

NOTES ON MINOR LATIN POETRY

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VOLCATIUS SEDIGITUS¹

(Morel, *FPL* p. 46)

Fr. 1.7 Dein Naevius, qui fervet, pretio in tertio.

In the list of ten writers of Latin comedy Naevius ranks third.

Gellius' mss (15.24) have *servet*, corrected to *fervet* in early editions. Hence Ritschl's unhelpful proposal *qui servet pretium, tertius*. As an incidental characterization *qui fervet* cannot pass. For *qui* read *cum* (*quom*): "Naevius, when he warms up, comes third," with the implication that he falls below third place much of the time.

NUX

123 *haec mihi perpessae domini patienda querela est:
causa vocor quare sit lapidosus ager,
dumque repurgat humum collectaque saxa remittit,
semper habent in me tela parata viae.*

The stones of 125 f. are contributed, not by "roads," but by the farmer, who throws back those that have been thrown into his field, intended for the nut tree; thus the tree may by accident be hit twice with the same stone. *viam* should have been an obvious correction, but though Lenz (Turin [Paravia] 1939) records it from Vat. Pal. lat. 910 (P), on which see his preface (57 ff.), he retains the vulgate.²

CONSOLATIO LIVIAE

49 *nec vires errasse tuas campove forove
quamque licet citra constituuisse domum.*

¹Except for Volcatius Sedigitus and the *Carmina Epigraphica* all the pieces here discussed are in E. Baehrens's *Poetae Latini Minores* (Leipzig 1879–1886). For notes on other poems in that collection see *VigChr* 9 (1955) 178 ff. (Dracontius), *HSCP* 82 (1978) 295 ff. (Avianus), and *Towards a Text of Anthologia Latina* (*ProcCambPhilSoc* Suppl. [forthcoming]).

²An anonymous reader writes: "according to the second edition (Turin 1952) of Lenz's Paravia text, *viam* is now the reading of two mss: in addition to P, it is found in Antwerp, Mus. Plant. lat. 68 (s. xii/xiii, according to Lenz's introduction [81], and so one of the oldest surviving witnesses). The discussion of P occupies pages 98–101 in the introduction to the 1952 edition." I have no access to this edition at present.

The pentameter means: "and that you regulated your household within limits short of those permissible." Livia kept her dependents within even stricter bounds than propriety required.

73 *claudite iam, Parcae, nimium reserata sepulcra,*
claudite: plus iusto iam domus ista patet.
 75 *cedis, et incassum tua nomina, Druse, levantur*
ultima: sit fati haec summa querela tui.
iste potest implere dolor vel saecula tota
et magni luctus obtinuisse locum.

incassum codd. plerique, *in longum* HC² *ut incassum ... legantur* Heinsius. 75 f. carry on the thought of the previous couplet: may Drusus be the last of his family to enter the Mausoleum, at least for a long while to come. Read *cedis*; *at in longum tua nomina, Druse, legantur / ultima. sit* sqq. (*in longum ... legantur* belongs to H. Oldecop, *De Consolatione ad Liviam* [Diss. Göttingen 1911]). *summa* is not *vehementissima* (Vollmer) but, once again, *ultima*: "Let this mourning over your death be the last of its kind."

As it stands, 78 is fatuous. Who needed to be told that the mourning for Drusus could be great, and why the circumlocutory *obtinuisse locum*? For *et* read *nec*: "This grief can fill whole centuries and yet not come to hold the status of a great mourning." Drusus was so enormous a loss that a mourning that lasted centuries would still in his case not count as *magnus*.

143 *quis credat? matri lux haec carissima venit,*
qua natum in summo vidit honore suum?

Drusus was Consul in the year of his death. For the preposterous *carissima* Ellis idly proposed *clarissima. durissima* (Heinsius) would do, but the *mot juste* is surely *dirissima* ("of direst omen").

283 *adice Ledaeos, concordia sidera, fratres*
templaque Romano conspicienda foro
 285 (*quam parvo numeros implevit principis aevo,*
in patriam meritis occubuitque senex!)
nec sua conspiciet (miserum mel!) munera Drusus
nec sua prae templi nomina fronte leget.

283 f. are explained by Vollmer: "ad eos honores, qui usque ad v. 270 enumerati sunt, adde templum Castorum." Drusus' temple to the Dioscuri was not an honour to himself but one of his benefactions (286 *meritis*) to the Roman people; whereas *adice* refers back to 265 (*facta ducis vivent operosaeque gloria rerum*) ff. Baehrens proposed an extensive reshuffle. No more is needed than to place 285 f. after 287 f.

417 *tu tamen ausa potes tanto indulgere dolori,*
longius ut nolis (heu male fortis!) ali.
vix etiam fueras paucas vitalis in horas,
obtulit invitae cum tibi Caesar opem;
admovitque preces et ius immiscuit illis
aridaque affusa guttura tinxit aqua.

ausa] *usque* Heinsius, *icta* Lenz *tanto*] *tantum* Burman, *tanta* Vollmer. Read *tu tamen ausa tuo es tantum indulgere dolori / longius ut nolles* sqq. Cf. Ov. *Her.* 12.115 *quod facere ausa mea est, non audet scribere dextra*. Havet (cf. my *Propertiana* [Cambridge 1956] 96 n.) and Damsté (*ibid.* 257 n.) missed an opportunity here: why not take *ius* (421) as “soup,” ὕστερον πρότερον?

DIRAE

26 ludimus et multum nostris cantata libellis,
optima silvarum, formosis densa virectis,
tondemus virides umbras :

Kenney's apparatus cites (for *ludimus*) *tu nemus* (Scaliger), *lusibus* (Sillig, Putsch), *Lydia et o* (Heinsius) and (for *tondemus* (*tun-*)) *tondebis* (Gronovius, Heinsius). Both ms readings are obelized in his text. Perhaps *ludimus? an* ("Am I jesting? or ...?"); cf. Virg. *Ecl.* 8.108 *credimus? an qui amant, ipsi sibi somnia fingunt?* The passage may then run:

*ludimus? an, multum nostris cantata libellis
optima silvarum, formosis densa virectis,
tondebit virides umbras (nec laeta comantis
iactabis mollis ramos inflantibus auris,
nec mihi saepe meum resonabit, Battare, carmen)
militis impia cum succedet dextera ferro,
formosaeque cadent umbrae, formosior illis
ipsa cades, veteris domini felicia ligna?*

an, optima (voc.) silvarum, militis dextera, cum succedet, ferro tondebit umbras (tuas)?

