

NOTES ON RIESE'S *ANTHOLOGIA LATINA* (VOL. 2)

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PASSAGES are cited as in Riese's text and manuscripts according to his notes (except in the *Elegiae in Maecenatem*).

485 (*De figuris*)

Ἀνθυποφορά

At si adversa mihi referam, relatio fiet.

28

"sed moveas te, lucifugus, sis in medio audax!"

†landes inductus cui pes malus optige ambos."†

I do not understand the significance of Riese's double and single inverted commas. On ἀνθυποφορά/*relatio* I accept from M.¹ as follows:

The key to understanding the verses is the use of *relatio*, which seems to mean "retort." When this is introduced in *figura etymologica* by *si adversa mihi referam*, the meaning of *referam* is "make a retort to," "give back" in the sense "respond in kind to": "But if I give back accusations made against me, there will be a 'giving back' (retort)." Quintilian defines *anthypophora* differently (9. 3. 87), but it is not uncommon for Quintilian to use a rhetorical term differently from other Roman writers, and he tells us explicitly that he does not know what *relatio* is as a figure, or rather what Cicero (*De orat.* 3. 207) meant by the term (Quint. 9. 3. 97). Inherent in his puzzlement is a recognition that different writers used rhetorical terms differently.

I had myself perceived that 29 consists of an insult and a retort in kind, but not that *audax* is vocative: "*sed moveas te, lucifugus.*" "*sis in medio, audax.*" "Get a move on, shirker." "Get into the middle, daredevil." As for 30, the two desperate guesses in Riese's apparatus are not worth repeating. It is another example of *relatio*: "*claudes inductus.*" "*cui pes malus obtigit, ambis.*" "Brought into court, you limp." "You've got a bad foot, and you walk around." M. gives *ambis* the secondary sense of "engage in ambitus," probably rightly.

Κουώτης

Haec duo coniunctim faciunt, communio ut(i) sit.

40

'vis callere aliquid: discas. vis nobilitari

ingenio: di(s)cas. vis famam temnere: discas.'

1. I am grateful to the referee of this paper, Professor Charles E. Murgia (= M.), for kindly permitting me to make use of and quote from his criticisms.

Read *hanc*, referring to the heading; compare 181 *est autem circum illa locutio*, that is, *illa* [sc. *περίφρασις*] *est circumlocutio*. 67, under *ἐπανάληψις*, had better be written *illa (resumptio) fit, quaedam cum dicta resumo*. The three examples should be presented separately. In each there are two things which go together.

Βραχυλογία

Est brevitās, raptim paucis cum dicimu' multa. 46
'mentem contempla; nam consilio valuit: fors
decepit.' 'si peccat, homo est. concede; fatetur.'

Here too are three examples, not two. The third I take to mean: "Don't press the charge; he admits it."

Διαφορά

Si verbum diverse iteres, distinctio fiet. 49
'cuivis hoc homini dones: homo si modo, nolit.'
'o mulier, vere mulier! scelera omnia in hoc sunt.'

50, unlike 51, is a dialogue: "*'cuivis hoc homini dones.'* '*homo si modo, nolit.'*"

Ἐπιπλοκή

Fit conexio, posterius si necto priori. 64
'cum sensi, dixi; cum *dixissem*, *inde* suasi;
cum *suasissem*, abii; simul atque abii, indupetravi.'

Dixissem (*dixem* Sauppe) and *inde* are Riese's conjectures for *dixisse* and *deinde*. Better, perhaps, *cum dixi* (Baehrens), *deinde suasi*; / *cum suasi, tum abii* (*cum suasi, ipse abii* Baehrens).

Ἐπανάληψις

Illa resumptio fit, quaedam cum dicta resumo. 67
'cognitus est nobis, iam cognitus, ac bene novi.'
'tu vero sapiens †cunctis, immo ipsa Minerva.'

See on 40. 68 *ac* Schneidewin: *at* P. In 69 *sapiens* for *cunctis* (Haupt) is surely right, but should not be followed by a question mark: *tu vero sapiens, sapiens, immo ipsa Minerva*. The resumption in such cases, emphasizing the original statement, is to be distinguished from merely "empathic" repetition, as *mi nate, o mi nate* (78, *Ἐπίζενξις, geminatio*).

Ἰσόκωλον

Fit parimembre, ubi membra †aequa et circuitus sunt. 82
'cui nec finis adest cupiendi nec modus extat
utendi, citus in dando est, celer in repetendo.'

In 82 I have elsewhere proposed *aequato circuitu* (a paleographical improvement on Baehrens' *aequali circuitu*). But, as M. points out, *circuitus*

= "period." He proposes instead *ubi membra aequa uni circuitu sunt*: "when a single period has balanced cola." "*Uni*, if written *I* or *i*, would pass to *et* from either minuscule (by confusion with the Tironian note), or capital (*AEQUAICIRC* to *aequaecirc-* to *aequa et circ-*)." 83–84 are two examples, not one: "*cui . . . utendi*" and "*citus . . . repetendo*."

Ὅρισμός

97

Definitio fit, cum rem definitio pro *me*.
 'diligere, hoc prorsum est velle id' (quod) prosiet illi:
 nam qui ad se revocat quod vult, mihi sese amat ipse."

Read *pro re*: "when I lay down one thing for another"; compare *hoc definitio* for *hanc definitionem profero* (*TLL*, 5. 1. 347. 67). To love is to wish what is good for the other person. The comma in 99 should follow *mihi*: "for he who relates what he wishes for me to himself [i.e., who in wishing something for me is thinking of his own interest], loves himself."

Παρομολογία

121

Est suffessio, cum sensim pro parte fatemur.
 'verum *Academicus est*.' 'esto: tamen omnia nulli
 in dubium revocant.' 'at quaedam; at pleraque, si vis.'

So Haupt for *Academia est*. The statement "But he is an Academic" must then be in objection to some postulate by the other speaker. But what? I find no intelligible sequence. Perhaps *verum* ("truth") *Academia habet*. *At pleraque, si vis* belongs to the second speaker.

Συνοικείωσις

142

Conciliatio, diversum si conciliamus.
 'prodigus (est) et parcus idem: (nam) nescit uterque
 uti opibus, peccant ambo; res *deterit* ambos.'

