise attributed to Blemmydes was edited by Carl Müller (*Geographi graeci minores*, vol. 2 [Paris, 1882], 458–68) as a genuine piece, but it now appears to be a forgery by Antonius Episcopulus, who was active around 1560. See A. Diller, “Two Greek Forgeries of the Sixteenth Century,” *American Journal of Philology* 57 (1936) 124–27.

p. 24a11. Add:

The translation by Bénigne Saumaize is available in a new edition, with an introduction and short notes by C. Jacob, *La Description de la terre habitée de Denys d’Alexandrie ou la leçon de géographie* (Paris, 1990), 137–232.

## BIBLIOGRAPHY

## I. EDITIONS AND MANUSCRIPTS

p. 24b4. Add:

I.O. Tsavari, Διονυσίου Ἀλεξανδρέως οἰκουμένης περιήγησις. Κριτική ἔκδοσις (Ioannina, 1990); Tsavari, *Histoire du texte de la Description de la Terre de Denys le Périégète* (Ioannina, 1990); M.D. Reeve, "Some Manuscripts of Dionysius the Periegete," *Illinois Classical Studies* 19 (1994) 209–20; J.L. Lightfoot, *Dionysius Periegetes, Description of the Known World. With Introduction, Text, Translation, and Commentary* (Oxford, 2014); D. Marcotte, see Translations 4.

## II. DIONYSIUS AND HIS WORK

p. 24b17 (Bibliography). Add:

E. Amato, ed., *Dionisio di Alessandria. Descrizione della Terra abitata*. Con un saggio di Filomena Coccaro Andreou (Milan, 2005); E. Bowie, "Denys d'Alexandrie. Un poète grec dans l'empire romain," *Revue des études anciennes* 106 (2004) 177–85; R. Hunter, "The Periegesis of Dionysius and the Traditions of Hellenistic Poetry," *Revue des études anciennes* 106 (2004) 217–31; E. Magnelli, "Altre fonti e imitazioni del poema di Dionisio Periegeta," *Studi Italiani di Filologia Classica*, 4th ser., 4.2 (2006) 241–51; A.A. Raschieri, ed., *Dionigi d'Alessandria, il Periegeta*. Guida delle terre abitate (Alessandria, 2004).

## COMPOSITE EDITIONS

p. 25a. Add:

1556, Basileae (Basel): per Bernardum Bertrandum Rheginum (Bernard Bertrand de Riez, fl. 1550–75; see pp. 23a and 42b), apud Johannem Oporinum. (Gr.-Lat.). Translation of Eustathius by Bertrand. Translation of Dionysius by Thomas Lynacer (Linacre, 1460–1524).

1556, Parisiis (Paris): apud Guil. Morelium (Guillaume Morel, 1505–64). (Gr.-Lat.). Translation of Priscianus (called Rhamnius Fannius).

1577, [Geneva]: ab Henr. Stephano (Henri Estienne, see pp. 23a and 57b). (Gr.-Lat.). Dionysius and Eustathius, in embedded sections, with translation. Notes by Ceperinus, Morelius, Papius, and Robertus Stephanus. With Pomponius Mela, Aethicus, and Solinus.

## DESCRIPTIO ORBIS TERRAE

### TRANSLATIONS

#### 1. Rufius Festus Avienus

p. 26b1 and p. 30a24–28. Add:

In lines 1077–93, Avienus dedicates a long description to the Orontes valley in Syria where he expresses his adherence to the cult of the Sun. This passage is a free paraphrase of Dionysius' corresponding verses (lines 916–20). Indeed, it contains a praise of the town of Emesus (modern Homs) and the devotion of its population to the Sun, which echoes precisely the *Misopogon* of Emperor Julian, published at the end of February 363 (Ammian. Marcell. 22.14.2). The composition of the *Descriptio*, probably inspired by the political and religious context to which the *Misopogon* belongs, should consequently date back to the last months of the reign of Julian, who died in June 363.

p. 27a12 and p. 29b32. Add:

On the edition of Avienus by G. Valla, see A.A. Raschieri, *L'Orbis Terrae di Avieno* (Rome, 2010), 70–75.

p. 30b last line. Add:

I. Gualandri, “Avieno e Dionisio il Periegeta. Per un riesame del problema,” in *Studi in onore di Aristide Colonna* (Perugia, 1982), 151–65; D. Marcotte, “Aviénus, témoin de Julien. Pour une interprétation et une datation nouvelles de la *Descriptio orbis terrae*,” *Revue des études latines* 78 (2000) 195–211; A.A. Raschieri, see above; J. Soubiran, ed., *Aviénus. Les Phénomènes d'Aratos* (Paris, 1981), 7–39.

