

THE ECLOGUES AND CYNEGETICA OF NEMESIUS,
EDITED WITH AN INTRODUCTION AND COMMENTARY

BY

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Thesis submitted for the degree of

Doctor of Philosophy

in the University of London

February 1980

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ABSTRACT

Although editions of Nemesianus have been surprisingly numerous, very few of them have contributed appreciably to our understanding of this author, and most texts have been based on a very limited number of manuscripts. There has been no commentary of any length since that of Burman (1731) and there has never been one in English covering the whole corpus. The present thesis is an attempt to remedy these deficiencies. There is a text of the Eclogues and Cynegetica which is the first to have been based on an examination of all the known manuscripts, and a detailed and accurate apparatus criticus is provided. Readings of interest for which there is no room in the main body of the apparatus criticus have been included in an appendix. The textual history of both the Eclogues and the Cynegetica is thoroughly discussed. The question of the authenticity of the Eclogues is examined and Nemesianus's authorship is held to be proved. There is a commentary, mainly concerned with textual and grammatical matters, on both the Eclogues and the Cynegetica. A complete list of editions of Nemesianus to date is provided, as well as a bibliography. There is also an excursus on the scansion of final -o in Latin poetry and an Index Verborum.

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ACKNOWLEDGEMENTS

My thanks are due to the many librarians at home and abroad who have assisted me, particularly those of Bedford College Library, the Joint Library of the Hellenic and Roman Societies and the British Library; to Mr. S.G. Pembroke, who offered some valuable suggestions; and to my fellow postgraduates for their helpful interest.

Above all, I owe a very special debt to my supervisor, Dr. J.B. Hall, whose advice, support and patience have never been wanting at any stage during the writing of this thesis.

ABBREVIATIONS

<u>ALL</u>	Archiv für lateinische lexicographie.
<u>K-S</u>	Ausführliche Grammatik der lateinischen Sprache, R. Kühner and C. Stegmann, 1955.
<u>LHS</u>	Lateinische Grammatik, Leumann - Hofmann - Szantyr.
<u>TLL</u>	Thesaurus Linguae Latinae
<u>OLD</u>	Oxford Latin Dictionary
<u>R-E</u>	Paulys Real-Encyclopädie der classischen Altertums- wissenschaft.

Abbreviated references to periodicals usually follow the system of L'Année philologique. The editions of Nemesianus by Barth (1613), Ullrich (1645), Johnson (1699), Maittaire (1713), Burman (1731), Wernsdorf (1780), Beck (1803), Adelung (1804), Lemaire (1824), Stern (1832), Haupt (1838), Glaeser (1842), Baehrens (1881), H. Schenkl (1885), Keene (1887), Postgate (1905), Martin (1917), Giarratano (1924), Raynaud (1931), Duff (1934), Van de Woestijne (1937), Dunlop (1969), Volpilhac (1975) and Korzeniewski (1976) are cited by the authors' names. E. Löfstedt's Syntactica (Lund 1942) is referred to as Löfstedt. L. Castagna, I Bucolici Latini Minori. Una Ricerca di Critica Testuale, Florence 1976, is referred to as Castagna. Neue-Wagener, Formenlehre der lateinischen Sprache, Leipzig 1902, is cited as Neue. The etymological dictionary of Walde-Hofmann (third edition) is indicated by the authors' names. In the commentary, plain sets of figures (e.g. 2.14) refer to the Eclogues of Nemesianus.

THE AUTHORSHIP OF THE ECLOGUES

Since the early sixteenth century, as a glance at the list of editions will show, the vast majority of editors have taken the view that the eleven Eclogues assigned to Calpurnius in all the V manuscripts are really the work of two different poets, and that the last four poems are in fact by Nemesianus. In their editions Wernsdorf (1780), Lemaire (1824, virtually a copy of Wernsdorf) and Raynaud (1931) attempted to demonstrate Calpurnius's authorship of all eleven, but Haupt (Opuscula 1.p.364ff), summarised by Keene in his edition (pp. 14-22), found no difficulty in refuting Wernsdorf's rather weak arguments. More recently, however, A.E.Radke (Hermes 100 (1972), 615-23) has seen fit to re-open the debate by attacking Haupt, and it is therefore necessary to examine her arguments point by point.

The attribution of all eleven Eclogues to Calpurnius can be traced back as far as the twelfth century, to the Florilegium Gallicum, which includes excerpts from the eleventh eclogue, now generally attributed to Nemesianus, under the title Scalburnius (or Calpurnius) in bucolicis. The Eclogues as a whole appear attributed to Calpurnius by the scribes of all the V manuscripts (although in several later hands have added the name Nemesianus), and by a number of early editors. On the other hand we have evidence (also dating from the twelfth century), that Eclogues written by an Aurelianus existed apart from the Eclogues of Calpurnius : two catalogues of the library of the monastery at Prüfening datable to the twelfth century¹ include the items "Bucolica Aureliani" (no.

¹Gustav Becker (Catalogi bibliothecarum antiqui, Bonn 1885), dates the catalogue to 1158 but on p215 tells us that the date 1165 is found in it.

173) and "IIII paria bucolica Calpurnii" (no. 178)² (see Haupt p. 373 and Castagna pp. 249-51). Again, we find in G before poem 3 the title Aureliani nemesiani cartaginensis egloge (sic) and in H Aurelii nemesiani cartaginensis poetae illustris/ carmen bucolicum, while the Parma edition c. 1490 has a similar title. In Riccardianus 636, Angelius has added Aurelij Nemesiani Cartaḡ bucol' Explicit. Thus we can trace the attribution of all eleven poems to Calpurnius back to the twelfth century, but we also seem to have evidence of the existence of eclogues by Nemesianus at this time. Also, although the vast majority of manuscripts attribute all eleven poems to Calpurnius, we have the evidence of the less-interpolated branch of the tradition that Nemesianus was responsible for the last four.

Radke argues that if we were dealing with two poets, one from the first century and one from the third, we should expect to find scribal errors characteristic of the different scripts she alleges must have been involved, but that in fact we find the same errors throughout the corpus, suggesting a unitary tradition dating back to the first century. The examples of corruptions which she cites, however, are all either commonplace, or psychological errors, or similar to corruptions found in other manuscripts where the old Roman cursive script is not involved. As far as script is concerned, there is no evidence either way, since we cannot now know which scripts or how many were involved in the transmission of the text,

² Either the compiler of the catalogue is confusing the four Eclogues of Nemesianus with the seven of Calpurnius, or else we have a reference to a manuscript which contained only four eclogues of Calpurnius. There are two such still extant, Parisinus lat. 8049 which Reeve tells us (CQ 28 (1978), 228) never left France, and Vaticanus lat. 5245. It is possible that a relative of one of these manuscripts is here referred to.

and the fact that the poems appear in some manuscripts together with Virgil's Eclogues makes it perfectly possible that we are dealing with two sets of poems originally put together for a similar reason, i.e. they are all examples of the same genre.

According to Radke, there is no evidence within the poems themselves for separation. She does not, however, comment on the fact that there is glorification of the Emperor in poems 1, 4 and 7, but none in the last four poems; that the parenthetical use of memini and fateor which is found in the first seven poems (memini - 3.11 and 4.105; fateor - 2.61; 3.28; 4.70; 6.30) is not found in the others; that etenim, which is rare in the poets generally - occurring not at all in Lucan, only once each in Virgil, Propertius and Tibullus, three times in Silius Italicus, four in Ovid, five in Valerius Flaccus and six times in Horace, - occurs twice in the first seven poems, but not at all in the last four or in the Cynegetica, and, a significant point, that Statius is imitated in the last four Eclogues and in the Cynegetica (e.g. Nem. 1.84-5 imitates Theb. 12.812f and 818; 2.18, Theb. 1.452; Cyn. 18f, Theb. 7.167 etc.), but not at all in the first seven, since, as Haupt shows, Wernsdorf is wrong to compare 4.87 with Silvae 5.1.11f. Radke also ignores the fact that some late or rare expressions and constructions appear in the last four poems (e.g. 1.28 super haec; 2.11 de uoce ^{AA}; 3.68-9 fluorem / lactis; 3.18 hederatus; 4.63 uaporus), which do not appear in the others. She fails, too, to comment on Haupt's conclusion that there are at the most eleven cases of elision in the first seven poems, but thirty-nine in the last four poems. All these points are worthy of consideration but Radke passes over them in silence.

Radke takes Haupt to task (p.619) for his allegedly incorrect statistics concerning the incidence of fourth foot trochaic caesura in the poems, and also for the importance which he attaches to

these statistics. Haupt puts the number in the first seven poems at over 70 and that in the last four at 6, while Radke claims that these figures should be 57 and 7. Since, however, neither Haupt nor Radke gives any indication as to how these figures are arrived at, it is impossible to account for the discrepancies with any degree of certainty. My own conclusion is that there are 72 cases of fourth foot trochaic caesura in the first seven poems, plus 4 cases of elision of short vowel at 4 s, an average of one every 9.1 lines, and in the last four poems there are 8 cases, an average of one every 39.8 lines. The proportions for the individual poems vary considerably, from one every 7.7 lines to one every 14 lines in the first seven poems, and from one every 22.5 lines to one every 87 lines in the last four, but the difference between the two sets of poems is still very substantial.

Radke wholly ignores the evidence for separate authorship which recent metrical studies of the poems have yielded. G.E. Duckworth (TAPA 98 (1967), 79-88) has analysed in detail the metrical patterns of the poems and gives on pages 81 and 84 tables of their incidence. He shows that there are a number of metrical patterns which appear several times in one group of poems and not at all in the other and comments that "Nemesianus is metrically very different from Calpurnius." His figures for the comparative frequencies of fourth foot homodyne, and repeated, opposite, and reverse patterns also show considerable differences between the two sets of poems, and he comments (p.86), "The differences between Nemesianus and Calpurnius are again very striking e.g. % of fourth foot homodyne : Nem. 41.07, Cal. 61.08; repeats Nem. 15.2, Cal. 41.33, difference from fourth foot homodyne Nem. + 16.07, Cal. - 19.75; change in repeats plus near repeats, difference from fourth foot homodyne - Nem. + 0.16, Cal. - 23.30, opposites every 29.0 lines for Nem., Cal. 23.0; reverses one every 24.4 lines in Nem., 44.6 in Cal.; favourite

reverse in Mem. ssds - sdss, Cal. dsdd - ddsd.

"This difference in reverse patterns is of especial interest - Calpurnius's preference for dsdd - ddsd is typical of Ovid and some Silver Age poets (Columella book 10, the Einsiedeln Eclogues, Valerius Flaccus, Statius Thebaid and Silvae), but otherwise this particular reverse combination is almost never a favourite, except in Virgil's Eclogues, and in the late period in Paulinus of Nola and Arator. The reverse ssds -sdss of Nemesianus is far more frequent; it is the favourite in Catullus LXIV, Virgil's Georgics and Aeneid, Horace, Grattius, Germanicus Caesar, Manilius, Aetna, the other Silver Latin poets, and in the late period, a definite majority of the poets (13 out of 18)." T.Birt (Ad Historiam Hexametri Latini Symbola. Bonn 1877 p.63) goes into much less detail, but comes to similar conclusions. W.R.Hardie (JPh 30 (1907),273) also briefly analyses the metrical patterns and comes to the conclusion that Mem. is the "weakest and least classical" of the authors he has examined : "he has written his Eclogues in a vein of verse which belongs rather to didactic poetry, and his didactic poem in a vein which would be more suitable for Eclogues : Calpurnius, rather more than two centuries earlier, is better inspired."

Of the 8 elisions in the first seven poems, all but one are in the first foot. (Keene, who says that all eight are in the first foot, evidently includes in the first foot elisions in the arsis of the second foot, as at 3.82, but I have included such elisions in the second foot). In the last four poems, on the other hand, there are 39 elisions, 12 in the first foot, five in the arsis of the second foot and the rest in other feet. In the first seven poems there is no elision of a long syllable, if we except the doubtful cases 4.40, 4.134 and 7.77, whereas there are two elisions of long syllables in the last four (9.14; 9.32; doubtful - 9.16) and also

hiatus (9.48). I do not attach particular importance to the fact that there is no parallel in the first seven poems for the ending montiuagus Pan (10.17), as there is no other example of such an ending in the last four poems either.

In the first seven poems, final -o is shortened only in the case of puto (6.84) and nescio (1.21), for which parallels can be found in classical authors. (See my excursus). In the last four poems, on the other hand, the example set by later poets is followed and the scansion mulcendō (8.55), ambō (9.17), expectō (9.26), horredō (9.43), laudandō (9.80), coniungō (10.14), canō (10.18), concedō (10.42), cano (11.41) are admitted, and we find five further examples of this shortening of final -o in the Cynegetica at uu.1, 83, 86, 194 and 260.

Radke claims that poem 9 is an earlier version of poem 2 because, she supposes, Calpurnius later felt that the former poem showed a lack of good taste, but she does not explain why, in that case, poem 9 appears in the corpus after the "improved" version or, indeed, why it was not suppressed altogether. She does not appear to notice, what must surely be a significant fact, that the beginning of the second Eclogue attributed to Nemesianus imitates both the beginning of Virgil's second Eclogue and the second of Calpurnius: this fact is lost if all eleven Eclogues are to be attributed to Calpurnius.

The fact that such a large number of lines and phrases from the first seven poems reappear in the last four, Radke dismisses as of no importance, observing that Virgil often repeats himself. There is, however, a very important difference between the way in which Virgil repeats himself and the repetitions here: there is generally a very good reason for Virgil's repetitions. He may wish to remind us of another incident in a story or of another character, to make a point about the situation in hand. In the case of the last four poems, however, there is no apparent reason for the repetitions, often of

several lines and often close to other repetitions : it is either a case of simple repetition, which would be unparalleled in Classical literature - setting aside the vexed question of Catullus 68 - or one of an inferior poet stealing from another.

G, H and S preface the poems of Calpurnius with an apparent dedication to Nemesianus. Radke, without saying which manuscripts are involved or from which manuscript she is quoting, says that the title Ad Nemesianum is to be compared with cases of poems in Horace where the person mentioned in the title is to be identified with the unnamed addressee of the poem, and that Aurelii Nemesiani poetae Carthaginensis ecloga prima, as Wernsdorf suggests, means "the poem about Nemesianus," with Meliboeus representing Nemesianus. The fact that in poem 4 as well as poem 8, Meliboeus is a patron of poetry gives some credence to this theory, but in that case, we have to explain why Meliboeus is alive in poem 4 and dead in poem 8, and why the poet represents himself as Corydon in poem 4 and as Timetas in poem 8. The practice of attempting to identify the characters in Eclogues with real people seems to me a perilous one, however, as we have no evidence that writers of Eclogues ever used bucolic names as pseudonyms for certain of their contemporaries, no information at all about the life of Calpurnius and not a great deal about that of Nemesianus which might help us to discover who are the personalities involved. Many attempts have been made to identify the characters in Virgil's Eclogues, but there is much to be said for the view of E.V. Rieu who says (The Pastoral Poems p.124), "I do not believe that he (sc. Virgil) wished us to take either Tityrus or Meliboeus for himself. He is their creator. If he is either, he is both of them - Tityrus singing for ever under the spreading beech and Meliboeus never ceasing to lament for his once prosperous flock." But if we do accept that real people are concealed under bucolic names in these eleven poems, we are obliged to take one name as

referring to one person only, otherwise confusion would reign. But this is quite impossible here : Tityrus is often used in Latin poetry to indicate Virgil or his Eclogues (as at Prop. 2.34.72; Ovid Am.1.15.25, E.P. 4.16.33) or as a direct reference to Virgil's Eclogues (as at Martial 8.55.8; Sidonius Apollinaris Epist. 8.9.5 uu. 12 and 56) and the name may represent Virgil in poems 4 and 9 of our corpus, as Radke says, but it is also used simply because it is a traditional name in pastoral poetry (as at Anth.Lat. 1.2 no. 719a (Riese) attributed to Pomponius, and Severus Sanctus Endelechius, Anth. Lat. 1.2 no. 893), and it is unlikely in the extreme that the cow-herd of poem 3 or the retired and white-haired poet of poem 8 is to be identified with Virgil. Our poet, or poets, is, or are, simply using the traditional names of bucolic poetry because they are traditional and no significance is to be attached to their use. Haupt's explanation of the alleged "dedication", that it arose from confusion of the two statements, Explicit Calpurnii bucolicon and Aurelii Nemesiani Carthaginensis bucolicon incipit, is far more likely.

Radke says that it is impossible to explain the appearance of Meliboeus as patron in both poems 4 and 8 by saying that Nemesianus is simply taking over the name from Calpurnius, as the latter poet, she alleges, did not have sufficient reputation in antiquity for this allusion to be clear to the third century audience of Nemesianus. This point could be answered in a number of ways. First, there is no reason why Nemesianus's allusions should have to be clear to his audience. Again, it is not necessary to understand the use of the name Meliboeus by Nemesianus as an allusion to Calpurnius, as the names Tityrus and Meliboeus occur together in Virgil's first Eclogue (where, however, Meliboeus is not a patron). The names may simply be intended to remind us of Virgil's poem, just as uu. 72-4 remind us of Virgil Buc. 1.5 and

1.38-9, and uu. 75f remind us of Virgil Euc. 1.59f. Then again, we have no evidence that Calpurnius was not sufficiently popular at this particular period for allusions to him to be recognised. On the other hand, Calpurnius is the only poet from whom Nemesianus takes over lines and phrases in bulk with little or no alteration which he perhaps would not have done if the work of Calpurnius was well-known at that time. It is difficult to know why Calpurnius's poems should have been so treated. Radke also asserts that it would be unlikely that Nemesianus by his use of the name Meliboeus for his patron wished to allude to Calpurnius, as by doing so, he would be representing himself as one using Calpurnius as a mediator between himself and Virgil - a very unlikely assertion, because as I said above, Meliboeus is not a patron in Virgil, and also because there is a considerable number of places where the last four poems imitate Virgil directly and cannot be echoing Calpurnius, e.g. poem 11, which is strongly influenced by Virgil's eighth Eclogue. I have answered above Radke's argument that Meliboeus in poems 4 and 8 must be the same person because Tityrus in both poems 4 (61ff, 162-3) and 9 (84), she alleges, represents Virgil. I might add that if the identification of Tityrus with Virgil were general in antiquity as Radke asserts, although I can find little evidence to support this idea, it would not be strange if two different poets were to make it independently. It does seem, however, that Tityrus was not always used to indicate Virgil or his writings, and therefore no particular significance can be attached to Nemesianus's use of the name.

Thus the majority of Radke's arguments have very little weight. While Haupt's essay has been considered by most since its appearance to have settled finally the question of the authorship of the eleven poems, other work has been done in the meantime, as might be expected in the course of a hundred years, which supports his

conclusions, but Radke is so intent upon her attack on Haupt that she totally ignores the work of Birt, Hardie and Duckworth. She has also failed to comment on a number of points which Haupt made which militate against her theories. Haupt's essay, therefore, with a few minor modifications, remains the final word on the subject.

Manuscript N

N Neapolitanus V A 8 (Biblioteca Nazionale, Naples).

Written on parchment, it measures 261 x 169 mm., and contains 115 leaves (according to Schenkl) or 116 (according to Giarratano). There are 33 lines to a page. (Verdière in his edition of Calpurnius, Brussels, 1954, incorrectly says 36). The manuscript contains Cato's De Agricultura (ff. 1-36r); Varro De Re Rustica (ff. 40r-102r); the Ecologues of Calpurnius (ff. 101r-111r) and those of Ven. (111r-15v). The remaining leaves are blank. Schenkl dates the section containing Ven. and Calpurnius to between 1360 and 1370; Fursian and A. Cataldus Iannellius (Catalogus Bibliothecae Latinae Veteris et Classicae Manuscriptae quae in regio Neapolitano Museo Borbonico adseruantur, Naples 1927, p. 254f.) date it to the beginning of the fifteenth century; Laehrens dates it to the mid fifteenth century; and Castagna dates it to the end of the fourteenth century or to the beginning of the fifteenth century. Schenkl believes that N is the manuscript referred to by Petrarca in a letter to Pastrengo written between 1360 and 1370 which says, "Expecto etiam Calpurni Bucolicum carmen et tuam Varonis agriculturam." (Var. ep. xxx, p. 573, 1601, Lug. Bat. edition).

The scribe has made some corrections himself (N¹) and there are also variant readings from the V tradition and corrections made by a second hand (N²) of about the same period, which are difficult to distinguish from N. There is also a very small number of good corrections by a third hand (N³) in very black ink. These corrections are listed by Giarratano (pp. xiv-xvii). The poems have no titles, but a short space has been left between each, and a later hand (seventeenth century according to Fursian) has added Venesiani ecologae. At the end is written in the same hand

Aureliani Memesiani Cartar bucol' explicit. Deo gratias amen. Some of the initial letters are in red and blue. The names of the interlocutors are sometimes given in the margin. 1.81 is incorrectly prefaced by Coridon.

The last leaf of the codex tells us that "Joannes Antonius Ferillus patric. neap. ac iuuenis apprime litteratus Jacobum Ferillum hoc libro donauit MDVII Klis Junis" and also, "Antonii Seripandi ex Jacobi perilli amici opt. munere." Later it was brought, together with other books belonging to Seripandus, to the library of S. Giovanni a Carbonara and is now in the Museo Nazionale, Naples, formerly the Museo Reale Borbonico. It was first discovered and collated by J.P. D'Orville and this collation survives as Dorvillianus 199 in the Bodleian Library at Oxford. It was later collated by C. Bursian for Haupt for an edition which was never published; by Baehrens (very inaccurately according to Schenkl); by Schenkl himself; and by Giarratano.

This manuscript is referred to in some early editions as Dorvillianus 1 or a.

G Gaddianus pl. 90, 12 inf. (Biblioteca Laurenziana, Florence).

Written on paper, it measures 293 x 224 mm., and contains 74 written leaves. The number of lines to a page varies between 26 and 32, but there are usually 29 for the Eclogues. The manuscript was written at the beginning of the fifteenth century (A.M. Bandini, Catalogus codicum latinorum Bibliothecae Mediceae Laurentianae, 1775, vol.3). It contains the twelve Eclogues of Petrarch (ff. 1-44), the Culex (ff. 45-51), the Dirae (ff. 52-5), the Eclogues of Calpurnius (ff. 55-67v) and those of Nem. (ff. 68r-73v), followed (f. 74) by an anonymous, incomplete Eclogue of 55 lines which Korzeniewski (p. 8 of his edition) dates to the fifteenth century.

The Eclogues of Mem. are prefaced by the title Aureliani nemesiani cartaginensis eclogae incipiunt. There are numerous interventions in the text, almost all of which have been made by the scribe, in the form of corrections to the text itself or notes in the margin. A few seem to have been made by a second hand. The titles and initial letters are in red.

The manuscript was given to the library in 1755 by Francesco III. It is first mentioned by Glaeser and Haupt, and first collated, somewhat inaccurately, by Baeherens. Later Schenkl made a more accurate collation, and Giarratano examined the manuscript in 1908, and in the following year collated it and checked all the places where his version differed from Schenkl's.

H Mus. Brit. Harleianus 2575 (British Library, London).

Written on paper, it contains 301 leaves and 23 lines to a page. C. Schenkl in his edition of Ausonius (Berlin 1884. p. xxi) dates it to the end of the fifteenth century and so does the Catalogue of the Harleian Manuscripts in the British Museum, 1808, vol. 2, p. 701, but Schenkl (MS 5 (1883), 287) and Sabbadini, Le scoperte dei codici latini e greci nei secoli XIV e XV 1, p.33 n 52, consider it to be sixteenth century and they may well be right. The contents include a Latin translation of Hesiod's works, the Eclogues of Calpurnius (ff. 25-42), and those of Mem. (ff. 42-49) (Verdière, presumably through a misprint, says 25-26), with an index rerum et uerborum of Calpurnius and Mem. (ff. 50-56), works of Petrarch, Eclogics 1-7 of Theocritus translated into Latin, a life of Theocritus by Phileticos, Virgil's Eclogues (ff. 127-144), works of Ausonius (ff. 183v-248v), Mosella (ff. 249-260) and Frobae Faltoniae Cento et Gregorii Tiferni poetae illustris opuscula. There are numerous marginal notes, mainly directions to the index.

H. Mueller-Struebing looked at H for Schenkl, and his collation has evidently been much copied, as the same few errors appear in several editions. Castagna (p. 25) thinks that this manuscript originally came from Florence. I have examined this manuscript myself.

M Magliabecchianus VII. 1195 (Biblioteca Nazionale Centrale, Florence).

Written on paper, it has 151 leaves and 26 lines to a page. The size of the leaves varies, but they measure on average 221 x 147 mm. It was written between the end of the fifteenth and the beginning of the sixteenth century, and f. 77r bears the date MDXIII. The manuscript was written by at least two hands, one of which is that of Alessio Lapaccini as a note on f. 84r tells us. There are a few marginal notes in the section containing *Nem.* (ff. 55-61), apparently by the scribe, and also some interlinear ones. The manuscript previously belonged to the Stozziana, where it had the number 789. For the full contents see Castagna pp. 20-2.

a Ambrosianus O 74 sup. (Biblioteca Ambrosiana, Milan).

Written on paper in the fifteenth century, it has 183 leaves and measures 212 x 145 mm. There are 25 lines to a page for the Eclogues. ff. 61-64; 80-86; 106-111; 173-175 are blank or scribbled on. The contents include poems attributed to Virgil; Claudian's Epigrams; Orestis fabula; the Eclogues of Calpurnius (ff. 112-127) and those of *Nem.* attributed to Calpurnius (ff. 127-133v), (Nemesiani is added by a second hand); Parthenopaeus of Jovianus Pontanus; and elegy by Antonius Panormita; an Epithalamium by Janus Pannonius; Carmen in Venetae urbis laudem; De ortu atque obitu hermaphroditii. The names of the interlocutors and also

some variants have been added in the margin by the first hand. 1.36 is incorrectly prefaced Siletan.

This manuscript, as D'Orville's remarks at the end of his collation show (Iorv. 202 f. 24v), is the manuscript referred to by some early editors as Dorv. 3 or c. Schenkl used A. Ceriani's collation. Giarratano made another in 1908 and re-examined the manuscript in 1909.

b Ambrosianus 1 26 sup. (Biblioteca Ambrosiana, Milan).

Written on paper and dated 1465 in the colophon, it measures 214 x 158 mm. There are 62 leaves, the last blank and 20 lines to a page. ff. 31 and 34 are also blank. According to a note at the beginning of the manuscript, it was bought in Venice by Antonius Clgiatus, first librarian of the Ambrosian. The manuscript contains the De Raptu Proserpinae (ff. 1-30); De cantu auisum et sono quadrupedum (ff. 32-33); the mediaeval poem Philomela; the Eclogues of Calpurnius (ff. 35-53v) and those of Mem. attributed to Calpurnius (ff. 53v-61v). A later hand in the margin restores the Eclogues to Mem. Giarratano collated this manuscript in 1909. b is clearly the manuscript referred to by early editors as Dorv. 2 or b as the colophon is quoted by D'Orville in his collation (Iorv. 202 f. 24v):

c Vaticanus 2110 (Biblioteca Apostolica Vaticana).