Deterit is G. Loewe's conjecture for *dederet*. Baehrens adopted Quicherat's *dedecet*. Neither makes tolerable sense. The right word, *deficit*, is suggested by Seneca *De remediis fortuitorum* 10. 3 *aut avarus aut prodigus est; si prodigus, non habebit, si avarus, non habet*; compare also Cicero *Paradoxa stoicorum* 52 *avari . . . inopes ac pauperes existimandi sunt*; Publilius Syrus 694 *tam deest avaro quod habet quam quod non habet*.

485a (Lactantius *De ave Phoenice*)

151

huc venit Aegyptus tanti ad miracula visus

Hic VL. The context does not call for *huc*. Baehrens conjectured *hinc*. Better *convenit*.

486 (Remus Favorinus *De ponderibus*)

93

nam librae, ut memorant, bessem sextarius addit,
 seu pueros pendas latices seu dona Lyaei.

*addunt semissem librae labentis olivae
selibramque ferunt mellis superesse bilibri.
haec tamen adsensu facili sunt credita nobis.*

The old belief that equal quantities of different liquids weigh the same is duly controverted in 97–120. But 95–96, as they stand, say something else, something which happens to be true: “They add one half to one pound of slippery olive oil and say that two pounds of honey is in excess [of that amount] by one-half pound.” That is to say, one and one-half pounds of oil equals one and one-half pounds of honey. To restore the false doctrine read *addere*, following the pattern of 93: “They say that one-half pound of honey adds one-half [in volume] to one pound of slippery olive oil and that two pounds [of oil] contains [a quantity equivalent to] one-half pound of honey in excess [of that amount]”; that is to say, two pounds of oil equals in volume one pound + one-half pound + one-half pound of honey.

argentum fulvo si quis permisceat auro, 125
quantum id sit *quove hoc* possis deprendere pacto,
prima Syracosii mens prodidit alta magistri.

“Showed how much it is or how you can discover it” is ridiculous. I thought of *quo tu possis* or *quonam possis*. M. has found the exact answer: *quone hoc possis*, “with resumptive *hoc* (cf. *TLL*. 6, p. 2712, lines 68–71) and pleonastic *-ne* (cf. *OLD*, s.v. *-ne* 4b). Resumptive *hoc* (resuming an infinitive) is also found in *De figuris* 98. There as well it serves the function of maintaining meter.”

quare diversis argenti aurique metallis, 186
quis forma ac moles eadem est, par addito pondus:
argento solum id crescit, nihil additur auro.

Take two ingots, equal in bulk, one of gold and one of silver. Add to one a certain weight of silver and the same weight of silver to the other. The weight of silver in the silver ingot increases, but the weight of gold in the gold ingot remains the same. Read *par addito pondus / argenti: solum id crescit, nihil additur auro*.

487a (*Epitaphium Vitalis mimi*)

gingebam vultus, habitus ac verba loquentum, 15
ut plures uno *crederes* ore loqui.

Crederes T ex corr. m. pr.: *crederis* (T), ceteri. Read *crederer*: “So that I was believed to be several persons speaking with one mouth” (same sense as with *crederes*).

‘o quam laetus eras, Vitalis’ dicite maestis, 25
‘sint tibi, Vitalis, sint tibi laeta modo.’

There is a play on the name. Read “*o quam laetus eras vitalis*”: “May you now enjoy as much happiness, Vitalis, as you were happy when you were alive.” In 26 perhaps: *sint tam, Vitalis*.

490

flammiuum quoddam iubar es, quo cuncta coruscans 19
 ipse vides nostrumque *premis* solemque diemque.

From Tiberianus' address to the Supreme Being, allegedly translated from Plato. For *premis* (*aperis* G. Hermann) read *paris*.

da, pater, augustas ut possim noscere causas, 28
 mundanas olim moles quo foedere rerum
 sustuleris animamque levi quo maximus olim
 texueris *numero*, quo congrege dissimilique

J. W. and A. M. Duff, the Loeb translators, translate *numero* as "texture," a sense of the word not elsewhere encountered. The only word which can replace it seems to be *filo*; cf. Manilius 4. 131 *nunc tenuare levi filo, nunc ducere telas*. If *f* fell out after *s*, did *ilo* suggest *nũo*? *Congrege dissimilique* surely means "like yet unlike," not "intimate yet dissimilar." I do not know how to take the statement in the *Thesaurus* (s.v. "congrex") that *quo* in 31 is neuter.

627 (Hilasius *Dodecasticha de Hercule*)

Oppressit Nemeae *primum* virtute leonem. 1
 extincta est anguis, quae pullulat, Hydra secundo.

Each of the twelve lines in this poem contains an ordinal number (except that *postremo* takes its place in the twelfth) with *labor* (sc. *Herculis*) understood (expressed only in 7 *septimus Augei stabulum labor egerit undis*). With the exception of 7 and 3 *tertius* (sc. *labor*) *enectus sus est Erymanthius ingens* the numeral goes in the ablative. *Primum* has replaced either *primo* (cf. 5 *deicit horrisono quinto Stympthalidas arcu*) or *primus* (sc. *labor*). In 10 *Geryonem decimo triplici cum corpore vicit* the Vossianus has *decimum*.

649 (Sulpicius Lupercus *De cupiditate*)

at qui sunt, quos propter honestum rumpere foedus 27
 audeat inlicite pallida avaritia?
 Romani sermonis egent ridendaque verba
 frangit ad horribiles turbida lingua sonos.
 sed tamen ex *cultu* adpetitur spes grata nepotum?
 saltem istud nostri forsitan honoris habent?
 ambusti torris species exesaque saeclo
 †*abantur* priscis corpora de tumulis!

31 *cultu* Oudendorp: *ultu* E. The versifier complains that greed (i.e., greedy parents) has made a Roman girl break off an engagement to a Roman (himself?) in order to marry a Hun (or he may be referring to more than one case). In 31 *ultu* = *bitu* comes from *habitu* rather than *cultu* or *vultu* (Scaliger). *Sed tamen* introduces an imaginary counterargument: "at least the Huns' appearance is in their favor." Not at all,

comes the reply: they are hideously ugly. In 34 *aptantur* (Vinetus) is useless, *amblant ut* (Baehrens) may point in the right direction: *reptant ut?*

discolor in manibus species, ac turpius illud, 41
quod cutis obscure pallet *in invidiam*.