#### 2. Priscianus Caesariensis

p. 31a7. Add:

The metrical translation of Priscianus is entitled *Periegesis*, as guaranteed by the most ancient manuscripts of all the three families (families *c d e* of P. Van de Woestijne, *La Périégèse de Priscien. Édition critique* (Bruges, 1953), 10–20), where the variant readings *Periesis* or *Perigesis* can also be found. Several of these manuscripts, dating back to the ninth and tenth centuries, refer explicitly to Dionysius: Zurich, Zentralbibl., C 78 (A, family *c*, Sankt-Gall, s. IX, fol. 149v); Vatican City, BAV, Urb. lat. 674 (S, family *d*, s. X, fol. 22v); Karlsruhe, Badische Landesbibl., 442 (K, family *e*, s. IX,<sup>1</sup> fol. 17v); Paris, BNF, lat. 4839 (R, family *e*, s. IX/X, fol. 20r). They have in *subscriptio*: “explicit (feliciter explicit A R) Periegesis

1 For the date of the manuscript, see P. Van de Woestijne, *La Périégèse de Priscien. Édition critique* (Bruges, 1953), 20.

(Perigesis A K) id est Descriptio orbis terrarum et maris Prisciani grammatici secundum Dionisium.” These words also appear as a title in Brussels, Royal Library of Belgium, 14792 (B, family *d*, s. X, fol. 1r), with the variant reading: “incipit Periesis id est,” etc. An alternative designation appears in the manuscript London, British Library, Cottonianus Vespasianus B.XXV (C, family *e*, s. XII, fol. 98r): “explicit liber Pergesis, id est de situ terre.”

p. 31b5 (Fannius) Add:

The attribution of the Latin *Periegesis* to Rhemnius Fannius was proposed in 1493 by Hermolaus Barbarus (Ermolao Barbaro) in his *Castigationes Plinianaee et in Pomponium Melam*, 6.126. 1: “Dionysius poeta Punicus, quem non Priscianus, ut fere creditur, sed Rhennius Fannius in latinum conuertit, Rubrum mare,” etc. (ed. G. Pozzi, vol. 2 [Padua, 1974], 513). The hypothesis was not explained by its author; Angelo Poliziano was the first humanist who echoed it, in a letter addressed to Giovanni Pico della Mirandola in 1493 or 1494, after Barbaro’s death: “illud etiam quidam pertinere ad nos contendant, quod Dionysium non a Prisciano, sicuti ego prodideram, sed a Rhemnio Fannio conuersum dicit” (letter published in *Omnium Angeli Politiani operum quae quidem extare nouimus tomus prior* [Paris, 1512], fol. LXXV<sup>n</sup>). This ascription was then established by the edition of 1497–98 (see below, Translations 4b).

p. 32a32. Add:

The manuscripts of the *Periegesis* are listed by M. Passalacqua, *I codici di Prisciano*, Sussidi eruditi 29 (Rome, 1978), 382–85; P. Van de Woestijne, *La Périégèse de Priscien. Édition critique* (Bruges, 1953), 9–33. See also Kristeller, *Iter* 5.241b and 357a.

p. 33a28. Add:

On the edition of [ca. 1497–98, Romae: Johan Besicken], see also IGI 3489, ISTC id00259200. The attribution to Besicken remains speculative but highly plausible. Five copies have been identified: Vatican City, BAV, Inc. Ross. 159; Los Angeles, Univ. of California Los Angeles, A1. D623d.1497; Munich, BSB, 4 Inc.s.a. 668 (with marginal glosses by the Bavarian humanist Sigismund Scheufler, 1475–1522); Paris, BNF, Cartes et Plans, GE FF Réserve 4961; Perugia, Bibl. Augusta, Inc. 251 (with Latin verses and a commentary by Pomponius Laetus; see below Translations 4b and Commentaries a1). Both GW and IGI also report a copy in (\*) Novara, Bibl. Capitolare, Inc. LXX (Beltrami 56).<sup>2</sup>

2 See R. Beltrami, “Incunaboli di biblioteche e di archivi novaresi,” *Bollettino storico per la provincia di Novara* 31 (1937) 161–279; 33 (1939) 16–48. See also the online catalogue at: [http://www.novaria.org/siti/ASD/gli\\_incunaboli.htm](http://www.novaria.org/siti/ASD/gli_incunaboli.htm).

p. 35b11. Add:

On the incunabula of Priscianus, see O. Mazal, *Die Überlieferung der antiken Literatur im Buchdruck des 15. Jahrhunderts*, vol. 1 (Stuttgart, 2003), 273–76.