93 †et prima novissima nobis.
intueor campos: longum manet esse sine illis.

95 rura valete iterum tuque, optima Lydia, salve.
‡sive eris et si non mecum morieris utrumque.

extremum carmen revocemus, Battare, avena:
dulcia amara prius fient et mollia dura,
candida nigra oculi cernent et dextera laeva,

100 migrabunt casus aliena in corpora rerum,
quam tua de nostris emigret cura medullis.
quavis ignis eris, quavis aqua, semper amabo:
gaudia semper enim tua me meminisse licebit.

(Kenney's text.) In 93, despite E. Fraenkel's and Kenney's daggers, I can accept *en* (s), *prima novissima nobis* / *intueor campos* as translated by Fairclough: "Lo, upon the plains, my first and last possession, I gaze." Of 96 Fraenkel (*JRS* 56 [1966] 152) writes: "The second line of the couplet has driven the critics to despair. The most recent editor [Kenney] groans: 'locus conclamatus.' Yes indeed." The critics might have seen a ray of hope if they had borne in mind that *salve* is never used in farewells except in combination with *vale*, as *vale atque salve* in Plaut. *Capt.* 744. It does not mean "good-bye" here. The poet is about to die. He bids farewell to his fields, but *greets* Lydia on the assumption that she will die with him (having already bidden her farewell, presumably on the same assumption, in 89). Alternatively, she may decide to go on living (*sive eris*; cf. Tib. 3.5.32 [Lygdamus] *sive erimus seu nos fata fuisse velint*). In the latter case, he says both (*utrumque*), i.e., *vale atque salve* (comma after *moriēris*). There is a sort of word-play: *salve* usually = "hail," but combined with *vale* in leave-taking = "God bless you" (so Nixon in Plaut. *Capt.* 744).

On 100 Fraenkel has: "*casus ... rerum* is an uncommon phrase. It seems to mean *ea quae rebus accidunt*, 'what happens to the things', *et naturas et vitas et casus habent*. Apparently the thought is: there will be a revolution of everything; to certain bodies there will happen accidents which by their nature should happen to different bodies, hence *migrabunt in aliena corpora* I should hesitatingly consider the possibility, a very remote one, that the poet may have thought of the *συμπτώματα* of Epicurus." *casus rerum* occurs in Manil. 3.667 *sic hos aut illos rerum flectentia casus* and Sen. *Thy.* 605 *metuitque casus / mobiles rerum*; cf. *eventus rerum* (*ThLL* V.2.1020.19) and Housman, *Classical Papers* (Cambridge 1972) 520: "*casus* is here [Catull. 23.11] the abstract verbal substantive of *cadere* = *accidere*, and means *happening, occurrence, incidence, contingency*: the genitive is subjective, and *casus periculorum* corresponds to *cadunt* (= *accidunt*) *pericula* as *fuga Pompeii* to *Pompeius fugit*." *casus rerum*, then, = *res quae accidunt*. Copyists have confused *tempora* with *corpora* times without number (cf. Housman, *ibid.* 574); this is one of them. The things that happen will happen at the wrong times—a kind of *ἀδύνατον* to be illustrated from Ov. *Ex Pont.* 2.4.25 *longa dies citius brumali sidere, noxque / tardior hiberna solstitialis erit*, Ibis 37 *et ver autumnno, brumae miscebitur aestas*, Nemes. *Ecl.* 1. 77 *confusis legibus anni / messem tristis hiems, aestas tractabit olivam, / ante dabit flores autumnus, ver dabit uvas*, Claud. *Prob. et Olybr.* 169 *ante dabunt hiemes Nilum, Sidon. Carm.* 5.279 *tua viscera ferro, / Maiorane, petam, Phoebus si nocte refulget, / Luna die*.

In 102 (*eris*) *ero* would make better sense, since it is the poet and not (necessarily) Lydia who is going to die.

LYDIA

13 *aut inter varios, Veneris stipendia, flores
membra reclinarit*

stipendia SL, *spumantia* M. *spirantia* (Eichstädt) was a step in the right direction, at least so far as the letters are concerned. The poet wrote *spiracula*. Venus breathes through the flowers, causing their fragrance.

33 *sive petis montes praeruptos saxa pererrans
sive tibi silvis nova pabula fastidire
sive libet campis: tecum tua laeta capella est.*

fastidire fastidio. Perhaps *praestat* (*p̄stat*) *adire*.

CATALEPTON

I

*De qua saepe tibi, venit: sed, Tucca, videre
non licet: occultitur limine clausa viri.
de qua saepe tibi, non venit adhuc mihi: namque
si occultitur—longe est, tangere quod nequeas.
venerit: audiui. sed iam mihi nuntius iste
quid prodest? illi dicite cui rediit.*

The dash hardly helps, except as a recognition that *longe ... nequeas* is no apodosis for *si occultitur*. This latter, I think, arose from *occultast* (= *occulta si*). *si occultitur* is an "emendation" inspired by *occultitur* above (on such transpositions see Housman, *Classical Papers* 572).

III

*Aspice quem valido subnixum Gloria regno
altius et caeli sedibus extulerat:
terrarum hic bello magnum concusserat orbem,
hic reges Asiae fregerat, hic populos;
5 hic grave servitium tibi, iam tibi, Roma ferebat
(cetera namque viri cuspide conciderant),
cum subito in medio rerum certamine praeceps
corrui e patria pulsus in exilium.
tale deae numen: tali mortalia nutu
10 fallax momento temporis †hora dedit.*

Anyone who likes to believe that this piece refers to Pompey or Mithridates or Phraates IV or Antony or a composite or Uncle Tom Cobley need read no further. Line 8 cannot be right as it stands because it cannot refer to Alexander the Great, as does the rest. Let *e* be changed to *ut*. Alexander's death was like an exile because the whole world had become

his *patria*. True, he still had Rome to conquer, as this poem reminds us, but that was a detail which would have been taken care of had he lived. The poet regards him as master of the rest of the world (line 6), just as in conventional rhetoric he is world-conqueror (Sen. *Suas.* 1.2 *idem sunt termini et regni tui et mundi*, Luc. 10.43 *quod totum cepit orbem ... imperium*). The master of the world is also a citizen of the world; when he leaves it for the underworld it is as though he left his native land for banishment abroad.

The last couplet is incoherent. In preference to substitutions such as Haupt's *ritu ... ruit* I would suppose that two lines have dropped out after line 9.