Ab invidia Buecheler: *in invidia* Baehrens. Buecheler's proposal removes a disagreeable assonance² and makes some sense (*in invidiam* should mean "to create jealousy"). Better, perhaps, *ut invidia*, "as though with envy" (of the Romans). For *pallet*, compare Ovid *Metamorphoses* 2. 775 *pallor in ore* [sc. *Invidiae*] *sedet*.

653 (Sulpicius Carthaginiensis *Hexasticha in Aeneidis libris*)

Tucca negat, Varius prohibet, superaddite Caesar 3
nomen in Aenea non sinis esse nefas.

Aeneae Buecheler. *Isse* Ziehen. The couplet concerns Virgil's dying instructions to destroy the *Aeneid*. As it stands, it is outright nonsense, but only a minimal textual change is required: *superaddite, Caesar, / momen* (= *tu, Caesar, qui momentum superadderis*).

Arma virumque canit vates Iunonis *ob iram* 7
et totum Aeoliis turbatum flatibus aequor

Iunonis ob iram cannot go with *arma virumque*, so that *et* is awkwardly postponed. Read *Iunonis et iram*, which besides the syntactical advantage corresponds better with the beginning of the *Aeneid*.

per medios ignes ablatus saevaue tela 17
Anchises *umero facilis* pietate ferentis.

Umero Riese: *honor E: oneri* Scaliger. Read *Anchises umeris, facile pietate ferentis*. *Pietas* made the burden light.

mox *Siculae tenet arva domus* manesque parentis 33
ludorum exequiis celebrat. quibus additur Iris
in faciem Beroes classem flammare iubentis
Iunonis mutata dolo; *namque illa* monebat.

Siculae Oudendorp: *-la E. Arva domus* remains unacceptable. Read *Sicula arva tenet* (so Baehrens conjectured), *tumulum* (cf. *Aen.* 5. 44 *tumulique ex aggere fatur*, 5. 664 *Anchisae ad tumulum*). *Tumulum*, becoming *tumū*, is closer to *domus* than *cineres* (Baehrens). In the last line *Iunonis mutata* is Heyne's certain correction of *iunonem mentita*. But *namque illa monebat* is incredibly feeble, nor had Virgil thought it necessary to state that this particular idea was Juno's. Read *neque vana monebat* (cf. Sil. 17. 83 *cassa monebat*). The Trojan matrons did as Iris-Beroe bid them (*Aen.* 5. 659–62).

2. My statement in CP 74 (1979): 78 that classical stylists did not write *in invidiam* was badly phrased. What I meant was that in expressions like *haec . . . cum ad invidiam consulis . . . dicerentur* they used *ad* (when the preposition immediately precedes the noun), not *in* (cf. TLL, 7. 2. 203. 28).

sic *fatur* lacrimans. Cumarum adlabitur oris
descensusque parans adiit *praecepta* Sibyllae.

37

Each stanza echoes the opening words of the relevant book of the *Aeneid*, here Book 6, but the words have to fit into their new context. *Fatur* does not. Sulpicius will have written *tandem*, as did the author of a similar set of four-line stanzas, 654.25: *sic lacrimans tandem Cumarum adlabitur oris*. Thus also we get rid of an awkward asyndeton. The echoes do not have to be absolutely identical: compare 1 *arma virumque canit*. Possibly *praecepta* in the next verse is another copyist's error, harking back to *Aeneid* 6. 236 *exsequitur praecepta Sibyllae*. Sulpicius might be expected to write *secreta* after *Aeneid* 6. 10 *secreta Sibyllae*, / *antrum immane, petit*.

Turnus adest, monet, arma *sibi* contraria *sumat*.

47

Baehrens took *monet . . . sumat* for an interpolation from 56 *Iris adest, monet arma sibi contraria sumat*. But the line is appropriate here, once *armis* has replaced *sibi* (a stopgap) and *sumant* (Heyne) has replaced *sumat*. Nothing will make it appropriate below, where it has usurped the place of something like *Iris adest, Turnum Teucros monet opprimat armis*.

caeduntur vigiles et *mutua* corpora fratrum

57

Despite Riese ("ex *Aen.* ix. 314 sqq."!), the verse plainly refers to Pandarus and Bityas, and Baehrens was probably right to transfer it to the end of the stanza. *Mutua corpora*, a legitimate expression in its place (cf. *TLL*, 8. 1738. 21), is nonsense here. Read *vigiles, ingentia corpora fratrum*; compare *Aeneid* 9. 735 *Pandarus ingens*, 9. 674 *abietibus iuvenes patriis et montibus aequos*. Virgil does not mention any other *vigiles* slain on this occasion.

Panditur interea caelum sedesque Tonantis;
alternos questus Venus ac Saturnia promunt.
illa dolos, haec bella movet, *sed* vincitur ira.
†*mater* at Aeneas bello non segnior instat.
vulnere Mezenti Lauso *nam* fecerat iram.
quem tetigit virtus, *superat per fata periculum*.

61

Book 10 says nothing about Juno's wrath being overcome; read in 63 *nec³ vincitur* [i.e., *frangitur*] *ira*. In the next two lines I should put Riese's conjectures *at pater* and *qui* in the text. 66 seems to be seriously corrupt. It doubtless referred to Lausus' death and Aeneas' compassion: *quem tetigit virtus (superant sed fata) perempti*.

665 (*Monosticha⁴ de mensibus*)

hos sequitur *laetus* toto iam *corpore* Maius,
Mercurio et Maiae quem tribuisse iuvat.

9

3. "*Sed et nec* etsi non ita similia videntur tamen haud raro permutantur" (Housman on Manil. 3. 12).

4. *Disticha*?

Laetus Riese: *laicus* S: *largus* Baehrens. Read *largus toto iam pectore*; compare Statius *Silvae* 2. 6. 67 *qua tibi cumque beato / larga redit Fortuna sinu*. It is well known that *corpore* and *pectore* are constantly confused in manuscripts.⁵

tempora maturis, September, *vincta* racemis 17
vela tegant: numero nosceris ipse tuo.