### 3. Anonymus A, s. XII

p. 35b20. Add:

The same translation attempt can be read between the verses of another manuscript of Dionysius from the eleventh century, Wolfenbüttel, Herzog August Bibliothek, Gudianus gr. 46 (W).<sup>3</sup> In this manuscript, the Latin glosses have been copied by another hand, contemporary to the one that appears in Paris, BNF, Suppl. gr. 388 (A), in the same elegant Caroline minuscule datable from the second half of the twelfth century. The two copyists worked together, collating the two Greek texts with each other. The most significant *lectiones uariae* of W were reported in the margins of A, and vice versa. This collation was then the starting point of a truly joint translation. The variant readings we can observe between the two versions of A and W show that the translation was first extensively transcribed in A and that selected parts of it were then reported in W, some of them also being corrected in the process. This work has been facilitated by the use of a Greek-Latin lexicon, as is shown by the fact that some technical terms or very rare compound words are translated in A and W in precisely the same way as they are in glossaries from the twelfth and thirteenth centuries (for some examples, see Marcotte, quoted below). The translation was also based on the prose paraphrase occupying the margins of W, some scraps of which can be found in translation between the glosses in A. For instance, the paraphrase explains the origin of the *epiclesis* “Aonios” ascribed to the god Poseidon (Dionysius, line 476) in this way: Ἀὼν δὲ πόλις Βοιωτίας, ἐν ἣ ὁ Ποσειδῶν ἐτιμᾶτο. This is translated as “Neptunio, ab urbe ubi colitur.” Sometimes the paraphrase of W has given rise to obvious misinterpretations echoed by the Latin translation. For example, a Greek king established at the foot of the Caucasus after the taking of Troy and simply referred to as “Ares’ son” (*Aretiades*) by Dionysius (line 685) has been mistakenly identified with Agamemnon in the paraphrase of W, as can be read in the following explanation: Ἀρητιάδη οὖν λοιπὸν Ἀγαμέμνονι τῷ πολεμικωτάτῳ νείει Ἄρεως. The interpretation proposed by the translator in A reproduces the same mistake: “Aretiaden id est Martium regem bellicosum id est Agamemnona.”

The translation was obviously composed in an Italian environment, as is indicated by the translation of line 618, which describes the coast of some oceanic islands seen from the sea: αἱ δὲ βαθύκρημνοὶ τε καὶ οὐ ναύτησιν ἐτοῖμαι. The A

3 For the date of the manuscript, see D. Harlfinger, in *Griechische Handschriften und Aldinen* (Wolfenbüttel, 1978), 25.

translator did not understand the meaning of the poetic compound βαθύκρημος (“with high cliffs”) and renders it as *humilis*, which is a manifest mistranslation. However, the reason he gives for such an interpretation refers precisely to his environment (fol. 101v): “humiles, quod nos bassas uulgo dicimus.”

We cannot determine with certainty the purpose of the translation or the nature of the relationship between the two collaborators. The project’s aim was perhaps didactic, and the W glossator was perhaps the follower. In this regard, we can observe that Dionysius’ numerous stylistic devices have been commented on in the interpretation with several rhetorical remarks. For instance, Dionysius’ words about the legendary fertility of Mesopotamia (verses 996–97) οὐδὲ μὲν ὕλην / παντοίην φυτοεργὸς ἀνήρ ἀθερίσσατο καρπῶν were translated in A as follows: “neque quidem siluam / diuersam plantarum operator (plantator W) uir reprobauit fructuum, et id est ypallage (ὕπαλλαγή graece W).”

According to Armando Petrucci (quoted by A. Carlini, see Bibliography), the Latin script of A can be attributed to a highly cultivated copyist from Central or Northern Italy. The use of a chancery majuscule in the marginal notes could indicate a scribe attached to a court, perhaps that of Palermo. F. Ronconi identifies the scribe as Mosè del Brolo, a copyist from Bergamo who arrived in Constantinople in 1128, was active at the imperial court between 1139 and 1146, and died after 1156–57. He is known for the copy of imperial letters addressed to the popes and the translation of a biblical anthology from Greek into Latin. This identification remains uncertain, however: besides the difficulty of individualizing or distinguishing twelfth-century hands, it should be noted that, as a translator, Mosè del Brolo showed a particular interest only in theological, religious, and grammatical matters. Moreover, as indicated by the second witness of this translation, he must have had by his side a contributor who was also interested in ancient poetry and geography. In this respect, the hypothesis of a translation undertaken in Southern Italy or Sicily seems more natural. For example, the court of the Norman princes constituted a favourable milieu for the circulation of books, the collegial discussion of scientific and technical texts, and their translation from Greek into Latin. On the other hand, W presents some annotations in Latin made by hands datable from the thirteenth to the fifteenth century, which suggests that it stayed in a Latin milieu before it was used in the sixteenth century by Robertus Stephanus for his own edition, Paris, 1547 (see below, Translations 9).

p. 36a40. Add:

*Manuscript:*

Wolfenbüttel, Herzog August Bibl., Gudianus gr. 46, membr., s. XI, [1] 32 [1] fols. Greek text of Dionysius Periegetes, with scholia and a prose paraphrase; interlinear Latin glosses by a twelfth-century hand.