IX

35 *non cuius ob raptum pulsi liquere penates*
Tarquinius patrios filius atque pater

The monosyllabic *cuius* has no authority later than Lucretius. *cuium* on the other hand would have that of Virgil, *Ecl.* 3.1 *dic mihi, Damoetas, cuium pecus?*, even though *cuium* could be mocked as no longer Latin (*Vit. Verg.* 43). Note the reference to the *Eclogues* in 17–20.

41 *nam quid ego immensi memorem studia ista laboris,*
horrida quid durae tempora militiae?

studia should be referred to Messalla's work in the law-courts; cf. *Paneg. Mess.* 39 *nam quis te maiora gerit castrisque forove?*; also Cic. *Fam.* 13.10.2 *in hoc studio nostro* (sim. *Brut.* 324).

45 *immoderata pati iam frigora iamque calores?*
sternere vel dura posse super silice?

sterni (Goodyear) takes care of the grammar. Better to replace the verse-filling *posse* with *membra*, which will have fallen out by haplography; cf. *Eleg. Maec.* 1.96 *membra nec in strata sternere discat humo*.

XIII

5 *valent, valent mihi ira et antiquus furor*
et lingua qua †assim† tibi

Of the thirteen proposals in Westendorp Boerma's apparatus that of Salmasius, *qua haud desim tibi*, gives the best sense; cf. Cic. *Q. Fr.* 2.4.1 *Macer ... surrexit ac se illi non defuturum* [i.e., *accusatorem futurum*] *adfirmavit*. But read *nec lingua qua desim*, i.e., *et lingua qua non desim*, adding this to Housman's illustrations of Manil. 2.41 *nec silvis silvestra canit* (= *et silvis non silvestra canit*).

PANEGYRICUS MESSALAE

- 24 *at, quodcumque meae poterunt audere camenae,
seu tibi par poterunt seu, quod spes abnuat, ultra
sive minus (certeque canent minus), omne vovemus
hoc tibi, nec tanto careat mihi nomine charta.*

Read *valent*.

- 155 *et nulla incepto perlabitur unda liquore,
sed durata riget densam in glaciemque nivemque*

In the two northern zones there is no flowing water. Lenz cites two old and useless proposals, *intecto* and *incerto*. The wanted word is *inriguo*.

- 195 *pro te vel densis solus subsistere turmis
vel parvum Aetnaeae corpus committere flammae.*

O. E. Richmond, supporting Némethy's theory that the Panegyric is a juvenile composition of Propertius, explained *parvum* accordingly. The theory has found little favour, but even if it were true, *parvum* could hardly be sustained. The writer nowhere else makes such an allusion to his tender years. Rather than Burman's pointless *prorum* read *vivum*; cf. Lucr. 2.703 *corpore vivo*, Virg. *Aen.* 6.391 *corpora viva nefas Stygia vectare carina*, et sim.

GRATTIUS

- 21 *his ego praesidibus nostram defendere sortem
contra mille feras et non sine carmine—lusus
carmine et arma dabo et venandi persequar artis.*

The poet is saying, though he does not say this or anything else intelligible in the text above (Vollmer's), that under the protection of Diana and other relevant deities or demi-deities such as Faunus, Pan, Cybele, and Silvanus, he feels he can defend humanity against any number of wild animals even without a didactic poem on hunting, but he is going to write one all the same. Read *etiam sine carmine ffsus*. Ulitius, the best of Grattius' editors in Housman's judgment, proposed *nisus* ("male" Vollmer), which is grammatically unsound but points in the right direction. Enk preferred *iussus* (Graevius).

- 66 *flet adhuc et porro flebit Adonin
victa Venus ceciditque suis Ancaeus in arvis*

Adonin (-im) Sannazaro, *hadonia* A *victa*] *icta* Gronovius, *maesta*

Heinsius. There was no combat between Venus and the boar which killed her lover, nor is it possible to understand *dolore* or *amore* or *fato* with *victa*. *icta* merits Vollmer's comment, "elegantius quam verius." The conceit that Venus was struck in Adonis' person would be too cryptic. Perhaps read *Adonis* / *fata*. *uic* could have come from *imp(ulerint)* in the preceding line.

110 *tum stricta verutis*
dentibus et gemina subiere hastilia furca

"Furnished with spit-like teeth" (J. W. and A. M. Duff). Only *stricta* does not mean "furnished," nor yet does *structa* (Damsté, also in Burman's note) before Tertullian. So read *tum instructa* (= *tūmstructa*). Enk's interpretation of the vulgate is one way of discrediting it: "sc. *sunt*; *hastilia verutis dentibus* {*prae*fixa} *contra feras stricta*."

147 *in quinos sublata pedes hastilia plena*
caede manu, dum pomiferis advertitur annus
frondibus et tepidos autumnus continet imbres.

Vollmer puts his own conjecture *avertitur* into his text, with the instruction "accipe 'decerpitur'." I should be tempted to put into a text of mine *adnectitur*; cf. Hor. *Epod.* 2.17 *vel cum decorum mitibus pomis caput / Autumnus agris extulit* (Porph.: *poetica fantasia finxit autumnum quasi corporalem deum pomis coronatum*), Colum. *R. R.* 10.43 *satur autumnus quassans sua tempora pomis*. True, *nectitur* or *innectitur* would be normal in this sense and construction; but note 239 *adpremsat* (ἀπ. λεγ.) *naribus aures*.

223 *primae lucis opus: tum signa vapore ferino*
intemerata legens si qua est qua fallitur eius
225 *turba loci, maiora secat spatia extera gyro;*
atque hic egressus iam tum sine fraude reperto
incubuit

At dawn the hound will find the tracks "unspoiled by any other animal's scent" (the Duffs; cf. Enk). Indeed! If one animal left a scent, why not others? And since when has *vapor* meant "scent"? It means "heat," and *ferino* should be *ferina*: cf. Oppian, *Cyn.* 1. 133 ff. ἐν δὲ θέρει χρεῖω φυγέειν φλογέσσαν ἐνιπὴν / ἄζαν τ' ἡελίου κέλομαι δ' ἐπ' ἄελον ἰκάνειν / πρῶτῃ ὑπ' ἀμφιλύκῃ, Nemes. *Cyn.* 324 *venemur dum mane novum, dum mollia prata / nocturnis calcata feris vestigia servant*. Xenophon (*Cyn.* 5.5) writes of summer heat as bad for scent.

In 224 f. construe *si quā est turba loci qua fallitur* (*metagon*). But, as Enk remarks, *eius* is a word which Augustan and Silver poets tended to avoid (cf. B. Axelson, *Unpoetische Wörter* [Lund 1945] 72), never occurring in

Virgil, Lucan, Valerius Flaccus, or Juvenal, and rarely elsewhere. Grattius would not have felt obliged to use it where it has no business. It must have replaced a drop-out, perhaps *arti* (adj.). For *iam tum* (226) read *tandem*.