18 *vela tegant* [sc. *licet*] Riese: *uelate iam* SP. Normal poetic diction suggests *vincte*.⁶

666 (*Rescriptum Honorii scholastici contra epistolas Senecae ad Iordanem episcopum*)

non aliter validum genuino robore lignum 7
imbutis digitis dextra domare solet,
arboris et speciem humanis non usibus aptam
cogit in *externum* crescere factor opus.
sed cum te potior, Seneca meliore magistro
quique monens lucem cordis habere facis,
non dubitare queam, Lucillo *clarius* illo
aeternas Christi sumere dantis opes.

For *externum* in 10 read, not *aeternum* (Buecheler), since wooden artifacts do not last forever, but *eximium*, a word often applied to works of craftsmanship. Pliny *Natural History* 36. 37 has *quorundam claritati in operibus eximiis obstante numero artificum*. Continue:

sic, cum te potior Seneca meliore magistro
tuque monens lucem cordis habere facis,
non dubitare queam Lucillo largius illo . . .

Sic is Riese's, unwisely abandoned in his second edition. *Monens* is also his, but I think *tuque* reads better than his *quique*; our two manuscripts have *quem ut moneas*. *Clarius* in 13 is absurd. The writer and his episcopal teacher were not out for celebrity and could scarcely expect it.

nam cum *de pretio* mortis *regnante* perenni 19
Lucillum imbueret, hac sine morte perit.

20 *mente* Buecheler! Read *depretio* [Plasberg: = *contemptu*] *mortis de fonte perenni*: "while from the eternal fountain [of truth] he imbued Lucillus [Lucilius] with contempt for death, he perished without this death," that is, without dying the physical death which he taught Lucilius to despise. Seneca died spiritually in his lifetime because he did not become a Christian.

discipulumque tuum, *prius* isto nomine ditans, 27
conforta, revoca, corripe, duce, mone!

5. Housman on Manil. 4. 923.

6. Kühner-Stegmann, *Ausführliche Grammatik der lateinischen Sprache*, vol. 1 (Hannover, 1912), p. 289.

Isto = *discipuli*. *Prius* is readily emended to *pius*.

667 (*Epitaphium Senecae*)

Cura labor, meritum, sumpti pro munere honores, 1
ite, alias posthac sollicitate animas!
me procul a vobis deus evocat. ilicet actis
rebus terrenis, hospita terra, vale.

A comma after *cura* presumably fell out by accident. In line 3 punctuate: *deus evocat. ilicet. actis. . . . Ilicet* = *ire licet*, that is, *actum est*.⁷

671 (*Vita Vergilii*)

'Ballistam sua poena tegit; via tuta per oras.' 74

Oras Scaliger: *auras* P: *arva* Baehrens. Read *agros*? *Agris* for *oris* seems likely in 195. 2.⁸

iam necis ultor erat patriae, iam caede priorum 94
perfosus acies legitur visura Philippos.
Cassius *hic* Magni vindex et Brutus in armis
intereunt.

Read *his*?

672

iterum sentire ruinas 27
Troia suas, iterum cogetur reddere †voces?

Voces codd. plerique: *poenas* V, recc. Riese conjectured *lucēs* or *lucem*, to what purpose I know not. The needed word is *fumos*.

672a (*De XII libris Aeneidarum*)

nonus Hyrtaciden, decimus Pallanta peremit. 5
undecimus Drancem damnat, pars ultima Turnum.

Drancem S: *tarchon* P. The principal casualty in Book 11 is Camilla. Drances survives. So read *Volscam* (and, with L. Müller, *Volscā* for *Etrusca* in 654. 48). The guesses probably arose from *undecimuscam*.

674 (*De imagine et somno*)

Pulchra comis annisque decens et candida vultu 1
dulce quiescenti basia blanda dabas.
si te iam vigilans non *unquam* cernere possum,
Somne, precor, iugiter lumina nostra tene!

Usquam?

7. See *TLL*, s.v., and S. Timpanaro, *Contributi di filologia e di storia della lingua latina* (Rome, 1978), p. 36, n. 32.

8. Cf. my note in *Towards a Text of "Anthologia Latina"* (Cambridge, 1979).

680

nam quadris constat Nonis concurrere menses
 omnes excepto Marte et Maio, sequitur quos
Iulius et October: senis soli hi moderantur.
 septenis *patet hos* denis *quadrare* Kalendis.
 octonisque pares menses sunt Idibus omnes.

6

8 *iulius et CAR: iulius cett.: Iulus et coni. Riese.* 9 *denis quadrare Riese: pariterque flagrare (flagrante Vat.) codd. Kalendis] diebus CA, Vat.* Lines 8–10 are not incorrigible:

Iulius, October; senis soli hi moderantur,
 septenis pariter denis quadrantque Kalendis,
 octonisque pares menses sunt Idibus omnes.

Nor are they inexplicable. In all months except March, May, July, and October the Nones are square (*quadrae*); that is, they govern four days. In the four exceptions they govern six. These four months also agree in having seventeen-day Kalends, whereas all twelve have eight-day Ides. In the ensuing lines we learn that the months other than March, May, July, October have nineteen-day, eighteen-day, or (in the case of February) sixteen-day Kalends. It will be observed that, whereas the Nones are said to govern (*moderantur*) the days preceding them in the same month, four or six as the case may be, the Ides and Kalends are reckoned in with their dependent days; for example, in March there are sixteen days between the Ides and the Kalends (of April), which makes it a month with seventeen-day Kalends.

Line 9 as it stands in the manuscripts, *septenis patet hos pariterque flagrare kalendis*, seems to contain alternative readings, *patet hos* and *pariter*. To make room for these *denis* was omitted, with consequent adjustment of *quadrantque* to *que flagrare*.

686

qua nullus princeps, nullus quoque verna moratur,
 †*aequales totum* retinent *vel* cuncta tyranni.

7

“*Aequales non intellegitur*” Riese. Baehrens read *moratur / aequales, toti retinent sibi cuncta tyranni*. Instead:

qua nullus princeps, nullus quoque verna moratur,
 aequales toti; retinent nam cuncta tyranni.

There are no leading men or slaves among the inhabitants of Mantua, all are equal (*toti = omnes*); for a few despotic rulers reduce all but themselves to a level.

casus heu cerno propinquos:

23

ei mihi—iamque nefas—heu, pro dolor! ei mihi—tandem,
 si qua tuae nunc matris habet te cura, faveto!