Written on parchment in the fifteenth century when Nicolas V was pope (1447-1455). There are 128 leaves with 40-43 lines to a page. The manuscript measures 284 x 216 mm. It contains a Latin translation of Aristotle's Magna Moralia (ff. 1-56); Cicero's Topica (ff. 57-65r); the observations of Boethius on the Topica (ff. 65r-67v); the Eclogues of Calpurnius (67v-77r) and those of Mem.

attributed to Calpurnius (ff. 77r-80v); a Latin translation of the de dimittate sacerdotali dialogus by Joannes Chrysostomus (ff. 81-120) and an extract from the latter's Vita (ff. 120v-128). There is a small number of variants in the margin apparently in the same hand.

d Vaticanus 3152 (Biblioteca Apostolica Vaticana).

Written on paper in the fifteenth century, it measures 215 x 147 mm. (Verdière incorrectly says 247mm.). There are 81 leaves and 31 lines to a page. ff. 18v; 26-30; 51r; 81v are blank. The manuscript contains the Eclogues of Calpurnius (ff. 1-13r) and those of Nem. attributed to Calpurnius (ff. 13r-18r), followed by poems by Cyprian (19-22), the De ortu et obitu scenicis attributed to Lactantius (ff. 23-5) and some works of Ausonius (f. 31 on). There are a few corrections in the first hand.

C. Schenkl in his edition of Ausonius dates this manuscript to the fourteenth century, but Castagna (p. 30) says it is fifteenth century.

e Vaticanus Urbinas 353, (olim 832) (Biblioteca Apostolica Vaticana).

Written on parchment in the fifteenth century, it has 309 leaves and 29 lines to a page. It measures 385 x 240 mm. according to the catalogue and 387 x 247mm. according to some editors. Along with many other poems, it includes the verses of Publico Greg. Tiferno and the Eclogues of Calpurnius (ff. 95r-108r) and those of Nem. attributed to Calpurnius (ff. 108r-113v). (The catalogue, followed by Verdière, incorrectly says f. 113). At the end of the codex is the note, "Federicus De Veteranis Urbinas sub diuo Federico Urbinat(e), duce inuictis(s). romanae eccle(s). dictat. transcripsit" and also "quo principe decedente utinam et ego de

redio tunc sublatus quiescerem ab instanti temporum calamitate," which mean that the manuscript was copied not long before the death of the Duke d'Urbino (1482). . . . Manitius (Ph. Jo. 1910, 842) says that this is the same manuscript as no. 474 in the "Giornale Storico d. Arch. Tosc.", 7.141.

There are a few corrections by Veteranus and some others by a later hand. ff. 1; 4; 5r; 94v; 212v; 309v are blank. The titles are in red and the initial letters in gold and blue, and there is some illumination.

For the full contents see Bibliothecae Apostolicae Vaticanae Libri Scripti Recensiti Cod. Urbinate Latini, vol. 1, pp. 324-7.

f Vaticanus Ottobonianus 1486 (olim Altaempsianus) (Biblioteca Apostolica Vaticana).

Written on paper, a variety of Briquet 7689, Vicenza, Padua 1427-1432, in the fifteenth century in a humanist cursive script. The manuscript measures 195 x 135 mm. and there are 55 leaves in all, 2v-4v; 5v; 6v; 8v; 9v; 24v; 34v-37v and 52v-55v being blank. On f. 9 according to the catalogue, f. 1 according to Castagna, is written "E. I. JACO RUMINI CLAUDIANO" and "Mei mihi quam longe causa fuere vie." There are 24 lines to a page. The manuscript once belonged to the Duke Giovannangelo Altamps. It was acquired by Alessandro VIII Ottoboni, then by Benedetto XIV and finally by the Vatican. ff. 1-17r contain the Ecloques of Calpurnius under the title C. Calpurnii Bucolicum incipit, followed by (ff. 17r-24r) the Ecloques of Men. attributed to Calpurnius, and various other poems including excerpta from Ovid's Heroides and Virgil's Aeneid. On f. 51v is written "ANREAS/ LEO gratias amen./FIIIS." For the full contents see Manuscripts Classiques Latins de la Bibliothèque Vaticane, Paris, vol. 1, pp. 577-8. The names of the speakers are

in a second hand and there are also some variants in the margin apparently in the first hand. ff. 23r and v seem to be in a third hand. 4.56-61 are omitted and a space left, suggesting that the scribe realized that there were lines missing in his exemplar. In poem 1 of Mem., uu. 1, 30 and 81 are prefaced by amin., u. 23 by Tity. and u. 36 by Ti.

g Vaticanus Palatinus 1652 (Biblioteca Apostolica Vaticana)

Written on parchment in 1460, it measures 267 x 159 mm. It contains 129 leaves and 37 lines to a page. The contents are Tibullus (ff. 1-28r); Catullus (ff. 28v-60r); the Ecloques of Calpurnius (ff. 60r-70r) and those of Mem. attributed to Calpurnius (ff. 70r-74v) and Propertius (ff. 74v-129). At the end of the codex is written, "a Pietro montopolitano die XXI februarii 1460/ pro clarissimo viro domino Gianozio Manetto/ Rebrei patriis.../... ademptum", and this is followed by two hexameters written on the death of Giannozzo Manetti, died 1459. The names of the speakers, the titles and the initials are in red. Two correcting hands have been at work. Readings from this manuscript are quoted by Barth and Gebhard, and it was considered to be the best manuscript by Wernsdorf.

h Vaticanus Reginensis 1759 (Biblioteca Apostolica Vaticana).

Written on parchment in the fifteenth century, it measures 198 x 123 mm. and has 22 leaves with 25 lines to a page. It contains only Calpurnius (ff. 1-16) and the Ecloques of Mem. attributed to Calpurnius (ff. 16v-22v). There are a few corrections by the scribe and a large number of marginal notes in a second hand in the text of Calpurnius. The manuscript was once in the library of S. Silvestro.

i Isurentianus pl. 37, 14 (Biblioteca Laurenziana, Florence)

Written on parchment in the fifteenth century, the manuscript measures 323 x 195 mm. and has 224 leaves with 35 lines to a page. It contains the Iunica of Silius Italicus, the Ecologues of Calpurnius (ff. 177v-187v) under the title J. Calpurnii carmen bucolicum incipit, and those of Nem. attributed to Calpurnius (ff. 187v-192v). (Verdière says that Calpurnius is on ff. 140-161, apparently confusing this manuscript with l). The contents also include a Latin translation of Hesiod's "Works and Days" by F. Valla (f. 195v) and Claudian's De Raptu Proserpinae (ff. 207-24). There are a few corrections by the scribe and a number of interventions by a second hand. In several places an original error also found in fry has been corrected. 1.1 is incorrectly prefaced by Amvntas and uu. 1.21; 1.30 and 1.81 by Am. This manuscript once belonged to Pietro de' Medici, son of Cosimo.

j Holkhamicus 334 (Library of the Earl of Leicester, Holkham Hall, Norfolk).

Written on paper in the fifteenth century, it measures 225 x 163 mm. and 46 leaves with 33 lines to a page. It contains the Ecologues of Calpurnius (ff. 1-12r) and those of Nem. attributed to Calpurnius (ff. 12r-17r), the Ecologues of Virgil (ff. 17v-29v) and the Achilleid of Statius (f. 30ff.). R. Förster (Philologus 42 (1884), 158ff.) wrongly says that this manuscript is devoted to Calpurnius. There are no titles or initial letters in Nem. The manuscript was acquired in Italy about 1713.

k Bruxellensis 20589 (Bibliothèque Royale Albert Premier, Brussels)

Written on paper, a variety of Briquet 1401 or 1402, the manuscript measures 200 x 140 mm. There are 12 leaves with 33 lines to

a page. François Masai (Scriptorium 7 (1953), 265ff.) says that he discovered this manuscript which is a continuation of Bruxellensis 20428. It contains Cal. 6.81 - end, the Eclogues of Nem. (ff. 2-6v); Bartholomei Coloniensis Egloga bucolicis carminis (ff. 7-9); De gallo (et) uulpe fabella (ff. 9-10); Panegyricon Carmen sophie (f. 10r-10v); De corno et uulpe fabella (ff. 10v-12v).

The manuscript is written in a strongly individualised cursive and is signed and dated very precisely by the scribe Joannes de Gorcum, midday the day before the Feast of St. Paul 1490. From this information Masai deduces that the original of the codex is to be looked for in the school of Deventer. Verdière, from his examination of microfilm of the first Deventer edition (Hague Library 170 G 33), has concluded (Scriptorium 8 (1954), 296f.) that k was copied from it.

l Laurentianus bibl. Aed. 203 (olim Leopoldinus) (Biblioteca Laurenziana, Florence)

Written on paper in the fifteenth century, the manuscript measures 223 x 155 mm. and has 188 written leaves with 25 lines to a page. The initial letters are coloured and the titles are in red. On f. 188 is written, "Georgii Ant. Vespuccii Liber" and on f. 1 "Libreriae Capituli S.M. de Flore de Florentia est liber." This manuscript was formerly in the Bib. Aedilium Florentinae Ecclesiae and is now in the Biblioteca Laurenziana, not the Biblioteca Nazionale Centrale, as Verdière says in his edition of Calpurnius. It contains the Eclogues of Calpurnius (ff. 140r-155r) under the title Calpurnii Buccolica and those of Nem. attributed to Calpurnius (ff. 155r-161v), as well as Donatus's life of Virgil; the Appendix Vergiliana; the Achilleid of Statius; Claudian's De Raptu Proserpinae (ff. 81-105) and others of his poems; and poems by Lactantius, Maximian and others. For the full contents see

Bibliothecae Leonoldinae Catalogus Tomus Primus, Florence 1791, pp. 509-521. The eclogues are corrected here and there by a second hand. At 1.25; 1.50; 2.14 and 25; and 3.17, the scribe has omitted the whole or part of a word and left a space.

Monacensis 362 (Bayerische Staatsbibliothek, Munich).

Written on paper, the manuscript contains 151 leaves with 23 lines to a page and measures 237 x 170 mm. It is signed on f. 26r with the initials of Hartmann Schedel, who says that he copied it at Padua on November 18th, 1465. ff. 1-142 and f. 151 are in Schedel's hand, f. 28 being written c. 1462, f. 94 in 1466 and f. 109 in 1467 in Nuremberg, and the manuscript as a whole was probably completed by the end of 1467. The manuscript contains the Eclogues of Calpurnius (ff. 3r-19r) under the title Incipiunt Buccolica Theocriti Calpurnii Siculi poetae clarissimi, and those of Mem. attributed to Calpurnius (ff. 19r-26r), and also includes Nicolai Lusci Veneti ecloga ad Fr. Barbarum (f. 27); Antonii de Campo egloga nuptialis (f. 38); Francisci Barbari liber de re uxoria (ff. 43-94); Foggii Florentini epistula an senibus ducenda sit uxor (ff. 101-141); Plutarch's letter to Trajan (f. 142) and other works. For a full list of the contents see Catalogus codicum latinorum Bibliothecae Regiae Monacensis, C. Helm and G. Laubmann, vol. 3 part 1, p. 67. Schedel has included the number of the Eclogue in the title for the first six Eclogues of Calpurnius, but afterwards has left a gap. He has also left a gap in the text at 1.50 and 2.77. 1.24 is incorrectly prefaced by Tim. ff. 24 and 25 have been inverted.

n Riccardianus 724 (olim LIIII 10) (Biblioteca Riccardiana, Florence).

Written on parchment in the fifteenth century, the manuscript measures 203 x 136 mm. and has 29 leaves with 22 lines to a page. f. 27r is blank. It includes the Eclogues of Calpurnius (ff. 1-18r) and those of Nem. attributed to Calpurnius (ff. 18r-25r) and part of the de Magia 4 of Apuleius (f. 27v). For the full contents see Catalogus Codicum Manuscriptorum qui in Bibliotheca Riccardiana Florentiae Adseruantur 1756, p. 90. There are no titles to Calpurnius and Nem. There are a few corrections in a second hand.

o Dorvillianus 147 (= Auct. X. 1.4.45) (Bodleian Library, Oxford).

Written on paper, the codex consists of four manuscripts bound together written between 1460 and 1465 in North Italy. It measures approximately 221 x 170 mm. and consists of iv + 195 leaves. There are some illuminated capitals. The Eclogues of Calpurnius under the title Calphurni poetae bucolica incipit feliciter (ff. 83r-99v) and those of Nem. attributed to Calpurnius (ff. 99v-106v) are to be found in the third manuscript which is dated 1460. At the end of the codex is the colophon, "hunc librum donauit eximius artium et / medicine doctor M. Ioannes Marcho/ua de Venetijs congregationi Canonicorum Regularium s. augustini. Ita ut tamen sit / ad usum dictorum Canonicorum commorantium / in monasterio s. Ioannis in Viridario Padue Quare / omnes pro eo pie orent MCCCC LXVIJ." For a full list of contents see A Summary Catalogue of Western Manuscripts in the Bodleian Library, Oxford vol. 4, F. Madan, Oxford 1897, no. 17025, pp. 72-73. I have examined this manuscript myself.

p Quirinianus CVII I (Biblioteca Queriniana, Brescia).

Written on paper (not parchment as Verdière says) by various scribes in the fifteenth and sixteenth centuries, it measures 207 x 140 mm. It contains 252 leaves with 23 lines to a page. ff. 36-

40, 155-8, 156-62, 247-52 are empty, or scribbled on. Amongst various other works, the manuscript contains Calpurnius (ff. 31r-97r) and the Ecloques of Mem. attributed to Calpurnius (ff. 97r-103v). For the full contents of the manuscript see A. Leitner, "Index codd. class. lat. qui in Bybl. quin. adseruantur", JPh 16 (1906), 72-82, no. 33. The scribe has added a few variant readings in the margin in the text of Calpurnius. The titles have been added by a later hand, and Calpurnius bears the title T. Calpurnii Siculi et M. Aurelii / Clymaei Nemesiani bucclica. One of the scribes was Federicus Palatius who copied in 1455 Gaii Flinii secundi oratoris veronensis (sic) de viris illustribus. On f. 248 is written "Memoria della biancaria de mi Gio. Antonio di Colleoni." The part of this manuscript containing Calpurnius and Mem. is datable to the period before 1460, as o is almost certainly an allograph of this manuscript and is dated 1460 in a colophon. p is almost certainly Burman's Lorr. 4 or d, cf. cohors (3.55) quoted in Lorr. 202, a reading unique to o and p.

q Corsinianus 43 F 5 (olim no. 64) (Biblioteca Corsiniana e dei Lincei, Rome).

Written on parchment, it has 111 leaves (not 84 as Robinson Ellis says) and 35 lines to a page. It contains Petrarch's Ecloques; Claudian's De Raptu Proserpinae (ff. 52v-69v); the Psychomachia of Prudentius; the Epistola Sappho poetisse ad Phaonem amasium suum feliciter (Ovid Her. 15); the Ecloques of Calpurnius (ff. 87v-93r) and those of Mem. attributed to Calpurnius (ff. 98r-102v); Culex and Aetna uu. 1-6. It was first described by Robinson Ellis (JPh 16 (1888), 153-56), who says it is a very tall octavo, with the titles and interlocutors' names in red. It has a large margin of more than an inch on the right of the text, and a smaller one, of about half

an inch, on the left. Ellis dates it to the late fourteenth century or early fifteenth, Clausen and Goodyear in the Oxford Classical Text of the Appendix Vergiliana (pp. 17 and 39) to the fourteenth century and Giarratano to the beginning of the fifteenth century.

r Rehdigeranus 60 (olim Vratislaviensis 1411)¹ (xxv quart.- 1.4.11)
(Biblioteka Uniwersytecka, Wrocław).

Written on paper with parchment fixed in front to preserve the manuscript, it measures 0,14 x 0,193 m. It was written by one scribe in the fifteenth century and has 128 leaves with 22 or 23 lines to a page for Calpurnius and hex. The titles and names of speakers are in red, and so is the index on f. 2r. ff. 1 and 2v are blank. The poems of Calpurnius are from ff. 3r-20r under the title C. Calpurnii poetae clarissimi Eucolicon carmen incipit. ff. 20r-27r contain the Ecologues of Tem. attributed to Calpurnius. Other poems in the manuscript include Pic II^o mont. max. nicolaus de valle (f. 27v); Hesiod's "Works and Days" (ff. 28r-47v) (f. 48r is blank); the Vergilii uita of Probus (f. 48v); Alcinus poeta de Virgilii laude (f. 49r); Culex (ff. 52r-61r); Aetna (ff. 73r-87v). For the full contents see Konrat Ziegler, Catalogus codicum latinorum classicorum

¹As Castagna points out (p. 45), in some previous editions the manuscript meant by the symbol r has been given the number of s and vice versa. Castagna blames Glaeser for this mistake as he calls Rehdigeranus secundus the manuscript which comes first in numeration, but Glaeser gives no indication that he knew of any numbering of the manuscripts. It is perhaps rather Giarratano's mistake in inverting the numbers and this should have been noticed by later editors. Castagna contributes further to the confusion, in my opinion, by calling the manuscript Giarratano means by s, r, and vice versa. I have preferred to keep to Giarratano's designation, which is also followed by Verdère and Volpilhac.

cui in Bibliotheca Urbica Vratislaviensi adseruantur, Breslau 1915, pp. 22-6. There are a few scribal corrections. un. 1.21 and 1.30 are incorrectly prefaced by MMII. and 1.31 with ALY.

s. Rehdigeranus 59 (olim Vratislaviensis 1410) (CALVII= s. 1.4.10) (Biblioteka Uniwersytecka, Wrocław).

Written on paper in the fifteenth century, the manuscript contains 116 leaves, one inserted by the bookbinder, and measures 0,145 x 0,21m. It is made up of two codices from different libraries. ff. 4-27 have 26 lines to a page and ff. 28-113 have 22. There are a few notes in the scribe's hand, and the text of Dracontius also bears some notes in a later hand. On ff. 2r and 3v is a register of the contents. ff. 2v and 3r are blank. The poems of Calpurnius are on ff. 4r-18r under the title Calpurnii poetae ad nemesianum carthaginensem bucolica incipit (sic). The Eclogues of lex. attributed to Calpurnius are on ff. 18r-24r. ff. 24v-26v and 27v are blank. There are no titles to the individual poems, or names of speakers. On f. 27r the title to Calpurnius is repeated from f. 4r with the addition of the words Simposii enygna, which word is not in the manuscript. It appears that this leaf was originally meant for the beginning of the codex. ff. 28r-54v contain Quinti sereni medici liber. ff. 55 and 56 are blank. ff. 57r-108r contain Dracontii de laudibus Dei libri 3 attributed to Augustine. For a full description of this manuscript see Ziegler op. cit., pp. 21-2.

t Monacensis 19699 (olim Tegernseensis) (Bayerische Staatsbibliothek, Munich).

Written on paper, the manuscript has 20 leaves, with 27, 28 or 29 lines to a page, and measures 208 x 155 mm. It contains only the Eclogues of Calpurnius (ff. 1-14v) under the title Titi

Calpurnii Siculi bucolicum carmen and those of Nem. attributed to Calpurnius (ff. 14v-20). It is signed and dated 1510 at the end by Brother Stephanus Lewpoltter. There is one marginal correction by the first hand, at Nem. 4.42. See also Catalogus codicum latinorum Bibliothecae Regiae Monacensis, C. Halm and G. Laubsann, vol. 4, part 3, p. 270 (no. 2142). This manuscript is probably a copy of the second Leventer edition. (See my section on the Manuscript Tradition).

u Riccardianus 636 (olim L IV 14) (Biblioteca Riccardiana, Florence).

Written on parchment in the fifteenth century, the manuscript measures 225 x 150 mm. and has 126 leaves with 26 lines to a page. f. 24 is blank. Philippus Giotti Radicondolensis wrote ff. 46-125 which bear the colophon Completum fuit die xxv octubris MCCCCLXII exemplavit Philippus Giotti Radicondo/lensis. The Coloques of Calpurnius are to be found on ff. 25-39r and those of Nem. attributed to Calpurnius on ff. 39v-45r. In about 1492 the manuscript was collated by Angelius with Ugoletus's codex, as the colophon shows: 'Contuli ego Nicolaus Angelius hunc codicem/ cum multisque aliis & cum illo uetustissimo codice/ quem nobis Thadeus Ugoletus pannoniae regis / biliothecae praefectus e Germania allatum/ accomodavit in quo multa carmina sunt reperia/ Anno salutis MCCCCLXXXII.' A note at the beginning of the codex shows that it was bought by Ludovicus Rogerius in 1575 and was also corrected by him. The manuscript contains many emendations and notes in different hands, both marginal and interlinear. The hand of Nicolaus Angelius, however, is easily distinguished in most places, and his readings are noted as A in the apparatus criticus.

v Vaticanus latinus 5123 (Biblioteca Apostolica Vaticana).

Written on paper, the manuscript has 43 leaves with 25 lines to

a page and measures 215 x 150 mm. It contains Petrus Paulus Vergerius de ingenuis moribus (ff. 1-26v) and the Eclogues of Calpurnius under the title T. Calphurnij Bucolicum carmen (ff. 27r-42r) and those of Nem. attributed to Calpurnius (ff. 42r-48v). According to the librarian of the Vatican, the manuscript is fifteenth century, but Dr. A.C. de la Mare considers it to be fourteenth.

w Sloanianus 777 (British Library, London)

Written on parchment in the mid-fifteenth century, the manuscript contains 91 leaves with 27 lines to a page and measures 210 x 125 mm. The names of the interlocutors are in green and red. The contents include Columella; The De Medicina of Sammonicus; the De Nauigatione Drusi Germanici of Pedro; the Eclogues of Calpurnius (ff. 32-45v) under the title LUCII CALPURNIJ BUCOLICA and those of Nem. attributed to Calpurnius (ff. 45v-51r); the Ibis and other poems attributed to Ovid; Aetna and the De fortuna of Symphosius. For the full list of contents see Catalogus librorum manuscriptorum Bibliothecae Sloanianae, p. 144 and also Index to the Sloane Manuscripts in the British Museum, E.J.L. Scott, London 1904. The whole manuscript is written in one hand which has been identified by Dr. de la Mare as the hand of Pomponio Leto, writing for Fabio Mazza-tosta. There are a few corrections in the first hand and others in a second. I have collated this manuscript myself.

x Vindobonensis 305 (Oesterreichische Nationalbibliothek, Vienna)

Written on parchment according to Endlicher and Glaeser, or paper according to Verdière and Castagna, in the fifteenth century, the manuscript has 45 leaves with 21 lines to a page and measures 185 x 132 mm. It contains only Calpurnius (ff. 20r-38r) and the Eclogues of Nem. attributed to Calpurnius (ff. 38r-45v). A second

hand dated 1547 has made some alterations to the text and has also corrected the numbering of the poems. The first hand has made a few corrections. The manuscript is described by S. Andlicher in Catal. cod. phil. lat. Bibl. Vind., Vienna (1896), p. 189 no. 286. Glaeser published a collation of this manuscript in his edition.

y Leidensis Vossianus L.4 107 (Tilianus) (olim Vossianus lat. 191) (Bibliotheek der Rijksuniversiteit, Leiden).

Written on paper between 1470 and 1510, the manuscript has 88 leaves and measures 227 x 150 mm. ff. 1-57v and 68-88v were written by one hand. ff. 58-67 were left blank and used later. ff. 58-59v, which have 22-25 lines to a page, were written by the first hand, and ff. 60-63v, which have 20-22 lines to a page are by another hand. ff. 63v-67 are blank. The manuscript includes Corpus Ausonianum (ff. 1-57v); Ausonii ad Paulinum ep. 29 (25 418) (ff. 58r-59v); Catalogi urbium fragmenta (ff. 60r-62r); epistulae Graecae Ausonii ad Paulinum 8, 9 (12, 14 401 402). The Eclogues of Calpurnius are on ff. 68r-82v under the title C. Calpurnij carmen bucolicum incipit feliciter and those of Rem. attributed to Calpurnius are on ff. 82v-88v. There are a few corrections by the first hand. The titles, names of speakers and a few variants have been added by a second hand. 1.1 is incorrectly prefaced by Amyr.; uu. 1.21, 1.30 and 1.81 by Am. and 1.86 by Ti. See also Codices Vossiani Latini pars 2 codices in quarto, H.A. de Beyier, Leiden 1976. The manuscript once belonged to bishop Jean du Tillet de Brion, then to Elia Vinet and was used by Scaliger and Toll. It was collated by Boecking (1845), L. Müller (1864), Baehrens (1875), Schenkl (1875-1882) and Peiper (1876 and 1884), cf. Peiper, Ausonius, Leipzig 1886, p. lxxf.

z Canonicianus Class. Lat. 126 (Bodleian Library, Oxford).

Written on paper in the fifteenth century, the manuscript has iv + 93 + iii leaves (the modern numbering starts on f. iv and goes from ff. 1-97), with 25-9 lines to a page and measures 215 x 150 (142/150 x 90/85) mm. The original text ends on f. 91. ff. 91v-94v, 95v-96v are blank. Some leaves have been lost after f. 41. According to Dr. de la Mare, the whole manuscript seems to have been written by one scribe, apart from some marginal notes and an addition on f. 95, and possibly f. iii-iiiiv. The contents include works by Tibullus, Ovid, Martial, Dante, Pier Paolo Vergerio and Virgil's Eclogues. The Eclogues of Calpurnius under the title Theocritus Calpurnius poeta bucolicus incipit are on ff. 46r-59r and those of Nem. attributed to Calpurnius on ff. 59r-64v. The manuscript was owned by Dionigi Zanchi of Bergamo, as a note on f. 1v tells us, and later by Matteo Luigi Canonici and his brother Giuseppe, and then by Giovanni Perissinotti. It was acquired by the Bodleian in 1817. I have examined this manuscript myself.

THE FLORILEGIA

Parisinus latinus 17903 (olim Nostradamensis 188) (Bibliothèque Nationale, Paris).

Written on parchment, the manuscript has 166 leaves written in two columns with 43 lines to a column and measures 335 x 250 mm. The manuscript contains excerpta from Prudentius, Claudian, Ovid, Tibullus, Horace, Juvenal, Persius, Martial, Petronius, Virgil, Calpurnius, Terence, Sallust, Boethius, Cicero, Quintilian, Seneca, Plautus (Querolus), Macrobius, Aulus Gellius, Caesar, Sidonius, Cassiodorus, Suetonius and Donatus. Nem. is to be found on f. 74r column 2 and 74v column 1 under the title Scalpurius in bucolicis.