234 *iam vero impensum melior fortuna laborem
cum sequitur iuxtaque domus quaesita ferarum,
et sciat occultos et signis arguat hostes.*

For a tracker-hound who has found his quarry's lair the injunction "let him know that his enemy lurks inside" is pretty well meaningless. How is he to know? By scent or sound? A hound does not have to be trained to use his nose and ears in such circumstances. *ut sciat* (Sannazaro) does not help. Read *sistat ad occultos*. *ad* dropped out after *at* either before or after (*s*)*istat* (= *iscat*) had been re-shuffled into *sciat*.

279 *sed frustra longus properat labor, abdita si non
280 altas in latebras unque inclusa marito
femina: nec patres veneris sub tempore magnos
illa neque emeritae servat fastigia laudis.
primi complexus, dulcissima prima voluptas;
hunc veneri dedit impatiens natura furorem.*

Mistaken conjectures and false punctuations can be forgotten once the passage is understood. 281 ff. are to the effect that a bitch in heat does not pay attention (*servat*) to pedigree or hunting record but takes up with the first comer. First embraces, i.e., the first that offer, are sweetest. *impatiens* in 284 properly applies to the creatures, or to love, not to nature that made them so.

317 *scilicet ad summam ne quid restaret habendi,
tu quoque luxuriae fictas dum colligis artes
et sequeris demens alienam, Graecia, culpam,
320 o quantum et quotiens decoris frustrata paterni!*

Part of a digression on luxury—ruin of Egypt, Lydia, and Greece. E. J. Kenney (*C.R.* n.s. 15 [1965] 14) settles the choice between *habendi* (A) and *habendum* (Sannazaro) in favour of the latter. The real choice, I think, lies between *avendi* and *avendum*: "so that there should be nothing left to desire." Corruption of *ave*-to *habe*- is routine. *ad summam* = "<so as to fall> short of perfection" (Kenney), or rather "to make the thing perfect."

347 *stat Fatum supra totumque avidissimus Orcus
pascitur et nigris orbem circumsonat alis.
scilicet ad magnum maior ducenda laborem
350 cura, nec expertes fallit deus: huic quoque nostrae
est aliud, quod praestet opus, placabile numen.*

Enk rightly explains *laborem* and *cura* (349 f.) as "disease" and treatment. Both senses are common, but note Ser. Samm. 223 *acrem dentis ... laborem* and Gratt. 366 *illa gravis labes et curis altior illis* (an *ullis*?). *magnum maior* refers to human medicine as opposed to canine (*huic quoque nostrae*). The former is under the patronage of a god (Apollo). Dog-medicine also has a patron deity, who is likewise left anonymous (cf. 513 *sed iuxta vitium posuit deus*). Diana?

Baehrens's reading in 351 *est arti quod praestet opem* (Ulitiu) is so much better than the vulgate that I should accept it. *aliud* in the vulgate is particularly odd.

- 211 *at vestrum non vile genus, non patria. vulgo*
Sparta suos et Creta suos promittit alumnos:
sed primum celsa lorum cervice ferentem,
Glympice, te silvis egit Boeotius Hagnon,
 215 *Hagnon Astylides, Hagnon, quem plurima semper*
gratia per nostros unum testabitur usus.
hic trepidas artis et vix novitate sedentes
vidit qua propior peteret via nec sibi turbam
contraxit comitem nec vasa tenentia longe.

211 *vestrum* Sannazaro ("scil. metagontum" Vollmer), *uestram* A. The context shows plainly enough that the *metagon* (known only from Grattius 209, 221, 264) is not a separate species, but a tracker-hound operating singly (220). Hence the name, rightly explained by Burman. *μετάγει* = *μεταδιώκει* in Hesychius (see Enk). The Duffs' rendering of *vulgo* sqq. is untenable: "Sparta by common consent and Crete alike claim you as their own nurselings." *suos promittit* cannot mean "claim as their own" and *vulgo* is thus made idle. Instead: "Sparta and Crete promise to all and sundry their nurselings" (for training as *metagontes*). That is to say, the *metagon* usually came from these famous places, but originated in Glympis.

In 218 *quae* (Vollmer) improves on *qua*, but *vidit quae propior via peteret* (*novas*) *artis* remains incredible. I suppose a verse has dropped out after 217 such as *constituit tandem ingenio pretiumque laboris*.

- 443 *hic (dictu mirum atque alias ignobile monstrum)*
adversis specibus ruptoque e pectore montis
venit ovans Austris et multo flumine flammae
emicat ipse.

ipse = *Vulcanus*. *ovans Austris* is a strange expression and *multo flumine flammae emicat* is excessive after *adversis ... venit*. Moreover *vēnit* should be present; and it spoils the climactic *emicat*. All inconvenience disappears when *vectus (uect')* is substituted for *venit*. Note that in 457 ff.

Vulcan *is* the fire, whereas here he seems to have an independent identity (cf. Barth: "deus videlicet ipsemet, sive ignis"). Similarly Scamander in the *Iliad* takes human form (21.213), but subsequently behaves like a river.

PRIAPEA

XLV

*Cum quendam rigidus deus videret
 ferventi caput ustulare ferro,
 ut Maurae similis foret puellae,
 'heus' inquit 'tibi dicimus, cinaede,
 5 uras te licet usque torqueasque,
 num tandem prior es puella, quaeso,
 quam sint, mentula quos habet, capilli?'*

7 *quam* HV, *qua* AL *sint* A, *sunt* HLV. "Iocum nondum intellexerunt, ne Büch[eler] quidem (Kl. Schr. I 343): ἀδύνατον est vere Priapeum: tu non magis poteris fieri puella quam pili, quos mentula habet, fieri capilli" (Vollmer). Priapus knew too much Latin to say *prior es quam sint* when he meant *prius eris quam erunt*. For *quam* read *quod* (*sunt*): "num melior es puella quod capilli sunt quales mentula habet?"

XLVI

*O non candidior puella Mauro,
 sed morbosior omnibus cinaedis,
 pygmaeo brevior gruem timente,
 ursis asperior pilosiorque,
 Medis laxior Indicisve braxis:
 manes hinc, licet ut libenter, ires;
 nam quamvis videar satis paratus,
 erucarum opus est decem manipulis,
 fossas inguinis ut teram ...*

Vollmer prints his "correction: " *manes hinc, licet ut liberet, ires*, inviting reference to *SBMünchen* 1918.4.26. Try instead: *manes hinc, foret ut libenter, ires*, "you should have gone to the underworld to get yourself a good time." I prefer this to *manes scilicet (mallet scilicet* I. Voss), *ut libenter* (sc. *esset* or *esses*; cf. Kühner-Stegmann I.12), *ires*.