Assuming that *matris* refers to the writer of the letter, I suggest:

casus heu cerno propinquos
et mihi, iamque nefas (heu, pro dolor!) et mihi. tandem,
si qua . . .

Et = *etiam* (the second *et* for *ei* was proposed by Baehrens). With *nefas* understand *propinquum*.

690 (Petronius frag. 26 Buecheler)

sic Phoebea chelys vinclo resoluta *parentis* 5
Lucinae tepidis naribus ova fovet.

Vinclo Binetus: *uicto* S: *nutu* Butler. *Roribus* Baehrens: *noctibus* coni. Buecheler. The mother tortoise warms her newly laid eggs with her nose. Why not? But read *favente* / *Lucina*; compare Virgil *Eclogues* 4. 10 *casta, fave, Lucina*.

694 (Petronius frag. 35 Buecheler)

flumine vicino, stultus sitit. †*effugit Euro*, 5
cum calidus tepido consonat igne *focus*.

On the *Schlimmbesserung focus* for *rogus*, see my note in *Towards a Text*. Further, read *effugis* (*stultus* cannot well be the subject) *Eurum*.

712

libido cum lascivo instinctu suscitet 13
sinuare ad veneris *usum* femina *feminae*

*Lasciui*a *instincto* S, corr. Binetus. *At ueneri cursum* S, mutavit Scri-verius. Read *sinuare ad Veneris cursum femina feminam*. For the construction, compare Ovid *Metamorphoses* 13. 226 *quae vos dementia, dixi, / concitat, o socii, captam dimittere Troiam?*⁹

715 (Alcimus)

Lux mea puniceum misit mihi Lesbia malum: 1
iam sordent animo cetera poma meo . . .
†misi dente levi paulo libata placenta 9
nectare de labris dulcia †membra suis.

Binetus made of this:

misit dente levi paulo libata placentae
munera, de labris dulcia *mella* suis.

I should rather suppose that *facta* fell out after *dulcia*.

717

Tartara, [sc. *cecinit*] post *Latium*, sic Teucros bella frementes, 8
hostibus Ascanium Rutulis *in* castra relictum,

9. See also Kühner–Stegmann, *Ausführliche Grammatik*, 1: 683.

proelia post reditum, devictam Marte Camillam,
et sua cedentem profugo conubia Turnum.

The arguments of the last six books of the *Aeneid* are thus summarily set out. There are some problems. In line 8 *sic* has no function, and *Teucros bella frementes* is not the theme of Book 8. Whereas line 9 unmistakably refers to Book 9 (read *ad castra?*). The conclusion is unavoidable that the line for Book 8 has dropped out. So:

Tartara, post Latios et Teucros bella frementes,
* * * * *
hostibus Ascanium Rutulis ad castra relictum

718 (*Ad Oceanum*)

conserves, ubicumque tuo committere ponto 14
hanc animam, transire fretum, *discurrere cursus*
aequoris horrissoni Sortis fera iussa iubebunt.

Discurrere cursus aequoris comes too close to gibberish to have been produced by an accomplished versifier such as the author of this twenty-eight line poem evidently was; and any meaning it may be thought to yield would add little to *transire fretum*. I read *decurrere* (so Riese in his first edition) *casus*. So St. Ambrose *Noe* 21, 77 *decurso periculo*. My note on Cicero *Ad Atticum* 6. 1. 9 *propter casum* [or *casus*] *navigandi* cites Ovid *Epistulae ex Ponto* 2. 10. 39 *casus* . . . *timuisse marinos* and Tacitus *Annales* 12. 43. 4 *navibusque et casibus vita populi Romani permissa est*.

da pater, ut *tute* liceat transmittere cursum 25

S. Timpanaro defends this text, which had been suspected (*tutum* coni. Riese, *cursu* Buecheler), with *discurrere cursus* in 16 (see above), explaining *cursum* as internal accusative and pointing to the identical clausula in Virgil *Aeneid* 6. 313.¹⁰ The latter argument cuts both ways. I would read *da, pater, ut tuto liceat transmittere cursu*.

719b (Tiberianus)

sic etiam ut Troiam popularet Dorica pubes, 15
aurum causa fuit, *pretium* dignissima merces.
infami probro palmam convendit adulter.

I doubt if *infami* (Baehrens) for *infamem* is an improvement. The award on Mt. Ida merited the epithet and *probro* (ablative of price) does not require it. The problem in the preceding verse has been recognized by a lacuna marked after *merces* (Oehler) or *fuit* (Baehrens). But the only change needed is a minimal one, *pretio* for *pretiū*. *Merces* (= *merx*) is the golden apple, *pretio* the price which Venus gave for it—Helen. The poet plays with the paradox that in this instance, instead of gold buying a commodity, a commodity (the promised adultery) bought gold.

10. *Contributi*, p. 606

720a

Aeneas *Latium*, Italas simul intrat in oras. 12
 intonat *hic* bellum tecti de culmine Turnus.
 Euryalum et Nisum deflet cum matre iuventus.
 †*Pallantis* exitium et *Turni* deluditur orsus
 Euanderque simul multorum funera deflet.

In Latium Aeneas, Italas vulg. olim: *Aeneas Italas, Latii* Opitz. The hiatus could be authentic, but it can more easily be removed with *Aeneas Latias, Italas*. In 13 read *hinc* (i.e., *libro sequenti*). Lines 15–16 are reformed by Baehrens thus:

multorum exitium Turnus deluditur orsus
 Euanderque simul *Pallantis* funera deflet.

Very well, except that *simul* should be *sui*.

723 (*De luna*)

alternis tu *nomen* agis *sub mense* diebus 10
 et rursum renovas *alterni* lumina *mensis*.

Riese's conjecture *submersa* should be in the text and so, I think, should *lumen* for *nomen*. 11 might become *et rursum renovas alternis* [adverb or sc. *diebus*] *lumina mensa* ("measured"), perhaps not without some thought of the etymology in Cicero *De natura deorum* 2. 69 *lunae cursibus, qui quia mensa spatia conficiunt menses nominantur*.

725 (*Bucolicum Einsidlense* 1)

TH. praeda mea est, quia Caesareas me dicere laudes 15
 mens iubet: huic semper debetur palma labori.
 LA. et me sidereo †*corrumpit* Cynthius ore
 laudatamque chelyn iussit variare canendo.