This manuscript was one of a group of manuscripts obtained by Claude Joly from his grandfather, Antoine Loisel, and presented to the Notre Dame library in 1680. It was rediscovered by K.L. Roth who collated it for Weber's text. After Roth's death, Blifflin published the collation and dated the manuscript to the first half of the thirteenth century (Philologus 17 (1861), 340-4). Heyncke also dates it to the thirteenth century, but Ullman dates it to the twelfth century on the ground that this was a very Ovidian era, and Ovid is abundantly represented in *Florilegia*. The thirteenth century dating is, however, now generally accepted, see also Inventaire des Manus. Latins de Notre Dame et d'Autres fonds, Léopold Delisle, Paris 1871, p. 73. This manuscript, or one very like it, was used by Vincent de Beauvais for his Speculum Maius. (See CF 27 (1932), 9-10).

Parisinus 7647 (olim Thuaneus) (Bibliothèque Nationale, Paris).

Written on parchment, the manuscript has 185 leaves written in two columns with 47 lines to a page and measures 275 x 190 mm. ff. 1-33 contain part of an anonymous Latin lexicon. The florilegia are contained on ff. 34r-185v. Mem. 4.19, 21-24, 32 and 38, attributed to Calpurnius, are on f. 114r. Heyncke (RhM 25 (1870), 113) who rediscovered it in 1870 dates it to the beginning of the thirteenth century, or end of the twelfth century, and the latter date is now generally agreed. Heyncke considers that this manuscript is at least fifty years older than the *Mostradamensis*. It is carefully written, with most titles in red. There are many alterations in sixteenth and seventeenth century hands, including that of Jacques Auguste de Thou, to whom the manuscript once belonged. It also belonged to Colbert who acquired it in 1680, as a note at the beginning of the codex shows. Later it belonged to the Bibliothèque

neale, under Louis XV.

Bononiensis 27, 52 II n. 1 (Biblioteca Universitaria, Bologna).

Written on paper in the fifteenth to sixteenth centuries, the manuscript measures 300 x 210 mm. There are 554 leaves numbered from 5 to 558, many of which are blank. It includes excerpts from Xenophon, Sallust, Aulus Gellius, Euripides, Cicero, Pliny, Ausonius, Plutarch, Plautus and Livy. For the full contents see Lodovico Frati, *BIFC* 16 (1908), 123-138. It contains Mem. 4.20-32, 56-9 under the title Ex Calpurnio poeta siculo and is numbered XI. Frati incorrectly says that it contains only 4.20-5. Mem. is on f. 117r (or 115 according to a later numbering). The names of the interlocutors are in the margin. A note informs us that the manuscript is "Ex Bibliotheca Iacobi Biancani Donon."

Atrebatensis 64 (olim 65) (Bibliothèque Municipale, Arras)

Written on vellum, the manuscript contains 143 leaves, 31 having been lost, with 45 lines to a page in two columns, and measures 430 x 338 mm. The initial letters are in blue and red, and titles are in vermillion. It contains excerpts from Prudentius, Claudian, Virgil, Statius, Lucan, Tibullus, Ovid, Horace, Juvenal, Martial, Petronius, Auctor Catalecton, Calpurnius and Mem. (f. 67v) under the title Calpurnius in bucolicis, Terence, Sallust, Boethius, Plato, Macrobius, Cicero, Seneca, Aulus Gellius, Caesar, Sidonius and Suetonius. A note on f. 1v in a fourteenth century hand tells us that "Hunc librum de floribus philosophorum erogavit Ecclesiae Atrebatensis dominus Jacobus Arondelli ipsius Ecclesiae canonicus, supplicans ut omnes in eo legentes deum devote exorent pro anima ejus et benefactoribus suis." It was formerly thought that this manuscript had been lost, as it was known only from a mention by

Isidorus Junius 1536 in his Animadversionum Libri until Ullman rediscovered it in 1923. The manuscript was written at the monastery of St. Vaast (Vedastus) in Arras. Ullman dates it to the fourteenth century, but the library dates it to the fifteenth century. Verdère, who publishes a photograph of it in his edition of Calpurnius, dates it to the end of the twelfth century, because the writing resembles that of a document dated 1182 (cf. L. Prou, Manuel de paléographie latine et française, Paris 1924 pl. XI, 2). J.H. Hall also considers that it was written c. 1200. Castagna declines to enter the controversy.

Escorialensis Q. 1. 14 (Real Biblioteca del Escorial).

Written on parchment, the manuscript has 251 leaves with 80 lines to a page in 2 columns and measures 327 x 220 mm. The initials and capitals are in blue and red and the epigraphs in red. It contains excerpts from Prudentius, Claudian, Virgil, Valerius Flaccus, Statius, Lucan, Ovid, Tibullus, Horace, Juvenal, Persius, Martial, Petronius, Calpurnius and Nem. (f. 97r) under the title Calpurnius in bucolitis, Terence, Sallust, Boethius, Plato, Marcianus Capella, Priscian, Macrobius, Cicero, Quintilian, Seneca, Plautus, Aulus Gellius, Caesar, Sidonius, Cassiodorus, Suetonius, Egesippus, S. Jerome, S. Joannes Chrysostomus and Petri Alfonsi doctrina clericalis. According to R.C.M. Morata there is only one hand, according to Ullman, two. Hartel dates the manuscript to the thirteenth to fourteenth centuries, but G. Antolin, who describes it in the Catalogo de los manuscritos latinos de la Real Biblioteca del Escorial 3 (1913), pp. 363-5, dates it to the beginning of the fourteenth century. The florilegia are on ff. 1r-216v. The manuscript was first studied seriously by Ullman.

Berolinensis Liez. B. Santen. 69 (Deutsche Staatsbibliothek, East Berlin)

Written on parchment, the manuscript contains 77 leaves with 60-82 lines to a page in two columns. Extracts from Calpurnius and Nem. are found on f. 29v, all attributed to Calpurnius. The lines it contains from Nem. are 4.19, 21-24, 32. The entire manuscript is written in one hand. It begins (1r) Incipiunt Flores autotomum and ends with a six line poem. It is generally agreed that ⁿSchöndewin is correct in dating the manuscript to the fourteenth century. Feiper was the first to use the manuscript, for his edition of Lucrolus and gives the contents in full pp. xiv-xv. Cf. also Randstrand's Lucrolusstudien, p. 63ff. A copy of this manuscript made by A.W.L. Schlee in 1804-5 exists under the reference Liez. C. Quart. 77.

Laurentianus Conv. Soppr. 440 (Biblioteca Laurenziana, Florence).

Written on paper, the codex is made up of various manuscripts and leaves glued together. They are written in various hands, mostly at the beginning of the sixteenth century and some are signed. The manuscript measures on average 158 x 196 mm. There are 526 leaves, many of which are damaged and illegible. Some are blank. There are 20 lines to a page. This is the only manuscript which has excerpts from the Cynegetica of both Grattius and Nem., and the only one which separates Nem. from Calpurnius and puts Nem. first. The excerpts from Nem. are on ff. 143v-145r and for the Cynegetica are uu. 78 (iam) to 80 (praesunit); uu. 157-59 (sidus init); uu. 205-211; uu. 243-250 and 281-2, and for the Ecloques 1.18-20; 24-6; 32-3; 35-42; 50-2 (erat); 56-7; 2.25-6; 44-9; 3.27-34; 43 (uindemia feruet) to 58; 4.17-9; 24-9 (om. 25). Castagna considers, though he does not give his reasons, that the scribe who transcribed Nem.,

Calurnnius and Grattius probably joined the manuscripts together.
L.A. Coenza, Biographical and Bibliographical Dictionary of the
Italian Humanists, Boston 1962 identified most of the authors from
whose works the excerpts are taken, and the most recent of these
seems to date the compilation to the last quarter of the sixteenth
century. There is a description of the manuscript in Kristeller,
Iter Italicum 1, London-Leiden 1963, p. 75. See also Del Furia,
Suppl. ad catal. Bybl. Laur., II, ff. 259-268v.

THE MANUSCRIPTS OF THE CYNEGETICA

A Parisinus 7561 (olim Baluzianus 676, Regius 4351) (Bibliothèque Nationale, Paris).

The manuscript is a collection of works and fragments from the ninth to the fifteenth centuries, put together in the seventeenth century by Etienne Baluze. The manuscript of Nem. is written on vellum in two columns, most of which have 29 lines, and measures 184 x 120 mm. Fragment 10 contains the Cynegetica. C. Bursian first found this manuscript (as also B), and dated it to the tenth century, which dating is followed by Baehrens and Martin. Vollmer (preface to Liber Medicinalis, Quintus Serenus, Corpus medicorum latinorum, vol. II, fasc. 3, Leipzig 1916, p. xii) dates it ninth to tenth century. Van de Woestijne says that the hand is strikingly like that of Bernensis 366, a manuscript of Valerius Maximus written c. 860, cf. F. Steffens, Lateinische Paläographie, Berlin 1929 pl. 60; E. Châtelain Paléographie des classiques latines, Paris pl. CLXXXI. They are indeed very much alike, but the capital letters H, I, P and Q seem to me to be different and I would therefore hesitate to say that both manuscripts were written by the same hand, though they may well have been. A later hand has added the title nemesiani cynegetica. The scribe has corrected some of his own errors, and there are a number of corrections and alterations in another hand which are apparently not taken from another source, but probably made ex ope ingenii. There are also a number of corrections and conjectures in the hand of Baluze. It is difficult to tell precisely how many hands are involved. The manuscript also includes in the same section as Nem. Anonymi liber de rebus ad grammaticam pertinentibus and Testamentum Caroli Magni, Imperatoris. The text of the Cynegetica is to be found on fos. 13-

18. For the full contents see Cat. bibl. reg. IV (1745), p. 373f.

B Parisinus Lat. 4839 (olim Philbert de la Mare 440, Regius 5047)
(Bibliothèque Nationale, Paris).

Written on parchment, the manuscript has 51 leaves with 28 lines to a page. It contains the Periegesis of Priscian (1-20); the Cynegetica (20-26), and the Liber Medicinalis of Quintus Serenus (26-48); fos. 48v-51v are blank. There are a number of corrections, marginal notes and interlinear notes in the scribe's hand, and some others in a later hand, possibly that of Philbert de la Mare. The manuscript is carelessly written. Van de Woestijne (pp. 23-5) lists the different types of mistake. Pépin (Quintus Serenus, Liber Medicinalis, Paris 1950, p. xxviii), Van de Woestijne and Verdière date B to the ninth to the tenth century, while Bursian, Baehrens and Martin date it to the tenth. Baehrens was the first to collate this manuscript, and also A, but did the job carelessly.

C Vindobonensis 3261 (Oesterreichische Nationalbibliothek, Vienna).

Written on paper in the sixteenth century, in or after 1503 and before 1530 by Sannazaro (see H. Schenkl, Supplementband der Jahrbücher für klass. Philol. xxiv (1898), 387-480), it has 78 leaves, according to Van de Woestijne, 72 according to Endlicher, and 19 lines to a page. It measures 200 x 120 mm. At the front of the codex is written, Ausonii, Ouidii, Nemesiani et Grattii fragmenta, Actii Sinceri manu scripta, Martirani et doctorum amicorum. The manuscript includes Ioviani Pontani Epistola ad Actium Sincerum Sannazarium. Neap. Idib. Febr. 1503 (ff. 1-2); D. Ausonii Magni Burdigalensis Carmina quaedam (ff. 3-27); Versus Ouidii de piscibus et feris (ff. 43-6); Nem.'s Cynegetica (ff. 48r-56v); Grattius (ff. 58v-72v); and the Excerpta of Paulinus of Nola. The manuscript is described by Endlicher in Catal. codd. phil. lat.

biblioth. Palat. Vind., 1836, p. 204-5 (no. cccvi); by G. Heidrich, Rutilius Namatianus, 1912; pp. 13-4; by C. Schenkl in his edition of Ausonius (p. xxxiv) and by R. Peiper, "Die handschriftl. Ueberlieferung des Ausonius," BJ Suppl. Bd. XI, 344ff.

There is also a manuscript of the Cynegetica written on paper c. 1600 in the Bodleian Library at Oxford (Dorvillianus 57). This is almost certainly a copy of the second Aldine edition: note especially that both read sanus for Ianus at u. 104. Full details of this manuscript are to be found in A Summary Catalogue of the Western Manuscripts in the Bodleian Library at Oxford, F. Madan, Oxford 1897, vol. IV, p. 52.

THE MANUSCRIPT TRADITION OF THE ECLOGUES¹

That the manuscripts of the Eclogues had a common archetype can be shown by the fact that all are corrupt at 1.76; 2.9; 2.51; 4.47; and that all reverse uu. 4.64-5.

The manuscripts can be divided into two main groups, NG and V.

NG

NG agree in the following errors and omissions:²

1.38 mittite si sentire datur) si sentire datur mit(t)ite

1.42 fouisti) nouisti

1.46 hinc) hic

2.6 uenerisque) ueneris

2.20 quaeque) atque

2.22 ~~g~~ramina) littora N: litoro G

2.42 Bacchi) uini

2.73 Fauni uates) uates fauni

4.47 ad undas) habunda(n)s

4.58 animos) annos

Both omit or corrupt the beginnings of uu. 3.6 and 3.7.

N cannot be derived from G because it does not share G's omission of 1.73, G's omission of a word at 3.17, G's collocation

¹I had arrived at the main body of the conclusions in this section before Volpilhac, Castagna and Reeve published their accounts of the manuscript tradition.

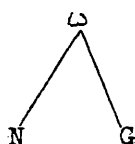
²The true reading is given for comparative purposes.

of 2.49 after 2.45, nor G's repetition of 4.13 both in its place and after 4.6. It also does not repeat G's errors at, for example, 1.2 raucis) raris; 1.10 carusque) carisque; 1.82 sonas) canis; 2.27 tamquam nostri) nostri tamquam; 2.30 libarunt) sudarunt; 2.74 etiam) omnes; 3.53 saliens liquor ore) saliensque liquore; 4.8 dum) nam.

G cannot be derived from N because it does not share N's transposition of 2.81 after 3.16 and N's omissions of words at 1.23; 1.71; 2.23; 3.5; 4.60. It also does not repeat N's errors at, for example, 2.16 aeuo cantuque) cantu euoque; 2.71 duco) ducas; 3.32 adstringit) affrigit; 3.59 cymbia) tibia; 4.28 squamea) sua mea; 4.36 tibi bis) tribis; 4.53 gramina) germina.

Until Glaeser's edition, not much attention had been paid to N, and Baehrens was the first to collate G. Baehrens asserts without argument that G is the more reliable manuscript (PLM 3, pp. 66-7), while Schenkl (pp. xli-xlii of his edition) prefers N, and cites a few places where G seems to him interpolated. Giarratano discusses the question in more detail (pp. x-xviii) and agrees with Schenkl that N is to be preferred to G, but for different reasons, since he detects in G the presence of emendations by the scribe, and he rightly points out that G has almost as many good readings as N. Castagna next takes up the problem and analyses the divergences between N and G in great detail (pp. 129-43). I find his arguments in some places a little difficult to follow, but he agrees with Giarratano that G has been emended by the scribe, and rightly rules out the suggestion made by Giarratano (p. xiii) that N is perhaps contaminated with V. It is presumably to be inferred from these conclusions (although Castagna does not say so), that where NV agree against G, the reading of NV ought in most cases to be

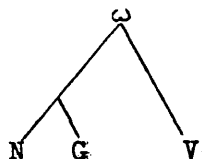
preferred, since it is likely that they are preserving the truth independently. I am not totally convinced of the validity of some of the evidence which Castagna adduces to support his theory that the scribe of G is emending, as for example in the case of G's reading at 3.7 sumersasque, which Castagna interprets as an unhappy emendation by G where N has a lacuna. G's reading looks to me more like a scribal error. (The archetype of NG was clearly damaged at this point, cf. the apparatus criticus). Again, I am not convinced that G's inmunia at 1.2 is an emendation, since this reading is found also in A, and, although GA are clearly related, there is no evidence that Angelius used G. Additions to Castagna's list of probable conjectures by G where the archetype is corrupt (p. 140) may be 2.30, where N's libar is closest to the truth, and G has sudarunt, and 3.63 where G "corrects", and in fact corrupts, the metre. Overall, however, Castagna's evidence and conclusion as to the relative worth of N and G seem to me to be sound. Thus we can propose the following stemma for NG:



NG and V

Castagna (p. 238) censures Giarratano for his comment (p. xxviii) "codices secundae familiae non omnino neglegi possunt, sed cautissime adhibendi sunt" which Castagna claims implies that the readings of N and G are "infinitely" better than those of V, and he produces figures from Giarratano's own edition to show that this is by no means the case. Castagna is right not to exaggerate the fidelity of NG as witnesses to the archetype, but his evidence is by no means convincing. First, in his tables of divergences on

p. 240 and 241, Castagna does not distinguish possible readings from obvious errors, and in a number of the cases he cites, there is little to choose between the two readings. At 3.26, V's nymphae is probably an intrusion from 3.25, not lectio faciliior. (See below on sub-groups in the V tradition). Secondly, Castagna uses this table of divergences to deduce the percentage of cases in which NG's reading is preferable to that of V. Kenney comments (CR 28 (1978), 44), that Castagna's remark (p. 242), "Potrei aggiungere altri esempi: ma direi comunque che α (i.e. NG) è preferibile a β (i.e. V) in non più del 20% dei casi di divergenza" ought to mean "of the remaining 86 cases," because $16+10=26$, which is more than 20% of 105. I simply find Castagna's use of percentages unclear and unhelpful. Thirdly, Castagna completely ignores the fact that all the V manuscripts attribute all eleven poems to Calpurnius, which is surely a significant point against the reliability of V. Lastly, Castagna ignores the nature of some of the variants in V: obvious interpolations, such as Astacus at 2.1, which appears in all the V manuscripts but auz, and nigra at 2.44, and emendations, such as at 1.9; 1.25; 1.29. It is consequently reasonable to suppose that some of the other variants may be due to less obvious editorial interference. This is of some importance in deciding between variants in NG and V, as it always has to be borne in mind that V is more likely to be interpolating. (For interpolations in G, see above). Thus we can propose the following stemma for NG and V:



H

We find in H the following colophon which has given rise to

much speculation about H's sources:

collatus accuratissime hic codex cum illo uetustissimo: /
quem Thadeus ugoletus pannoniae regis bibliothecae /
praefectus e germania secum attulit et cum illo/ quem
Johannes boccaccius propria manu scripsisse / traditur
bibliothecae sancti spiritus florentini / dicatum, et cum
plerisque aliis: ubi titulum et / operis diuisionem multa
etiam carmina reperimus.

There are five main problems about the sources of H: 1) Does H contain a collation of Ugoletus's German manuscript? 2) Did H know the ed. Juntina? 3) Did H know Riccardianus 636? 4) What is the source of the readings from the NG branch of the tradition which H could not have got from A, ed. Parm. or ed. Juntina? 5) Did H know the ed. Ven.?

1) Schenkl argues (WS 5 (1883), 287-91) that H knew the German codex only indirectly. He asserts (p. 288) that, "Aus dem Umstande ...dass Text und Subscription von derselben Hand berrühren, ergibt sich deutlich genug, dass der Codex Harleianus selbst keine Collation des Codex Pannonicus enthalten kann, sondern dass er aus einem anderen Exemplare, in dem die Varianten jener Handschrift verzeichnet waren, entweder mittelbar oder unmittelbar geflossen ist." He further asserts that the impersonal collatus in H as opposed to contuli ego of Angelius's colophon in Riccardianus 636, implies that the scribe of H did not himself make the collation. It is, however, possible that H might be a fair copy of a manuscript in which H's scribe had previously recorded his collations. On the other hand, the similarity of H's colophon to that of Angelius suggests that H knew Riccardianus 636 (i.e. u+u²+A) amongst other sources: (see below) and H may perhaps have opted for the impersonal collatus because some of his readings had been taken from A and

were not the fruits of H's own collations; which particular readings it is impossible to say. Since, however, our knowledge of the manuscripts mentioned by H is confined to what we can deduce about them, and that is very little, speculation about the extent of H's knowledge of the Ugoletus manuscript seems to me to be pointless.

2) As further evidence for H's not knowing the Ugoletus manuscript directly, Schenkl mentions the fact that the titles in the ed. Juntina (1504) are almost identical with those in H, and concludes that the readings (mostly good) from the NG branch which appear in H have been taken from the ed. Juntina. Castagna also says, presumably for the same reasons as Schenkl, that H "surely knew" the ed. Juntina (p. 234). Apart from the similarity of titles, the only evidence I can find which might support this theory is 3.63, where H and the ed. Juntina have the truth while NGA and the ed. Parm. are in error. fghinruwy also have the truth here, so that this is not particularly strong evidence. As for the titles, Castagna comments that Greco-Latin coinages such as Epiphunus are reminiscent of certain titles of Boccaccio's, and I wonder if it is possible that the titles in H and the ed. Junt. originated in the Boccaccio manuscript. This is pure speculation, however. The evidence above seems to suggest that H knew the ed. Junt., but it does not appear to me nearly as strong as Schenkl and Castagna would have us believe.

3) Schenkl claims (p. 289) that H knew Ricc. 636, but as Castagna points out, his arguments are not very convincing. Schenkl quotes three places in Calpurnius where the readings seem to suggest dependence on the Riccardianus. As Castagna mentions, however, Schenkl has the wrong reading for H at Cal. 2.27 and this must therefore be discounted. At Cal. 3.24 P as well as H reads sola tu

and es, so that this is not firm evidence of H's dependence on the Riccardianus.³ Schenkl's third example, which is much stronger evidence for dependence on Riccardianus, Castagna ignores: at Cal. 2.66 in H liquentia has been ousted by rorantia which appears as a gloss in the Riccardianus but is found nowhere else. Further evidence, not mentioned by Schenkl, is perhaps furnished by the fact that H agrees in error with u at 3.33 and 4.44, but on both occasions a few other manuscripts (firy and fhinruwy) have the same reading. The strongest evidence is in my opinion the similarity between the colophon of H and that of Angelius in Ricc. 636.

4) There are in H quite a number of readings from the NG tradition which are not in A, ed. Parm. and ed. Junt., e.g. 1.75 pascentur; 3.47 arripit; 3.54 euomit; 4.39 iam nulla etc. Castagna says (p. 235) that we cannot now know whether the manuscript used by Ugoletus was still extant when H was written, or whether it had already been lost, and suggests that H derived his NG readings not from Ugoletus but from G. Schenkl and Giarratano, however, say that these NG readings are from the Boccaccio manuscript. Baehrens (PLM 3, p. 68), however, asserts that "sine dubio" the Boccaccio manuscript was destroyed by fire with Boccaccio's other books in 1471, see F. Bluhme, Iter Italicum 2, Halle 1824-36, p. 91, but according to H's colophon, the manuscript was in S. Spirito. Castagna concedes that in some places, such as Nem. 4.70, H alone has the genuine reading, although this could be due to conjecture. To this one might add the fact that H is nearest to the truth at 3.51. However, as Castagna says, this alone is not sufficient evidence to prove that the Boccaccio manuscript belonged to a

³ There appears, however, to be no other evidence that H might have known P.

different branch of the tradition from NG and V. Reeve (CG 28 (1978), 233), while admitting that there is no manuscript in the catalogue compiled in 1451 of the library of S. Spirito where the manuscript of Boccaccio was supposed to have been which answers the description of G, nor any manuscript listed containing Nem. or Calpurnius, nevertheless suggests that G found its way to this library and is to be identified with Boccaccio's manuscript. Since we have no record of either G or a Boccaccio manuscript in this library, such speculation is pointless. I am not convinced that H knew G at all, as there are a number of cases where, if G had been used, we might have expected to find its correct reading in H but do not, nor is the correct reading to be found in A⁴ so that it is more likely that the NG readings in H came not from G, but from another source and possibly more than one (i.e. the Ugoletus manuscript, Boccaccio's manuscript or the ed. Junt.).

5) Castagna suggests (p. 236) that H is contaminated with a text from the V tradition which bears some affinity to the ed. Ven. There can be no doubt that the first part of this suggestion is true, but there is not a great deal of evidence to suggest that a text akin to the ed. Ven. was involved. H does very often give a V reading found also in the ed. Ven. but as these are mostly readings found in a number of other V manuscripts, this proves nothing. I have found only two places in Nem. where the only V member which shares H's reading is the ed. Ven., viz. 2.30 nulloque biberunt, which appears also in A, and 2.50 amet, which reading is also shared by u² (A?). At 2.40, on the other hand, H

⁴ A probably did not use G either, but a manuscript not unlike it. See my section on other sources of variant readings in A.

agrees in error with a number of V manuscripts while the ed. Ven. has the truth.

Castagna concludes that H has several subsidiary sources: the ed. Junt., probably also u and A, and at least one manuscript from the NG branch, probably the Boccaccio manuscript. My own conclusions are less definite: we know from the colophon that H was contaminated "cum plerisque aliis" and that two manuscripts which we do not now possess were also involved. It is not impossible that some of the sources hitherto suggested for H were used, but it is also not impossible that the readings which seem to suggest dependence on a particular extant source were also in one or other of the lost manuscripts, and it is therefore dangerous to speculate about the possible sources of particular readings, and to be too dogmatic about the relationship of the lost manuscripts to the extant manuscript tradition.

H, A, the ed. Parm. and the Lost Manuscript of Thadeus Ugoletus

Our information about the lost manuscript of Thadeus Ugoletus comes from three sources, the colophons of the ed. Parm.:

Impressum Parmae per Angelum ugoletum E uetustissimo atque emendatissimo Thadaei Ugoletti (sic) codice e Germania allato in quo Calphurni et Nemesiani uti impressi sunt tituli leguntur,

of H:

collatus accuratissime hic codex cum illo uetustissimo: / quem Thadeus ugoletus pannoniae regis bibliothecae / praefectus e germania secum attulit et cum illo / quem Johannes boccaccius propria manu scripsisse / traditur bibliothecae sancti spiritus florentini / dicatum, et cum plerisque aliis: ubi titulum et / operis diuisionem multa

etiam carmina reperimus

and the colophon added to u by Nicolaus Angelius Ugoletus:

Contuli ego Nicolaus Angelius hunc codicem / cum multisque
alijs & cum illo uetustissimo codice / quem nobis Thadeus
Ugoletus pannoniae regis / bibliothecae praefectus e
Germania allatum / accomodauit in quo multa carmina sunt
reperita / Anno salutis MCCCLXXXII

Unfortunately, although Angelius was involved with two of these texts, other sources have been used and a different approach to the text has been made in each case, with the result that it is now very difficult to come to any certain conclusions about the nature of Ugoletus's manuscript, although there has been much speculation. Various deductions can, however, be made about it. As Castagna tells us (p. 216), it is clear from Angelius's foreword to the text of Nem. in the Riccardianus:

Ex Vetustissimo codice e Germania / allato hic est transcriptus
titulus finis bucolicorum / Calphurnij Aurelij Nemesiani poeta
Cartagi/nensis

that in the Ugoletus manuscript, the last four Eclogues were attributed to Nem., whereas in V and the Florilegia all eleven are attributed to Calpurnius.