*Manuscript:*

Vatican City, Bibl. Apostolica Vaticana, Vat. gr. 1385, cart., s. XV, [IV] 163 [133 + 133<sup>a</sup>] fols., all by the same hand; Dionysius fols. 105r–57r. The watermark (Sirène 13882 Briquet) indicates a date around the 1490s. According to the *Repertorium der griechischen Kopisten 800–1600*, vol. 3A, *Rom mit dem Vatikan* (Vienna, 1997), 195, no. 546, the copyist is Pietro Bembo, but this attribution is quite uncertain.

*Bibliography:*

D. Marcotte, “Un humaniste en son atelier. Les études grecques de Pomponio Leto, à la lumière d’un témoin nouveau,” *Journal des savants* (2012) 121–64, at 161–62; P. de Nolhac, *La bibliothèque de Fulvio Orsini* (Paris, 1887), 345, no. 106.

## 4b. Julius Pomponius Laetus

p. 39b46. Add:

In 1497 or 1498 the humanist Pomponius Laetus (1428–98), professor of rhetoric at the Studium Urbis and chief of the Accademia Romana, undertook as *corrector* a new edition of Dionysius’ translation by Priscianus, which he attributed to Fannius according to Hermolaus Barbarus’ hypothesis. He placed it under the title *Dionysius de situ orbis per Pomponium correctus* (CTC 3, p. 33a24); the remaining copies (see the list above in Translations 2) present an altered text with numerous misprints, which suggests that they are in fact printing proofs.

Unlike the other editions of the *Periegesis*, Laetus’ edition does not include the first four verses; its text is also divided into short sections separated by blank spaces which do not correspond to Priscianus’ text division into *capitula*; finally, from line 458 more significant blank spaces, of variable length reaching up to ten lines, can often be found between the different sections of the text. These blanks correspond to the parts where Priscianus deliberately did not translate Dionysius, and represent the equivalent of approximately one hundred verses. In the Perugia copy (Perugia, Bibl. Augusta, Inc. 251), these blanks have been filled with hexameters by Laetus himself in order to translate the missing parts. Indeed, the six-line-long blank left by the typographer after line 458, where Dionysius refers to the sanctuary of Apollo in Delphi (Pytho), has been filled with the following verses which correspond to Dionysius, lines 441–46:

De Pythone

Infelix tenuit Python prior arua tyrannus  
 traiectus gemuit squamosi menbra draconis  
 liuida Phebee transegit harundo pharetre  
 heic are tripodesque dei et uocale foramen  
 heic cortina monens uenientia secula pandit  
 et presente canit stimulatus Apolline uates.

The longest supplement deals with the populations living in the Caspian region, between Hyrcania and India, to which Priscianus dedicates three verses (lines 682–84), against eighteen in Dionysius’ version (lines 700–17). The fifteen missing verses, dealing with the Indian legend of Bacchus and the help provided by the Muses to the poet, are translated by Laetus as follows (in italics below):

Hinc Camaritarum gens est ~~carissima~~ Baccho [in marg. *satis hospita*]  
*huc remeans uictor nigris diuertit ab Indis*  
*post pingues mensas et pocula grata Lyaeus*  
*ostenditque suos precingi nebride ritus*  
*Inde canunt populi sacris iterantibus euan*  
*Eue eu Bacche fremunt et bacchica templa coronant*  
*fluctibus hanc propter persaeuit Caspius aestus*  
*undique quem tereti concludit margine tellus*  
*scribere perfacile est animo uel mente profundi*  
*Hyrcani spatium uisu penetrare per orbem*  
*haud equidem potui nigris aut nauibus undas*  
*ista petat maiora cupit quam promere gaza*  
*mercator lucroque uagus cadit inscius eui*  
*uenales anime que prime credere ponto.*  
*tentaui stis opes dubie luctamina uite*  
*at michi musarum tradit chorus in clyta dona*  
*conspicere unde licet trans mare sidera celi*  
*non casura piis sunt hec bona pignora natis.*

As shown above by line 682, Laetus also corrected the translation by Priscianus, often in order to render it more faithful to the Greek model. His publishing plan actually consisted in proposing a new translation of Dionysius’ poem which, starting from Priscianus’ version, aimed at restoring the model in its original shape and spirit. It also appears that the remaining copies probably constituted only a preliminary print run intended to produce a printer’s copy for an edition that was never published.