LXVIII

*Rusticus indocte si quid dixisse videbor,
 da veniam: libros non lego, poma lego.
 sed rudis hic dominum totiens audire legentem
 cogor Homereas edidicique notas.
 5 ille vocat, quod nos psolem, ψολόεντα κεραυνόν,
 et quod nos culum, κουλέον ille vocat.
 μερδαλέον certe si res non munda vocatur,
 et paediconum mentula merdalea est.*

So Vollmer. Lines 4–6 contain several corrections, all slight and certain, and the mss present some variants of no importance, for which see his apparatus. *si* in line 7 is Weber's conjecture for *nisi* of AL (*uisa* V, *in se* H, *quasi* Buecheler).

Note first that the Homeric Greek in 5–6 is correct. Therefore it is unlikely to be incorrect in 7. Therefore the owner of the garden should be made to say *σμερδάλεον*, not *μερδάλεον*.

What are *Homereae notae*? Cf. Housman on Manil. 2.944 "*notas non Aristarcheae dicuntur notae sed vocabula cum significationibus*." More strictly they are, as Priapus supposes, Homeric versions of Latin words: *psole* (or *psola*, = *mentula*), *culus*, and, according to the vulgate, *merdaleus* (*merdalea* L, *mēdalea* A, *mendalia* HV). But *merdaleus* is nowhere else attested, and the only authority for *merdaceus*, with which it has been connected (Lewis and Short make a fine muddle of these particulars), is a poem which may belong to the time of Charles the Bald (*Anth. Lat.* Riese 902.6). So I should be inclined to write *smerdalea* in line 8. The short vowel before *sm-* is normal, as with *smaragdus* and *Smyrna*. Priapus assumes that *smerdaleus* means "dirty" because it contains *merda*.

But the conjectural *certe si* can hardly stand. *certe* lacks point and so does the whole couplet. For *certe nisi* perhaps read *κοναβεῖ si*: "He says *σμερδάλεον κонаβεῖ* if something is called dirty." The adverb *σμερδάλεον* is often followed in Homer by *κονάβησε* (–*σαν*) or *κονάβιζε*. The present *κοναβεῖ* does not occur, but cf. *Anth. Pal.* 11.144.3 f. (date uncertain) οὐδὲ γὰρ εἰ "κάρκαιρε," καὶ εἰ "κοναβεῖ" τό τε "σίζει" / καὶ "κελάρυζε" λέγεις, εἰθὺς Ὀμηρος ἔση. Alternatively: *σμερδάλεον κονάβησαν*: *res non munda vocatur*.

It remains to read *ut* for *et* in the pentameter. Priapus gives an example.

- 27 *ad vetulam tamen ille suam properabat, et omnis*
mens erat in cunno, Penelopea, tuo:
quae sic casta manes, ut iam convivia visas
 30 *utque fututorum sit tua plena domus.*
e quibus ut scires quicumque valentior esset,
haec es ad arrectos verba locuta procos:
'nemo meo melius nervum tendebat Ulixe,
sive illi laterum sive erat artis opus.
 35 *qui quoniam periit, vos nunc intendite, qualem*
esse virum sciero, vir sit ut ille meus'.

For *quicumque* (*quicūq;*) L. Müller proposed *qui quoque*, adopted by Housman on Manil. 2.745, to get rid of *quicumque* introducing an indirect question (cf. *Propertiana* 30). I do not see how *qui quoque* can stand for *quis quo*. Better *quae* (sc. *mentula*) *cuique*: "ut scires qui ex tota turba haberent mentulas valentiores." For the ellipse of the noun, easy in this context, cf. *ThLL* VIII.782.52 and cf. Housman on Lucan 7.419; also Manil. 5.181 *quam* (sc. *feram*) *potuisse videre* / *virgine maius erat*.

Another grammatical problem arises in 35, where Baehrens proposed *quemquam* for *qualem*, thus committing Penelope to polyandry. I incline to let *qualem* stand as due to the idea *qualem quemque virum sciero, ita iudicabo*. But the possibility that two lines are missing after 35 is not excluded.

LXXVI

*quod sim iam senior meumque canis
cum barba caput albicet capillis:
deprensos ego perforare possum
Tithonum Priamumque Nestoremque.*

sim HV, *si* A, *sum* L. The four lines cohere with LXXV in two mss (AB). The conclusion of LXXV is certainly lost and so, according to Buecheler and Vollmer, is the opening of LXXVI. But the four lines make an acceptable whole as they stand. The construction is that of Ter. *Eun.* 785 *sane quod tibi nunc vir videatur esse hic, nebulo magnus est.*; cf. Kühner-Stegmann II.277 f. and *Priap.* 6.1 *quod sum ligneus, ut vides, Priapus / et falx lignea ligneusque penis, / prenam te tamen.*

ILIAS LATINA

62 *tandem clamore represso
cogitur invitos aeger dimittere amores
intactamque pio reddit Chryseida patri.*

"Intellege: quae regem non amabat; *amores* ipsam Chryseida denotat" (Vollmer). But Chryseis' personal feelings do not enter into the matter one way or the other, and it is idle to take *invitos dimittere* in any other sense than "dismiss against her will." *invictos* (L. Müller) and *invisos* (or *invictis*) *dis mittere* (Baehrens) are mere botchery. Read *inlicitos*; cf. Luc. 6.453 *flamisque severi / illicitis arsere senes* and the like ap. *ThLL* VII.1.375.57 ff.

197 *Eumelus sequitur, minus una nave profectus
quam duxit Telamone satus Salaminus Ajax.*

Eumelus had eleven ships, one fewer than Ajax. To express this *quot* should replace *quam*: *totidem navibus minus una profectus quot duxit Ajax.*

265 *dum iaceas in amore tuo, nos bella geremus
scilicet et nostrum fundemus in hoste cruorem.*

in hoste, which should mean "in the case of an enemy," defies explanation. Read *ab hoste*, analogous to the uses in *ThLL* I.29.49 (*fundemus cruorem* = *cademus*). A puzzled copyist changed to *in*, as probably in

Prop. 1.13.24 *sensit ab* (Scaliger, in codd.) *Oetaeis gaudia prima iugis* (rogis Schrader).