The Ugoletus manuscript did not belong to the V family. Castagna (pp. 216-7) draws our attention to the fact that at Cal. 2.18, Angelius has added the correct reading where u has a V variant, commenting "sic habebat emendatus codex." A further point which Castagna does not mention is that the Ugoletus manuscript almost certainly contained lines missing from the V branch, since the lines which Angelius has added in u are not found in the ed. Ven. which he probably also used (see below). It is perhaps also possible to deduce in a few places what the reading of the Ugoletus

manuscript must have been, where H and ed. Parm. agree in a V reading and there is no sign in u that A ever added an NG reading, e.g. at 1.25 and 1.37. That the Ugoletus manuscript was closer to NG than V is shown not only by the probability that it contained lines missing from V, but also by the number of cases, too large to be due to conjecture, in which the variants which Angelius notes are readings also found in the NG branch. A few of these variants indicate a closer relationship to G than N, but as not all are found in H and ed. Parm., it is difficult to be certain whether H and ed. Parm. are taking readings from other sources, or whether A is, although the former is perhaps more probable. Castagna gives a table of agreements between A and G on p. 218 but as usual he gives both true readings and errors and not all his other examples are cogent. A and G agree in the following errors:

1.11 et calamis et uersu, an error not shared by H and ed. Parm.

4.10 animo G¹AH, not in ed. Parm.

u. 4.6 appears twice in G and ed. Parm., once in its proper place and once after 4.6. In Riccardianus 636 by 4.6 A has added "uacat hic uersus" (not deest as Castagna says). It is doubtful whether the scribe of N would have corrected this error.

G and A are also alone in preserving the truth at 1.2.

A and G's flauit at 1.5 could conceivably be independent error, as the same reading is found also in k (1490) and q (late fourteenth or early fifteenth century) and has perhaps been caused by the influence of inflare above. At 1.31 G reads fagosque, not fagosue as Castagna says.

Agreements between A and H

A and H alone agree in error in the following places:

1.14 iam) et

1.70 hic) hinc

1.81 tibi ne) tibi neu H. A's signs in u seem to indicate that this is what he wanted the text to read.

4.13 dulces cantu) cantu dulcis H: cantu dulces A

At 1.9, AH alone have the truth.

Other Sources of Variant Readings in A

It was Schenkl who first suggested (p. 287) that some of A's readings originated in the ed. Ven., and Giarratano (p. xxxv) and Castagna (p. 220) list some of these. A number of these readings, however, occur in other V manuscripts also, but there is still some evidence to support the theory that A knew ed. Ven. H agrees with A in some of these readings.

At 2.15 A and the ed. Ven. read reuelare, but as j reads reuellare, the possibility of independent error cannot be ruled out.

2.30 nullo libarunt) nulloque biberunt AH ed. Ven.

2.48 et) tum A ed. Ven.

3.25 nosque etiam) uos etiam et A ed. Ven.

3.51 cymbala) cymbia A ed. Ven.

4.69 herbas) artes A ed. Ven.

In a very few cases A has errors not found elsewhere in the tradition e.g.

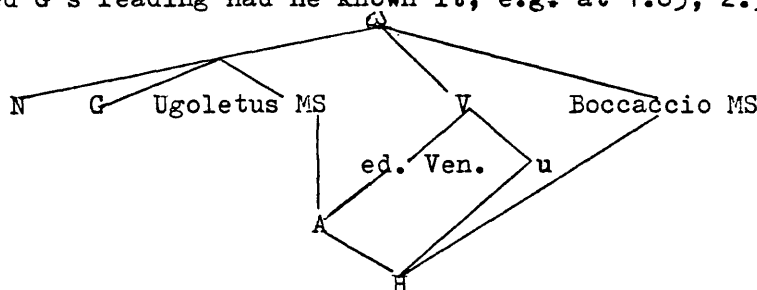
2.41 erro) horti

2.83 qua) qui

Castagna also mentions 1.70, but this is a reading found also in H and may possibly have appeared in the Ugoletus manuscript.

The danger of speculating about the manuscript of Ugoletus is

high-lighted by Castagna when he rightly points out (p. 221) that Giarratano, Verdière and Korzeniewski are wrong to identify this manuscript with A alone, but he goes on to say that some of A's readings are also characteristic of G and of ed. Ven. and to praise Korzeniewski's statement (p. 6) that, "Die Lesarten die Nicolaus Angelius auf dem Rand des Codex Riccardianus 636 vermerkt hat (A), sind wohl groesstenteils einem germanischen Codex...entnommen; aber da manche Lesarten mit einigen Codices der V-Klasse uebereinstimmen, scheint er auch aus anderen Codices, die er nach seiner Angabe mit dem Codex Germanicus verglichen hat, Varianten mitzuteilen." The fallacy here is that since the Ugoletus manuscript is lost we cannot say with certainty that because any particular reading appears in a manuscript or edition still extant it could not have appeared in the Ugoletus manuscript also. The evidence of 1.25 might suggest that the Ugoletus manuscript had certain corruptions found in the V branch. We cannot now know. As regards the readings characteristic of G, it is in my view more probable, as Reeve suggests (p. 232), that the Ugoletus manuscript bore some resemblance to G rather than that readings were taken by A directly from G, as there are a number of places where A might have noted G's reading had he known it, e.g. at 1.85; 2.32; 3.37.



The ed. Parm. and the ed. Ven.

Both Schenkl (p. 287) and Castagna (p. 230) suggest that the ed. Ven. was used in the preparation of ed. Parm. as there are a number of places where ed. Parm. agrees with NG in a reading not

found in the Riccardianus 636 or agrees with ed. Ven. in a peculiar reading not found in any manuscript. Their conclusion is probably correct, but their evidence could have been more convincing. Schenkl cites resonant tua at 1.2 as a reading which probably goes back to the ed. Ven., but as he admits himself, this variant is also in u, and a number of other V manuscripts.

The ed. Parm. agrees with ed. Ven. in the following unique errors:

1.73 te pinus) te primis

2.61 quae ducit) quae non ducit

illudere in ed. Parm. at 3.42 is probably also taken from ed. Ven., and possibly also splenderet lumine at 2.76. It is possible that the interpolation of Astacus at 2.1 has also come from ed. Ven., but this is a very common interpolation in the V manuscripts.

Schenkl also suggests that the ed. Parm. used the second Deventer edition but he gives no evidence and I can see none.

The ed. Parm. and the ed. Bon.

There is clearly a link between the ed. Parm. and the ed. Bon. of 1504 which has notes by Guidalotti. Both refer to the first three poems as prima, secunda, tertia, but then refer to the last as undecima.

They alone offer certain errors:

2.86 uïburna) urbana

3.32 astringit) astringere

4.17 mentem) mente

Castagna tells us (p. 230) that there is only one case where Guidalotti emends the reading of ed. Parm., 2.83, but this is incorrect. At 2.87 ed. Bon. "corrects" ed. Parm.'s unmetrical at to aut and at 4.11, ed. Bon. has the true reading adederat where

ed. Parm. has the error ederat.

The ed. Parm. and the ed. Juntina (1504).

These two early editions are clearly related: both preserve the lines missing from the V tradition, transpose uu. 3.25 and 26, preserve many good readings from the NG class and agree in a unique error at 2.44. The ed. Juntina is not a copy of ed. Parm., however, as it sometimes has readings from the NG tradition, where ed. Parm. follows the V branch, e.g. at 1.8, 58, 67; 2.48; 3.34 etc. Schenkl suggests that these good readings in ed. Junt. are taken from the Ugoletus manuscript, as Nicolaus Angelius, whose colophon in Ricc. 636 is dated 1492, made the proof correction of the ed. Junt. at about the same time (See Bandini, De Florentina Juntarum typographia, Florence 1791, I, p. 50f.). Castagna states (p. 228) that where the ed. Junt. disagrees with the ed. Parm., it always preserves a reading from the NG tradition while ed. Parm.'s reading is from the ed. Ven. This is generally true, but not always, e.g. at 1.44 ed. Junt. agrees with NG in the truth while ed. Parm. agrees with fghinruwy. In two places where the ed. Junt. has the truth, ed. Parm. has an error of its own, 2.86 and 3.32. At 1.81, ed. Junt. has a very significant error not found in ed. Parm. (see below), and there is another unique error at 4.51. At 1.20, ed. Junt. has the truth, together with H and some V manuscripts, while ed. Parm. agrees with NG, ed. Ven. and other V manuscripts in error. At 3.9 ed. Parm. agrees with ed. Ven. in error, but ed. Junt.'s error is found in fru(in ras),y. At 3.42, ed. Junt.'s error is shared by HV plerique while ed. Parm.'s error is also found in ed. Ven. At 4.11 ed. Junt., like Hafu²y reads the truth, while ed. Parm. agrees with NGV reliqui in error. Thus Castagna is oversimplifying the situation. In most of these cases it will be noted that ed. Junt. agrees with u or u² while it disagrees with ed.

Parm.

The source of the good readings in ed. Junt. not also found in ed. Parm. is something of a mystery. Schenkl suggests that they are taken from the Ugoletus manuscript. Castagna says simply that the ed. Junt. had a fuller knowledge of the NG tradition than ed. Parm. and I am surprised that he does not suggest the Boccaccio manuscript mentioned in the colophon of H as a possible source. We have no real evidence for the source of these good readings. It is possible that this is simply a case of Angelius experimenting with the text by adopting different readings for different editions, and that these good readings may have been in the Ugoletus manuscript. The fact that ed. Parm. has less of the truth than ed. Junt. although Angelius possibly had access to the correct reading, parallels the state of the text of Nem. before Baehrens, when N was known but editors continued to accept the readings of V in most cases.

Ed. Parm., ed. Juntina, the Ugoletus Manuscript and Riccardianus 636

Schenkl suggests (p. 228) that the readings of the Ugoletus manuscript (i.e. readings from the NG tradition) are taken in both the ed. Parm. and the ed. Junt. from Ricc. 636. In both editions, with a few exceptions, where the truth is noted in the margin in Ricc. 636, presumably taken from the Ugoletus manuscript, ed. Parm. and ed. Junt. have this reading, whereas in the places where the V reading stands with no variant added, ed. Parm. and ed. Junt. follow the V tradition, as at 1.25; 2.71; 4.24 etc. Two examples make the use of Ricc. 636 by these editions almost certain.

At Cal. 2.18f. (Schenkl pp. 284-5) u follows the V tradition, fusing uu. 18 and 19 into one. Angelius has added in the margin the correct reading and then repeated the first two words of u. 18

omnia cessabant, which have subsequently been partially erased. In ed. Parm. this repetition has led to the appearance of both versions of these lines one after the other, first the correct NG reading and then the V.

The dependence of ed. Junt. on Ricc. 636 can be demonstrated by Nem. 1.81 (Schenkl p. 285) which appears in the manuscript thus:

Perge puer ceptū ^ tibi iam ^ desere carmen nēu q̄;

Angeliuſ clearly wishes the text to read ceptumque tibi neu desere, but his marks have been misunderstood, and the line reads in the ed. Junt.:

Perge puer ceptum tibi neuque desere carmen

There is no knowing why, if Angeliuſ made the proof correction of the ed. Junt., he did not alter the text here. Schenkl (p. xlv) says that Angeliuſ seems to have done the work hastily and quotes as an example Cal. 6.46 where he has not noted the reading of the manuscript against a very corrupt line, but has simply obelized. Schenkl quotes some other examples (p. 285) demonstrating ed. Junt.'s dependence on Ricc. 636.

In a few places the two editions preserve a true reading where Ricc. 636 follows the V tradition, e.g. 1.13 tepuere (which reading does not appear in the ed. Ven. or the Deventer editions which have been suggested as further sources for the texts of ed. Parm. and ed. Junt.). Schenkl wonders what the source of these readings could be, and, while he does not exclude the possibility that ed. Junt. is simply taking over readings from ed. Parm., he thinks it more probable that tepuere was originally noted by Angeliuſ in the manuscript and was removed by later glossators, as he says happens occasionally in manuscripts, but I find it hard to believe that the reading could have been removed without any trace at all remaining.

Castagna accounts for these readings by suggesting that Ricc. 636 was not the direct source of the texts of the two editions, but that Angelius and the editor of the ed. Junt. had added the collation of Angelius to different base texts when the Ugoletus manuscript was still at Florence, one working more carefully than the other. It is the suggestion of Castagna that Angelius's other exemplar was the ed. Ven. or a text very similar, and that his collation was easier to read than the Ugoletus manuscript. Then either Ugoletus or the editors of ed. Junt. checked the manuscript and added various readings which Angelius had missed. We know, according to Castagna, that Angelius was not the only one to use Ricc. 636 as there is at least one other correcting hand. (See below). Castagna gives no evidence for these suggestions, however, and I find it particularly hard to believe that the repetition in ed. Parm. at 2.18 f. (above) in particular was not brought about by direct use of Ricc. 636.

Other Sources of the ed. Juntina

Schenk1 (p. 287) doubts whether the ed. Juntina depends directly on the ed. Ven. as does the ed. Parm., since ed. Junt. agrees with ed. Parm. in a unique error found first in ed. Ven. in only four places, as for example 2.76 splenderet lumine, and he suggests that the ed. Junt. could have taken these readings directly from the ed. Parm. Castagna, on the other hand (pp. 227-8), says that the ed. Junt. is not dependent on the ed. Parm., or if it is, it is not exclusively so, and that both editions independently grafted on to a text closely affiliated to the ed. Ven. a series of NG readings. He further asserts that the ed. Junt. shows greater knowledge of the NG tradition than does ed. Parm., for which see my section on the ed. Parm. and the ed. Juntina. I cannot find any cases of the ed. Junt. agreeing with the ed. Ven. where ed. Parm.

does not also do so, and the fact that at 2.44 ed. Parm. and ed. Junt. alone read me misero may further suggest that the ed. Junt. is taking over readings from the ed. Parm. Schenkl also suggests that the ed. Junt. used both Deventer editions, but he gives no evidence, and I can see none.

Sources of the Variant Readings in Riccardianus 636.

The sources of the variant readings added in this manuscript and the number of hands involved are disputed. It is generally agreed, however, that the ed. Ven., or a very similar text was used, and variants from this text have in fact been added, for example, at 2.48; 3.26; 4.69. Castagna (p. 224) and Reeve (232) have also suggested the ed. Rom. tradition, and variants from this branch have indeed been added, for example, at 1.63; 1.69; 2.67; 3.9; 3.34.

Schenkl (pp. xliii-xliv) distinguishes five different hands. Reeve, however, suggests (232) that less attention to hands and more to the sources of the variants would give a clearer picture, but this is wrong in my view, as, given a number of possible sources, it is impossible to be sure which are the sources of variants when we cannot be certain which hand has noted ~~them~~. There are a number of places in this manuscript where it is quite impossible to tell which hand has made a particular alteration and these cases are often very important for increasing our knowledge of the sources. It is also impossible to be certain when these variants were added, and this can lead to difficulties. Castagna, for example, contends (p. 230), that in the ed. Parm. and often in the ed. Junt., there are readings from the NG tradition which are not added by A in Ricc. 636 and he cites 3.34 and 4.8 as examples, but in both these cases the text has been altered to the NG readings by means of erasures and it is surely impossible to state categorically either that these erasures were not already

present in the text when Angelius saw it, or that Angelius did not make them himself.

Castagna (p. 224) suggests that the first corrector in Ricc. 636 added some readings from the ed. Ven. or a text similar to it. Angelius next added more readings from the ed. Ven. and also some from the Ugoletus manuscript. Finally, readings from the ed. Rom. were added. However, he does not explain how he arrives at these conclusions.

Reeve, unlike Schenkl (p. xliii) and Castagna (p. 49), does not believe that the readings noted from the ed. Ven. in Ricc. 636 were added first, but that readings from the ed. Rom. tradition preceded them. He quotes as an example (233) two variant readings noted in the margin at 3.25-6. Reeve is, however, simplifying the situation here, partly because he has omitted some of the evidence. He says, quite rightly, that u has conflated the lines, but ignores the fact that another hand has erased the part of the line which properly belongs to u. 26 and inserted the rest of u. 25, nor does he say which hand he thinks is responsible. Again, the mere fact that the ed. Rom. reading precedes that of the ed. Ven. in the margin does not necessarily prove that all the ed. Rom. readings were added first. In fact, as Reeve himself admits, the second version is not that of the ed. Ven. at all, but the same as that in az, although this may simply be an independent error. He also does not mention the fact that Angelius has added a version of 3.26 which appears above the variants he quotes. Reeve contends that these variants are in the same hand as the colophon, i.e. that of Angelius, but this does not seem to me to be so. Reeve (233) concludes that all the notes not in the hand of Rogerius, who owned the manuscript in the sixteenth century, were entered by Angelius over a fairly long period of time from three sources: the ed. Rom. branch, ed. Ven. and the Ugoletus manuscript. In favour

of part of this theory is the fact that some of Angelius's notes are in darker and thicker ink than others, but I am not convinced that there are only two glossators involved, although as the matter of the hands is so difficult, I hesitate to state that the theory is definitely false. My own impression is that the ed. Rom. readings were added by one hand, and the ed. Ven. and Ugoletus manuscript readings by Angelius, but this is simply an impression.

Magliabecchianus VII 1195

This manuscript was first discovered by Castagna who says (p. 222) that it was written after the collation of Angelius in Ricc. 636 and before H, while he is unsure how it stands chronologically in relation to the Parma and Juntina editions. The base text is unquestionably V and it has been contaminated with the NG branch. This NG text is clearly related to A, as it agrees with it in error, for example, at 1.81; 2.18; 4.10; 4.13 post 4.6. Castagna also quotes 1.5, which as I mentioned above may possibly be an independent error, and 1.11 where he says M's et calamis uersu et appears to be an unhappy emendation of NGA's et calamis et uersu, although it is in my opinion more likely that it is simply an error.

M has more NG readings than the Parma and Juntina editions and therefore cannot simply be a copy of either except on the assumption of contamination. It preserves an NG reading where they do not, e.g. at 1.47; 2.33; 2.50; 2.79 etc. and also does not repeat their errors at 2.1; 2.44 etc.

As regards the V readings in M, Castagna (p. 223) says that M has a preference for the firuy branch and agrees with them, e.g., at 2.41; 3.41; 4.53, but this may be due to dependence on Ricc. 636 (see below). The scribe adds a variant reading at the time of copying the manuscript only once, at 2.15 where he adds Ae's variant

reuelare in the margin while he reads releuare in his text.

Castagna canvasses the possibility (p. 224) that M is derived from u + A, but rejects it. As Reeve points out (n. 31, 231-2), however, Castagna is wrong to state that the transposition of uu. 3.25-6 in M could not have been found in Ricc. 636, as in the latter manuscript Angelius has noted u. 26 in the margin, and there is a sign above u. 25 which might be interpreted as indicating that the line is to be inserted there. One might also add that Castagna is wrong to say (p. 225) that Angelius's instructions noted in Ricc. 636 are not sufficiently clear for M to have understood where dulcia was to be inserted in u. 2.37 after Idas has been ejected: the mark after cui in Ricc. 636 is perfectly plain. On the other hand, Reeve completely ignores the fact that there are a number of cases in M where M has an NG reading which is not noted by Angelius, does not appear in ed. Parm. and ed. Junt., and in one case, does not appear in H either (2.33). As with certain readings in the ed. Junt., we have a case where another member of the NG family has been involved in the constitution of the text, but we have no evidence as to which manuscript this might be.

Variant Readings in Magliabecchianus VII 1195

Castagna (p. 226) suggests that the variants and corrections in M are all in the hand of the scribe, Alesso Lapaccini. Some were made at the same time as the main text and others, in red ink, at a later date. Many of these variants are probably from the ed. Ven. (p. 227). Almost certain examples are the interventions at 2.76; 3.15; 3.42 and probably also those at 1.11; 1.31; 3.47 etc. There are also a number of readings common to the V tradition e.g. 1.9; 1.26; 1.29; 2.18; 2.23; 2.33; 3.26 etc. At 4.45 is noted the reading sed et huc which is found in a¹ktz (sed de huc g), but

none of these manuscripts contains all the readings after we have eliminated those found in the ed. Ven., so that there are clearly at least three sources for the variants in M, and it is impossible to identify two of them on such scanty evidence. Castagna draws our attention to two variants which may possibly be emendations by Lapaccini, qui pando at 3.19, which Burman conjectured much later, and lusus adegerat at 4.11. There is one gloss, luscinia, explaining aedona at 2.61.

CONCORDANCE OF SIGLA

Williams	Giarratano (1943 ed.)	Verdière	Castagna	Reeve
a	a	a	a	a
b	b	b	b	b
c	c	c	c	c
d	d	d	d	(d) ¹
e	e	e	e (M1)	e
f	f	f	f (M2)	(f)
g	g	g	g	g
h	h	h	h (M4)	h
i	i	i	i (M2)	i
j	-	z	z	z
k	-	x	x (M1)	(x)
l	l	j	l (M5)	l
m	-	v	v (M5)	v
n	n	n	n (M4)	n
o	-	-	-	-
p	p	p	p (M3)	p
q	q	q	q	q
r	r	r	s (M2)	s
s	s	s	r (M3)	r
t	-	w	w (M1)	(w)
u	u	u	u (M2)	u
v	-	-	-	f
w	-	l	k (M4)	k

¹The brackets signify that this manuscript has been eliminated by Reeve and the siglum used to signify another manuscript.

Williams	Giarratano	Verdière	Castagna	Reeve
x	-	y	y (M5)	y
y	-	k	m (M2)	m
z	-	-	-	w

The V Manuscripts

All the manuscripts which constitute the V branch of the tradition were written in the fifteenth century (with the possible exception of q, see J.B. Hall, Claudian De Raptu Proserpinae, Cambridge 1969, p. 24, and M.D. Reeve CC 28 (1978), 237, and v), and in the earliest V manuscript definitely datable (c, written 1447-55), the text already has the interpolations and lacunae which distinguish the V manuscripts.

Errors common to all V manuscripts

Omissions of whole lines

1.28; 2.83; 3.30.

Interpolations

1.9 comam uicine Timeta) meam mihi care senectam

1.25 aut Oeagrius) modula(n)tibus

1.29 seruans) quercus

1.67 messi) campo

2.79 iurare) nar(r)are

3.39 fetus) fructus

3.40 primi) pueri

4.45 urere) uertito

4.47 ad undas) ab ulmis

There are many other errors common to all the V manuscripts.

The V branch of the tradition is divided into two main sub-groups, fhinruwy (α) and abcdegjklmpqstvxz (β).

fhinruwy agree in the following errors:

- 1.44 anni) animi fghinruwy
- 2.41 uiolaeque) uiolisque fhinruwy
- 2.67 geminasque) geminosque fhinruwy
- 2.82 auena) auenae Hfghinruwy
- 3.51 uocalia) uenalia firuy : ueralia hnw (where all the other V manuscripts but a have the truth).
- 3.68 fluorem) liquorem fghinruwy. Reeve (228) asks whether abcdegjklmpqstvz (Δ) could have taken the true reading fluorem from an outside source, implying that the archetype of the V manuscripts read liquorem, but it is surely much more likely that liquorem in fghinruwy is a gloss belonging only to this group.
- 4.39 iam nulla) nam nulla fhinruy (uersum om. w)
- 4.44 niueum) nactum Hfhinruwy
- 4.63 uaporo) uaporem fghinruwy

abcdegjklmpqstvz agree in error in the following places:

- 2.6 uenerisque) uenerique abcdegjklmpqstvz
- 2.11 quod) et abcdegjklmpqstvz
- 3.25 om. abcdegjklmpstvz
- 4.39 iam nulla) non ulla bcdgjkmpqstvz. uersum om. e
- 4.44 niueum) natum abcdegjklmpqstvz: notum kt
- 4.68 quoque uersicoloria) qu(a)e uer(s)icoloria abcdegjklmpqs
tu (in ras.) vxz

g agrees sometimes with one sub-group and sometimes with another.

Reeve tells us (228) that he inclines to the view that "gnu had a common hyparchetype," but the evidence which he produces to support this theory is, at least as regards Nem., not very strong. At 2.41 and 2.59 he is obliged to admit that g's reading is not the same as

that of n and u. At 2.56 I do not agree that u reads diane; it seems to me to read dione. Of his examples, the only one which in my opinion has any weight at all is 1.44 animi, and this seems to me insufficient evidence to include g in this sub-group. Reeve also wonders (228) whether gnu found 3.25 from a source outside the group. The answer to this question is almost certainly no: n has the truth, but the beginning of the line in g is corrupt, and the first hand of u conflates uu. 3.25 and 26, which makes it highly probable that both lines were in u's exemplar. g appears to me to be contaminated:

habent 3.25 fghinruwy

3.68 fluorem NGHbcdjklmpqstvxz: flurorem a: liquorem fghinruwy
but

4.39 iam nulla NGHy²: nam nulla fhinruy: non ulla bcdgijklmpqs
tvxz: non illa a: uersum om. ew

4.44 niueum NGA: nactum Hfghinruwy: natum abcdgjklmpqstvxz:
notum kt

α can be further divided into two sub-groups, fir(u)y, first identified by Schenkl, p. lii, and hnw.

firy agree in the following errors:⁵

1.7 detondent) detrudent permittere) promittere

1.51 concilioque deum) consilioque deus

1.69 mella) mala

1.81 tibi ne) tibi iam neu

2.23 prato) pacto

2.32 aera) atria

⁵ Unlike Giarratano, Castagna and Reeve, I mention here variants which occur only in the manuscripts in question.

- 2.52 te) quoque unam) uam
 2.61 ducit) duceret
 3.1 atque) ac
 3.36 tumuerunt) timuerunt
 4.12 uulnera) uellerera
 4.32 arto) arte
 4.42 cantu) tantum
 4.63 ture uaporo) fonte uaporem
 4.68 uersicoloria) uarieque coloria firu (sub ras.?)y
 4.71 quo currunt) concurrunt migrant) magice

firy agree in the following errors:

- 1.10 in) mihi firu (sub ras.?)y
 1.61 meritae) meriti
 2.50 dum Pallas) dea pallas firu (sub ras.): mea Pallas y
 3.51 uocalia) uenalia
om. 4.56-61 firuy
 4.70 quo rumpitur) corrumpitur

u has suffered a number of erasures and in many of these places, it looks as though the original text agreed in error with fry, but it is impossible now to be sure.

The ed. Romana 1471 and fry

Reeve claims (p. 224) that fry derive from the ed. Rom. and later adds (p. 226) that everything he needs to say about fry "can be truthfully said about u." Unfortunately, neither of these claims is wholly true. There is some evidence to suggest that i is not descended from the ed. Rom. as it preserves the truth in several places where the ed. Rom. and fry are corrupt:

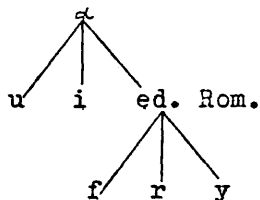
- 1.63 phoebea i: phorbea fru²y, ed. Rom.

2.41 erro i: atrae ry: atre u, ed. Rom.: antre f (p.c.)

3.9 suerat i: sueuit fru²y ed. Rom.