On the title page of the Perugia volume, Laetus translated *Vita* 1 as follows: “Dionysius Dionis Alexandrini filius in Africa educatus unde Libycus existimatus est. Scripsit Geographiam carmine exametrico, non praeteriens que in locis memoratu digna sunt. Itemque de lapidibus et auibus, postremo de meretriculis quas Greci ab uoluntate discurrendi τᾱσ βασσάρας appellant quoniam ut Basarides bachice lasciuiunt et pro libidine discurrunt. Quo tempore scripserit geographiam nemo uerissime tradidit, nos uero uerbis ipsius adducimur ut credamus eum scripsisse cum duo imperatores simul imperabant. Nam cum urbis Romae meminit sic ait [Dion. Per., line 355]:

ῥώμη τεμήεσταν ἔμων μέγα οἶκον ἀνάκτων

Romam honorabilem meorum magnam domum imperatorum.

Primi qui simul imperauerunt fuerunt M. Aur. Antoninus et M. Aur. Verus.”

*Manuscript:*

Perugia, Bibl. Augusta, Inc. 251. Dionysius de situ orbis per Pomponium correctus, [Rome, Joh. Besicken, ca. 1497–98]. Printed Latin text, with supplements by a late fifteenth-century hand (by Laetus himself?)

*Bibliography:*

D. Marcotte, “La géographie grecque à l’Accademia Romana. Un manuscrit de Pomponio Leto retrouvé,” *Comptes rendus de l’Académie des Inscriptions et Belles-Lettres* (2011), 715–33; Marcotte, “Un humaniste en son atelier: les études grecques de Pomponio Leto à la lumière d’un témoin nouveau,” *Journal des savants* (2012) 121–64.

5a. Jacobus Tusanus

Jacques Toussain, a student of Guillaume Budé and Janos Lascaris (ca. 1493–1547; the name presents a few variant forms: Toussaint or Thusat, Tusanus in Latin), was appointed fellow in Greek at the Collège Royal (today Collège de France) at the time of its foundation, together with Pierre Danès (1497–1577). As a specialist in grammar and lexicography, he notably edited a *Lexicon Graecolatinum seu Thesaurus Linguae Graecae* (first published 1552) and Theodorus Gaza’s Greek grammar, accompanied by a Latin translation (1534). His activity as a teacher is known thanks to notes taken by students attending his lectures, which have been transcribed on printed copies of the Greek authors he used to translate and discuss. He edited the Greek text of Dionysius in 1538 for the printer Jean Loys (Johannes Lodoicus Tiletanus, i.e., born in Tielt, Belgium) for a course he dedicated to this poet from 7 October to 17 December 1538 in the *aula* of Collegium Cameracense (Collège de Cambrai). Our only witness is a copy of this edition, richly annotated by one of his students, now at the Sorbonne (Bibliothèque universitaire). This student, whose name is unknown, carefully recorded between the lines of the Greek text the literal translation dictated by Toussain and specified at the bottom of the title page the date when the course started: “Inceptum septima Octobr. 1538 D. Jac. Tusano interprete in collegio cameracensi.” He entered plentiful comments in the margins (see below Commentaries e2) and recorded the date when the course ended on the last page of the copy (fol. D.iv<sup>v</sup>): “Absolutum decima septima Decembris ann. 1538 ex interpretat. D. Jaco. Tusani cum praelegeret in aula Collegii cameracensis.” The same volume also contains a copy of the edition of Hesiod’s *Opera et dies* printed by Simon de Colines (without location or date, [ca. 1529–30]; see Renouard, quoted below [Bibliography]), which is accompanied by Toussain’s complete

translation and commentary, copied by the same student. A note on the verso of the title page indicates that the lectures of Dionysius and Hesiod took place in parallel: “Incept. 15 octob. domij D. Jacobi Tusani, item rursus publice 19 Octobris 1538.” Both works are often associated in the manuscript tradition, as they might have been in the codex used by Toussain as well.

The course dealt first with Dionysius’ *Vita* compiled by Eustathius Thesalonicensis (see above Fortuna: *Vita* 2), on two pages at the head of the edition (fol. A.i<sup>r</sup>): γένος Διονυσίου ἐκ τῶν Εὐσταθίου ([*Inc.*]: ὁ δὲ Διονύσιος Λιβύς μὲν ἱστορεῖται τὸ γένος, συγγράψαι δὲ καὶ ἄλλα βιβλία λέγεται; [*Expl.*]: μέλισσαι δὲ τοῦ τῶν μουσῶν λειμῶνος τὸ κάλλιστον ἀπανθίζουσαι. That the annotated translation of the *Periegesis* itself began on 10 October is indicated by another note placed above the poetic text (fol. A.ii<sup>r</sup>): “Incept. 10 Octob. 1538.”