553 *interea Glaucus stricto decernere ferro*
cum Diomede parat nomenque genusque roganti
qui sit et unde ferat, magnis cum viribus hastam
mittere temptabat.

satus, ferox, ferus, and *quidve* (for *unde*) have been proposed in 556. Try *feram*. *ferus* is a common epithet for weapons from Ennius on (*ThLL* VI.606.5), and *ferā* would readily become *ferat* from *parat* above.

674 *quem saxo Troius heros*
occupat excussoque incautum proterit arcu.

In Homer (8.324 ff.) Hector hits Teucer in the collar-bone with a stone, Teucer's hand is paralysed, he falls on his knees, dropping his bow. Ajax comes to his rescue. There is no trampling or crushing. The verb should be *proruit*; cf. Sil. 4.382 *subsicens paulum perfossa proruit alvo* / *Albanum Critias*.

845 *unguibus ora secat comptosque in pulvere crines*
deformat: scindit firmas de pectore vestes

fraternas (sine *de*) M, unde *maternas* Vollmer *scinditque suas* edd. vett. Perhaps *firmitas*.

1038 *miserere parentis*
et pater esse meo mitis de corpore disce.

pater] *precor* Schenkl *mei* G *funere* ed. Lipsiensis, *vulnere* L. Müller. As Schenkl saw, Priam would not ask Achilles to be a gentler *parent*. Read *et, pater, esse meo mitis de corpore disce*. As a father himself let Achilles learn from the body that is Priam's (i.e., Hector's corpse) to be merciful—the same thing might happen to his own son. *mei* (sc. *fili*) might seem preferable to *meo*, but the latter supports and is supported by 986 *moveat tua Peleus* / *pectora pro Priamo, pro nostro corpore* (pectore PWL, *pignore* vulg.) *Pyrrhus*.

651 *convocat in coetum superos Iovis*

The archaic nominative *Iovis* had become a vulgarism in the first century A.D., appropriate in the mouth of a Trimalchio but utterly unacceptable in a composition such as this. *Iovis* here will have replaced *rex*, which had fallen out after *-ros*. *rex* (sc. *superorum*) = *Iuppiter* is easier

here than in 87 *tunc genibus regis sparsis affusa capillis* (sc. *Venus*), where *regis* = *regis sui*. Neither justifies *avemque regis* in Mart. 10.19.8 (see CP 73 [1978] 286).

CALPURNIUS SICULUS

- 2.92 *carmina poscit amor nec fistula cedit amori.*
sed fugit ecce dies revocatque crepuscula vesper.
hinc tu, Daphni, greges, illinc agat Alpheisiboeus.

In his edition of 1885 Schenkl read *et* (Gebauer) for *nec*, still failing to make sense; but in Postgate's *Corpus Poetarum Latinorum* (1905) he offers alternative interpretations of the vulgate: "*cedit* (h. e. *superari se patitur ab amore vel impar est muneri quod amor poposcerit solvendo*).” Others more sagaciously have tried substitutes for *cedit*: *sistit*, *sordet*, *defit* (cf. R. Verdière, “mon pipau ne fait pas défaut à l’amour”). Better: *cessat*; cf. Hor. *Carm.* 3.19.18 *cur Berecynthiae / cessant flamina tibiae?* *amori* is dat. comm., as in Prop. 1.1.7 *at mihi iam toto furor hic non deficit anno* (not as *id.* 1.6.21 *nam tua non aetas umquam cessavit amori*).

- 3.18 *non equidem, Lycida, quavis contentus, abibo.*

quamvis contemptus codd. aliquot. The speaker, Iollas, has lost a heifer. Lycidas answers his enquiry with *non satis attendi: nec enim vacat* (7), explaining that his lady-love has deserted him. Responding to a sympathetic comment from Iollas, Lycidas promises (13) to go into his own troubles more fully when Iollas has the time to spare, but for the present tells him to go and look for his heifer among the willows where the bull likes to rest in the heat of the day. Iollas allows that it is time for him to to be off, *quamvis sit tempus*, but refuses to go and sends Tityrus to the willows in his stead.

Burman conjectured *quamvis non tempus, quamvis contendis*, and *quum sis contentus*. Leo and Fritzsche share responsibility for *quamvis contemptus adibo*.

- 4.1 *Quid tacitus, Corydon, vultuque subinde minaci*
quidve sub hac pinu, quam garrulus astrepat umor,
insueta statione sedes?

A question-mark should follow *minaci*; cf. *Carm. Einsidl.* 2.1 *quid tacitus, Mystes?* (some editors omit the comma), Phaedr. *App. Per.* 18.3 *quid tu confusus?*, Cic. *Att.* 13.42.1 *et ego 'σὺ δὲ δὴ τί σὺννοῦς;'* (where see my note).

2.107 *scilicet omnis eum tellus, gens omnis adorat,
diligiturque deis, quem sic taciturna verentur
arbuta, cuius iners audito nomine tellus
incaluit floremque dedit; cui silva vocato
densat odora comas, stupefacta regerminat arbos.*

111 *odora* Ulitius, *odore* codd. *putrefacta* Maehly, *tepefacta* Heinsius.
At the sound of Caesar's name the idle earth puts forth flowers, the woods thicken their foliage, and the withered trunk sprouts anew as a living tree: *stipesque* (= *stipefq;*) *regerminat arbos*.

6.19 *vis igitur, quoniam nec nobis, improbe, par es,
ipse tuos iudex calamos committere nostris?*

Now that Astilus has judged a contest, he is (in his own estimation, of course) Lycidas' equal. For *nec* (senseless) read *nunc*.

6.75 *tu modo nos illis (iam nunc, Mnasyllae, precamur)
auribus accipias quibus hunc et Acanthida nuper
diceris in silva iudex audisse Thalea.*

Acanthis and Thalea have evoked much fantasy and irrelevance. It really ought to have been evident that Lycidas is alluding to an occasion when the umpire, Mnasyllus, had spied on his rival dallying with one Acanthis. The motif comes from Virg. *Ecl.* 3.7 ff. and *Theocr.* 5. 116 f. As for Thalea or Thalia, the latest editor known to me, D. Korzeniewski, comments simply: "Vielleicht bedeutet es nichts anderes als *silva virens*." Read, however, *Thaleae*, making her Acanthis' mother (cf. Pers. 4.20 *Dinomaches sum*). For Thalia as a slave-name see *CIL* I.1194 (= X.6009), IX.2472. Acanthis' identification by matronymic has no ulterior significance; it is merely an echo. That Calpurnius sometimes draws directly on Theocritus is generally recognized. His source here is 5.14 οὐ μαῦτόν τὸν Πᾶνα τὸν ἄκτιον, οὐ τέ γε Λάκων / τὰν βαίταν ἀπέδυσ' ὁ Καλαυθίδος. Gow comments that the matronymic is peculiar and explains it as indicating that Lacon was a *verna*. His mother's name would thus be known, though as a slave he had no official parents. In *Anth. Pal.* 5.164 (Asclepiades) Πυθιάς ἢ Νικοῦς Gow-Page opine that Nico was Pythias' *μαστροπός* rather than her mother.

