

One of the most important medieval commentaries on Vergil's *Aeneid* is ascribed in one manuscript to the well-known poet and *magister* of twelfth-century France, Bernardus Silvestris. This commentary's attribution, along with that of another commentary (on Martianus Capella's *De nuptiis*) undoubtedly by the same author, has been for the past thirty five years controversial: while scholars such as Edouard Jauneau (1988) and Peter Dronke (1978) have defended Bernardus' authorship, other scholars such as Christopher Baswell (1985) and Brian Stock (1972), as well as the editors of both commentaries have strongly doubted the accuracy of the ascription. Those supporting the attribution have pointed out the doctrinal confluences between these texts and Bernardus' epic prosimetrum, the *Cosmographia*; those rejecting it point to substantial doctrinal discrepancies. Too little attention on both sides has been directed toward the twelfth-century evidence in favor of the attribution. This paper reopens this old debate, by examining the commentaries' intertextual relationships with two contemporary tracts – an anonymous fragment of a *Timaeus* commentary, beginning *Plato ad ostendendum* and Alan of Lille's treatise *De virtutibus* – relationships which strongly support Bernardus's authorship.

The tract *Plato ad ostendendum* is extant in a single mid-twelfth-century manuscript, immediately following a copy of Bernardus' *Cosmographia*. Textually, it is nearly identical to a passage in the Martianus commentary, both of which are closely related to another passage in a third text, the *Ysagoge in Theologiam* by the otherwise unidentified Englishman Odo. Close analysis of these three texts reveal that the other two are indebted to the *Ysagoge*, while neither of the remaining two could have been derived from the other. Instead, both *Plato ad ostendendum* and the Martianus commentary are written by the *same* author, and the attribution of this third commentary gives us a strong codicological argument for Bernardus' authorship of all three, situated as it is, with one of the earliest manuscripts of the *Cosmographia*. Likewise, the treatise *De virtutibus* by the well-known twelfth-century scholar and poet Alan of Lille contains a passage closely related to a section in the Martianus commentary, and both of these are related to a passage in the *Ysagoge*. Painstaking comparative analysis demonstrates not only that the *Ysagoge* stands as the source of the other two, but also that the *De virtutibus* passages is dependent on the Martianus commentary. This is significant insofar as Alan was certainly an avid reader and imitator of Bernardus' *Cosmographia*, and may even have been his student. Hence his knowledge of the commentaries provides another piece of corroborating evidence of Bernardus' authorship. Taken together, these two new pieces of contemporary evidence provide powerful confirmation of the manuscript attribution of the commentaries on Vergil and Martianus Capella to Bernardus Silvestris.