For *et* (17) read *at* rather than *set* (Fuchs). *Corrumpit* has given rise to such guesses as *percussit*, *commovit*, *commulsit*, *conspexit* (nor can I forbear mention of Baehrens' *oestro* for *ore*). But read *compellat*; compare Ovid *Metamorphoses* 3. 147 *participes operum compellat Hyanteus ore*. For the variation of tense *metri causa*, compare Virgil *Aeneid* 4. 702 *devolat et supra caput adstitit* et sim.

sic vos cantantes deus adiuvet! incipe, Lada, 20
 tu prior, *alternus* Thamyras imponet honorem.

Alternis Hagen; better *alternum*.

fas mihi sit vidisse deos, fas prodere †*mundum* 26

Mundum seems to come from 24 *et citharae modulis primordia iungere mundi*. *Mundo* (Hagen) and *divum* (coni. Riese) have now been supplemented by *numen* (Maguinness) and *saeclis* (Fuchs). I prefer *visum* or *visos*.

726 (*Bucolicum Einsidlense* 2)

tibia laeta canit, pendet sacer hircus ab ulmo
et iam nudatis cervicibus exiit *exta*.

19

Extra (sed *u* supra *ex*) E. I take it that the goat has been skinned and hung up for roasting. In place of the obvious but surely impossible conjecture *exta* I suggest *utrem* (*utrē*); hence the corrector's *utra*. Once the skin, *pellis*, is flayed, it becomes *uter*.

sed procul a nobis infelix gloria Sullae
trinaque tempestas, moriens cum Roma supremas
desperavit (*opes*) et *Martia* vendidit arma.

32

"The demands of metre and grammar are satisfied by Peiper's insertion of (*opes*); but there is no apparent reason why this word should have been lost, and 'supremas desperavit opes' is an expression to which I can attach no particular meaning." So Housman, whose proposal *avis* has everything to commend it.¹¹ He refers *trinaque tempestas* to the Triumvirate. The alternative view, that the three civil wars of the eighties (cf. Cic. *Phil.* 8. 7) are intended, is to be preferred, especially in the light of Florus 2. 9 (3. 21). 3 *bellum civile Marianum sive Sullanum, tribus, ut sic dixerim, sideribus agitatatum est* and 18 *Scipione Norbanoque consulibus tertius ille turbo civilis insaniae toto furore detonuit*; also 2. 13 (4. 2). 2 *Sullana tempestas latius . . . detonuerat*. Even apart from that, his hesitant support for Riese's interpretation of the following words, "tradidit externae feminae Cleopatrae," was a counsel of despair. *Emancipatus* in Horace *Epodes* 9. 12 does not mean "sold." The words defy historical explanation. Try *mutua condidit*. For *mutua* take from the *Thesaurus* Eugippius *Vita sancti Severini* 2. 2 *mutuis se gladiis conciderunt. Condere ferrum* vel sim. is a common poetic expression for plunging a weapon into someone's body, normally accompanied by *in pectus* vel sim. Here I feel that "into one another's bodies" is sufficiently suggested by *mutua*. As for the sense, peace under Nero is contrasted with that which followed Sulla's victory and produced the Proscriptions and that which followed Philippi and produced a new civil war.

I replace *vendidit* with *candidit* in 466. 12 (*Towards a Text*).

729 (*Responsum puellae*)

Conspicua *primum* specie quam fata bearunt,
desine *pompifero* tu violare *toro*.
absit ut albiplumem valeat calcare columbam
inter tot niveas rustica milvus avis,
nec rubeis cardus succrescat *iure* rosetis,
lilia nec campis vana cicuta premat

1

Toro edd.: *thoro* PC. These lines purport to be a lady's answer to a lover's very frank request for her favors (cf. 728). They should begin *conspicua*

11. "Carm. Bucol. Einsidl. II 34," *CQ* 4 (1910): 47 = *Classical Papers* (Cambridge, 1972), p. 799.

(Buecheler: -am PC) *primam*. Baehrens' *conspiciam imprimis* is not impossible, but *imprimis* is avoided by poets.¹² In 2 the conjectures *som(p)nifero* (Baehrens) and *prolifero* (Buecheler) . . . *toro* would be inept even if the lover could be told to stop doing what, as is plain from the sequel, he has never done. I suggest *probrifero* . . . *choro*, meaning songs by the lover in praise of the lady which, as she says, damage her reputation; compare Dictys 6. 7 *inter ipsas epulas novam nuptam magnis laudibus veluti deam celebraverant . . . et ut quisque eorum regum qui convivio interfuerant choro modulisque carminum praevaluerat, ita Apollinem Liberumque . . . cognominaverant*, where *choro* seems to refer to individual singing. Or the lover's verses might be sung in chorus.

Rure (Schrader) for *iure* in 5 tallies poorly with *rosetis*, which suggests cultivated roses. Read *vere*? M. suggests *in urbe*. *Vana* in 6 = *inania*, *cava* (*cana* coni. Baehrens).

733 (*De cantibus avium*)

garrula versifico tignis mihi trissat hirundo

5

Vestibuli Schenkl. *Vere novo?* Compare 760a (*Elegiae in Maecenatem* 1), lines 101–2 *scopulis se condit hirundo: / verberat egelidos garrula vere lacus*. The verse imitates Virgil *Georgics* 4. 306–7 *ante / garrula quam tignis nidum suspendat hirundo*.

*blatterat ut aries, nunc raccat ut Indica tigris,
hinc latrare canes, timidos vagitare lepores,
et miccire caprum, murem mintrire videbis.
nec non mustelae dindrant ranaeque coaxent.*

16

Read *blatterat hinc aries, hinc raccat et Indica tigris*. In 19 *dindrant* is probable.¹³

760a (*Elegiae in Maecenatem* 1)

In this and the following I cite from E. J. Kenney's text, *Appendix Vergiliana* (Oxford, 1966).

*inreligata ratis, numquam defessa carina,
it redit in vastos semper onusta lacus;
illa rapit iuvenes prima florente iuventa,
non oblita tamen †sed repetitque† senes.*

5

8 *sera petitque* Burman (Riese): *sera petisse* Goodyear (*sero p-* iam I. Vossius): alii alia. *Nat repetitque?* *Tamen nat* might become *tamen at*, after which *sed* would be substituted *metri gratia*.