3.34 collidit i: sustulit fru²y ed. Rom.: sustolit y¹

u is also clearly not descended from the ed. Rom., since it agrees with i in all the cases cited above and is also not interpolated at 1.7, 74; 2.1, 52; 3.45 and 4.32. It is impossible to say whether or not u could have been the parent of ed. Rom., since there are so many alterations to the text that it is difficult to tell how many hands are involved and to distinguish one from another. Reeve (232-3) considers that certain readings were added to u from ed. Rom., which is possible, as there are a number of readings added by u² which agree with fry and ed. Rom., but this theory ignores the fact that the base text of u and ed. Rom. already had some features in common. I can find no evidence, however, that fry are not descended from the ed. Rom. and I have therefore eliminated them from the summation stemma.



Other early editions and fry

The ed. Parisina of 1495 is also closely linked to this group and agrees with fry in error, for example at 2.23 prato) pacto; 2.26 expecto) experto; 4.42 cantu) tantum; om. 4.56-61; 4.70 quo luna) colubrina; 4.71 migrant) magice.

Also linked, but less closely, are the ed. Cadomensis (1500?) and the ed. Ascensiana (1503) which agree with fry for example, at 2.32, 61; 3.1; 4.71. These editions, however, have no authority.

hnw

Giarratano (p. xxiv) first realised that h and n were related

but had not looked at w.

hnw agree in the following errors:

1.26 concinerent) concinnent

1.27 quia) quare

1.49 iaces) taces

1.69 dat) dant hn¹w

2.11 quod) qui

2.57 cura) rura

3.32 acutas) acutis

3.51 uocalia) ueralia

4.7 hos) nos

om. 4.26-37 hn, om. 4.26-43 w

4.63 quoque NGAH: qu(a)e V plerique: uerbum om. hnw

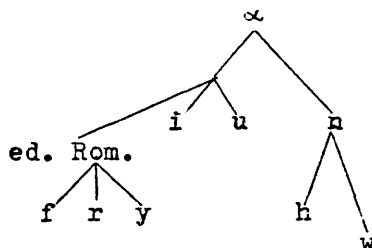
4.65 lauros) tauros

Of hnw, Reeve tells us (224) that, "If h was copied directly from n, therefore, k (i.e. w) must derive from h; but even if not, it must derive from n." I can find no evidence that h was not copied from n, but w does not repeat h's errors at 1.38, 47; 2.15, 58, 60; 3.28 and 55 and I wonder if w's relationship to n is as simple as Reeve implies. w is a very corrupt manuscript with a number of lacunae and many errors which suggest that the scribe had little idea of what he was copying (e.g. primus for pinus 1.30; defendet for dependent 4.48), but there is also evidence of conjecture (e.g. getulusque at 1.76; uagitibus at 2.32; noctiuagus at 3.17; acerbum at 4.53), which it seems unlikely that an ignorant scribe could have made, and there are also places where w has the truth and hn are in error (e.g. 2.40; 3.69). Again, at 4.5, h has the unmetrical reading puerilisque, presumably a misunderstanding of n's pilisque, while w has the metrical puerique, and at 4.64 h's unmetrical reading lustrauitque cineres has been "corrected" in w to lustrauit

cineres. All this suggests to me that if *w* is descended from *n*, the text has undergone some degree of damage and correction in the process and its relationship to *hn* is not that of an apograph. It has, however, no readings of importance and I have therefore eliminated it and *h* from the summation stemma.



Thus we can propose the following stemma for the α branch of the V tradition:



abcdegjklmpqstvxz

These manuscripts agree in omitting 3.25 and in the following errors:

2.6 uenerisque) uenerique

2.11 quod) et

4.39 iam nulla) non ulla (except a, which reads non illa and v which has non nulla)

4.44 niueum) natum (except kt which have notum)

4.68 quoque) quae

Castagna is troubled (p. 178) because the manuscripts which omit 3.25 do not show particularly clearly their interdependence, unlike *firuy* and *hnw*, and asserts that the omission of the line is not due to homoeoteleuton or to any other polygenetic cause. On the other hand, he can see no reason to suspect that the V manuscripts which do contain this line have been contaminated with the NG tradition

or any other branch. However, the reason for this omission is not difficult to deduce, and it is one which Castagna has rejected. At first glance the manuscript evidence seems to be totally confused, but a closer inspection reveals that the main confusion was probably caused by the appearance of the word nymphae above the word nysae, with its similar beginning and ending, in the archetype of V. nymphae came to oust nysae and appears in u. 26 in all the V manuscripts whether they have u. 25 or not. Once nymphae had appeared in both lines, the omission of one or other line becomes likely and could easily occur in different manuscript groups independently. This omission, indeed, almost occurred in u, while the first hand has conflated uu. 25 and 26. Thus the omission of 3.25 can be easily accounted for, and it is not necessary to assume a common archetype for those manuscripts which omit 3.25, i.e. abcdeijklmpqst vxz. This assumption is probably justified, nevertheless, by the evidence quoted above and by the agreements between the various subgroups of this branch of the tradition, although as Castagna points out, the evidence for this branch is not nearly so strong as that for fhinruwy.

This second branch of the V tradition is also divided into subgroups, lmx, cjpqs and dektv. The position of a and z is rather more difficult to determine.

lmx (Castagna p. 173).

- 1.50 om. dignus (add. x²)
- 1.73 te pinus) teque prius l¹mx
- 2.14 pectoris) corporis .
- 2.48 et) ac
- 3.19 uitea) uitrea
- 3.47 corripiunt) corrumpunt

3.65 bibenti) bibendi

4.71 uellitur) rumpitur

m and x are more closely related to one another than to l:

1.7 permittere) committere

1.12 ludebat) rumpebat

1.31 ulmos potius) potius ulmos

4.26 iuuena) iuuencam

4.52 potabit) potabit potabit

4.69 mycale) micale micale

x cannot be copied from m since only the former preserves 1.75 and 2.46 and it is unlikely that x got these lines from another source, since there are lacunae unique to x left unfilled in x. m is probably descended from x before certain corrections had been made to x (cf. 1.50 quoted above). There are a few places where m has the truth and x is in error:

1.86 demittit m: dimittit x

2.43 horreo m: horrea x

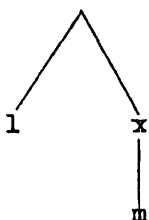
3.50 haurit m: aurit x

4.35 nares m: narres x

4.44 seue m: scaeue x

4.57 pacienter m: patienit (?) x

but these are minor corrections which could easily have been made ope ingenii, and I think it most probable that m is descended from x.



lmx, a and z

There are a number of places where a and z agree with lmx and

with l or mx only.

almx

- 2.25 perierunt) uerbum om. l: pellerunt x: pepulerunt amx¹
 2.30 nullo libarunt) nullos lamberunt almx
 2.40 heu heu) en ego a¹lmx
 3.57 fugientes) cupientes a¹lmx

lmxz

- 1.83 perducat) producat lmxz
 2.77 uidi nulla tegimur) nulla tegimur teneras lz (om. uidi):
nulla tegimur te (teniras sup.) x: uidi nulla tegimur x²
in mg.: nulla tegimur m (teneras in mg. m¹)
 3.11 cum) tunc lmxz

mxz

- 2.69 haec) hoc

lz

- 1.85 pinnis) plенаe
 4.10 l and z are the only manuscripts to have the truth here.

a and z

- 3.26 nosque etiam) uos etiam

a and z (and g²) have the lines in the correct order at

3.52-3.

- 4.45 solet hic) sed et huc a¹z

Reeve (226) says that a is a "hybrid of M3 and M5" (i.e. ps and lmx), and this is partly true (see above, and below, p.77f), but ignores the fact that at 2.1 a is one of only three manuscripts in

the V tradition (uz are the others), which is not interpolated. Similarly at 2.47 it is the only V manuscript which reads si tu rather than tu si, and is the only manuscript (besides g² and z) not to transpose 3.52 and 53. a must therefore either be correcting or else it must be drawing on another, lost source, in which case we cannot know that the readings it shares with ps and lmx were not also drawn from this other source. In either case, Reeve's statement is incorrect. There are similar difficulties with z, which often agrees with lmx and a but occasionally agrees with NG, e.g. it agrees in error with NG at 1.14 against V and has the truth with GHu² at 1.58.

a and z also sometimes agree with manuscripts from the cjpqs and dektv groups:

a and cjpqs and dektv

3.10 dissona sibila) sibila dissona acdekpstv: sibilla
disona jq

a and cjpqs and dv

3.52 pressis) pressit

a and ps

3.59 cymbia) cymbala p: cimbala as

az and ektv³

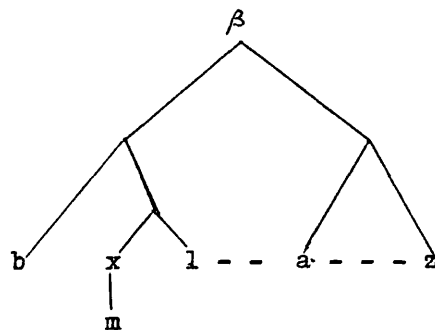
2.11 sonaret) sonarent

az and ps

1.73 te) fert

z and dev2.86 uiburna) iuburnaz and cjq1.44 nostrique) nostriz and pqs, dektv and Hu²3.38 poma) donaaz and lmx, dektv and A3.33 breue) leue Aa¹ eklmtxz3.63 prosatus) natus abaz and ektv³, l² and AH3.26 nutrimus) nutristisaz, l, ps, ektv³ and A1.32 subicit) suggeritb

It is not possible to fit b into any particular group, but as it is not interpolated at 1.2 or 3.15, unlike acdej k p q s t v z, it therefore stands closer to lmx, and probably closer to mx than l:

1.66 quod) quot bmx

cjpqs and dektv

That cdejkkpqrstv constitute a sub-group can be shown by 1.56:

blanda tibi) oscula ibi cjpqs: uerba om. dv (add. v³). The fact that ekt have the truth here is no doubt due to the activity of the editor of the ed. Ven. (see below). v has possibly found nonsense in his exemplar and omitted it.

These manuscripts can be further divided into groups, cjpqs and dektv.

cjpqs

3.26 nosque etiam) nos etiam

3.63 prosatus) pronatus

1.56 (above)

Some of these manuscripts also agree in the following errors:

3.32 uellicat) uellitac cjps

4.7 hos) flos cjqs

4.59 gaudia) grandia jpqs

ps form a further sub-group (See Giarratano p. xxiv and Castagna pp. 166-7), and agree in the following errors:

1.9 canamque) cantabo

1.12 ludebat) laudabat

1.15 uictor) uictos

1.33 nemus) genus

1.44 aeui) anni

1.66 ualet) lauet

1.81 tibi ne) tibi iam nec

2.12 sollicitumque) sollicitamque

2.34 calathos) calamos

2.45 pallentesque) pallentes

- 2.51 poma) noua
 2.55 o pastoralis) et pastoralia
 2.68 praemia) munera
 3.27 ueneratus) ueneratur
 3.31 cui) qui
 3.32 astringit) substringit
 3.33 mutilum) rutilum p: rutulum s
 3.37 ostendit) ostentat
 3.42 elidere) illidera
 3.51 mergit) uertit
 4.36 anni) agni
 4.44 calorem) colorem
 om. 4.50-5.
 4.59 perferat) proferat
 4.65 cineresque) cinereque

Neither manuscript is a copy of the other since each has a few slight omissions and some errors not found in the other. There is, however, a manuscript which is almost certainly an apograph of p, o. This manuscript, in a different hand from that of the text, bears the colophon: Opus absolutum ad petitionem Joannis Marcha/nonae artium et medicinae doctoris .p. Bono/niae. Brixiae Anno.D.MCCCCLX. A comparison of its readings with p reveals that one is almost certainly a copy of the other.

- 1.73 pinus) pierus p: picrus uel pierus o
 2.71 mane) nitine (?) op (reading difficult to decipher in both places).
 3.33 mutilum) rutilum op
 3.55 chorosque V: cohorsque op

All of these readings are unique to these two manuscripts. Furthermore, the evidence would seem to suggest that it is o which is

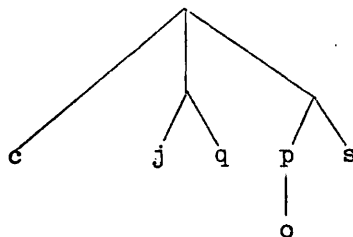
copied from p:

- 2.42 pocula p: bocula o
 2.45 om. dulce o
 3.39 fructus p: tuctus o
 3.52 ab uuis p: ab undis o
 3.65 bibenti p: bidenti o
 4.29 arbor p: armor o
 4.64 cinereque: mereque o

If p were copied from o, and the above differences were due to the scribe of p correcting o, he would surely also have corrected such slips as duli (2.7) and splederet (2.76) instead of repeating them. All the parts of p are normally dated by scholars as fifteenth to sixteenth century, but as o is dated 1460, it follows that for o to be a copy of p, we must assume for the text of Calpurnius in p a date prior to 1460, or else that p and o are both copied from an earlier manuscript in Brescia. A comparison of the readings of o with those in Burman's appendix shows that this is the manuscript referred to as Dorv. 4.

Neither c, j or ps can be the source of the other manuscripts in this sub-group as each has omissions not found in the others. q, on the other hand, has no omissions other than those common to this branch of the tradition. c cannot be copied from q as it has the truth where q is in error at 1.31; 3.27, 38, 47; 4.20, 46, 59 etc. ps cannot be copied from q as they have the truth where q is in error at 1.44; 3.27, 47; 4.20; 36, 46, 63. It is difficult to say with certainty whether or not j was copied from q. q is generally a much more faithful witness, but j has the truth at 3.27 where q is in error. Both share certain peculiarities of spelling, such as iddas (2.37, 52, 53), uhe (2.44); sibilla disona (3.10) and are

closely related, if j is not actually copied from q.



dektv

The relationship of these manuscripts is a little more complex as evidence of interpolation is clearly visible in each.

d and v

v was first discovered by Reeve (224) and d in all probability derives from it. The following errors are unique to dv:

1.11 et calamis uersus) et calamo uersus

2.8 om. non (add. v³ in mg.)

3.26 nosque etiam) nos etiam et

3.34 collidit) collit (corr. v³ in mg.)

lacuna at 1.56 dv (filled by a later hand in v)

marginal note at 2.20.

There have been two correcting hands at work in v besides the scribe and it would appear, as Reeve says, that d was copied from v after v² had been at work, and before v³ had begun his activities, cf. 2.10 where v omits clausere, but the word appears in the margin, and appears in its proper place in d; and 1.5 where v's error bontis is corrected in v by v³ but is reproduced by d.

v and the ed. Ven.

Reeve (224) says, "Everything that the ed. Ven. owes to tradition can be found in f + f² + f³" (i.e. v after all corrections had been made to it), and this appears to be partly true, e.g. uirga in

ed. Ven. and the Deventer editions appears to be a misreading of v's ^giura, where d retains iura, and at 3.42 where these early editions repeat v's error illudere, corrected in v to illidere which is also the reading of d. At 1.56 the words omitted by dv, but added in v by a later hand, appear in the early editions. It is not wholly true, however, to say that everything that is traditional in the ed. Ven. can be found in v e.g.

1.10 deos, also in ps, not in v

1.38 facta, also in a (s.c.) c (in mg.) z, not in v

1.69 flore, also in fimruy, not in v

4.13 dixere, also in NGHcevirtu, not in v.

a, v³ and z

Reeve (228) considers that these three manuscripts form a subgroup, but his evidence is not particularly convincing. The fact that these three agree in reading the truth proves nothing at all, and Reeve further ignores the fact that some of their true readings (e.g. 1.61 and 4.63) are found in other V manuscripts. None of the errors which he cites on p. 229 are exclusive to av³z either, and in three of these four cases they agree with lmx as well, and we have already seen (above) that az have some links with this group. The only error I can find which is exclusive to av³z is 2.11 sonarent. Reeve also does not tell us that the first hand in a has altered the truth breue to leue which might (a possibility Reeve rejects) indicate contamination.

e and the ed. Ven.

The following errors are unique to e and the ed. Ven.:

2.61 quae ducit) quae non ducit

2.76 lumen splendet) splendet lumine

om. 3.15.

3.58 crine) crinem

4.8 conductas) conducta

4.18 possum non uelle) non possum non uelle

om. 4.39

4.45 solet hic) sed hoc

It was Schenkl who originally suggested that e was derived from the ed. Ven. and this is almost certain. e is of a later date than ed. Ven. (see Castagna p. 149 and 31) and does not differ significantly from it. Also ed. Ven. has uu. 4.31-35 (om. 4.36) while e omits 31-36.

k and t

These manuscripts agree in the following errors:

1.41 tu) in

1.46 nobis) uobis

1.54 reuerentia) uenerantia

1.66 dant Fauni) dat Faunus

2.3 furiosa) firmata

2.11 de uoce) de more

2.43 placido) blando

2.56 et) o

2.82 cantamus) cantare et

3.6 possent) poscunt

3.63 prosatus ipso) natus ab illo

3.64 hastas) haustas

4.44 niueum) notum

4.54 coget) perstringet

Verdière first suggested that these two manuscripts were derived from early editions, "A propos du Calpurnius Siculus de

Bruxelles," Scriptorium 8 (1954), 296-7. k is probably a copy of the first Deventer edition and t of the second.

k and Dav. 1 alone share the following errors:

- 1.50 canente) cruente
- 2.86 coniferas) confertas
- 4.72 meus) minus

t and Dav. 2 alone share the following errors:

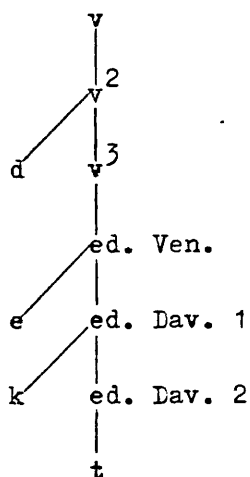
- 1.50 canente) cernente
- 1.75 in aruis) in arui
- 1.77 anni) annis
- 2.61 ducit) non canit
- 2.86 coniferas) consertas
- 3.5 e tereti) e tenti
- 4.72 meus) munus

It was Schenkl, too, who first realised (p. liv of his edition) that the Deventer editions were derived from the ed. Ven. Another early edition which agrees closely with the Deventer editions is the ed. Norimbergensis (†1490?) which repeats their errors at 1.66; 2.3, 56, 77; 3.6, 14, 50, 63, 64; 4.30. Schenkl gives no evidence for the derivation of the Deventer editions from the ed. Ven., but these editions agree, for example, in the following errors:

- 3.42 elidere) illudere
- 4.15 cur) et
- om. 4.36
- 4.54 iuga) uirga

The Deventer editions are, however, not simply later copies of the ed. Ven., but bear signs of emendation, cf. 2.3, 11, 43; 4.54

above, and sometimes restore the truth, as at 2.8 and 2.50.



A, az and v

Giarratano alleges in his edition (p. xxxv) that there are frequent agreements between A and the manuscripts ade and ed. Ven. d, e and ed. Ven. are, as I have shown above, copied from v, a manuscript which Giarratano did not know, and therefore his group can be reduced to Aav. Some of his examples can be discounted as errors commonly found in the V tradition, and others are not found in a, and we are not left with any errors peculiar to these manuscripts alone. A's agreements with the ed. Ven. may be due to his use of this edition (see above in my section on A).

v and cjpqs

v cannot be the source of cjpqs because they do not repeat v's errors at, for example, 1.86 and 4.15.

None of the manuscripts cjpqs can be the source of v as it has the truth where they are in error at, for example, 1.61.

v and cjpqs disagree in error at, for example, 2.30 nullo libarunt) nullo lamberunt cjpqs: nulloque biberunt v and 3.63 prosatus) natus ab v: pronatus cjpqs.

Poggio's Manuscript

Poggio spent some years in England, and in 1423 we find him writing from Rome to Niccolò de' Niccoli: "mittas ad me oro Bucolicam Calpurnii et particulam Petronii quas misi tibi ex Britannia." (Poggii Epistolae, Florence 1832, vol. 1, p. 91). Reeve (op. cit.) takes up the idea, first proposed by Baehrens (PLM 3, p. 68), that this manuscript of Poggio's was the source of the V manuscripts. Reeve's theory (226-7) is based on the idea that the V manuscripts in all probability originated in North-East Italy (perhaps specifically Padua), Florence and Rome, an idea which reminds him of another fifteenth century tradition, that of Silius Italicus, all of whose manuscripts derive from a copy made for Poggio in 1417. He thus criticises Castagna for not mentioning the possibility that the V manuscripts might all derive from "this copy of Poggio's."

From Reeve's reference to a copy of Silius Italicus "made...for Poggio," we might infer that by "this copy of Poggio's" Reeve means a copy made by or for Poggio, but he does not say so specifically and his words could refer to the manuscript which Poggio found; indeed, Poggio's own words might refer either to the manuscript he discovered or to a copy of it. This point is important, as a copy of the original manuscript Poggio discovered would have to have been made after 1417 - Poggio was in Britain from 1418 to the beginning of 1423 - and could not therefore be the ancestor of v if Reeve is right (237) in dating it to the fourteenth century. On the other hand, if by "this copy of Poggio's" Reeve means the manuscript Poggio found, then this could of course be of any date and v could have been derived from it before it was discovered by Poggio, but Reeve makes no mention of this as a possibility. Whichever interpretation of the phrase "Poggio's copy" is correct, Reeve fails to appreciate that his placing of v in the fourteenth century

causes difficulty to his theory. If the Vatican is right in dating v to the fifteenth century, then this difficulty is of course removed, but this is not what Reeve says.

The principal weakness in Baehrens's and Reeve's theory is the simple fact that we have no evidence to support it. It is a possibility, but no more than that, and it is, in my opinion, unfair of Reeve to admonish Castagna for failing to consider a theory based on nothing but surmise.

Baehrens (p. 67) suggests that Parisinus 8049, the only extant manuscript which contains both Petronius and Calpurnius, is to be identified with Poggio's manuscript. Reeve, however, asserts (228) that Parisinus 8049 has never left France, which is a poor argument as a copy of it could have been made there and travelled to Britain. But Parisinus 8049 could not in any case have been an ancestor of V because it apparently never contained more than Calpurnius 1-4.12 and because it is a far worse copy than V (cf. Giarratano p. xxix).

Poggio's manuscript may have played an important part in the textual history of Calpurnius and Nem., or it may have been a very minor member of the tradition. Since we know nothing more about it, however, than what Poggio tells us, and since we have no evidence at all about its subsequent history, it seems pointless to speculate about it.

Variant Readings added in the V Manuscripts

q

laxatus in q at 3.4 may be a conjecture.

There are not many corrections in q, and the sources of some of these are not identifiable. There is, however, some slight evidence to suggest that the archetype of q and v had some variant readings in the margin.

Margin of poem 2: Astacus dict' / Idas prenomine incipit q:

ASTACUS/ DICTUS/ IDAS dv

3.51 cimbia dqv (all in mg. in the first hand).

4.59 gaudia cd (text) qv (margin): grandia jpqs (text).

d and v also have the meaningless notes uitea at 3.19 and parilis at 4.5.

v

Reeve has been led to make a sweeping statement about the first hand in v (229) which unfortunately is largely unjustified. He quotes a number of readings of merit found in v which he says may be conjectural or accidental and comments, "Even if some or all of these readings derive from another manuscript, the wider stemma is not affected because f (i.e. v) belongs very firmly to M₃ (i.e. ps) and no other member of M₃ has them." Some of these readings are, however, to be found in ps, and a number of others are shared by other manuscripts of the β branch of the V tradition, and therefore the situation is not quite as clear as Reeve would have us believe. Most of these readings are fairly simple corrections, however, and need not imply separate descent for v (see above).

v³

The source of these variants is impossible to identify, but all the readings, apart from those at 4.18 and 4.69, are also to be found in a or z or both. The readings at 4.18 and 4.69 may be conjectures.

a

The variants in a are all noted in the first hand. Most of them are readings commonly found in the V tradition, but at 2.40 and 3.57 a is brought into line with lmx and at 4.45 with z.

f

The variants are noted by the hand of the scribe. Some of them are errors commonly found in the V tradition, but rumpitur (1.2) and sectabas (1.61) have the appearance of conjectures, and possibly also mihi at 2.25 where the only other V manuscript not to have me is u². The scribe of f has clearly not gone through the text systematically as there are numerous errors left uncorrected.

l

There are a few interventions by a second hand in l, but they are not sufficiently numerous to identify the source.

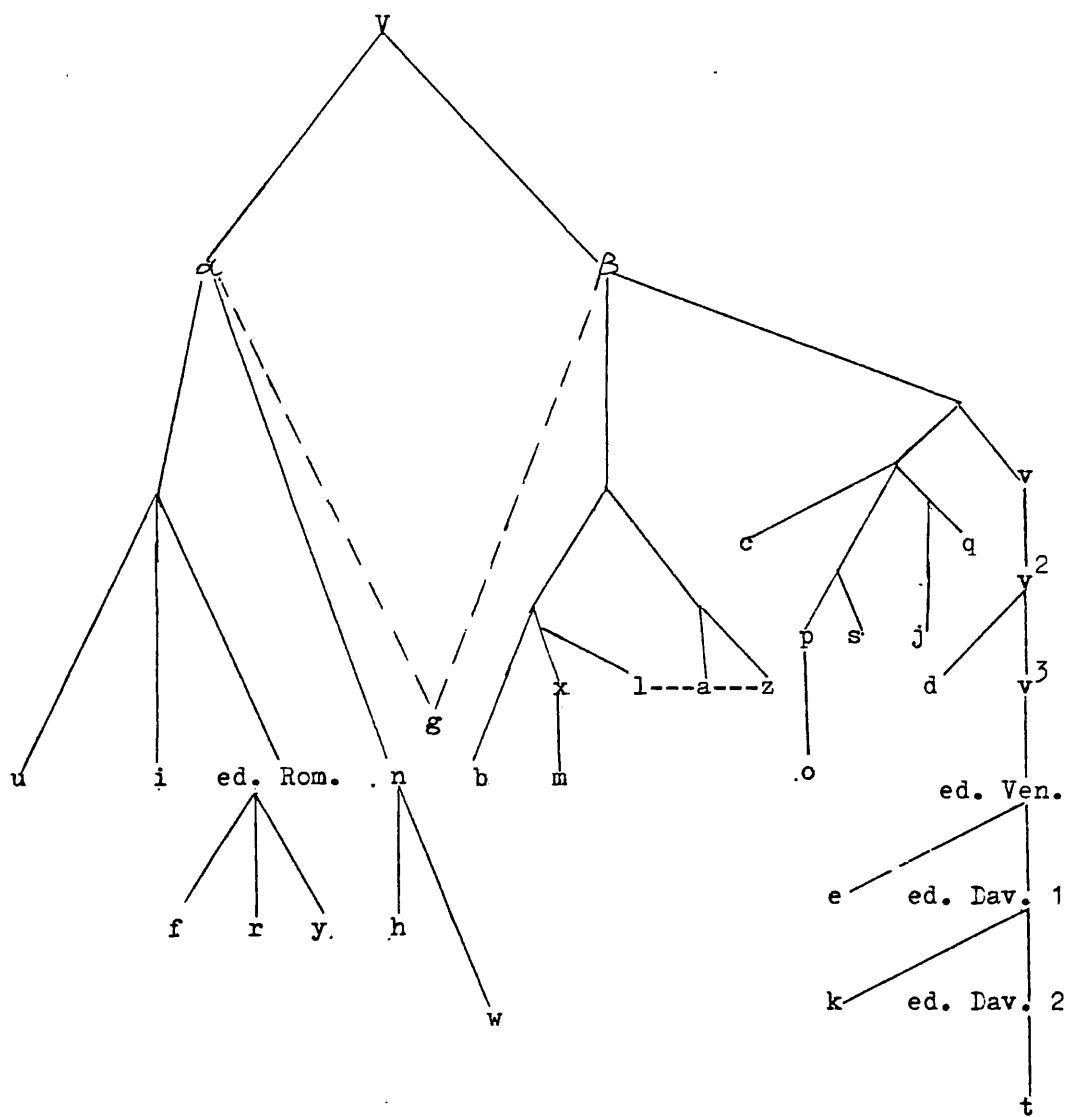
x

At least one correcting hand has been at work here. It is dated 1543 and has added the title "Aurelij nemesiani / chartaginensis poete" and a few variant readings, probably from an early edition.