NEMESIANUS

Ecl. 3.5 *quem (sc. Pana) super ex tereti pendebat fistula ramo.
hanc pueri, tamquam praedam pro carmine possent
sumere fasque esset calamos tractare deorum,
invadunt furto; sed nec resonare canorem
fistula quem suerat nec vult contextere carmen,
sed pro carminibus male dissona sibila reddit.*

praedem (Titius) in line 6 is translated "as though they could take it to be a surety for a song." But it is plain from what follows that the boys did not steal the pipe to get a song out of Pan but to play it themselves. Perhaps *praedam sine crimine*. The considered the pipe fair booty.

Cyn. 119 *sed diversa magis feturae convenit aetas:
tu bis vicens plenum iam mensibus acrem
in venerem permitte marem; sit femina, binos
quae tulerit soles.*

"*sol*, frequently used by the poets as synonymous with *dies*, is rarely used absolutely for *year*" (D. Martin, *The Cynegeticon of Nemesianus*, Diss. Cornell 1917). Rarely or never? I know of no other example (the nearest approach may be Stat. *Ach.* 1.455 *sol annuus*, "the sun in his yearly course"), and this one may be false. Did not Nemesianus write *bimos*, "the suns of two years," almost certain to become *binos* after *vicens* and before *bina* in 123?

Cyn. 144 *dabit mater partus examen, honestos
iudicio natos servans trepidoque periclo.*

trepidansque Postgate. To find the best puppies in a litter, surround mother and young with fire and observe in what order she carries them into safety. The textual trouble lies with the participle. For *servans* read *cernens*, "discriminating;" cf. below (149) *sic conscia mater / segregat egregiam subolem virtutis amore*. To examples of this rare sense of *cernere* in *ThLL* III.864.57 add *Paneg. Mess.* 103 *seu libeat duplicem seiunctim cernere martem* and *Carm. de figuris* (*Anth. Lat.* Riese 485).17 *sumere iam cretos, non sumptos cernere amicos*.

CARMINA EPIGRAPHICA (BUECHLER)

47 *accensum qui pedicat, urit mentulam.*

A *graffito*. "*accensum* ambiguum significans ardorem velut irae et officium civile" (Buecheler). This is a simple pun. *accensum* = (a) "orderly," (b) "kindled," therefore "hot."

49 *seni supino colei culum tegunt.*

Another *graffito*. Buecheler's and Rohde's correction of *colli* in their source is clearly right, but the former's note misses the point. An old man, *qua cinaedus*, is undesirable, and, when lying on his back, inaccessible.

All his *colei* are good for is to offer a protection which his *culus* does not need anyway, i.e., they are good for nothing.

91.7 *idemque testamenta scripsit cum fide,*
nec quoquam [per]negavit, laesit neminem.

pernegavit ("ita Zangemeister legit") is absurd, *ius negavit* (MommSEN) and *lite nocuit* (Nissen) unsatisfactory. Read *sûom negavit*; cf. *quoiquam* and *quom* (prep.) in line 6. The deceased gave every man his due.

189 *si quit bis facere, te bibo fac dulci[ter].*

"Gratius erat *vivo te*" (B.) Or *tibi vivo*?

216 *queri necesse est de puellula dulci.*
ne tu fuisses, si futura tam grata
brevi reverti, unde nobis edita,
nativom esset et parentibus luctu.

For *si* read *ni* or *nisi*: *ne tu (dulcis) fuisses, nisi nativum* (i.e., *fatale*) *esset futura* (neut. pl.) *tam grata brevi reverti et parentibus luctu(i) (esse).*

230 *futuitur cunnus [pi]ossus multo melius [qu]am glaber:*
e[ad]em continet vaporem et eadem v[ell]it metulam.

"Minus convenit tabulae ductibus *uelai*" (B.). How about *uerit*?

249.8 *cui constat fama fidesq.*
et qui divitias vincit pudor

qui = *cui*.

276.1 *vitea quot longis sunt tecta excepta columnis*

"Caesareae in Mauritania inventum prope magnam piscinam maceriatam, destinatum nymphaei cuiusdam aut thermarum laudibus" (B.). *vitreæ*.

366 *parcitis heredi et vos insentibus dedite morti.*
si quid mortui habent, hoc meum erit, cetera liq(ui).

"Prima verba sine dubio ad Manes dicta *parcite heredi*. tum Mommsen Manes respondentem facit" etc. (B.). Totally astray. *parcitis* (= *parcite*?) and *dedite* (= *deditis*?) are addressed to passers-by: "You save money for an heir;" cf. 1106.2 *heredi parcens, invidus ipse sibi. insentibus* is a mess ("improbabile *in sentibus*" B.). *instanti*?

- 376.1 *Manlius hic situs est Montanus raptus iniqua
femineaque manu.*

"*femineam manum* Vergilius Camillae, Ovidius Hypsipyles contra
fortem ac bellatricem inducunt" (B.). That is not helpful. True, the Fates
are female, but why say so? *feminea* is a mistake for *fulminea*; cf. Stat.
Theb. 6.750 *fulmineas alte suspensi corpora plantis / erexere manus*, et
sim. (*ThLL* VI.1532.19).

- 423.2 *Oppia iam non est, erepta est Oppia Firmo.
accipite hanc animam numeroque augete sacr[atam]
Arria Romano et tu Graio Laodamia.*

"*numero* sic dictum putabimus ut *honore augete* vel *nomine*" (B.). No.
augete = *adicite*; so Bögel in *ThLL* II.1357.45.

- 487.5 *numquam tristis erat, laetus gaudebat ubique,
nec senib(us) similis mortem cupiebat obire,
set timuit mortem nec se mori posse putabat.*

Obviously *set* should be *nec*.

- 492.14 *et vellet quod vellem, nollet quoque ac si ego nollem*

ac si seems to represent *si qua*.

