



Alberto Ravani wrote an article on its origins, history, and importance to the text of Tzetzes's *Allegories of the Iliad*.<sup>6</sup> New College 298 has not only been studied because of the multiple texts it contains. It also provides an insight into cultural production and textual transmission in mediaeval Otranto, the region where it was copied. In the late 13th century, long after Otranto had ceased to be controlled by the Byzantine Empire, the production of manuscripts in Greek was still in vogue in the monasteries of the area. A number of these manuscripts, all of them containing the *Iliad* and scholia, were brought together in a study published by Elisabetta Sciarra in 2005. Rather than the relevance of each individual manuscript to the transmission of the text of the *Iliad*, Sciarra scans the interpolations between the manuscripts—the process known as contamination—looking for clues that might help clarify the relationship between these manuscripts. The contamination turns out to be remarkable, not only in the text of the *Iliad*, but also in the wide corpus of scholia that accompany the *Iliad*. By comparing the different manuscripts' variants in the text and in the scholia, Sciarra manages to create a picture of how scholia,



its journey from Otranto to Germany remains a mystery, one that is unlikely to be solved in the near future. The prolificacy of manuscripts containing the *Iliad* in the thirteenth and fourteenth centuries renders the construction of a closed mediaeval tradition (that would allow us to identify the traces left by a single manuscript) almost impossible.<sup>9</sup> However, one way of gaining insight into the journeys of these *Iliads* is through comparison between selected groups of codices with common traits such as their production time and milieu.

Even though both these manuscripts were copied in the Terra d'Otranto area, there are remarkable differences between them. For instance, New College 298 e6m8F3 12 Tf1 0 0 1 112.58 705.46 Tm0 g

account only the readings that differ from the main tradition, there are five readings that appear exclusively in these two manuscripts:<sup>17</sup>

34 : O<sup>8</sup> Tcd / 104 : O<sup>8</sup> Tcd / 114 : O<sup>8</sup> Tcd / 271