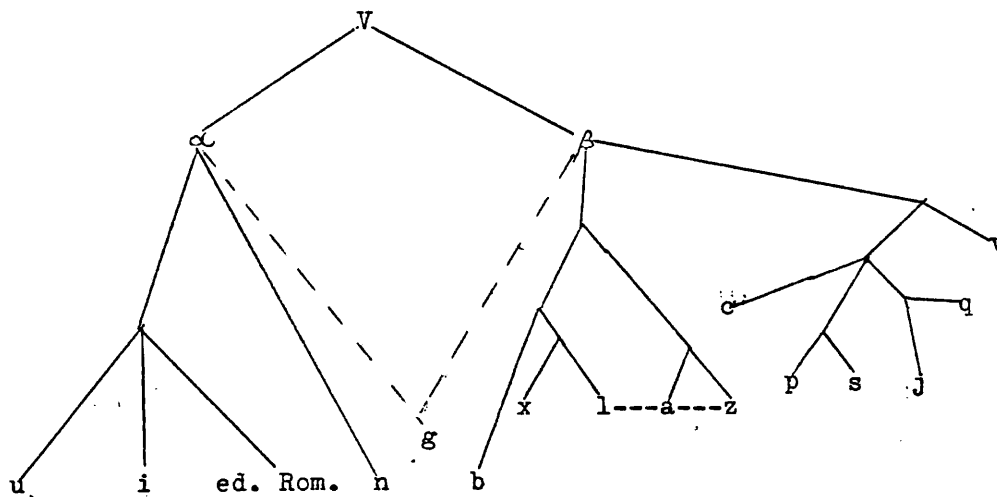
g

There have been two correcting hands at work here, besides one correction by the scribe at 3.16. One hand has clearly had access to the NG tradition as it has noted the omissions of lines 1.28, 2.83 and 3.30. The transposition of 3.52 and 3.53 found in all the manuscripts except a and z, has been corrected. At 1.59 is noted the variant ornatus, which is found also in the ed. Cadomensis, the ed. Brassicana and the ed. Oporiniana. Reeve says (237), "The corrections in red derive from the ed. Ascensiana," but gives no evidence. The only evidence I can see is at 3.19 where the variant comptus has been added, and the ed. Ascensiana reads comptos.

Thus we can propose the following stemma for V:



This, with the codices descripti eliminated appears thus:



The Florilegia

Nem. is represented in seven florilegia, and although none of these makes an original contribution to the text of Nem., their relationship to the direct transmission is of interest. Four of these florilegia, Parisinus Thuaneus 7647 (p), Parisinus 17903 (n), Atrebatensis 64 (a) and Escorialensis Q 114 (e) (Ullman's sigla), form a group.⁶ They all attribute all the quotations to Calpurnius, all offer the same lines, i.e. Cal. 2.23-4; 3.10; 4.14-5, 155-6; 5.12-3, 46-8; 6.53-6; Nem. 4.19 (leuant...curas), 21-4, 32, 38 (uocat...umbram), and preface each set of lines with the same title. All four are of French origin and their contents are in general the same. They also agree in unique errors at Cal. 4.155 mihi; 5.46 erit.

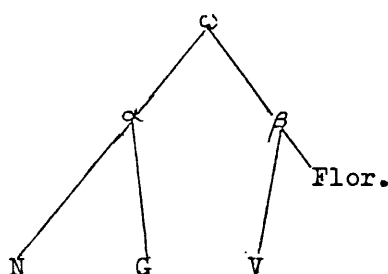
On p. 192 Castagna gives a table of concordances between the Florilegia, NG, V and P (Parisinus 8049). He confuses matters by not distinguishing true readings from errors, but once this has been done, certain conclusions can be reached:

- 1) There is no evidence for any link between the Florilegia and P. There is only one line in the Florilegia which is also found in P (Cal. 2.23), but P has two errors in this line not found in the Florilegia, or, indeed, in any other manuscript.
- 2) There are errors which are unique to the Florilegia, but these do not suggest access to a branch of the direct tradition now lost. At 4.21 na's h' is probably a scribal error, and at Cal. 4.155 and 5.46

⁶ These four manuscripts, together with Berolinensis Diez. B. Santen. 60, are generally regarded as representative of what is commonly referred to as the Florilegium Gallicum. See Anders Gagnér, Florilegium Gallicum: Untersuchungen und Texte zur Geschichte der mittellateinischen Florilegienliteratur, (Skrifter utgivna av Vetenskaps-Societeten i Lund 18), Lund 1936.

connectives have been ejected, no doubt by the editor who compiled the original florilegium.

3) The Florilegia agree in various true readings with both NG and V, which of course proves nothing, but while the Florilegia agree in error with V at 5.12 and 6.55 (6), they do not agree with NG in error. This, together with the fact that the Florilegia attribute all the extracts to Calpurnius, suggests that there is a rather closer affinity between the Florilegia and the V branch of the tradition than with the NG branch.



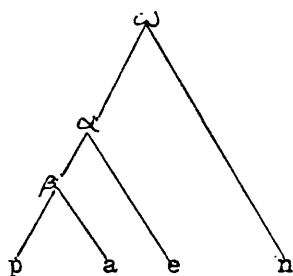
According to Castagna (p. 195), it was Ullman who first put forward the idea that the common archetype of the Florilegia belonged to the ninth century. In fact Ullman (CP 23 (1928), 130-1), rejects this idea without saying whose it originally was and suggests that "The common archetype perhaps belonged to the twelfth century. An earlier date may be suggested to some by the reading of one manuscript (n = Paris 17903) in line 118 of the text that follows (i.e. Tib. 1.10.36). It has pauppis, while the other manuscripts, evidently following the archetype, have pupis. It may be thought that the immediate parent of n had pa^upⁱis, intended for puppis. If this be true, it would seem that the grandparent of n used an open a, and that would point to an earlier century. But it is not safe to draw definite conclusions from one such case. It is more likely that the scribe still had in mind the word pauperis of line 76 (i.e. the heading De felicitate pauperis) and the occurrences of pauper in line 77 (i.e. Tib. 1.5.61). An argument in

favour of the twelfth century is the fact that a classical revival takes place in that century. Another is that Ovid is more extensively represented than any other poet in our florilegium and the twelfth century is the heart of the aetas Ovidiana." Verdière (p. 72 of his edition of Calpurnius) accepts Ullman's general theory about the relationship of the Florilegia to one another, but with regard to the date of the archetype comments, "je me demande pourquoi M. Ullman la rejette pour expliquer la faute par la présence de pauperis à la ligne 76 et de pauper à la ligne 77. Le scribe avait eu tout le temps, je crois, d'oublier ce qu'il avait écrit quarante lignes plus haut! Or l'a ouvert est utilisé dès le IX^e s. Dans ces conditions, il se pourrait que l'archétype des manuscrits à texte entier et des manuscrits à florilèges soit de cette époque." I agree with Verdière that pauppis is unlikely to have arisen in this way and would suggest that the presence of nauita in the same line or audax in the line above might be more likely to have caused the corruption, but on the other hand, I cannot agree that an open a was necessarily the cause of the confusion and Ullman is in any case right not to attach too much importance to a single case. The theory of Castagna (p. 195-6) is that the Florilegium was compiled from a complete ninth century manuscript in the twelfth century. Neither Verdière nor Castagna, however, takes into account the fact that many of the texts are utterly unlikely to have been available in the ninth century and most scholars agree with Ullman in a twelfth century date for the compiling of the Florilegium Gallicum, see Reynolds and Wilson, Scribes and Scholars¹, Oxford, pp. 95-6.

The relationships of the individual florilegia to one another were first discussed by Ullman (CP 23 (1928), 130-54) and no one since has seriously disagreed with his conclusions. Ullman contends (p. 147) that n, while it has most individual errors, also has many genuine readings not found in the other florilegia and concludes that

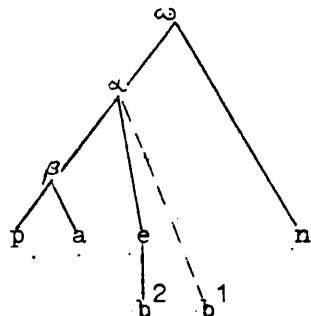
it has no near relatives, while p, a and e are descended from an intermediate manuscript. He lists a number of examples which appear to bear out this view. Further evidence for the derivation of epa from an intermediate manuscript rather than from the common archetype of the four is their omission of Aetna 633-34.

There are a number of cases (listed by Ullman, pp. 148-9) where pa agree in errors which are unlikely to have arisen independently. There is also a small number of cases (listed on p. 149) where n and e agree in error, which would appear, as Ullman says, to point to a closer relationship between n and e than had previously been suggested. The number of cases is, however, small, and some may be due to independent error. Ullman analyses a number of puzzling sets of variants (pp. 150-2) and eventually concludes (p. 153-4): "the fact that no close relative of n has been found raises it, in spite of its faults, to a point where only the three other manuscripts together can claim equality...On the other hand the large number of errors in n warrants our putting greater credence in epa when these agree with one another." Ullman does not offer a stemma, but Verdière (p. 75) and Castagna (p. 198) agree in the following:



Ullman (CP 23 (1928), 132-3) suggests that only part of Berolinensis Diez. B. Santen. 60 (b) (from f. 37 on) is related to our group, and because it contains certain "uerba scriptoris ad lectorem" which also appear in e, he considers that the former is derived from the latter. Verdière (p. 75) and Castagna (p. 198) in their stemmata also derive b from e, but ignore the fact that b's excerpts from Calpurnius and Nem. appear in the section which is not

closely related to nepa in Ullman's view. Ullman suggests that the excerpta in the first part of the manuscript have been chosen because they represent authors widely studied in schools, but makes no suggestion about the text from which these excerpta might have been made. The excerpta from Calpurnius and Nem. in b consist of fewer lines than in nepa and do not include the headings to each citation (ad superbientem etc). It is impossible to say on such scanty evidence where the first part of b stands in relation to nepa, but it is interesting to note that at Cal. 5.48 it agrees with pae in error in reading tonsoribus and at Nem. 4.21 it has hic while na have h' and pe the truth, hoc.



In Schenkl's view (p. xlix and WS 6 (1884), 85) the reading tonsoribus (Cal. 5.48) in epa, is an emendation of tondentibus found in the group of manuscripts he calls w, i.e. firu and Gothanus 55, and he therefore places the common ancestor of these manuscripts earlier than that of the florilegia. Ullman (CP 27 (1932), 8-9) objects that "the reading of n shows that the archetype of all the florilegia had torrentibus, in agreement with the best manuscripts. It is possible that the archetype of epa changed to tonsoribus under the influence of tondentibus, but it is more likely that the archetype of the w family changed torrentibus to tondentibus through the influence of a florilegium." On both these theories Castagna comments (p. 194), "Non vedo la necessità di stabilire un rapporto genetico tra le due lezioni caratteristiche, che possono ben essere due diversi ed indipendenti fraintendimenti di torrentibus, scritto

forse in forma compendiosa," and this is my view also. There does not appear to be any evidence for the Florilegia being more closely related to one particular group of V manuscripts than to the others.

Bononiensis 83 (saec. xv-xvi)

The Exc. Bon. contain a much shorter selection of quotations from Calpurnius and Nem. than the other Florilegia: only 3.90 from Calpurnius, and from Nem.'s fourth eclogue, uu. 20.32 and 56-59. The Exc. Bon. are not related to the group of Florilegia discussed above as they agree in error with V at 4.24 whereas the other Florilegia agree with NG in the truth. The Exc. Bon. were taken from a manuscript which belonged to the V tradition, as is shown by the attribution of all the lines to Calpurnius and by the fact that they agree in error with V at Nem. 4.24 and 4.30 but do not share any errors with NG. As Castagna rightly says (p. 202), the manuscript from which the excerpts have been taken could not have been a member of the firuy group as they omit uu. 56-61, and I cannot find any evidence for the excerpts being from any particular V manuscript. Castagna points out (p. 202) that both the Exc. Bon. and the ed. Parm. incorrectly preface 4.37 with Mopsus and it is possible that the excerpts may have been taken from this edition, but Castagna does not say why, in that case, the compiler does not know that poem 4 (although admittedly numbered XI also in the ed. Parm.) is by Nem., since this fact is mentioned in the colophon and also before poem † in the ed. Parm.

Laurentianus Conv. Sopp. 440 (saec. xvi)

This florilegium differs from all the rest in that it offers lines from the Cyn. and gives Nem.'s Eclogues to their rightful author. It also contains excerpts from Grattius and Calpurnius. There is no other extant manuscript to which this description applies, but

it is true of the second Aldine edition (1534). Conv. Sopp. agrees with this edition in error at Cyn. 209 sinus; 245 capitique decoro; 3.53 potis; 4.17 serenans; 4.18 non possum nolle and also in having uu. 3.52-3 in the correct order. It is therefore likely that Conv. Sopp. was compiled from this edition. Castagna, who eventually also comes to this conclusion, rightly draws our attention (p. 208) to the resemblance between the life of Nem. by Petrus Crinitus in the second Aldine edition, and the description of Nem. in the title in Conv. Sopp. There is, however, one drawback to Castagna's theory and that is that a note in Conv. Sopp. states that the three poets have been "nuper inuenti ab Actio Syncero Sannazario," but the second Aldine edition does not say this. The only reference in this edition to Sannazaro is concerned with his discovery of the texts of Ovid's Halieutica, the Cynegetica of Grattius and that of Nem., not Grattius, Calpurnius and Mem., so that if the compiler of Conv. Sopp. did use the second Aldine edition, he must have had only the briefest glance at the introduction to have made such a mistake.

THE RELATIONSHIP OF THE MANUSCRIPTS OF THE CYNAGETICA

An archetype for the three surviving manuscripts of Nemesianus can be assumed because they have uu. 12 and 224-230 out of place and share the following corrupt readings: u. 20 compellere; 35 currus; 43 ingentia; 76 nobis; 99 hinc; 107 natum; 112 deductaque; 131 quis non; 142 in; 209 sinus; 232 est; 282 posse; 311 tempore. Verdière (Prolegomènes p. 66) lists further examples, but these are not certainly corrupt readings.

It is difficult to come to any definite conclusions about the relationships of the manuscripts. In the vast majority of cases where they disagree, this is simply due to a trifling copying error on the part of a single scribe, and the number of really significant errors is small. To complicate the position further, we have a number of corrections in A, many of which it is impossible to date, and we know that the scribe of C, the well-known humanist Samnazaro, was perfectly capable of correcting many of the errors which he may have found in his exemplar.

A and C

There are many cases where A and C agree in the true reading where B is in error, and both have similar colophons, but the number of cases where they agree in error is very small, viz.

99 lusa B: luso AC and

234 praedae A²B: praeda AC

In neither of these cases is the error particularly significant. Verdière, partly because of his theories concerning C and Vindobonensis 277, which I shall discuss below, argues for separate descent from the archetype, and discusses (p. 72f.) some of the places where C disagrees with A. Most of his evidence I find unconvincing: he makes the great mistake of supposing that the

errors peculiar to C necessarily indicate that it must have descended separately from A, which does not contain these errors. To make probable the separate descent of C and A from the archetype, it is necessary to show that where C is right and A wrong, C could not have acquired the truth by conjecture and that C's errors could not be due to the condition or script of A. I shall therefore examine the readings adduced by Verdière as evidence, to see if they do in fact support his theory.

35 loquantur AB: loquuntur C

Verdière considers that C's reading may be a misreading of an open a, such as is to be found in Vind. 277, but it may quite easily be due to a simple error. (mundi appears almost directly above loquantur in A).

45 curantem A²: purantem AB: purgantem B sup. lin.:

furantem C

Verdière says that curantem is perfectly clear in A. This is true, but it is almost as clear that p has been erased, and the c which has been written over it is not the same, it seems to me, as A's usual c. Sannazaro might be emending purantem, perhaps intending furantem to mean furtim condentem (cf. TLL), the correction curantem not having been made when he saw the manuscript.

46 praecepit A²BC: percepit A

Verdière asks why Sannazaro conjectured praecepit when A's percepit is acceptable. The manuscript is blotched here, but it seems to me to read p̄cepit, and Sannazaro is either preferring the reading of the second hand or making a necessary conjecture.

54 placidis ex placidas C

Sannazaro has corrected his error placidas to placidis. Since flumineas and umbras appear in u. 53 and harundineas in the line below, I can see no reason to suppose that Sannazaro could not have made this error himself without the aid of the "lost" portion

of Vind. 277, as Verdière would have us believe.

116 primaeuus A: primaeuus C

C's reading may possibly be a slip, as Van de Woestijne suggests (p. 27 of his edition), s being lost before sanguis, or it may be, more probably, that -is...-is...-is was thought inelegant by Sannazaro. Whatever the reason, this is no argument for separate descent.

122 iugandi AB: iugandis C

Verdière wonders why Sannazaro should have conjectured iugandis when faced with the "excellent" iugandi. Other editors, however, knowing iugandi, have preferred iugandis, and I can see no reason to believe that iugandis is anything other than a conjecture by Sannazaro.

174 catulos ex catulis

Again Sannazaro, perhaps under the influence of illaesis preceding, made a slip and corrected himself. There is no need to suppose, as Verdière does, that the error appeared in his exemplar.

265 deuerberat A: diuerberet C

As Verdière says, A clearly reads deuerberat and he concludes that diuerberet cannot be a conjecture of Sannazaro's because he can see no reason for reading the subjunctive. There is, however, nothing unusual in having the subjunctive in a subordinate clause dependent on a primary clause which has the subjunctive. (See Martin ad loc.). This could be a conjecture of Sannazaro's, or it might simply be a slip. Verdière does not mention that de- has been corrected to di- in A, though it is impossible to say when.

Verdière's other examples are a little more difficult to explain.

6 metatus A: meatus B: metatur B² in mg.: maetatur C

Sannazaro may perhaps have preferred -ur because of the surrounding present indicatives, but why he should have spelled

the word thus is puzzling.

36 emisso AB: é misso C

The only explanation I can see for the separation of the prepositional prefix is that this is a conjecture by Sannazaro, the accent perhaps serving to indicate that e and misso are to be taken separately.

127 sed AB: sunt C

This error is repeated at 157, a fact which Verdière does not mention. Verdière suggests that Sannazaro found in his exemplar ̄, the insular abbreviation for sed, which he took to be the continental abbreviation for sunt (see W.M. Lindsay, Notae Latinae p. 283). Sed is not abbreviated in A, and Verdière does not tell us whether such an abbreviation appears in Vind. 277. It is very likely that Sannazaro made a copy of Nemesianus prior to making the very neat one which we now possess, and that in the earlier one he made abbreviations which he has expanded incorrectly here. But it is a difficult problem.

245 capitisque decoris A: captuque decoris B: canitique decoro C

Verdière claims that Sannazaro would have made the easy correction to capitisque decori if he had had A's reading before him. But the dative might equally have suggested itself to him. Opinions differ as to the significance of altus honos here and Sannazaro's interpretation of the phrase may be the reason for his choice of the dative case.

Verdière makes a great deal of these few cases, but none of them is beyond explanation. He has not found a single case where C is right and A is wrong, where C could definitely not have acquired its reading by conjecture.

There have also been objections to the theory that C is derived from A based on speculations about the lost portions of Vind. 277, a mutilated manuscript of which only the quaternions 17 and 18

survive, together with excerpts of Martial which may have belonged to the first quaternion. The contents of the surviving part of Vind. 277 are: 'Versus Eucheriae poetrie' uu. 21-32; 'Versus Ouidii de piscibus et feris'; an elegiac couplet 'Ceruus aper...'; 'Gratti Cynegeticon Lib. 1'; and select epigrams from Martial (written in a different hand from the other works). The texts of the Halieutica and Grattius contained in C are generally agreed to be derived from Vind. 277 and Haupt suggested that C's text of Nemesianus is also derived from Vind. 277, from a section now lost. H. Schenkl, however ("Zur Kritik und Ueberlieferungsgeschichte des Grattius und and. lat. Dichter," Jahrbücher für classische Philologie, Supplementbd. 24 (1898), 399-401) endeavours to prove that Vind. 277 never contained Nemesianus. His calculations are based on the assumption that Parisinus lat. (Thuaneus) 8071 is an apograph of Vind. 277, because of the similarity between the contents of the Thuaneus and what remains of Vind. 277. This, too, has been disputed, but the arguments in favour of this assumption presented by J.A. Richmond (The Halieutica ascribed to Ovid, London 1962, p. 6f.) seem to me entirely convincing. The Thuaneus does not contain Nemesianus, and Schenkl concludes that Vind. 277 did not do so either, since there is no evidence that there were any leaves following quaternion 18, and according to his calculations there is no room for Nemesianus in the quaternions preceding those we still have. Richmond regards Schenkl's calculations as "plausible, yet not quite convincing" for various reasons (p. 3f.) :

- "(a) He has to assume pages with varying numbers of lines; this deprives the demonstration of desirable rigour.
- (b) He relies on the loss of a whole line at Grattius, v. 59, as evidence for the loss of a line at the foot of a page, yet the fragment at Halieutica, v. 127, and the

gap after concolori, v. 124, which are also evidence for the foot of a page, are not brought into account.

(c) No account of the lacunae between vv. 81 and 91 is given."

Verdière (p. 70) rejects them because the first 149 lines of Grattius in the Thuaneus are written in scriptura continua and Schenkl has not made allowance for parts of the lost quaternions possibly having been written in this way, too. It does not seem to me helpful to bring the Thuaneus into the discussion, as if there was once room in Vind. 277 for Nemesianus, that is no proof that Nemesianus was in fact in it, and again, Vind. 277 might have been mutilated before the Thuaneus was copied from it. Setting this aside, there does not seem to me any reason to believe that Vind. 277 ever contained Nemesianus.

Three sixteenth century scholars speak of Sannazaro's bringing back from France certain works hitherto unknown. Summontius mentions Grattius, the Halieutica, Nemesianus and Rutilius Namatianus, while Gyraldus and Logus mention only the first three. Logus goes further and says that these three works were all in a very old manuscript (uetustissimo codice - see below). This has led two modern scholars (Haupt, Quidii Halieutica, Gratii et Nemesiani Cynegetica p. xxiii, and R. Sabbadini, Le Scoperte dei codici latini e greci, p.165) to conclude that this manuscript was Vind. 277. It is clear for textual reasons that Sannazaro did use Vind. 277 but that this manuscript contained the three works together is not clearly stated in the sources as these scholars would have us believe. A certain Summontius in his preface to the dialogue Actius by J.J. Pontanus (1509) says, "aduexit (i.e. Sannazaro) nuper ex Heduorum usque finibus atque e Turonibus dona quaedam mirum in modum placitura literatis iuris Martialis Ausonii et Solini codices nouae et incognitae emendationis...Is

etiam ad nos attulit Ouidii fragmentum de piscibus, Gratii poetae cynegeticon, cuius meminit Ouidius ultima de Ponto elegia, cynegeticon idem (sic, for item) Aurelii Nemesiani qui floruit sub Numeriano imperatore et Rutilii Namatiani elegos....," and Gyraldus (Historia poetarum Dial. 1545 p. 4) mentions a letter from Pontano to Sannazaro, "Sed quod Gratius scripserit Actius . . . Sannazarius mihi aliisque pluribus asseruit et nos (sic, for nobis) ostendit cum Neapoli animi gratia ex urbe profecti essemus: se enim ex Heduorum finibus atque e Turonibus detulisse opusculum de piscibus Ouidii et Cynegetica Gratii et Nemesiani. Id quod etiam suo scripto testatus est Pontanus quadam sua epistula ad ipsum Actium et P. Summontius." The fact that the phrase "ex Heduorum finibus atque e Turonibus" appears in both suggests that both are quoting from the same source. In neither reference is it stated that all three works were to be found in one manuscript.

The evidence of Logus in his preface to the second Aldine edition (1534) seems at first sight to be more precise: "Si quidem cum proxima aestate Romae essem, conflata mihi non mediocris amicitia fuit cum Ioanne Lucretio Aesiandro Germano iuvene cum rara et exquisita bonarum artium et litterarum cognitione; tum graece hebraiceque et latinae linguae peritia egregie instructo. Is mihi trium optimorum, et antiquissimorum authorum, qui tam diu latuerunt, ut peritus in obliuionem hominum uenerint, copiam fecit, Gratij, qui de uenatione siue $\kappa\upsilon\nu\eta\gamma\epsilon\tau\iota\kappa\acute{\alpha}\nu$ librum carmine conscripsit; itemque M. Aurelij Nemesiani, qui idem tractauit argumentum: quibus adiunctum erat P. Ouidij Nasonis fragmentum de piscibus...Illud uero dolendum summopere est, quod tam lacer, et mutilatus ad nos peruenit: ut non pauca in eo uideantur desyderari. Aesiander quidem ex uetustissimo codice, quod (sic, for quem) nobilis et cultissimus nostri temporis poeta Accius Syncerus Sannazarius longobardicis literis (sic) scriptum ex Gallijs secum

attulerat, quam potuit integre et incorrupte descripsit una cum autoribus illis coniunctis. Quorum exemplar mihi cum dedisset: non modo ut edendos curarem uolenti mihi permisit: uerum etiam, id ut facerem, ultro ipse me est adhortatus..."

