HEROIDES 16.303-4

Menelaus, about to go travelling, enjoins Helen to look after their guest Paris:

> †esset et† 'Idaei mando tibi' dixit iturus
> 'curam pro nobis hospitis, uxor, agas.'

303   esset et Pς: esset ut *G*: ivit et ς: ipse abiit ς: ipse et 'ut . . .' *Heyworth*: 'res et ut . . .' *Madvig*

I cite Professor Kenney, who notes in his commentary *ad loc.* 'no convincing explanation or correction of the first two words of the verse has been offered'.[1] The solution to this crux is to be found, I suggest, in the couplet which immediately follows (305–6)

> neglegis absentis, testor, mandata mariti:
> cura tibi non est hospitis ulla tui.

The several verbal responsions of this couplet to the preceding one are clear, and as *mando* produces *mandata*, so *testor* derives, I think, from *testis*. Read *me teste* '*Idaei . . .*'; 'with me as witness . . .'.[2] This reading adds greatly to the humour of the situation, where the hen is charged, in his presence, with caring for the fox. For *testis* as a witness to the audible (rather than the visible) cf. (e.g.) *fors me sermoni testem dedit (Am.* 1.8.21).[3]

Finally, although I have not offered a paleographic emendation, it does no harm to note that *esset et* is, with the loss of *m* and the gain of *s*, an anagram of *me teste*.

University of Illinois at Chicago   ALLAN KERSHAW

[1] E. J. Kenney, *Ovid: Heroides XVI—XXI* (Cambridge, 1996). It is noteworthy, however, that Heyworth's *ipse et 'ut* is accepted by G. Rosati (Milan, 1989).
[2] The responsion *teste . . . testor* is, of course, purely verbal; as *CQ*'s anonymous referee notes, 'the invocation implied in 305 is to heaven above, the powers in general . . .'
[3] A statistic which I find interesting: in *Heroides* 16–21 there are nine instances of *testis*, but in the earlier poems of the collection only one.

THE *CRIMEN MAIESTATIS* UNDER CALIGULA: THE EVIDENCE OF DIO CASSIUS

In Dio we first encounter Caligula in connection with the *crimen maiestatis* in the course of 59.1–5. This forms an introduction to Caligula and, at the same time, looks forward to some of the changes which occurred in his character and behaviour as the reign progressed. At 4.3 we are told, τά τε τῆς ἀσεβείας ἐγκλήματα παύσας πλείστους ὅσους ἐπ' αὐτοῖς ἀπώλεσε.

As it stands, in isolation, this statement may seem a trifle enigmatic. The first part, at least, receives clarification when Dio begins his narrative proper. At 59.6.2–3 he tells us that Caligula released men who had been jailed under Tiberius: τά τε ἐγκλήματα τῆς ἀσεβείας, οἷσπερ καὶ τὰ μάλιστα πονουμένους σφᾶς ἑώρα κατέλυσε.

He also burned (or pretended to burn—see below) the papers upon which the charges rested. The evidence of Dio on this matter is supported by that of Suetonius, *Gaius* 15.4.[1]

[1] *Criminum, si quae residua ex priore tempore manebant, omnium gratiam fecit.*