

*Pervigilium* 74 is therefore permissible. If correct, it suggests that the *Pervigilium* is more likely to belong to the fourth century than to the second, for *nepos* had not acquired the additional meaning 'nephew' as early as the second century.<sup>8</sup> This affords confirmatory evidence for the fourth-century date for which Catlow, on quite separate grounds, has convincingly argued.<sup>9</sup>

Venus, the *mater*, is the mother of the *family line* which ran from Romulus' men to Julius Caesar and Augustus. The Julian *gens*, as Julius Caesar himself remarked in a speech, claimed descent from Venus;<sup>10</sup> he dedicated a temple to Venus Genetrix. The descent of the whole Roman race from Venus Genetrix is portrayed by Ennius (*Venus et genetrix patris nostri*)<sup>11</sup> and Lucretius (*Aeneadam genetrix*).<sup>12</sup> The word *mater* is used by various writers as a title for a goddess (for example *Flora mater*<sup>13</sup> and *Vesta mater*<sup>14</sup>), but in describing Venus as *mater* the poet is doing something a little more specific than just giving her an honorific title or designating her as the mother of the Romans: she is, in the *Pervigilium*, the mother of the Julian line.<sup>15</sup>

Any proposed emendation of the *Pervigilium* must preserve the elegance of style which characterizes the poet, and we must therefore test our suggestion by that criterion too.

Iulium mater crearet et nepotem Caesarem.

*Mater* is juxtaposed with *Iulium*, emphasizing that Venus is the mother of the Julian *gens*. The position of *Caesarem* is neatly arranged so that it can complement *each* of the nouns *Iulium* and *nepotem*: 'Julius Caesar and his grand-nephew Caesar'. The two famous names, *Iulium* and *Caesarem*, occupy the prominent positions in the line – the first and last words. The line is well crafted: proper name; blood-relative; verb; blood-relative; proper name. Enjambement, which is not a characteristic of the poet,<sup>16</sup> is avoided in this emendation.

I therefore believe that this is what the poet wrote at 74:

Iulium mater crearet et nepotem Caesarem.

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<sup>8</sup> The *Latin Dictionary* of Lewis and Short wrongly lists Suet., *Div. Iul.* 83, as an instance of the meaning 'nephew'. *Nepos* in fact means 'grandson' in this passage, because the phrase is *sorum nepotes*, 'the grandsons of his sisters'. (The reference is to the three grandsons of Caesar's sisters.)

<sup>9</sup> Catlow, *op. cit.* (n. 1), pp. 18–21.

<sup>10</sup> Suet. *Div. Iul.* 6.

<sup>11</sup> Ennius, *Ann.* 53.

<sup>12</sup> Lucr. 1.1.

<sup>13</sup> Cic. *Verr.* 5.36; Lucr. 5.739.

<sup>14</sup> Cic. *Font.* 47; Vir. *Geo.* 1.498. That Cicero does not coin the phrase *Venus mater* could be due to his antipathy to Caesar.

<sup>15</sup> Conceivably *nepotem* is intended to carry a hint of a double meaning: Augustus Caesar is the *nepos* (grand-nephew) of Julius Caesar, but he is also the *nepos* (distant descendant) of Venus, the subject of the sentence – cf. the use of *nepos* in this sense at the start of this section of the poem (*Pervigilium* 69).

<sup>16</sup> Catlow, *op. cit.* (n. 1), p. 89, points out that the complete lack of enjambement in the *Pervigilium* is an argument against those proposed emendations which involve it.

#### BERLIN LATIN MANUSCRIPTS NOW IN CRACOW

In L. D. Reynolds (ed.), *Texts and Transmission: a Survey of the Latin Classics* (Oxford, 1983), it is stated by J. G. F. Powell (p. 122) and by M. D. Reeve (p. 327 n. 4) that MS. Berlin, Deutsche Staatsbibliothek Lat. 4° 404 (s. ix), containing Cicero,

*De amicitia*, and Publilius Syrus, *Sententiae*, is missing. Not so: it is currently held with numerous other Berlin MSS., including humanistic and musical autographs, at the Jagellonian Library in Cracow, where I saw it on 5 May 1992. Other classical MSS. from Berlin now held in Cracow are Lat. 4° 1 (Eutropius, *Breviarium*, and Victor Vitensis, *Historia persecutionis Africanae prouinciae*, s. xi), 257 (Vergil, *Bucolics* 3.107–4.47, s. ix), 590 (Boethius, *opuscula*, s. xii), 939 (Boethius, *Cons. Phil.* with Remigius' commentary,<sup>1</sup> s. x/xi; till 1935 Schloß Maihingen, Fürstlich Öttingen-Wallensteinsche Bibliothek, I 2, lat. 4° 3), and 8° 102 (Statius, *Achilleis*, 1.375–513, 2.120–257, s. xiv).<sup>2</sup>

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<sup>1</sup> See H. F. Stewart, 'A Commentary by Remigius Autissiodorensis on the *De consolatione philosophiae* of Boethius', *Journal of Theological Studies*, 17 (1916), 22–42.

<sup>2</sup> For a full list of Latin MSS. formerly in Berlin and now in Cracow see Wolfgang Milde, 'Lateinische Handschriften der ehemaligen Preußischen Staatsbibliothek Berlin in der Biblioteka Jagielloniska Krakau', *Codices manuscripti*, 12 (1986), 85–9.