Since, as Schenkl shows (p. 393), the second Aldine edition does not rely for its texts of the Halieutica and Grattius on one manuscript alone, but on two - Sannazaro's apograph bound into Vind. 277 (fos. 74-83) and C - Logus is either not giving us sufficient information about his sources, or else some other manuscript is here referred to. Schenkl concludes that Aesiander did not have the old manuscript itself, but a third copy by Sannazaro which had taken the deciphering of the manuscript still further, "Ebensowenig Aesiander die Halieutica und den Grattius aus dem alten Codex selbst abgeschrieben hat, ebensowenig braucht er für die Cynegetica des Nemesianus eine andere Quelle gehabt zu haben, als Sannazar's uns noch erhaltene Copie im Cod. Vindob. 3261 oder eine andere Abschrift von derselben Hand, wie deren ja auch für Grattius und die Halieutica mehrere existiert haben. Ich glaube mich aber nicht zu täuschen, wenn ich annehme, dass Sannazar aus Frankreich bloss eine Abschrift des Nemesianus mitgebraucht hat..." (p. 401). The text in the second Aldine edition of the Halieutica and Grattius in a number of places has readings which do not appear in C or Vind. 277 and Schenkl puts forward three possible reasons for this: that Aesiander has introduced into his copy variants taken from Sannazaro's; that Aesiander or Logus has introduced his own corrections, or that Logus had before him an interpolated copy which had been collated with the original (p. 394). From the text of the Eclogues in the second Aldine edition, it appears perfectly possible that Logus has introduced his own conjectures, as the text is not that of any of the surviving manuscripts, and is the oldest source of the readings

immitis (2.6); genis leues (2.17); and potis (3.53), which are almost certainly conjectural.

Logus, then, is an unreliable witness and the words of neither Summontius nor Gyraldus can be taken as evidence that the works of the three poets were all to be found in one manuscript. In fact Summontius mentions Rutilius Namatianus and Nemesianus, and neither of these appears in what is left of the old Vind. 277. It therefore seems to me most likely that Sannazaro when on his travels in France discovered Vind. 277, Par. lat. 7561 (A) and the exemplar of the surviving manuscripts of Rutilius Namatianus and made various copies. Verdière in his edition of Grattius (p. 95) says that C is a second and better copy of Grattius than that bound into Vind. 277, so that Sannazaro may have made the latter copy first, and subsequently discovered Nemesianus and made C. It is also important to remember that neither Grattius nor the Halieutica appears in A or B which are almost as old as Vind. 277, which shows that Nemesianus and Grattius were being transmitted separately in the tenth century.

In the absence of any reliable evidence both in the text itself, and in the remarks of sixteenth century scholars, it is easy to speculate, but in view of the fact that there is no evidence or convincing argument that Nemesianus was ever contained in Vind.277, whilst we have two tenth century manuscripts showing the separate transmission of the text of Nemesianus, and bearing in mind the large number of agreements between A and C, I would conclude that C is descended from A.

A and B

The relationship between A and B has also been the subject of some discussion. A cannot be copied from B because B omits u. 279 (cf. B's colophon: Versus Codicis cccxxv autem recte numero

rimantur), and also iam in u. 46 and liber in u. 264, but whether B is a poor copy of A (as Schenkl suspects, p. 401) or is independently descended from the archetype, as Van de Woestijne thinks (p. 20) is a difficult question. Van de Woestijne gives four reasons why he considers that B is not a copy of A:

- "1 le Parisinus B contient une série de fautes graphiques (confusion de lettres et de groupes de lettres) auxquelles le texte de A, écrit en une minuscule très claire, n'a pu que malaisément donner lieu;
- 2 B s'écarte de la leçon de A en bon nombre d'endroits, sans que ces variantes puissent s'expliquer par une transcription fautive du texte de A, le Parisinus lat. 7561 (=A) ne pouvant pas, aux dits endroits, prêter à mélecture;
- 3 les annotations de la main du copiste de B portant sur plusieurs de ces variantes tendraient à prouver que les variantes en question figuraient déjà dans la modèle de B;
- 4 enfin, les gloses fourvoyées dans le texte du Parisinus B (cf. les vers 133 et 212) semblent devoir indiquer que B dérive d'un modèle annoté."

The distinction between the first two reasons escapes me, as it evidently also does Verdière who runs them into one (p. 67).

As regards the errors which Van de Woestijne cites to support his first point, it appears to be a characteristic of B to rearrange the letters in words (cf. 36; 146; 192; 218; 227; 232; 252; 280; 322). There are also numerous minor errors, such as horrendaque for horrendasque (41), but there is no reason to assume that these errors are caused by difficulty in reading the exemplar, since there could be any number of other reasons for their appearance. To the errors which Van de Woestijne cites to support his second statement may be added u. 259 maurusia AC: macrus B, but

it does not seem to me impossible that these errors should not simply have arisen as a result of careless copying. Van de Woestijne also mentions uu. 153 and 177 but I cannot see what he is referring to.

There are a number of glosses, variant readings and explanatory notes in B in the scribe's own hand, and it is these to which Van de Woestijne refers in points 3 and 4. Unfortunately he does not understand or simply ignores B's sigla, which means that he does not always correctly distinguish variant readings from glosses, and of the two examples which he quotes in support of point 4, at u. 133 it is not clear exactly which reading in B he regards as a "glose" - autem, presumably - and at u. 212 c is preceded by the sign † and is therefore not a "glose" but a variant reading. This leads him into complete confusion on p. 22 where he says that at u. 135 passo is "glosé" by aperto (in fact a variant reading), which "proves" that lumine passo must have appeared in the exemplar of B. Thus, according to his reasoning, A, which reads lumina passa, must be deviating from the reading of the archetype, as he cannot see why B, if he had lumina passa before him, should have written lumine passo which is, as he says, scarcely satisfactory. This is nonsense: if Van de Woestijne believes that lumina passa is what Nemesianus wrote (which he evidently does, as this is what he prints) then according to his argument, at some stage in the tradition this "en tous points satisfaisant" reading lumina passa must have been changed to lumine passo, which then appeared in the archetype of AB, and was promptly changed back again by A. This "deviation" from the reading of the archetype by A proves, according to Van de Woestijne, that there must have been another manuscript between A and the archetype in which the "conjecture" lumina passa appeared. Van de Woestijne attributes this "conjecture" to ninth century school-masters, and concludes by saying (p. 23), "Le Parisinus B

se trouverait ainsi reproduire plus fidèlement l'aspect de l'archétype que ne le fait le Parisinus lat. 7561 (=A)" and justifies this assertion in a footnote, "En raison même des fautes qui déparent si fâcheusement son texte (pour autant que celles-ci ne soient pas le fait du copiste de B)." It is far more reasonable to suppose that lumine passo is a simple error which arose in an exemplar of B and later had the correct reading added to it as a variant. I am not clear why B should be considered so reliable by Van de Woestijne when it contains a multitude of elementary scribal errors, while he speaks of "l'impéritie du copiste du Parisinus lat. 7561 (=A)" which in fact contains a sounder text: where A is corrupt, B seems to me to be more corrupt still, e.g.

295 totos canibus A: toto scenibus B

33 s&oller&acerea A: retoller& aurea B

Verdière also believes that A and B are descended independently from the archetype. He would go further, however, and suggests that the archetype of A and B was an annotated one and that it is connected in some way not clear to me with Vind. 277. Verdière quotes various passages in support of this theory (pp. 74-5) but none of these seems to me evidence that A, at any rate, is descended from an annotated exemplar.

133 uero AC: autem B

Verdière suggests that the abbreviations ā and ū could have been confused. This seems to me unlikely: either variant could be due to psychological error, but either way, nothing is proved about descent from the archetype.

170 nouos BC: notos ex nouos A: h sup. ras. A²

The fact that A has for some reason altered the archetypal reading proves nothing about descent from the archetype: either A and B got nouos independently, or B has copied what he fancied he saw as the original reading beneath the alteration in A.

295 toros manibus A²C: totos canibus A: toto scenibus B

Like Van de Woestijne, I do not agree with Verdière that the alterations in A are in the scribe's hand, and therefore his argument seems to me invalid. In any case, the disagreement between A and B could be due either to a barely legible archetype, or to B's further corrupting A's already corrupt reading.

Verdière, like Van de Woestijne, is led into error by his failure to take into account the sigla which distinguish glosses from variant readings. In B a gloss is sometimes prefaced by the sign ∙. e.g. at u. 110 where carinam is glossed ∙. dorsum and at u. 200 where maritas is glossed ∙. feminas, whereas a variant reading is introduced by the sign † e.g. u. 70 confeceris, † cum (sup. lin.) and u. 89 sunt † sint (sup. lin.). Therefore at the end of u. 135, † a and † a above lumine passo indicate that lumina passa is an alternative reading and ∙. matura † apto does not mean, as Verdière (p. 68) would have us believe, "c'est-à-dire matura ou aperto," that is, matura glosses passa and aperto glosses passo, but that aperto is a variant reading and matura glosses passa.

There are no glosses, explanatory notes and, apparently (since it is difficult to distinguish the hands in A), no variant readings in the scribe's hand in A, although there are a few corrections by him. Nevertheless, Verdière would argue on the basis of the "evidence" of u. 135 and the situation at u. 45 which I have discussed above in my section on A and C, that A's exemplar contained "leçons doubles." He claims to have proved (Grattius vol. I pp. 89-93) that there was a Merovingian model for Vind. 277 and the Thuaneus, and that this had double readings, but even if these assertions are true, this does not prove that A and B must have been descended from it. (Verdière is thoroughly confused by this point, for he mixes up his sigla for the manuscripts of Grattius with those of Nemesianus, as at the beginning of his third

argument (p. 73) he says, "A et B contiennent les mêmes excerpta des Halieutica d'Cvide," which is untrue of the A and B of which he has been speaking, but true of the manuscripts of Grattius, Vind. 277 and Far. 8071). His case for A's being descended from an annotated manuscript is therefore totally unconvincing.

Both Verdière and Van de Woestijne fail to get to grips with the problem here. The latter has the clue to the solution in his third and fourth points, but he then proceeds to misinterpret the evidence completely. It is true that the cases where B has the truth and A is in error are few and not of great significance:

44 saeuae BC: saeue A

71 utque BC: utquae A

87 Latonae BC: Lato//e (n exp.?) A

109 sub pectore BC: suppectore A

146 conclusa BC: conclausa A

161 ne BC: nec A

174 catulos BC: catulus A (not 181, as Van de Woestijne says).

204 manat BC: manant A

211 semina A²BC: semine A

307 fulgura BC: fulgora A

but in spite of this absence of any exceptionally good true readings preserved in B and not in A, these passages do seem to afford evidence that A and B are independently descended from the archetype. Coincidences in truth between B and C may well be due to conjecture by Sannazaro.

The division into words in both manuscripts is very interesting. A frequently runs two or three words into one, and this cannot always be accounted for by exigencies of space. B does the same thing, though not to the same extent and for no apparent reason. There are also a number of cases, more in B than in A, where the division into words is incorrect, and also a few where both

manuscripts make the same incorrect division:

- 16 non Semelen C: nonsemel en B: non semel en A
 21 sacrilego rorantes C: sacri legos orantes AB
 27 et saeuo uiolatum AC: et psaeudouio-latū B
 29 in arboreas C: inarboreas A: inarbore as B
 30 sunt qui squamosi referant C: Ṡ quis quā osireferant A:
Sunt qui squi so^s ireferant B
 34 Philomela tuas sunt C: philo mellatua^s sunt A: philomelatu
ar B
 39 Tantalidum AC: Tanta-lidū B
 49 citi discurremus C: citidis currimus A: citidiscurremus B
 53 gaudemus AC: Gaude amus B
 56 praefigere telis C: profiger& olis A: pfigeretolis B
 57 sinu spinosi BC: sinus pinosi A
 67 tigrimque bibunt BC: tigrim que bibunt A
 147 salto transcendens AC: salturans cendens B
 168 uexare& rabes A: uex& rabies B
 179 Phoebe reparauerit ortus C: phoebere para ueritortus A:
phereparauerit ortus B
 199 tritonide oliuo AC: tritoni deo liuo B

This would seem to suggest that A and B are both descended from an archetype which had no word divisions. A and B are sometimes strikingly alike visually, but this could be due either to B copying A, or to attempts by both to represent the appearance of another manuscript.

There are a number of variant readings in B. Some of these are to be found in A's text:

- 135 † a † a above lumine passo
 193 sit † sic sup. lin.
 215 medicus † os sup. lin.

but there are more which are not:

- 45 purantem † g sup. lin.
 118 nonfirmo † in sup. lin.
 228 manathi-bero † i sup. lin. † hiberno in mg.
 230 giruntur † cinguntur sup. lin.
 292 arma rit † ue sup. lin.
 317 magne † ma gis sup. lin.

The above variant readings are also not found in C or in the second Aldine edition, which would suggest, since it is unlikely that they are conjectures on the part of B, that B had access to another manuscript now lost. Van de Woestijne (p. 19) suggests that B has made some "conjectures" but I find this difficult to believe.

The glosses and explanatory notes in B are also interesting. It is possible that the scribe of B made these himself, but this is unlikely. Apart from the improbability of a scribe's being able to make intelligent notes when he has made such a faulty text, some of these notes seem to suggest that the scribe was copying something which he understood no better than he understood the text, e.g.

- 11 musco in mg. † ceuni sup. lignū sit
 33 Miratū que adū biū sup. lin.
 128 nutrire ueī sup. lin.
 212 et audimus † c sup. lin.

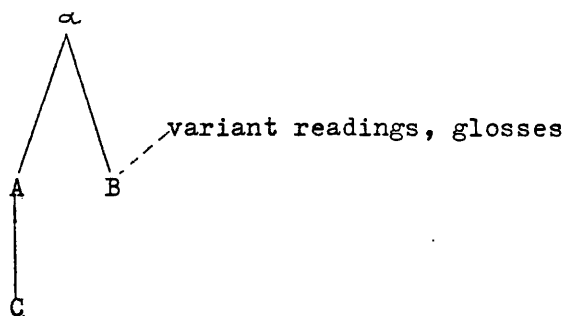
There are also cases where the gloss does not apply to B's reading, which is corrupt.

- †5 moben p m uī sup. lin. (mul.?)
 120 aerem † uelocē
 218 Exebreo (for ex ebore) no m̄ holę ris (sup. lin.)

Again, we have a number of cases where there is a sign which normally introduces a gloss or other note, above a word, but nothing follows it. This occurs with p at uu. 21; 22; 26; 43; 44; 107, p at uu. 77; 112; 114 and 209; † at u. 56 and q̄ at u. 68, which may

indicate that someone had made the mark intending to add a note and had not done so, or that B was copying the notes and was unable to decipher his exemplar at this point. The fact that the glosses at u. 30 (soui sosi = p patriae) and u. 54 (humona id humo nat sup. lin., a in mg.) are attempts at explaining corrupt readings is no evidence for B's having made these notes as A is also corrupt at this point in both places, having readings which are not likely to have given rise to B's gloss, and this may suggest that the archetype of A and B was difficult to decipher here. It is possible, however, that B himself may have made the notes at u. 137 where annue is incorrectly glossed with c̄ tinue and at u. 230 where the uox nihili, giruntur is glossed cinguntur, which is also nonsense.

Thus the evidence does seem to me to suggest that A and B are independently descended from the archetype, and combining this conclusion with our earlier one that C is derived from A, we can propose the following stemma:



EDITIONS¹ECLOGUES

- 1 *The editio princeps of the Eclogues is that of C. Schweynheim and A. Pannartz, Rome c. 1471 (ed. Romana). There is no title page, and the poems themselves are prefaced by, "C. Calpurnii carmē bucolicū incipit feliciter." All eleven Eclogues are attributed to Calpurnius. The contents of this edition are the same as those of Laurentianus pl. 37, 14.
- 2 *The Eclogues are included in an edition of Ausonius published in Venice in 1472 (ed. Veneta). The edition has no title page, and begins, "Ad lectorem ō musarum cultor" etc. At the beginning the book is dated "A NATIVITATE CHRIST DVCEN/TESIMAE NONAGESIMAE QUIN/TAE OLYMPIADIS ANNO II VII / IDVS DECEMBRES," and again at the end, "TITI CALPHURNII POETAE SICVLI / BVCOLICVM CARMEN/ FINIT./ ANNO INCAR. DOMINICE. M. CCC LXXII." All eleven Eclogues are attributed to Calpurnius under the title, "TITI CALPHURNII SICULI BUCOLI/CUM CARMEN." This appears to be the edition which Wernsdorf thought was no longer extant. This edition was reprinted at Milan in 1490, at Venice in 1494 and again at Venice in 1496.

Maittaire first mentioned an edition entitled "Calpurnii Siculi poetae Bucolica" published by Fabrizi (called Fabricius) in Parma

¹ I have marked with an asterisk those editions which I have consulted. Many (but not all) have been listed by Castagna and some, indeed, are discussed in greater detail, but this is the only comprehensive list.

in 1478. Wernsdorf was unable to find any trace of such an edition, and thought that Maittaire was confusing it with the Parma edition of 1490. Verdière mentions it in his edition of Calpurnius Siculus (1954), but I have been unable to trace it and must agree with Wernsdorf's conclusion.

3,4 Two editions of Calpurnius Siculus were published at Deventer under the title "Titi Calphurnii Siculi Bucolicon carmen." One, published "in platea episcopi" (Richard Paffraet), is undated and has been assigned variously to 1488 and 1498. Hellinga, however, (The Fifteenth Century Printing Types of the Low Countries, Amsterdam 1966) dates it between 1488 and December 24th, 1490 because of the type used in it. *The other edition was published by Jakob van Breda and bears the colophon, "Bucolica Titi Calphurnij Siculi finiunt / Impressa Dauantrię (sic) Anno Millesimo quadrin/gentesimo nongentesimo primo Per me Iacobū / de Breda iuxta scholas."

5 *The Parma edition c. 1490 of A. Ugoletus (ed. Parmensis) is the first to assign the final four poems to Nemesianus under the title "AVRELI NEMESIANI POETAE CARTAGINEN/SIS ECLOGA PRIMA INCIPIIT." Ugoletus tells us in a colophon that it is, "E uetustissimo atque emendatissimo Thadei Ugoletti codice e germania allato ī quo Calphurni et Nemesiani uti ĩpressi sunt tituli leguntur," and its relationship to H and A is discussed elsewhere in my section on the Relationship of the Manuscripts. Hain-Copinger dates this edition c. 1493/94.

6 *An edition with a text very similar to that of the Deventer editions was published by Georg Stuchs, under the title "Titi Calphurnij Siculi Bucolicum carmen," at Nuremberg c. 1490.

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Hain-Copinger mentions a Leipzig edition of the poems, under the title "Bucolicum carmen seu Eclogae XI", no. 4870 (a misprint for 4270), with the colophon, "Bucolica titi calphurnij siculi finiunt." This is probably the edition of which a collation by J.G. Huber exists in the Oxford MS. Lat. Class. f.2, fos. 23-26. Many of its readings are identical with those of no. 6.

- 7, 8 Two editions of Calpurnius were published by Antoine Caillaut in Paris, one c. 1492 under the title, "Carmen bucolicon Calphurnii," and the other c. 1500 under the title, "Buccolica calphurnii."
- 9 A third Deventer edition of Titi Calphurnii Siculi Bucolicum carmen was published by Heinrich de Nordheim c. 1494. The readings of this edition as reported by Wernsdorf are similar to those of the other two Deventer editions and to the Nuremberg edition and Reeve (p. 234 n. 49) thinks that it may be identifiable with the latter edition.
- 10 *Carmen bucolicon calphurnii, published by Philippe Pigouchet in 1495. The text of this edition is very similar to that of no. 1.
- 11 Buccolica calphurnij/poete clarissimi nuper per fratrem Johan/nem Caron Marchyanensem exacta cum/uigilantia emendata, edited by Jean Caron and published by Félix Baligault between 1495 and 1500. *A later edition was published at Caen c. 1500 under the title "Bucolica calphurnii poete clarissimi nuper per fratrem iohannem Caron Marchianensem exacta cum uigilantia emēdata per Iohannem le bourgoys. Rothomagi: pro Roberto mace." The copy in the British Library has unfortunately lost several

pages.

- 12 Buccolica canori poete Titi Calphurnii Siculi undecim aeglogis iucunditer decantata, published by Henry Quentell at Cologne between 1495 and 1500. The text is similar to that of the Deventer editions.
- 13 In C. Calphurnii Bucolica facilis commentatio, Paris 1503, edited by Josse Bade (called Ascensius). Re-edited in Venatici et Bucolici poetae, J. van Vliet, Leyden and the Hague 1728.
- 14, 15 *Two editions were edited by Benedictus Philologus and published in Florence in 1504 under the title "Eclogae Vergilii. Frāci Pet. / Calphurnii Ioannis Boc. / Nemesiani. Ioan. bap. Mā / Pomponii Gaurici." The texts are identical. One also bears the name of P. de Giunta (ed. Juntina).
- 16 *Calpurnii et Nemesiani Poetarum Bucolicum Carmen. Una cum Commentariis Diomedis Guidalotti Bononiensis. Per C. Bazalerium, Bologna 1504. It follows the Parma edition of Ugoletus, but has some good readings by Guidalotti himself. This is the first edition to eject 4.13 from the text after 4.6 where it appears in some early editions and in G.

Editio Germanica ἀτοπος 1513. This edition is known only to Barth and most editors doubt its existence. It is also often not clear from Barth's notes when readings are supposed to have appeared in the editio Germanica and when they are his conjectures. Barth said that he found it in a ruined convent in the Hercynian Forest. He describes it as "Vetustissima editio...litteris Germanicis, siue, Longobardicis mauiis, excussa Lipsiae, ut

arbitror." He says that he believes that it was printed by Andrea Lotter, but at Leipzig we only know of a printer called Melchior Lotter. It is undated, but he believes it was printed in about 1513. It contains, he says, the works of Calpurnius, Grattius and Nemesianus, which would mean that the Aldine edition of 1534 is not the first edition containing the Eclogues and Cynegetica. Wernsdorf makes a half-hearted attempt to identify this mysterious edition by suggesting that Barth really means the Parma edition of Ugoletus, while Glaeser suggests that Barth is thinking of the 1539 edition. Barth, however, does state that his edition contained the Cynegetica, so that neither of these explanations can be the true one. We must conclude, therefore, either that all trace of this edition has been lost or that Barth has invented a source for what are in fact his own conjectures.

- 17 T. Calphurnii Siculi et Aurelii Nemesiani Carthaginensis Poetarum Aeglogae, decoro diligenter obseruatio etc. Jérôme Victor and Jean Singren, Vienne (France) 1514.
- 18 *C. Calphurnij Bucolica ab Ascensio iam diligēter recognita, Vu. Stöckel, Leipzig 1517. The introduction is dated 1503 and it includes a letter from Ascensius.
- 19 T. Calphurnii Siculi Bucolicon et Aurelii Nemesiani Cartaginensis Eclogae, Aldus, Venice 1518.
- 20 *Amorum libri II. De amore conjugali III etc. J.J. Pontanus, Venice 1518.
- 21 *Ludi Literarii Magistris etc. edited by Ioannes Alexander Brassicanus, with a life of Nemesianus, Hagenau 1519.

- 22 *Titii Calphurnii Siculi et Aurelii Nemesiani...Eclogae etc.
Apud C. Froshoverum, Zurich 1537.
- 23 Rerum bucolicarum scriptores. P. Virgilii Eclogae X, T. Calphurnii Eclogae VII, Aurel. Nemesiani Olympii Eclogae IV et Act.Sinceri Sannazarii Eclogae V, Christophe Egenolph, Franckfurt 1539.
- 24 *En habes lector Bucolicorum autores XXXVIII etc. Joannes Oporinus, Basle 1546.
- 25 Illustrium poetarum flores per Octavianum Mirandulam collecti etc. Ioannes Bellerus, Antwerp 1563.
- 26 *M.A.O.Nemesiani...T. Calphurnii...Bucolica...commentariis exposita opera ac studio R. Titii (Epistola Hugolini Martellii, in qua loci aliquot horum Poetarum uel declarantur, uel emendatur), Florence 1590.
- 27 *Les Pastorales de Némésien et de Calpurnius, A.M. de Mairault, Brussels 1744. With notes, a prose translation into French and an excursus on Eclogues.
- 28 La Bucolica di Nemesiano e di Calpurnio, T.G. Farsetti 1761.
- 29 *M.Aurelii Olympii Nemesiani Eclogae IV et T. Calpurnii Siculi Eclogae VII ad Nemesianum Carthaginiensem, cum notis selectis etc. Mitavia 1774. Taken from Burman's Poetae Latini Minores.
- 30 *T. Calpurnii Siculi Eclogae XI. Recognouit adnotatione et

glossario. Instruxit Christian Daniel Beck, Leipzig 1803.

Founded on the editions of Burman and Wernsdorf.

- 31 *Des Titus Calpurnius Siculus Ländliche Gedichte, F. Adelung, St. Petersburg 1804. With a translation into German. All eleven eclogues are attributed to Calpurnius. There is an introduction, and also some notes.
- 32 Calpurnius auserlesene Gedichte, C. Ch. G. Wiss, Leipzig 1805.
- 33 Calpurnius Idyllen, E.E. Klausen, Altona 1807. From Beck's text.
- 34 *Corpus Poetarum Latinorum, W.S. Walker. All eleven eclogues attributed to Calpurnius, London 1828. Reissued in 1849 and 1871.
- 35 Virgil Bucolica et Titi Calpurnii Bucolica etc. ed. F.A.C. Grauff, Berne 1830.
- 36 *Corpus Poetarum Latinorum, Wilhelm Ernst Weber, Francofurti ad Moenum 1833. Follows Burman and Wernsdorf.
- 37 M. Aurelius Olympius Nemesianus Vier Idyllen, R. Mueller, Zeitz 1834. With a translation into German verse.
- 38 Poetae Minores, M. Cabaret-Dupaty, Bibliothèque latine-française, Paris 1842.
- 39 *Calp. et Nemes... recensuit, C.E. Glaeser, Göttingen 1842. Glaeser collated some of the manuscripts himself and used g r s x y for his apparatus criticus.

- 40 *Calpurnii et Nemesiani bucolici recensuit H. Schenkl, Leipzig 1885. With introduction, apparatus criticus, index verborum, index auctorum, imitatorem, locorum similium. Schenkl first isolated the manuscript group first.
- 41 *The Eclogues of Calpurnius Siculus and M. Aurelius Olympius Nemesianus, Charles Haines Keene, London 1887. Reprinted 1969 Georg Olms Verlag Hildesheim. He is heavily indebted to Glaeser for his introduction and apparatus criticus.
- 42 *Anthology of Latin Poetry, Robert Yelverton Tyrrell, London 1901. (Ecl. 3. 18-51).
- 43 *Calpurnii et Nemesiani Bucolica, Cesare Giarratano, Naples 1910. Re-edited at Turin 1924. With a long introduction including a brief description of the manuscripts. He collated NGabcdefghilnu himself and also used pqrs in his apparatus criticus.
- 44 *I carmina bucolici di Calpurnio e Nemesiano, F. Vernaleone, edited by Vincenzo Fiorentino, Noicattaro 1927. Text taken from that of Giarratano, with introduction and notes, and a translation into Italian. There are a number of misprints.
- 45 *Latin Pastorals by Virgil, Calpurnius Siculus and Nemesianus, J.E. Dunlop, London 1969. Text of Eclogues 1, 3 and 4, taken from the Loeb edition, and notes.
- 46 *Hirtengedichte aus Spättrömischer und Karolingischer Zeit, D. Korzeniewski, Darmstadt 1976. Text and translation into German with introduction and some notes.