[*Inc.*] Genus Dionysii ex scriptis Eustathii. Dionisyus [*sic*] uero Afer traditur [*mg.* proditur] genere, conscripsisse uero etiam alios libros dicitur, de lapidibus conscriptos et de auibus et bacchanalia [*mg.* βασσαρικά. i. διονυσιακά, nam βασσάρα et βασσαρίς meretrix, baccha, πορνίς], ex quibus lithiaci admissi sunt et recepti [*mg.* sub nomine huius auctoris] propter stili dictionis cognationem. [*On the opposite verso:*] Sunt qui putent Dionysium Dionis Alexandrini filium fuisse et florente Romanorum imperio post Augustum Cesarem uel sub ipso uixisse.

[*Expl.*] Iam uero continentium flexuosum tractum sed mihi carminum causa ab ipsis immortalibus digna et merita sit [detur] remuneratio gratia.

#### *Manuscript:*

Paris, Bibl. de l’Université de Paris, 1378 (formerly Collegium Ludovici Magni [Lycée Louis-le-Grand], L.IV.4): Διονυσίου οἰκουμένης περιήγησις. *Innumeris locis ex uetustissimi codicis collatione restitutus*, Parrisii, apud Ioannem Lodoicum Tiletanum, uia ad D. Hilarium sub. D.V. Maria 1538. Printed Greek text, with manuscript notes by an anonymous hand (Oct.–Dec. 1538).

#### *Bibliography:*

M.-J. Beaud-Gambier, in *Imprimeurs et libraires parisiens du XVI<sup>e</sup> siècle, d’après les manuscrits de Philippe Renouard*, vol. 5, Bocard-Bonamy (Paris, 1991), 75–81; *Imprimeurs et libraires . . . Jean Loys* (Paris, 1995), 57, no. 37; *Inventaire chronologique des éditions parisiennes du XVI<sup>e</sup> siècle établi par la Bibliothèque nationale de France d’après les manuscrits de Philippe Renouard*, vol. 5, 1536–1540 (Paris, 2004), 264, no. 835; J. Irigoien, “Les lecteurs royaux pour le grec (1530–1560),” in A. Tuilier, dir., *Histoire du Collège de France*, vol. 1, *La création 1530–1560* (Paris, 2006), 233–56; J. Letrouit, “La prise de notes de cours sur support imprimé dans les collèges parisiens au XVI<sup>e</sup> siècle,” *Revue de la Bibliothèque nationale de France*, 2 (June 1999) 47–56; H. Omont, “Le premier professeur de langue grecque au Collège de France, Jacques Toussaint (1529),” *Revue des études grecques* 16 (1903)

417–19; P. Renouard, *Bibliographie des éditions de Simon de Colines, 1520–1546* (Paris, 1894; repr. Nieuwkoop, 1962), 419–21.

### 9. Henricus Stephanus

p. 47a18. Add:

The Greek examples given by Henricus Stephanus in his dedication letter allow us to identify one of the manuscripts used by Robertus for the 1547 edition: Wolfenbüttel, Herzog August Bibl., Gudianus gr. 46 (s. XI). See Marcotte, “Denis le Périégète,” p. 216, n. 102 (quoted above, Translations 3).

### 11. Doubtful Translations

a. Anonymus B, s. XII (?)

p. 50a10. Add:

On the milieu (probably Pisan) in which Guido’s compilation was carried out and its purpose, see P. Gautier Dalché, *Carte marine et portulan au XII<sup>e</sup> siècle. Le Liber de existencia riveriarum et forma maris nostri Mediterranei (Pise, circa 1200)* (Rome, 1995), 93–98.

p. 50a34. Read στενάχουσα (uel στονάχουσα) instead of μενόχουσα; 50a36. Read *gementis* instead of *gemens*.

p. 50b45. Add:

The same interpretation of the words στενάχουσα and γεράεσσιν by anonymous A and B could be explained by the use of the same Greek-Latin lexica, which were easily found in Italy in the eleventh and twelfth centuries.

## COMMENTARIES

### a1. Julius Pomponius Laetus

p. 51a last line. Add:

Parks and Cranz put forward the hypothesis that Laetus would have written up notes on Dionysius while preparing his 1497–98 edition, but they also deplored the fact that these notes “seem not to have survived.” I rediscovered them in the Perugia copy, where the commentary of Laetus occupies twenty-seven folios bound with the printed book as well as the margins of the text, under the title *Pomponii Laeti interpretatio in Dionysium*. The commentary focuses on the text of Priscianus corrected by Laetus and on his supplements. The numerous erasures on the last additional folios suggest that the commentary was partially drafted in this volume. Nevertheless, Laetus considered it complete, as the final formula *Deo gratias* shows. Between the verses, numerous glosses throw light on vocabulary or stylistic questions; they also suggest that Laetus might

have given a lecture on the text at the Studium Vr̄bis (where he was renowned for his explanations of epic and elegiac poets), or that he might have read it in front of his own circle of friends or disciples at the Accademia Romana. His interest in such a text was of long standing, as can be inferred from an allusion to the reading of a *Situs orbis* in a letter he sent to Vasino Gambera (ca. 1467–1501) at the beginning of the year 1493 (recently published by Patricia Osmond, see Bibliography).