- 515 *vel vos quos pietas duxit munerare parentes,
iam requiem sumimus, ubi nos Fortuna remisit.
talìa quis faciat, nisi vos quos (a)mor adegit
accipiant cuncti vestros ornasse parentes?*

In line 1 *ueuius* (B.) is clearly right. 3–4 should be: *talìa ... adegit? /
accipiant ... parentes* ("Let all learn that you have honoured your parents").

- 526.1 *Sergius ut pubes excedere coeperat annos
Sulpicius et lactante patre meliori secte parebat,
amans Festus nomen, bone indolis, magna patris spes*

Read *numen. meliori secte parebat* seems to refer to religion; ("an
ethnicae religionis signum odiosum Christianis?" B.). Cf. 871.2 *cultor]*
numinis Onvaviae, 873.2 *numen adoro tuum* (sc. *Iovis Pennini*).

- 542.1 *Manes si saperent, miseram me abducerent coniugem,
vivere iam quo me, lucem iam nolo videre.
dulcem carui lucem, cum te amisi ego, coniunx.
has tibi fundo dolens lacrimas, dulcissime coniunx,
lacrimae si prosunt visis, te ostende videri.*

Rather:

*Manes si saperent, miseram me abducerent coniugem.
vivere iam quo me? lucem iam nolo videre.
dulcem carui lucem, cum te amisi ego, coniunx.
has tibi fundo dolens lacrimas, dulcissime coniunx:
lacrimae si prosunt, visis te ostende videri.*

visis = *somniis*.

1039 *terra parens, tibi Fortunatae commissimus ossa,
quae tangis matres proximitate tuos:
nullum onus incumbas, speret et umbra cinis.*

B. explains that *umbra* stands for *umbram*, presumably interpreting "let the dust hope for (i.e., hope to become) a ghost." Such a wish, that the dead should survive in spirit form, would be hard to parallel. But it underlies such prayers as 1328.3 *si sunt Manes, sit tibi terra levis*; cf. also 1098.3 *at viridi requiesce, viator, in herba, / ne]u fuge si tecum coeperit umbra loqui*. Assuming that this is the sense, I cannot accept its expression as above, and suggest *speret* (= *vivat*): "let the dust have life as a shade."

1050.1 *debut hoc patris natus duo corpora humare:
corpora semianimes corpus inane colunt.*

"*hoc* tumulo sive monumento. *patris* noli mutare in *patres* aut cum Pithoeo in *patrum*, sed a patre exstructum monumentum intellege" (B.). We want a noun meaning "monument" and we do not want *corpora* in line 2. So, whatever be done with *patris*, read *humare* / *marmore*. *semianimes*; cf. Mart. 6.28.4 *hoc sub marmore Glaucias humatus*.

1088.6 *inter securas sine crimine vitae
sit precor et super h[oc] sit tibi terra levis.*

sit should be *sis*. The second person is used throughout the poem.

1106.9 *sed quid defunctis prodest genialis imago?
hoc potius ritu vivere debuerant.*

A miser had had a scene of himself banqueting carved on his tomb. Read *debuerat*.

1178.28 *quam (sc. fidem) tunc fingebas divosque hominesq. vocando
cum tibi noctis opem lena ferebat anus,
ut commissa tibi nisi nobis salva manerent,
n]ec tunicam esse tuam, cum morerere, velis:
qua mea naufragio tamquam intercepta ia]cebant;
heu, ne fragmento me voluisti tegi.*

The dead woman had defrauded the writer of property entrusted to her. *nisi* should be *ne* (or *ni*?) and *tuam* should be *meam*. So long as the woman lived, there was the chance that she might change her mind and restore the property, but she meant to die and leave him "without a shirt to his back." The latter part of B.'s note is to me impenetrable: "similem vim in nostratibus proverbiiis camisia habet, similem originem Iuvenalis verbum de vitalibus masculorum *nemo togam sumit nisi mortuus*."

1295.3 *desin[e] iam flere. fatalis mihi hora manebat,
quae coniugio dulci distulit illa tuo.
tunc tu talis eris, qualem tua dextera nobis
sollicitum praestes, si capit illa fides.*

"Sic intellego: obitus illa distulit coniugio i. praesenti fructu coniugii sublato reservavit in futurum. *quae me coniugio distinet una tuo* Burm." (B.). *distulit* should join the scanty instances of *differre* = *seiuungere* in *ThLL* V.1.1070.28. *cepit* (Mazochius) for *capit* in B.'s text is detrimental. The writer seems to have meant: "hereafter you will be such as your right hand guarantees (*praestat*?), solicitous for me, if that pledge holds;" i.e., "you will be attentive in caring for my tomb etc." Cf. 1290.7 at *p[re]cor*, o [c]oniunx, nostr[i]semper memor esto / et reverens Manes assidue celebr[a].

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ADDENDUM

Eleg. in Maec. 1.93 *sic est: victor amet, victor potiat in umbra,
victor odorata dormiat inque rosa.*

In a note on the *Anthologia Latina* (see page 305 n. 1) I propose *iam potet* for *potiatur*, citing Sall. *Cat.* 11.6 *ubi primum insuevit exercitus populi Romani amare potare* (add *Iug.* 85.41 *quod iuvat . . . id semper faciant, ament, potent*). My colleague, Professor Richard Thomas, reminds me that drinking *al fresco* in the shade is a commonplace in Augustan poetry: cf. Virg. *Georg.* 4.146 *ministrantem platanum potantibus umbras*; Hor. *Od.* 1.1.19 *est qui nec veteris pocula Massici/nec partem solido demere de die/spernit, nunc viridi membra sub arbuto/stratus, nunc ad aquae lene caput sacrae*, 1.17.21 *hic innocentis pocula Lesbii/duces sub umbra*, 2.11.13 *cur non sub alta vel platano vel hac/pinu iacentes sic temere et rosa/canos odorati capillos*, / . . . *potamus uncti?*, *Epist.* 1.14.33 *quem scis immunem Cinarae placuisse rapaci, /quem bibulum liquidi media de luce Falerni, /cena brevis iuvat et prope rivum somnus in herba*, 2.2.78 *rite cliens Bacchi somno gaudentis et umbra*; Tib. 2.5.95 *tunc operata deo pubes discumbet in herba, /arboris antiquae qua levis umbra cadit, /aut e veste sua tendent umbracula sertis/vincta, coronatus stabit et ipse calix*; Ov. *Fast.* 3.525 *plebs venit ac virides passim disiecta per herbas/potat, et accumbit cum pare quisque sua. /sub Iove pars durat, pauci tentoria ponunt, /sunt quibus e ramis frondea facta casa est.*