

Orestes' piety, then, far from cleansing Argos, deepened its guilt and gave new life to an ancient curse. So too, Virgil may be suggesting, Octavian's zeal to avenge his father has prolonged the ancestral guilt of his people<sup>15</sup> through the sinful spilling of Roman blood by Roman on the fields of Philippi.<sup>16</sup>

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<sup>15</sup> To the curse of the house of Tantalus (Aesch. *Agam.* 1186ff.) cf. Virgil's allusion to the curse of Laomedon (*G.* 1.501f.; also *Aen.* 4.541f.).

<sup>16</sup> Pathos is also present for any reader who feels that 'fertur equis auriga' (*G.* 1.514) echoes Soph. *El.* 725 πῶλοι βία φέρουσιν (the false tale of the death of Orestes in a chariot race) or Eur. *Hipp.* 1224 βία φέρουσιν (the death of Hippolytus).

### HORACE, *EPOD.* 6.16

At *CQ* 81 (1987), 523–4, S. J. Harrison takes exception to the transmitted text of Horace, *Epod.* 6.16:

caue, caue; namque in malos asperrimus	11
parata tollo cornua,	
qualis Lycambae spretus infido gener	
aut acer hostis Bupalò.	
an, si quis atra dente me petiuerit,	15
inultus ut flebo puer?	

Harrison observes that commentators translate “inultus” not “unavenged” but “without taking revenge”, construing it with Horace as the subject of “flebo” and not with “puer”, and he then asserts ‘This use of “inultus” is wholly unparalleled; the adjective is elsewhere always used passively of persons or objects unavenged and never in the active sense of “unavenging”’.

Harrison seems not to have observed that ‘inultus’ is used not only passively, but also reflexively: just as one may avenge another who has suffered some injury, one can also avenge oneself. The *ThLL* VII.2 (1959), 241.74 sqq., s.v. ‘inultus’, lists plenty of examples of the latter usage, e.g. Cicero, *Pro Sestio* 50 ‘atque ille [Marius] uitam suam, ne inultus esset, ad incertissimam spem ... reseruauit’, or Seneca, *Herc. Fur.* 1187 ‘ut inultus ego sim?’. Horace himself at *Serm.* 1.8.44–5 makes a wooden Priapus say ‘ut non testis inultus | horruerim uoces Furiarum et facta duarum’ and go on to describe how he avenged himself by loudly breaking wind and scaring off the two witches, and at *Serm.* 2.3.296–9 Horace makes Damasippus say

haec mihi Stertinius, sapientum octauus, amico  
arma dedit, posthac ne compellarer inultus.  
dixerit insanum qui me, totidem audiet atque  
respicere ignoto discet pendentia tergo.

If any further confirmation of the received text is needed, one may cite Claudian's imitation at *In Eutropium* 2.208–10:

... tolerabis iniquam  
pauperiem, cum tela geras? et flebis inultus,  
cum pateant tantae nullis custodibus urbes?,

which is cited not only in the *ThLL* but also in Keller's standard edition.<sup>1</sup>

Even if there were not an abundance of direct support for the transmitted ‘inultus

<sup>1</sup> O. Keller [ed.], *Q. Horati Flacci Opera* i<sup>2</sup> (Leipzig, 1899), 303, *ad loc.*

ut flebo puer',<sup>2</sup> it would be a mistake to assume that an unusual usage in so innovative a poet as Horace must be corrupt.<sup>3</sup> According to the *ThLL*, s.v. 'inultus', §II.A.2, Horace at *Epist.* 1.2.61 'dum poenas odio per uim festinat inulto' seems to have been the first to use *inultus* 'de motibus animi, doloribus, gemitu, qui iniurias sequuntur', and it would appear from §II.B.1 that at *Carm.* 1.28.33 'precibus non linquar inultis' he is alone in using *inultus* 'de precibus, quae ad ultionem frustra tendunt'.

I think I have said enough to show that the transmitted text is unexceptionable.

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<sup>2</sup> Since I have been asked by a reader to elucidate the sense and the construction of this clause, I may say that both the immediate context and the imitation by Claudian indicate that 'inultus' goes with 'flebo', not with 'puer'; cf. standard commentaries such as those of Orelli, Kiessling and Heinze, and Lucian Müller, *ad loc.* I do not know offhand of an exact parallel to the hyperbaton 'inultus ut flebo puer', but cf. *Serm.* 1.4.142-3 'ac ueluti te | Iudaei cogemus in hanc concedere turbam', 2.1.39-41 'hic stilus... | ...me ueluti custodiet ensis | uagina tectus', and 2.3.109-10 'nescius uti | compositis metuensque uelut contingere sacrum'. Numerous examples of far more extreme hyperbata were collected by A. E. Housman, *JPh* 18 (1890), 6-8, *CR* 11 (1897), 428-9, *CR* 14 (1900), 38, *CR* 20 (1906), 39 and 258, *JPh* 30 (1907), 246; for still more examples consult the indices to his editions of Manilius, Lucan, and Juvenal.

<sup>3</sup> I want it to be clearly understood that I am *not* saying that any odd expression or bad grammar in Horace may well be authentic; I am rather contending that before one impugns the transmitted text, one should first search for parallels, or failing them, analogues.

#### HORACE, SATIRES 2.4.61

tostis marcentem squillis recreabis et Afra  
potorem coctea; nam lactuca innatat acri  
post vinum stomacho. perna magis et magis hillis  
flagitat immorsus refici; quin omnia malit  
quaecumque immundis fervent allata popinis.

(*Sat.* 2.4.58-62)

Here Horace's Catus lists restorative foods for drinkers. There seem to be two stages of drinking and two corresponding restoratives: the 'marcens' or drooping imbibor may be revived for more by prawns and snails, but not by lettuce, bad for the acidic and vinous stomach, while the man who is further gone needs ham and sausages or anything of that sort from the cook-shops. 'Immorsus' causes some difficulty here. It is usually taken with an understood 'stomachus' and translated 'roused' or 'excited' (with wine), but it is surely better to understand not 'stomachus' but 'potor', giving the elegant balance 'marcentem...recreabis...potorem...[potor] flagitat immorsus refici', with both verbs of restoration having the drinker for object. The sense usually given to 'immorsus' also seems doubtful: 'immordeo' is found only twice in classical Latin and only here in this metaphorical sense, and 'mordeo' in such contexts means not to rouse the stomach but to cause it to smart or sting, hardly the effect of wine - cf. Scribonius Largus 188 '[aconita] mordet autem stomachum et cor adficit', Pliny, *Nat.* 27.133 '[radix] gustu acri mordet'.

The difficulty has been noticed, and some solutions tried. In his recent Teubner text Shackleton Bailey takes 'immorsus' in the negative sense of ἄδηκτος, 'unbitten', quoting the late glossographer Cyrillus (*Gloss. Lat.* 2.218); his note in the app. crit. ('cf. 2.8.8, ubi lactucae inter acria numerantur, qualia stomachum pervellunt') seems to imply that 'immorsus' presents a contrast with the acidic stomach made worse by lettuce, but if my account of the argument of the passage is right this is unhelpful. Some more recent MSS. divide the word to get 'in morsus', but this seems dubious