

THE NEW PASSAGE OF TIBERIUS CLAUDIUS DONATUS

In *CQ* 45 (1995), 547–50, S. J. Harrison and M. Winterbottom (hereafter H-W) propose a series of emendations to the text of the recently discovered passage of Donatus which contains his commentary on *Aen.* 6.1–157. I offer some further emendations (bold figures refer to lines of Virgil).

6 Et recte translatione usus *flammae semina* posuit scintillas . . . ; ipsae enim e modicis in maiora ducuntur augmenta nutrimentis additis, ut in reliquis seminibus uidemus ex paruis arbores maximas prouenire uel fruges ex messibus.

I do not entirely share H-W's suspicion of *in reliquis seminibus*, but agree with them that *fruges ex messibus* is wrong. However, instead of the various deletions and transpositions which they report I should merely change *fruges ex messibus* to *messes ex frugibus* ('grains'); this assumes a common type of mistake. It is true that there remains an awkwardness in the combination of *in reliquis seminibus* with the accusative and infinitive construction, but this awkwardness is perhaps tolerable in this sort of writing.

7 Compendio inuentam [sc. aquam] dixit, qui eius inquisitionem praetermisit.

I suspect that *qui* should be *quia*; note that the preceding sentence ends with a *qui* clause. Similarly at 21 H-W change *qui* (after *dixit*) to *quia*; see also my note on 83 below.

14 *Daedalus* . . . ausus est contra humani generis naturam caelum petere et uolare, quod ut et ausus eius modi praeueniret, pinnis ad imaginem ueri formatis desideratos effectus ingenii subtilitate compleuit.

H-W find *quod* very difficult and *praeueniret* inappropriate in sense. To meet the latter point they propose *ut ausum eius modi proueniret*, 'in order that a daring enterprise of this kind might prosper'; this is good sense, but I see no need to change the masculine *ausus* to the neuter *ausum*. The most satisfactory way of dealing with *quod* is probably not deletion (which is one suggestion of H-W) but the assumption of a small lacuna, perhaps due to two consecutive words having the same initial letter, e.g. *quod ut <exsequeretur> et ausus eius modi proueniret*.

52–3 *Istae*, inquit, omnes nesciunt aperiri nisi preces fuderis et solueris uota.

'There is no point in *omnes*, and a feminine plural noun is needed as subject to agree with *istae*. Read *fores*, or *ianuae*' (H-W). Perhaps the point of *omnes* is that there were a hundred of them (l. 43); this is certainly the point of *omnes* in the note on 81, 'miraculum fuit ianuas omnes nullo curante patefactas'. As for *istae*, if it is not possible to supply *ianuae* from the notes on 43 and 44, it could be inserted after *istae*, where its omission could be explained by homoeoteleuton.

55 Non fundit preces ab imo pectore nisi qui necessariis urgetur et premitur.

Since the corresponding note in the Berne scholia is 'premebatur necessariis rebus' it is possible that *rebus* has dropped out of Donatus's text.

60 Quantum enim transmiserat maris ut uideret et Syrtis, *tot maria* se dixit intrasse, cum unum sit mare.

The only way of construing this passage, if the reading is right, is to put an exclamation mark after *Syrtis*. Similar exclamations are found at 20, *quantum sceleris* e.q.s., and at 63, *quantum laudauit* e.q.s.

66–7 Non alienum quaero sed debitum, fatorum mihi arbitrio et uoluntate decretum.

I suspect that *deorum* has fallen out (for an obvious reason) before *decretum*.

73 Et libri Sibillini et ipsius nomen Sibillae in honore tum magno et acceptabili fuerant.

For *tum magno et* the manuscript reads *sub magno*, where *sub* may be an erroneous repetition of the first three letters of *Sibillae*. Rather than emend *acceptabili* (H-W propose *admirabili* or *adorabili*) I should insert *auctoritate* before it; for the *auctoritas* of the Sibyl cf. Cicero, *Div.* 2.110, Juvenal 8.126.

79–80 Domabatur os eius, domabatur et pectus insaniens, et cum premeretur in uaticinationem, quantoque illo furore carere cupiebat, tanto eam magnitudo numinis fatigabat.

‘Unless there is a lacuna, we should replace *quantoque* with *quanto*’ (H-W). I think that there is a lacuna, e.g. *uaticinationem <furebat>*, the verb then being picked up by the noun *furore*.

81 Miraculum fuit ianuas omnes nullo curante patefactas, quoniam totum poterat numen efficere cuius nutu reserebantur.

Totum must be the object of *efficere*, not an adjective agreeing with *numen*. In that case *tantum* would be much more satisfactory; the two words are easily confused.

83 Nuntiabantur bona cum malis, quo nuntio Aeneas releuari potius debuit. Non enim adeo grauia praedicebantur, quae unum aduersi genus dicebant esse transactum et aliud superesse.

Praedicebantur quae dicebant is unintelligible. I think that *quae* should be *quia* (as at 7 and 21), and that *dicebant* should be *dicebat* (sc. *Sibylla*, the subject of *ait* at the beginning of the next sentence but one).

110 Praeter rationem pietatis et sanguinis dicit quibus rebus cariorem quam suffecerat habuerit patrem.

Aeneas ‘indicates, quite apart from the motives of *pietas* and consanguinity, why he held his father . . . more dear’ (H-W); Anchises had endeared himself to Aeneas by following him around the world. The comparative *cariorem* is naturally followed by *quam*, and it only remains to emend the nonsensical *suffecerat* to *cum fugerat* (from Troy); cf. 112 (of Anchises) ‘qui fugit cum eo [so I would emend *fugitum est*] de ruinis patriae’.

123 ET MI GENVS AB IOVE SVMMO EST. Et mi quomodo et illi.

The last word should surely be *illis*.

136 Redit ad partem sollemnitis et mortis, sed eam quam supra non dixit.

Mortis is a strange partner for *sollemnitis*, ‘ritual’. Read *moris*.

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