The commentary starts with some prolegomena on the purpose of geography and the great moments of this science in Greek and Roman times, and continues with a *Vita* of the poet, based on a biography found at the beginning of a Greek manuscript, which remains unidentified to this day. It is a line-by-line commentary; each section is introduced by a lemma in red ink. It aims at giving a total explanation of the text, from a geographical, historical, and political perspective, with special attention paid to etymology and etiology. There are regular updates of the geographical nomenclature of Eastern Europe, which Laetus had visited in 1480 during a journey to the Black Sea (the so-called *Iter Scythium*).

Quotations from Latin historians and encyclopaedists are frequent, along with those from Avienus. Laetus also abundantly used a dozen Greek sources, through translations or directly from their texts (as is the case with Pausanias, still unpublished at that time, and the scholia on Apollonius, first published in Florence in 1496 by Janos Lascaris). At least two manuscripts of Dionysius were used, one containing scholia; the latter is explicitly cited with reference to the *Nasamones*, an African population near the Great Syrtis (Priscianus, lines 193–94 = Dionysius, lines 208–10). The numerous references to the reigns and the military campaigns of the Roman emperors of the third and fourth centuries, along with the quotations from Ammianus Marcellinus, show that Laetus designed his commentary in connection with the project of his *Caesares*, published posthumously by Marcantonio Sabellico in Venice in 1499.

[*Inc.*] Geographia est situs orbis terrarum descriptio, Cosmographia idem facit sed admittit celestes rationes ut puta per plagas designatas in aere ac de breuitate noctium et dierum et hec adsignatur astrologie. Metri uero est geometrie Chorographia sigillatim decurrit per singulas urbes oppida siluas flumina et montes. Primam geographicie cognitionem fecerunt negotiatores: postea arma gentibus inlata. Ideoque qui post Alexandri Magni gesta fuerunt ueriores ediderunt: rerum plerique blanditi regi multa finxerunt et ad hec certiora omnia in optimam frugem uenerunt Romanorum uictoriis. [*add. mg. d.*] Tandem fides Christi aperuit nobis septentrionem totum et meridiem. [*cont.*] Cuius narrationi explicande tria requiruntur origo dignitas ars. De origine dixi. Dignitatem peperit utilitas que nascitur ex cognitione situs orbis terrarum in qua precipue

delectati fuerunt exercituum ductores presertim Romani. Ars uero congnunta [scil. coniuncta] est geometrie propter mensuras spatiis et intercapedinibus locorum.

[*Expl.*] Hi sunt populi qui in lucem uenerunt. Sunt et alij innumerabiles, quos mortalis nemo narrare possit. Celestes ipsi ab quibus semina uerum sunt et creata et distincta qui facile possunt dicant. Varietas .a. in mari et in terra et in animantibus et coloribus pro qualitate climatuum et templa celi picta stellis ut quibusdam legibus mouerentur ut suas naturas queque haberent magnus uoluit Iuppiter. Vos igitur terre maria insule fontes fluuijque et opaci montes que omnia percucurri gaudete et exultate et iam mihi ob hynnos quos cecini felices sit precor digna digna gratia: ut sint mihi precor digna munera premiaque: Deo gratias.

*Manuscript:*

Perugia, Bibl. Augusta, Inc. 251. Dionysius de situ orbis per Pomponium correctus, [Rome, Joh. Besicken, ca. 1497–98]. Printed Latin text, with manuscript annotations in the margins and on additional leaves, by a fifteenth-century hand (perhaps Laetus’).

