

reaction to the somewhat formulaic sentimentality that the locution had come to evince in Moschus and Bion: the sneezes are both intense *and* (if we know our standard Hellenistic poetry) instantaneous.

Well aware of learned Greek controversy regarding simultaneity and/or degree in the verb following the second ὥς in the Hellenistic instances, the Latin poet chose a way of expressing himself over which the likes of Septimius and Acme or their average readers would not be expected or invited to scratch their heads and look up various discordant Greek commentators, but which, for being ambiguous in the same way as in Theocritus, would the more amuse such *cognoscenti* as Calvus, Cinna, or Valerius Cato; and, it would seem, Virgil too in the event.

As to the mechanics of the error so diagnosed, we may suppose that at some not necessarily very remote stage in the transmission *ut ante* was accidentally omitted in one or other place and added in the margin (cf. 63.49 *est ita voce miseritus maestas* / *V* for *maestast ita voce miseriter* /, 84.2 *insidias he* / for *hinsidias* /; cf. further e.g., 1.8, 66.85, 69.5). Since the result makes sense of a sort, the other place was accordingly “corrected.” That the corruption happens to scan at all, though awkwardly, is an accident which the “corrector” probably did not even appreciate.

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COPA 5–6 ONCE MORE

quid iuvat aestivo defessum pulvere abesse
quam potius bibulo decubuisse toro?

5 abesse] abisse Ilgen 6 bibulo] vivo Schenkl

R. F. Thomas joins those scholars troubled by these lines.¹ The perceived problems are *quam potius* and *bibulo toro*.

1. *quam potius*: opinions are divided: does this phrase mean *potius quam* or is it exclamatory? The latter, I suggest, cf. Tibullus 1.10.39:

quam potius laudandus hic est, quem prole parata
occupat in parva pigra senecta casa!

Here, *quam potius* has been rescued from the apparatus in the editions of Lenz and now in Luck's Teubner.²

2. *bibulo toro*: scholars have found the transference difficult, and Thomas, citing Horace *Epistulae* 1.14.34 “quem bibulum liquidi media de luce Falerni” proposes the emendation *bibulum*. A *bibulus* person should mean one who drinks freely, and, *pace* Thomas, does it not mean this, not simply *bibentem*, in the *Epistulae*? The proposed reading, then, conveys a certain negative sense just as it does

1. “A Bibulous Couch ([Verg.] *Copa* 5–6)?” *CP* 86 (1991): 41–43, to which the reader is directed for the bibliography and other references.

2. Guy Lee, *Tibullus: Elegies* (Cairns, 1982) retains *quin potius* saying that *quam potius* at *Copa* 6 means “than rather.” He continues (p. 136), “moreover at *Panegyricus Messallae* 129 original *quin* has been corrupted to *quam* by several mss.” But the mss which have preserved *quin* there are the same ones which preserved *quam* at Tib. 1.10.39 (Z+ in Luck's edition).

in Horace.³ The couch, on the other hand, is called *bibulus* because, situated in an inn, drink is constantly brought to it, and consumed by the patrons upon it; this is not to say that each and every one of these worthies is himself *bibulus*. The speaker wants to attract the traveller, not turn him away.⁴ A bold transference, but intelligible.

The objection to the "parallel" *quietis toris* (Val. Flacc. 1.294–95), "the effect caused by the couch is ascribed to it as a quality, which is much more natural a transference than that in *bibulo . . . toro*," is a valid one.⁵ Better to compare, e.g., Ovid's lament that, unable to rise to the occasion, he is on a *pigro toro* (*Am.* 3.7.4); or, the *obsceno toro* (*Tr.* 2.378), on which, says Ovid, Venus and Mars had their celebrated tryst. In these examples, as in the present passage, the *torus* receives the adjective which properly describes the activities taking place thereon.

With regard to the balance of the couplet the poet, it seems to me, has taken care to contrast the two ablatives *pulvere* and *bibulo*; cf. Pliny, 18.110, *terra . . . pulvere summa, inferior bibula* (as cited in *OLD*, s.v. *bibulus*).

A final point. Since Horace seems to be alone in using *bibulus* of a person, the use of the word in the *Copa* is, in one respect at least, quite usual.

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3. *Potatore*: Pseudo-Acron's note on *bibulum*; cf. *Gloss. Lat.* 2.29, 32 "ebriosum." So at *Epist.* 1.18.91 *potores bibuli*, if it is Latin, as Thomas asserts, would mean "heavy drinkers."

4. Of the suggested interpretations (see Thomas, "*Copa*," pp. 41–42) the notion that the couch is splashed with wine would, in this context, be as ludicrous to the ancients as it is to us today.

5. Thomas, "*Copa*," p. 42, n. 6.

OVID AMORES 2.13.17–18: *QUAE OEDIPUM REQUIRANT INTERPRETEM*

So Heinsius, on the pentameter of the following couplet:

saepe tibi sedit certis operata diebus,
 qua tingit laurus Gallica turba tuas.

The principal manuscript witnesses are (the select apparatus uses J. C. McKeown's *sigla*):¹

17 sedit Z, Heinsius: dedit PYPf¹: seruit ObPh (v.l.): meruit ySø
 18 qua PYSø: quis ç: quam D: quas Pf tingit PYF¹Vb: tangit SF²
 (ut vid.): cingit yø turba PYSç: turba yç

A. Ramírez de Verger is the first for many a year to have responded to Heinsius' daunting challenge by reading in line 18 *quis tangit laurus candida turba tuas*,²

I should like to record my thanks to J. G. Griffiths, E. J. Kenney, A. G. Lee, and W. J. N. Rudd for their stimulating criticism of an earlier draft of this paper.

1. *Ovid: Amores*, vol. 1: *Text and Prolegomena* (Liverpool, 1987), pp. 131–33.

2. "The Text of Ovid, *Amores* 2.13.17–18," *AJP* 109 (1988): 86–91. Though I cannot agree with his conclusions, I am much indebted to Professor Ramírez de Verger for a pre-publication draft of his paper, which initially stimulated me to re-examine these *verba obscurissima* (Heinsius, in Burman's variorum edition of 1727).