*nec mihi, Maecenas, tecum fuit usus amici:
Lollius hoc ergo conciliavit opus.
foedus erat vobis nam propter Caesaris arma,
Caesaris et similem propter in arma fidem.*

9

12. B. Axelson, *Unpoetische Wörter* (Lund, 1945), pp. 94–95.

13. See *TLL*, s.v.

Ergo ("suspectum" Kenney) has the air of a stopgap. *Nobis* (= *mihi*) is the most obvious word for it to have replaced, but an adjective may seem preferable. Surely not *aegro* (Heinsius [Riese]). *Cupido*? The writer implies that Lollius got him the commission from Maecenas' family.

In 11 Heinsius' *foedus* for *fidus* should be supplemented by *iam* for *nam*. The bond had existed ever since the civil wars.

quod discinctus eras, animo quoque, carpitur unum: 21
diluis hoc nimia simplicitate tua:
 sic illi vixere quibus fuit aurea Virgo,
 quae bene praecinctos postmodo pulsa fugit.

Diluis hoc (-is at Oudendorp) Baehrens: *diluuii hoc* Ω: *diluitor* ed. Ald. *Diluis* seems hardly apt in itself and consorts badly with *nimia*, which has come under suspicion for that reason. Read *adlicis*?

cumque renascentem meteret velociter hydram, 83
 frangeret immanes vel Diomedis equos,
 vel tribus †*adversis*† communem fratribus alvum
 et sex adversas solus in arma manus?

Kenney comments on 85: "*adversis* hic potius quam 86 corruptum videtur, nam desideratur verbum velut *appeteret*." What is needed, I suggest, is rather a participle, *adrectis* or *erectis*: *vel cum tribus fratribus in arma adrectis communem alvum et sex adversas manus solus frangeret*. The word order should need no defence after all that Housman wrote about hyperbata in Latin poetry.

nunc pretium candoris habes, nunc redditur umbris: 135
 te sumus obliti decubuisse senem.
 et Pylium flere sui ter Nestora canum
 dicebantque tamen non satis esse senem.

Et (Heinsius) in 137 replaces *te* or *ter* of the manuscripts. I think *ut* would be better, with a semicolon after *senem* in the previous line. On the recurrence of this word in the following couplet, see my *Propertiana* (Cambridge, 1956), p. 167.

nunc ego quod possum: TELLUS LEVIS OSSA TENETO, 141
 PENDULA LIBRATO PONDUS ET IPSA TUUM.
 SEMPER SERTA TIBI DABIMUS, TIBI SEMPER ODORES,
 NON UMQUAM SITIENS, FLORIDA SEMPER ERIS.

The implication of the capital letters that *tellus* . . . is intended as an epitaph seems to me hard to accept. In 141 punctuate *nunc* ["as it is"], *ego quod possum, tellus* . . . , brachylogy for *nunc, ego quod possum, precor: tellus*. . . .

760b (*Elegiae in Maecenatem* 2)

discidio vellemque prius—' non omnia dixit 151
 inciditque pudor quae prope dixit amor.

"Even if the matrimonial fortunes of Maecenas were as completely unknown as they are unhappily notorious, could the context permit a doubt about the sense of *discidio*?" So Housman, reviewing the Loeb *Minor Latin Poets*,¹⁴ where *discidio* is translated "our civil strife" with a note to explain that "Maecenas recalls the hostilities between Octavian Caesar and Mark Antony." The only modern commentator,¹⁵ M. C. Miller, did not even follow the drift of Housman's rhetorical question.¹⁶ Maecenas and Terentia were divorced some years before the death of the former.¹⁷

Troubled by doubts about the legitimacy of *discidio prius* = *ante discidium*, which others do not seem to share, I proposed to read *discedo* ("I am going"), only to find that in the sixteenth century and long afterwards editors were so reading. Besides mending the grammar, this is to my taste a distinct literary improvement. The words which love almost spoke but shame forbade would have been, or at least resembled, *quam coniugem amisi*.

The copyist may also be to blame for the inelegant repetition of *dixit* in the pentameter. It may have replaced a different verb, as *iunxit*.

761 (*De sphaera caeli*)

arcitenens tandem, capricornus et urnifer inde; 15
piscibus extremus locus est quem signifer explet.

16 *extremis* codd. ("recte?" Riese). The zodiac does not complete Pisces but the other way round. *Explet* = *expletur*, as *levat* = *levatur* in 42, and *quem* must be changed to *quis* (= *quibus*). L. Feltenius, *Intransitivations in Latin* (Uppsala, 1977), has no example of intransitive *explere*, but two such examples of *implere*, *Itinerarium Theodosii* 20 and *Evangeliolum Lucae* 2. 40.

vertex alteruter terdenis partibus a se 28
semper abest circumque facit sex undique sumptis;
tum quinas utrimque feret habitabilis ora.
aequidies capit octonas hinc, inde quaternas.

In 28–29 *vertex alteruter ab altero abest* and *duo vertices (invicem) a se absunt* are conflated, and *undique* does duty for *utrimque* in the next line. But the sense is quite clear. The two poles are thirty degrees apart. The two polar zones each contain six degrees and the two temperate zones each contain five. Thus eight degrees are left for the equatorial zone; not, as editors ingenuously represent, twelve. And there are four degrees on either side of the Line: *aequidies capit octonas, hinc inde quaternas*.

arcticus his signis finitur circulus: extra 43
laeva Bootis inest dextro cum poplite flexo
Herculis innixi pedibus, umeris quoque Cephei.

14. Rev. of *Minor Latin Poets* by J. W. Duff and A. M. Duff, *CR* (1935): 79 = *Classical Papers*, p. 1242.

15. We now have H. Schoonhoven (Groningen, 1980).

16. "*Elegiae in Maecenatem*" (Philadelphia, 1941).