*Bibliography:*

(Nota. In the past twenty-five years, a rich literature has been dedicated to Laetus’ works and personality. Only a few titles closely linked to the chapters Translations 4b and Commentaries a1 will be considered here. See also <http://www.repertoriumpomponianum.it>). M. Accame, *Pomponio Leto. Vita e insegnamento* (Tivoli, 2008), with a new edition and an annotated translation of the “Lettera di Marcantonio Sabellico a Marcantonio Morosini” (pp. 201–19) by E. Dell’Oro; C. Bianca, “Pomponio Leto e l’invenzione dell’Accademia Romana,” in M. Deramaix, P. Galand-Hallyn, G. Vagenheim, and J. Vignes, eds., *Les Académies dans l’Europe humaniste. Idéaux et pratiques* (Geneva, 2008), 25–56; M.G. Blasio, “L’editoria universitaria da Alessandro VI a Leone X: Libri e questioni,” in *Roma e lo Studium Urbis. Spazio urbano e cultura dal Quattro al Seicento*, Pubblic. degli Archivi di Stato 22 (Rome, 1992), 289–312 (spec. 289–90); M. Dykmans, *L’humanisme de Pierre Marso*, Studi e Testi 327 (Vatican City, 1988), 78–85 (*oratio funebris* by Marsus); D. Marcotte, “La géographie grecque à l’Accademia Romana,” *Comptes rendus de l’Académie des Inscriptions et Belles-Lettres* (2011); Marcotte, “Un humaniste en son atelier. Les études grecques de Pomponio Leto, à la lumière d’un témoin nouveau,” *Journal des savants* (2012) 121–64; P. Osmond, “Testimonianze di ricerche antiquarie tra i fogli di Sallustio,” in A. Modigliani, P. Osmond, M. Pade, and J. Ramminger, eds., *Pomponio Leto, tra identità locale e cultura internazionale. Atti del convegno internaz. Teggiano, 3–5 ott. 2008* (Rome, 2011), 179–98 (spec. 189–90); P. Scapocchi, “Scrivere a mano, leggere a stampa,”

in C. Cassiani and M. Chiabò, eds., *Pomponio Leto e la prima Accademia Romana*, RR Inedita, Saggi 37 (Rome, 2007), 41–46.

## e2. Jacobus Tusanus

On the date and the circumstances of the lecture by Toussain, see above Translations 5a.

In the Sorbonne volume (Paris, Bibl. de l'Université de Paris, 1378), the commentary on Dionysius' *Vita* and *Periegesis* is philological, geographical, and historical. It consists of short explanatory notes covering the integral text and is based on a wide corpus of ancient sources, both Latin (e.g., Pliny, Solinus, Vergil, Ovid, Valerius Flaccus) and Greek (e.g. *Iliad*, Herodotus, tragic poets, Aristophanes, Attic orators, Aristotle, Callimachus, Apollonius Rhodius, Strabo, Dioscorides, Stephanus Byzantius, Byzantine *Etymologica*). It also uses modern authors (e.g., the *Castigationes Plinianae et in Melam* by Hermolaus Barbarus or Erasmus' *Proverbia*). Its main interest lies in the text-critical method carried out by Toussain. The *codex vetustissimus* that he used for the 1538 edition and which is announced by the title of the printed book remains unknown. However, the text itself suggests that it was a rather recent witness, probably from the fifteenth century. In his lecture, Toussain methodically analyzed this text, collating it with other manuscripts and providing numerous *lectiones uariae*, signaled in the margins by γρ (ἀφεται). He was the first to understand the importance of Priscianus' version for establishing the Greek text. For instance, in line 308, the manuscripts present three different *lectiones* for the ethnic identity of a Northern European people: ἀλανῶν (i.e. Alani), ἀγανῶν, and ἀγαυῶν. Toussain at first retained in his edition the first form, which is also the best represented in the manuscript tradition, but later explained why he finally chose the third one (fol. B.i<sup>v</sup>): Rhamnius legisse uidetur ἀγαυῶν. inquit enim hos equites supra celeres funduntur agaii. in quibusdam codicibus legitur ἀγανῶν.

### *Manuscript:*

Paris, Bibl. de l'Université de Paris, 1378 (see above, Translations 5a), Διονυσίου οἰκουμένης περιήγησις, apud Joh. Lodoicum, Parisiis, 1538. Printed Greek text, with manuscript notes by an anonymous hand (Oct.–Dec. 1538).

Further notes on Dionysius by humanists, briefly reported by Paul Oskar Kristeller:

JOACHIMUS VADIANUS (Joachim Vadian, 1484–1551), on the translation by Rufus Avienus: Munich, BSB (*Iter* 3.620a).

Fr. SYLBURGIUS (Friedrich Sylburg, 1536–96), notes on the Basel edition, 1547: Bern, Stadt- und Universitätsbibl. (*Iter* 5.96b).



PETRUS JOHANNES NUNNESIUS VALENTINUS (Pedro Juan Nuñez, ca. 1570): Barcelona, Bibl. Universitat (*Iter* 4.495b), and Madrid, Bibl. Nac. (*Iter* 4.521b, 523b, 529a–b, 532b).

JUSTUS LIPSIUS (1547–1606): Leiden, Rijksuniversiteit (*Iter* 4.378a).

ISAACUS CASAUBONUS (1559–1614): Cambridge, Univ. Lib., together with notes on Mela, Solinus, and Aethicus (*Iter* 4.11b).

