

(*Caes.* 30–1) Plutarch seems to make Curio (tr. pl. 50) and Antony (tr. pl. 49) colleagues; after introducing Antony as tribune, Plutarch states that Scipio proposed a motion that Caesar be declared a public enemy if he had not dismissed his army by a fixed date. The chronological confusion of Plutarch does not allow us to place the proposal of Scipio in 50, not even after 10 December: Caesar (*B.C.* 1.2.6) recounts the very same proposal of Scipio, and places it squarely in the first few days of January, 49.

Two additions may be made to the intervenants of 50. While complaining that Cato failed to support his *supplicatio*, Cicero (*Att.* 7.2.7) notes indignantly: ‘at hic idem Bibulo dierum XX.’ The verb is suppressed, but the context of the remark suggests that the *interrogatio* is meant: Cicero has just given a summary of the speech Cato made in the debate on his own *supplicatio* (‘dedit integritatis, iustitiae, clementiae, fidei mihi testimonium’). In another letter of 50 (*Att.* 7.3.5) Cicero refers to Bibulus with the words ‘quem...ornavit Cato’; the verb *orno* provides us with fairly unambiguous evidence for a speech of praise. We must also add M. Claudius Marcellus (cos. 51), who spoke on the subject of tribunician intercession against decrees assigning provinces; Caelius (ap. Cic. *Fam.* 8.13.2) tells us that his *sententia* was the first put to a vote: ‘primaque M. Marcelli sententia pronuntiata esset.’

Including the speech of Pompey attested by Appian, the sources for 50 B.C. name a participant in debate at least eight times – seven men in all, since Cato is seen speaking on two different occasions.

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HORACE, *ODES* 4.10.2: THE SWEET BIRD OF YOUTH

O crudelis adhuc et Veneris muneribus potens
insperata tuae cum veniet † pluma † superbiae
et quae nunc umeris involitant deciderint comae,
nunc et qui color est puniceae flore prior rosae

mutatus, Ligurine, in faciem verterit hispidam,
dices ‘heu’, quotiens te in speculo videris alterum,
‘quae mens est hodie, cur eadem non puero fuit,
vel cur his animis incolumes non reudent genae?’

2 pluma (P)] bruma (*quod adulescentiae vel virili aetati male convenit*) Bentley: ruga
Markland: poena Withof: plaga Lawinski: multa Housman

So Shackleton Bailey in his recent Teubner edition (Stuttgart, 1991). Housman’s remarks (*Classical Papers*, 148–9) are germane:

Bentley observed that ‘pluma’ never means ‘lanugo’, and that if it did, the ‘in faciem verterit hispidam’ which follows would be pointless repetition; ‘ut ne addam absurdum esse, quam barbam iam *plumam* hoc est *mollem* vocaverit, eandem e vestigio *hispidam* fieri’. Yet his ‘bruma’ cannot be right... the event here contemplated is not the old age of Ligurinus but his arrival at puberty; a consideration fatal also to Cunningham’s ‘ruga’. The right and necessary sense is given by the ‘poena’ of Withof and Lehrs... but I hardly see how in the Horatian archetype ‘poena’ could become ‘pluma’.

Housman then proposes his *multa*. Though I would agree that advanced old age is not here contemplated, and that *bruma* cannot be right, I think Housman was wrong to see puberty as the event inspiring this dreadful prognostication. Be that as it may,

multa, I think, is not what Horace wrote; the *TLL* knows this word in verse only in a legally technical passage from the *Fasti*.¹

My solution is to read *palma* in the, admittedly uncommon, sense of 'reward', taking *superbiae* as genitive. If correct, *palma* is, of course, ironic. We may compare Claudian, *Gildonisne salus tanti sit palma furoris* (*B. Gild.* 238) where it is similarly used, and where Platnauer, in his Loeb edition, rendered, 'Can Gildo's salvation be fit guerdon for this mad rivalry?'.² Read *insperata tuae cum veniet palma superbiae*, the 'unexpected reward for pride' being the changes in his appearance which will make Ligurinus less attractive. In short, *palma* has here the sense which Housman required, namely *poena*.³ As the first line makes clear, in the lists of Love, Ligurinus takes no prisoners; *palma*, then, is perfectly suited. *Insperata*, most often used of unpleasant things, only adds to the irony of *palma*, and, indeed, of the whole line.

It is interesting that Tibullus, in another poem addressed to a boy, predicts, not the boy's aging, but his being replaced in the poet's affections:

tunc flebis cum me vinctum puer alter habebit
et geret in regno regna *superba* tuo.
at tua tum me *poena* iuvet, Venerique merenti
fixa notet casus aurea *palma* meos; 1.9.79–82

here, of course, the spurned lover will eventually, so he forecasts, come out the winner and get his *palma*. Horace is less direct, and, in giving the 'palm' to Ligurinus, all the more melancholy.

Finally, it is notable that the exact reverse of this corruption was suspected by Lindsay. Nonius cites Varro, *quibus † alme lino quid faciunt aut palma* (483, 38); Lindsay in his Teubner apparatus notes, '38 *fort. aut pluma*'.⁴

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¹ rem populus recipit, multam subiere nocentes:
vindicibus laudi publica cura fuit.
multa data ex parte mihi... (*Fasti* 5. 289–91).

² Livy uses the word in a more common sense but with a similar tinge of irony, *egregiam istam palmam belli Punici patrati petis?* (28.41.8).

³ As *CQ*'s anonymous referee points out, *veniet* is really more suited to *poena* than to *palma*. However, given the import of *palma* here, we may, perhaps, compare Prop. 3.25.12, *et veniat formae ruga sinistra tuae*; Ovid, *A.A.* 2.117–18, *et tibi iam venient cani, formose, capilli, / iam venient rugae*, and *Med. Fac.* 48, *et veniet rugis altera cura dolor*.

⁴ I owe this reference to the *TLL* entry s.v. *palma*. I thank my colleague Joseph Cotter for helpful discussion.

RIGHTS OF WAY IN OVID (*HEROIDES* 20.146) AND PLAUTUS (*CURCULIO* 36)

quis tibi permisit nostras praecerpere messes?
ad spes alterius quis tibi fecit iter? (Ovid, *Heroides* 20.145–6)¹

Acontius rhetorically addresses the young man to whom Cydippe's parents have betrothed her, whom he imagines as showing excessive familiarity while visiting the girl's sickbed. In line 146, 'spes' may be considered the vulgarate reading; the noun can be used concretely, of the object of one's hopes (*OLD* 4), a person in whom hopes are centred (*OLD* 5), or sometimes as an endearment (*OLD* 5c). For application to a girl

¹ I follow both the text and the numeration of H. Dörrie (Berlin and New York, 1971).