17. Cf. A. Stein, s.v. "Terentius" 18, *RE* 9 (1934): 716.

Another revealing mispunctuation. The colon in 43 should be at the end of the line, the three constellations mentioned being *almost* entirely outside the circle. *Herculis innixi pedibus* (!) is the constellation Engonasin, so read *genibus*. For *umeris* read *umerus*. Cepheus' shoulder, like Bootes' left hand and Engonasin's right knee, is inside the circle.

solstitialis *et* hoc signorum limite constat:
arcturus, lapsusque genu, Cepheia coniunx,
anguiger oblongus, curvi quoque sinciput anguis
a superis tanguntur eo cum coniuge *Persei*
(cui *tamen* arctophylax est in contraria versus
Pegaseo iunctae medio) pedibusque marito
qui sectus laevo cubito cum crure sinistro
Heniochi caput ut currens ex pulvere foedat.

47

In 47 *at* should replace *et*. The ensuing nonsense is not to be blamed on the author, who shall now be given back his verses:

solstitialis *at* hoc signorum limite constat:
arcturus, lapsusque genu, Cepheia coniunx,
anguiger oblongus, curvi quoque sinciput anguis;
insuper *his* tanguntur eo cum coniuge Perseus,
cui *tamen* arctophylax est in contraria versus,
Pegaseo iunctae medio pedibusque marito,
qui sectus . . .

50 *insuper his*] compare 33 *his super esse ferunt caelo cuicumque notandos* (sc. *circos*). 51 *cui* P: *qui*. V 52 *iunctae* V: *uin-* P. "The solstitial circle consists of the following row of constellations: arcturus, Engonasin, the wife of Cepheus, the lengthy snake-bearer [ophiuchus], and half the head of the curving snake [draco]. Besides these, Perseus and his wife are touched by it; she [Andromeda] and the bear-ward look opposite ways, joined as she is to Pegasus' middle and by her feet to her husband." Bursian, the first editor of the poem, conjectured *mariti*, but see, for example, the northern star-chart in G. P. Goold's Loeb Manilius. The only remaining problem is *tamen* (51), which seems to have no adversative force. I suspect it has replaced an epithet, and in the list of epithets of Bootes to be found in the *Thesaurus* only one will scan here: *piger* (Juv. 5. 23, Claud. *Rapt.* 2. 190). However, "questa congiunzione nel latino tardo diventa sempre più una mera particella riempitiva, senza un preciso valore semantico."¹⁸

qui lucis noctisque pares dat circulus horas
arietis ima pedum recipit vestigia primum
semibovisque genu praecidit et inguinis eius,
ultima quem fudit putens urina deorum

60

Bursian saw that 63 refers to the begetting of Orion as narrated by Ovid in *Fasti* 5. 531–36 and others. His text was innocent of the astounding

18. Timpanaro, *Contributi*, p. 574.

comma at the end of 62. What did Riese and Baehrens understand by *ultima urina* and how did they construe *inguinis*? The comma belongs after *ultima* (cf. German. 504 *secat . . . corvique sedentis / ultima*). *Eius* is a pronoun.

Incidentally, I shall be grateful if someone will tell me why Aquarius (Ganymede) is called *auspex* in 71.

804 (*De quieta vita*)

hic praefectus agat classes alienaque castra
laetus sollicita †sollicitate roget

5

Let us by all means read *sedulitate regat* (Baehrens), which leaves *laetus* (silly) still in the way. Read *lectus*, "chosen" (by the emperor whose army he commands).

806 (*Argumenta Lucani*)

Quadruplices questus libri pars prima secundi
continet; eiusdem pars proxima verba Catonis
et Bruti. *dicit*, quo foedere Marcia nupsit.

4

4 *questus*] *narrat* E. Since *quadruplex* can hardly stand for *multiplex*, there might seem to have been a miscount. For there are three, not four, plaintive speeches in the first part of Lucan's second book: a mother's (38–42), that of the men leaving for the war (45–63), and a father's (68–232). It hardly seems likely that the poet's own apostrophe to Jupiter in 4–15 is included or that *aliquis* in 68 is erroneously detached from *maesta senectus* in 232. Should we read *at triplices* (cf. 23 *at quarti libri narrat pars prima*)?

At triplices questus libri pars prima secundi,
continet; eiusdem pars proxima verba Catonis
et Bruti, necnon quo foedere Marcia nupsit.

Necnon is M.'s suggestion, supposing that a gloss *dicit* replaced it.

"Iam super Herculeas" quo fugit, denotat atque
quid dixit Magnus . . . quando quaerere Parthos
consuluit: sed cassa fuit sententia Magni.
parsque secunda notat Pompeium morte peremptum
indigna; *Phariis* pars ultima datque sepulcrum.

44

45 *quid dixit quando* E: *quid dixit multis quod quando* T.: *quid dixit Magnus. quid, quando* Burman. But I do not think *dixit Magnus* is likely to refer to the dialogue between Pompey and Cornelia. Perhaps *quid dixit Magnus tum quando*.

In 48 read *Pharium*; compare 454. 1 *alter Niliaco tumulo iacet, alter Hiberno*. For *datque*, compare 59 *parsque secunda refert*.

altera pars multos correptos voce Catonis
dicit per Syrtis fore multa pericula passos.

52

Lucan's ninth book is not prophetic. *Fore* seems to have been thrust in where *tum* fell out. *Correptos* refers to Lucan 9. 206–83.

parsque secunda refert famulos qui fata parabant 59
prava duci caesos *adversa* nefandaque passos.

The reference is to the deaths of Pothinus and Achilles (Luc. 10. 515–23). Caesar had the former beheaded: *sed non qua debuit ira, / non cruce, non flammis rapuit, non dente ferarum: / Magni morte perit*. The Lagid princess Arsinoe had Achilles executed or assassinated, with a sword-thrust: *iusto transegit Achillea ferro*. *Adversa* needs only to be noticed to be dismissed: read *diversa*.

811 (*Hymnus et laus Bacchi*)

Salve magne pater, divum suavissime, salve, 1
Liber, *et o* nostris saepe colende modis.
numine nostra tuo *dignaris* tecta subire.
te colimus laeta fronte: benignus ades.
qui modo sollicitis fueramus mentibus, ecce
adventu exhilaras nos, pater alme, tuo.
tu lactas hominum mentem et convivia laeta
efficis, *ac* sine te gaudia cuncta silent.

The first four lines are thus reformed:

Salve, magne pater, divum suavissime, salve,
Liber, io nostris saepe colende modis!
numine nostra tuo digneris tecta subire.
te colimus: laeta fronte benignus ades.

In the last read *efficis; at*.

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