CYNEGETICA

- 1 Venatus et Aucupium, J.A. Lonicer, Frankfurt 1582. With an introduction by Sigismundus Feyerabandius. Follows the Aldine edition of 1534.

- 2 *Gratii Falisci Cynegeticon, cum poematio cognomine M.A. Olympii Nemesiani Carthaginensis notis perpetuis uariisque lectionibus adornauit Thomas Johnson M.A. London 1699. With a brief introduction and commentary.

- 3 Cynegeticon des Nemesianus, Christianus Fridericus Schmidt, Lunebourg 1716.

- 4 *Gratii Falisci Cynegeticon et M. Aurelii Olympii Nemesiani Cynegeticon. Cum notis selectis Titii, Barthii, Ulitii, Johnsonii et Petri Burmanni integris, Mitavia 1775. The text differs from that of Burman's of 1731 in a few places, almost all certainly misprints.

- 5 *Gratii Cynegeticon et Nemesiani Cynegeticon, Mitau 1775. According to the title page, this edition contains the De Aucupio, but this is not the case.

- 6 *M. Manilii Astronomicum libri V ex recensione R. Bentley, Venice 1788. This edition includes a life of Nemesianus. The text is taken from Burman's edition.

- 7 *Gratii et Nemesiani carmina uenatica, R. Stern, Halle 1832. With notes and introduction. Includes the De Aucupio.

- 8 *Ovidii Halieutica Gratii et Nemesiani Cynegetica, M. Haupt, Leipzig 1838. Includes the De Aucupio. With an introduction discussing the manuscript tradition, apparatus criticus and Index Verborum.
- 9 *Selections from the Less Known Poets, N. Pinder, Oxford 1869. uu. 240-82 with notes.
- 10 *Il Cynegeticon, ossia il Libro de Venatione... volgarizzato da L.F. Valdrighi, Modena 1876. Text and the first translation into Italian verse. Some notes, mainly on the subject matter.
- 11 *I Cinegetici de Nemesiano e Grazio Falisco, S. Rossi, Messine 1910.
- 12 *The Cynegetica of Nemesianus, Donnis Martin, Cornell University Thesis 1917. Text, without apparatus criticus, introduction and commentary.
- 13 *Les Cynégétiques de Némésien, Paul Van de Woestijne, Gent 1937. With introduction mainly concerned with the manuscripts, and an Index Verborum.

ECLOGUES AND CYNEGETICA

- 1 *Poetae tres egregii, G. Logus, Aldus Venice 1534 (ed. Aldina secunda). This is the first edition to have the Eclogues and Cynegetica together. A manuscript copy of this text of the Cynegetica exists in Dorvillianus 57, fos. 9-12 which was written c. 1600 partly by R. Titius.

- 2 *Hoc uolumine continentur poetae tres egregii etc. H. Steyner, Augsburg 1534. Follows edition no. 1.

- 3 *Gratii Poetae de uenatione liber I etc. apud Seb. Gryphium, Leyden 1537. Follows edition no. 1.

- 4 *Epigrammata et Poematia uetera, ed. Pierre Pithou apud N. Gillium, Paris 1590. Re-edited *Lyons 1596. This edition is the basis of many later ones. The text of the Eclogues is based on those of the ed. Juntina and the Paris edition of 1503. The text of the Cynegetica is very like that of ed. Aldina secunda, but differs from it in a few significant particulars. The colophon is dated 1589.

- 5 ed. Lugduni mentioned by Keene. He says it follows edition no. 4 and is dated 1603.

- 6 *Daretis Phrygii Poetarum et Historicorum omnium primi de Bello Troiano Libri Sex a Cornelio Nepote, apud Ioach. Trognaesium, Antwerp 1608. Omits Eclogue 2. Follows edition no. 4.

- 7 *Corpus omnium ueterum poetarum latinorum etc. Volume II. A Petro Bassaeo Patricio Gacensi, Geneva 1611, second edition

- edition Geneva *1627. Follows edition no. 4.
- 8 *Venatici et bucolici poetae latini, Gratius, Nemesianus, Calpurnius etc. Edited by C. von Barth, Hanover 1613.
- 9 *Chorus poetarum classicorum duplex; sacrorum et profanorum lustratus illustratus etc. Part 1. L. Muguet, Lyons 1616.
Follows edition no. 4.
- 10 *Gratius, Nemesianus, Calpurnius cum Larete Phrygio, Alexandre-Charles de Trogney, Douay 1632. Follows no. 4.
- 11 Venatio Novantiqua, edited by J. van Vliet (Ulitijs), Leyden 1645 (1655). Includes the De Aucupio.
- 12 ed. Aureliae Allobrogum 1646 mentioned by Keene. Follows edition no. 4.
- 13 *Autores rei Venaticae antiqui, edited by J. van Vliet, Leyden 1653. A duplicate of his 1645 edition, except for some preliminary matter.
- 14 *Opera et fragmenta ueterum Poetarum Latinorum profanorum et ecclesiasticorum vol. 2, edited by Michael Maittaire, London 1713, a copy of which was published under the title of Corpus omnium ueterum Poetarum Latinorum tam prophanorum quam ecclesiasticorum etc. London 1721. Includes the De Aucupio.
Follows edition no. 4.
- 15 ed. Mediolani 1731 mentioned by Keene. Follows edition no. 4.

- 16 Foetae latini rei uenaticae scriptores et bucolici antiqui
(cum notis Barthii, Ulitii, Johnsonii), edited by Sigebert
Havercamp and R. Bruce, Leyden 1728. With an elaborate
commentary.
- 17 *Poetae Latini rei uenaticae scriptores et Bucolici antiqui,
edited by J. van Vliet, Leyden and the Hague 1728. Includes
the De Aucupio. Copious notes.
- 18 *Poetae latini minores tom. 1, edited by P. Burman, Leyden 1731.
Includes the De Aucupio. With introduction and notes,
including those of Ulitius, Barth, Titius and Martellius. The
text only, without the notes, was reprinted at Glasgow in *1752,
under the same title.
- 19 M. Aurelii Olympi Nemesiani poetae Carthaginensis nec non
T. Calpurnii Siculi opera quae exstant omnia, edited by
Heinrich-Gottlieb Schmid, Lunebourg 1746.
- 20 *Collectio Pisaurensis omnium poematum carminum, fragmentorum
latinorum etc. tom. 4, edited by Pasquale Amati, Foglia 1766.
Includes the De Aucupio.
- 21 *Poetae latini minores, edited by J.C. Wernsdorf, Altenburg 1780.
The Cynegetica, and De Aucupio are in vol. 1, and the Eclogues
in vol. 2. Wernsdorf argues in his introduction for the
attribution of Nemesianus's Eclogues to Calpurnius. There are
copious notes.
- 22 *Phaedri et Aviani Fabulae, Milan 1785. With a translation into
Italian.

- 23 *Poésies de M.A.O. Némésien, suivies d'une idylle de J. Fracastor sur les chiens de chasse, edited by S. Delatour, Paris 1799. With a translation into French prose. Includes the De Aucupio. Follows edition no. 18.
- 24 *Bibliotheca classica Latina vol. 134, edited by N.E. Lemaire, Paris 1824. The text, testimonia and argumenta are those of Wernsdorf. Includes the De Aucupio.
- 25 *Collections des Auteurs Latins, edited by M. Misard, Paris 1842. With a translation into French. The text is that of Lemaire.
- 26 *Poetae latini minores vol. 3, edited by Emil Baehrens, Leipzig 1881. Includes the De Aucupio. This was the first edition to use G and to give NG their proper position in the manuscript tradition. His collation of the manuscripts, however, was not very carefully done and his apparatus criticus contains a number of errors.
- 27 *Corpus poetarum latinorum vol. 2, edited by H. Schenkl¹; ^{Eclogues with some modifications} Cynegetica edited by J.P. Postgate, London 1905. With apparatus criticus. Includes the De Aucupio.
- 28 *In: Oxford Book of Latin Verse, edited by H.W. Garrod, Oxford 1912. Texts of Cyn. 1-102 (no. 303) and Eclogue 3 (no. 304).
- 29 *Poetae Minores, edited by Ernest Raynaud, Paris 1931. Includes the De Aucupio and a translation into French. Some notes. The Eclogues are attributed to Calpurnius.

- 30 In: Minor Latin Poets, edited by J.W. and A.M. Duff, Loeb Classical Library, Cambridge, Massachusetts and London 1934.
Includes the De Aucupio. With a translation into English.
- 31 *Némésien. Oeuvres, edited by Pierre Volpilhac, Paris 1975.
Includes the De Aucupio. With introduction, notes and translation into French.

ORTHOGRAPHY

The manuscripts of the Eclogues belong mainly to the fifteenth century and are therefore no reliable guide to the spellings which Nem. himself used. The manuscripts A and B of the Cynegetica, however, which are five centuries older, do seem to indicate that Nem. preferred non-assimilated forms of in- and ad-, and I have therefore accepted non-assimilated forms where they are attested and have regularised throughout. I have not introduced spellings which are not found in any manuscript of Nem.

The following are the forms which I have adopted:

- 1 In- not assimilated: inbellis; inlaesus; inmitis; inmittere;
inmodicus; inpatiens; inpendere; inpingere; implicare; inponere;
inprobus; inprudens; inpune.
- In- assimilated: imbutus; immunis; impius.
- 2 Ad- not assimilated: adquirere; adrodere; adstringere; adsuescere;
adtonitus; adtritus.
- Ad- assimilated: accingere; allicere; applaudere; arridere;
aspectare; aspicere; assiduus.
- 3 Con- not assimilated: conplere; conruges.
- Con- assimilated: collidere; colligere; commodare; commouere;
communis; complacitus; componere; corripere; corrumpere.
- 4 s omitted after ex-: expectare; extinguere.
- 5 Miscellaneous spellings which I have preferred are: conubia;
hiemps; pinna; querella.

I have everywhere adopted the commoner -es endings of third declension nouns; endings in -is are found only in Hfirux where they are frequent but not constant, and I have recorded them in my apparatus where they occur.

The manuscripts vary between tum and tunc in only four places, and as Nem. seems to have used the two forms indiscriminately, I have printed the majority reading in these places.

THE APPARATUS CRITICUS

My reports of the readings of the manuscripts are the results of my own collations, either of the manuscripts themselves or from photographs or microfilm. I have not included many insignificant corruptions, nor unimportant variations in spelling, such as e for ae, nor mediaeval misspellings, such as michi for mihi. Where the correct spelling appears assigned to a few manuscripts only, it is to be assumed that the word is misspelled in the others, as at 1.1, 6, 53, 68; 2.44 etc. Readings of interest for which there is no room in the main body of the apparatus criticus have been included in the Appendix Lectionum.

STUDA CODICU.

- N Neapolitanus VA3 saec. xv in. uel xiv ex.
- G Gaddianus pl. 90, 12 inf. saec. xv
- A Codex Germanicus Thadei Ugoleti cuius scripturas in mg.
Riccardianus 636 l. Angelius enotauit.
- H Harleianus 2578 saec. xv uel xvi
- N Magliabecchianus VII 1195 saec. xvi
- V codicum qui sequuntur consensus
- a Ambrosianus O 74 sup. saec. xv
- b Ambrosianus I 26 sup. saec. xv
- c Vaticanus 2110 saec. xv
- d Vaticanus 3152 saec. xv
- e Vaticanus Urbinas 353 saec. xv
- f Vaticanus Ottobonianus 1466 saec. xv
- g Vaticanus Palatinus 1652 saec. xv
- h Vaticanus Reginensis 1759 saec. xv
- i Laurentianus pl. 37, 14 saec. xv
- j Holkhamicus 334 saec. xv
- k Bruxellensis 20589 saec. xv
- l Laurentianus bibl. Aed. 203 saec. xv
- m Monacensis 362 saec. xv
- n Riccardianus 724 (olim L.III 10) saec. xv
- o Dorvillianus 147 saec. xv
- p Quirinianus CVII 1 saec. xv
- q Corsinianus 43 F 5 saec. xiv uel xv
- r Rehdigeranus 60 saec. xv
- s Rehdigeranus 59 saec. xv
- t Monacensis (olim Tegernseensis) 19699 saec. xvi
- u Riccardianus 636 saec. xv

- v Vaticanus 5123 saec. xiv uel xv
 w Sloanianus 777 saec. xv
 x Vindobonensis 305 saec. xv
 y Leidensis Vossianus L.Q. 107 saec. xv-xvi
 z Canonicianus Class. Lat. 126 saec. xv

FLORILEGIA

- Parisinus Thuaneus 7647 saec. xii-xiii
 Parisinus 17903 (olim Nostradamensis 188) saec. xii-xiii
 Atrebatensis 64 (olim 65) saec. xiii-xv
 Escorialensis Q 114 saec. xiii-xiv
 Berolinensis (Diez. B. Santen. 60) saec. xiv
 Bononiensis 83 (52, Busta II n. 4) saec. xv-xvi
 Laurentianus Conv. Sopp. 440 saec. xvi

His etiam compendiis usus sum: a.c. = ante correctionem; codd. =
codices omnes; p.c. = post correctionem; ras. = rasura; s.c. = sed
correxit; HV plerique = H et plerique codices V stirpis; HV
reliqui = H et omnes codices V stirpis praeter eos quorum propria
nota adlata est

BUCOLICA

I

TIM. Dum fiscella tibi fluuiali, Tityre, iunco
 textitur et raucis immunia rura cicadis,
 incipe, si quod habes gracili sub harundine carmen
 compositum. nam te calamos inflare labello
 Pan docuit uersuque bonus tibi fauit Apollo. 5
 incipe, dum salices haedi, dum gramina uaccae
 detondent, uiridique greges permittere campo
 dum ros et primi suadet clementia solis.

- 1 Dum Gbcgilnux² (in mg.): d Um Hq(?)v: um jpqsz: cum a: qum N:
 uom x fiscella NGHV pler.: fiscela c: cistella N² (in mg.): sistella g tityre Haiz
- 2 raucis NHV pler.: raris G immunia GA: in mutua Nlx:
 inmutua n: immitua g: immi tua b: imitatur iu (in ras.):
 resonant tua HV reliqui: imitantur ed. Ascensiana: mittantur
ed. Cadomensis: resonant sua Heinsius: rumpuntur Haupt:
 inuitant Barth: initantur Glaeser: uitantur Froehner
 rura NGHV pler.: iura j: sura Scriverius: regna cod. Titii
- 3 quod NGHavz: quid V reliqui gracili codd.: tenui
Barth harundine Nbgmps vx²
- 4 labello NHV: sabello G
- 5 uersuque NGHV pler.: uersusque N²cps fauit NGHV pler.:
 fauet p : flauit GAq
- 6 haedi Hiu
- 7 detondent HV pler.: de tondent s: detondet G: detonderet N:
 detrudent i uirilique N (corr. m¹) permittere
 NHV pler.: permictere Gu¹: promittere i: promictere u:
 committere x
- 8 dum NG: et HV primi G (m ex corr.) clementia
 NGHV pler.: dementia cs

TIT. hos annos canamque comam, uicine Timeta,
 tu iuuenis carusque deis in carmina cogis? 10
 uiximus et calamis uersus cantauimus olim,
 dum secura hilares aetas ludebat amores.
 nunc album caput et ueneres tepuere sub annis,
 iam mea ruricolae dependet fistula Fauno.
 te nunc rura sonant; nuper nam carmine uictor 15
 risisti calamos et dissona flamina Mopsi
 iudice me. mecum senior Meliboeus utrumque
 audierat laudesque tuas sublime ferebat;

9 canamque NGHV pler.: caramque x: cantabo ps comam
 uicine timeta AH: comam uicine timere G: coma uicine timere
 (timera m²)N: meam mihi care senectam V pler.: meam mihi cane
 senectam x: comam uicine Thymoeta Haupt, fortasse recte
 10 carusque NHV: carisque G deis GHailvz: diis bcgjnqx:
 dis N: deos ps in NGHV pler.: mihi iu (sub ras.)
 11 uiximus V pler.: diximus NGHiu et calamis uersus asuv³:
 et uersus calamis p: et calamo uersus v: et calamis uersu
 bcgijnqrxz: et uersu calamis H: et calamis et uersu NGA: et
 calamos uersu n²: et calamo et uersu Barth: et calamis et
 uersum Baehrens cantauimus codd.: mandauimus Heinsius:
 aptauimus Baehrens
 12 hilares V pler.: illares N: ylares G: orthographia etiam
peius deprauata Hiux: hilares Heinsius ludebat GHV pler.:
 ludabat N (corr. m¹): laudabat ps: rumpebat x
 13 caput NHV: campud G et NGAHv: ac V reliqui
 tepuere Nx²in mg.: ztepuere G (z del. et in mg. uenus in
 tepuere): stupuere HV pler.: periere Keene
 14 iam V pler.: nam NGz: et AH
 15 te NGH: et V sonant codd.: sonent Barth nam NGHV
pler.: iam u² carmine HV pler.: carmina NGajpsu²v³z
 uictor NGHV pler.: uictos ps: raucos Maehly
 16 risisti codd.: uicisti Maehly dissona GHV: dissona N
 flamina NAHV pler.: carmina Ggiu²x

- quem nunc emeritae permensum tempora uitae
 secreti pars orbis habet mundusque piorum. 20
 quare age, si qua tibi Meliboei gratia uiuit,
 dicat honoratos praedulcis tibia manes.
- TIM. et parere decet iussis et grata iubentur.
 namque fuit dignus senior, quem carmine Phoebus,
 Pan calamis, fidibus Linus aut Oeagrius Orpheus 25
 concinerent totque acta uiri laudesque sonarent.
 sed quia tu nostrae musam deprecis auenae,
 accipe quae super haec cerasus, quam cernis ad amnem,
 continet, inciso seruans mea carmina libro.
- TIT. dic age; sed nobis ne uento garrula pinus 30
- 20 secreti codd.: siderei Maehly piorum HV pler.:
 priorum NGagnuv³
- 21 gratia NGHV pler.: uerbum om. z uiuit codd.: uiui (sc.
 fuit) Castiglioni
- 22 praedulcis NGHV pler.: perdulcis nu tibia NGHV pler.:
 fistula z
- 23 iussis et grata GHV: iussis grata N
- 25 fidibus Nciu: fidibusque GHV reliqui linus N^{2H}V pler.:
orthographia peius deprauata NGbcsv: uerbum om. l aut
 Oeagrius N: aut egrius G: modulatus Hacgiqvz:
 modulantibus V reliqui
- 26 concinerent NGHV pler.: concinent n totque NGHu²:
 atque V uiri GHV: uiridi N (di postea exp.)
 sonarent NHV: sonabant G (corr. in mg.)
- 27 quia NGHV pler.: quare n musam N² (in mg.)HV: laudem
 NG
- 28 uersum om. V, add. A super codd.: sacra Leo
 haec codd.: hoc Heinsius
- 29 seruans NGAH : quercus V
- 30 nobis ne uento codd.: foliis cantu (uel cantum) ne Burman
 garrula HV pler.: garula Njnp: gracula g: cartula G (sed
 garula in mg.)

obstrepat, has ulmos potius fagosque petamus.

TIM. hic cantare libet; uirides nam subicit herbas
mollis ager lateque tacet nemus omne: quieti
aspice ut ecce procul decerpant gramina tauri.

omniparens aether et rerum causa, liquores, 35
corporis et genetrix tellus, uitalis et aer,
accipite hos cantus atque haec nostro Meliboeo
mittite, si sentire datur post fata quietis.
nam si sublimes animae caelestia templa
sidereasque colunt sedes mundoque fruuntur, 40
tu nostros aduerte modos, quos ipse benigno

31 obstrepat GHai psuvz: obstrepet NV reliqui has NGHV
pler.: hos gpsv ulmos potius NGHV pler.: potius ulmos x
fagosque NGcginu: fagos ne x: fagosue HAV reliqui

32 uirides GV pler.: uiridis Hi: uiridas N (corr. m¹)
subicit Baehrens: subiicit H: subycit v: subic N: suggerit Apsv³ (in mg.):
sugerit a: surgerit z: sugegerit ex subegerit l: subigit GV
reliqui: subrigit Baehrens

33 lateque tacet HV: lacteque (c postea exp.) tacet N: late
tacet et G: lateque iacet Baehrens nemus NGHV pler.:
genus ps: pecus Burman

34 decerpant gramina tauri codd.: deflectant flamina Cauri
cod. Titii

35 omniparens HV pler.: omni parens Nc: omne parens G:
omnipotens ps liquores NGHV pler.: liquoris bcgjlmpquv
36 genetrix bnu

37 accipite NGHV pler.: accipe bpsx (s.c.) hos cantus N:
hoc cantus G: hos calamos HV pler.

38 mittite si sentire datur HV pler.: si sentire datur
mittite N: si sentire datur mitite G fata NGHV pler.:
facta a (s.c.)c (in mg.) z

39 nam codd.: iam Ulitius

41 nostros...modos codd.: nostris...modis Burman

pectore fouisti, quos tu, Meliboee, probasti.

longa tibi cunctisque diu spectata senectus

felicesque anni nostrique nouissimus aevi

circulus innocuae clausurunt tempora uitae.

45

nec minus hinc nobis gemitus lacrimaeque fuere

quam si florentes mors inuida carperet annos;

nec tenuit tales communis causa querellas.

"heu, Meliboee, iaces letali frigore segnis

lege hominum, caelo dignus canente senecta

50

concilioque deum. plenum tibi ponderis aequi

pectus erat. tu ruricolam discernere lites

adsueras, uarias patiens mulcendo querellas.

42 fouisti HV: nouisti NG

43 spectata codd.: sperata Burman

44 anni NGHV pler.: animi ginu nostrique NGHV pler.:

nostrum cjqz aevi NGHV pler.: anni ps

46 hinc HV: hic NG gemitus lacrimaeque codd.: lacrymae

gemitusque Barth

47 quam GHV: qua N florentes NG V pler.: florentis Hi

carperet NGAH: pelleret V pler.: carperet uel perderet uel

rumperet Burman: uelleret Glaeser: tolleret Heinsius

48 nec NGV pler.: h(a)ec Hnqv (a.c.) tenuit codd.: renuit

Martellius tales NGV pler.: talis Hiu, prob. Glaeser

com(m)unis NGHV pler.: comunes s: communes Glaeser. communis

defendit Leo

49 iaces NGHV pler.: taces n l(a)etali HV: mortali NG

50 canente senecta NGHV pler.: callente uel sapiente senecta

Baehrens: labente senecta Hartel: post fata peracta Maehly

om. dignus lx, sed add. x³

51 concilioque deum NGHV pler.: consilioque deus i

ponderis codd.: iuris et Maehly

53 assueras NGHV pler.: adfueras l patiens GHV pler.:

pariens g: paciens Ncxz(?): pacans Maehly: sapiens Burman.

mulcendo NHV: mulcedo G: mulcere Wakefield: mulcensque

Ulitius querellas jlsxz

sub te iuris amor, sub te reuerentia iusti
 floruit, ambiguos signauit terminus agros. 55
 blanda tibi uultu grauitas et mite serena
 fronte supercilium, sed pectus mitius ore.
 tu calamos aptare labris et iungere cera
 hortatus duras docuisti fallere curas;
 nec segnem passus nobis marcere iuuentam 60
 saepe dabas merita non uilia praemia Musae.
 saepe etiam senior, ne nos cantare pigeret,
 laetus Phoebæ dixisti carmen auena.
 felix o Meliboeæ, uale! tibi frondis odora
 munera dat lauros carpens ruralis Apollo; 65
 dant Fauni, quod quisque ualet, de uite racemos,

54 iuris N, Martellius: ruris N²GHV iusti N²HV: iuris G
 (corr. ex ruris)N (corr. ex uiris)
 56 blanda tibi NGHV pler.: blando tibi gnu(s.c.): oscula ibi
 cjpqs: blanda tibi om. v, add. m³ uultu grauitas Nabgilnuz:
 uultus grauitas G(s exp.)Hcpqsu²v: grauitas uultu x: grauitas
 uultuque x³ serena codd.: seuera Martellius
 58 et iungere GHu²z: et iungera N: coniungere V reliqui
 59 hortatus NGAH: oratus V: ornatus g²: noras uel gratus tu
Heinsius duras codd.: crudas Heinsius: diras uel dubias
Burman fallere GHV pler.: falere Na
 60 passus nobis codd.: nobis passus Beck
 61 saepe dabas NGHag²lu²v³(in mg.)z: sedabas bcgijnqu: sed
 dabas v: se^d dabas x: sedabis p(?)s merita NGHV pler.:
 meriti iu
 63 laetus Phoebæ codd.: laetius orpheæ Burman: praeuius
 Hyblaea Heinsius dixisti codd.: duxisti cod. Titii,
Heinsius carmen NHV pler.: carmina G: carmine l
 64 frondis odora Hblpsuz: frondis odore NGV reliqui: frontis
 honora Maehly
 65 lauros NGHV pler.: laurus gin
 66 quod NGHV pler.: quot bx ualet NGHV pler.: ualent
Heinsius

de messi culmos omnique ex arbore fruges;
 dat grandaeva Pales spumantia cymbia lacte,
 mella ferunt Nymphae, pictas dat Flora coronas;
 manibus hic supremus honos: dant carmina Musae. 70
 carmina dant Musae, nos et modulamur auena.
 siluestris te nunc platanus, Meliboee, susurrat,
 te pinus; reboat te quicquid carminis, Echo
 respondet siluae; te nostra armenta loquuntur;
 namque prius siccis phocae pascentur in aruis 75
 insuetusque freto uiuet leo, dulcia mella
 sudabunt taxi, confusis legibus anni

67 messi Maehly: messe NGAH: campo V: messo Burman
 68 dat NGHV pler.: dant x cymbia GHinu²z
 69 mella NGHV pler.: mala iu² pictas NGHV pler.: pietas g
 (s.c.) iu dat NGHV pler.: dant n¹ flora NGHV pler.:
 flore iu
 70 hic NGV: hinc AH honos HV: honor NG
 71 dant codd.: dent Burman nos et GH: nos N: nos te V
pler.: nos tamen z: nos quae Burman
 72 te nunc NG: nunc te HV pler.: quoque z
 73 uersum om. G reboat NHV pler.: reboant Baehrens
 te HV pler.: tunc N: fert apsz quicquid HV: quiquid N:
 quid quit uel cit Gebhardt Echo codd.: exit Ulitius
 74 respondet NA uel u²: respondent GHV siluae codd.:
 siluis Modius armenta codd.: arbusta Haupt
 loquuntur NAH: locuntur G: sequuntur V pler.: secuntur nvxz
post siluae interpunxerunt Burman, Giarratano, Duff
Barth maiorem distinctionem post pinus posuit, Leo post
 respondet
 75 pascentur NGH: nascentur V in aruis GHV pler.: in
 herbis N (corr. m² in mg.)
 76 insuetusque Heinsius, prob. Baehrens, Giarratano:
 hirsutusque Hg²iu²: uestitusque NGV pler.: uestitueque gnu:
 uillosusque C. Schenkl: in uetitoque H. Schenkl

messem tristis hiemps, aestas † tractabit † oliuam,
ante dabit flores autumnus, uer dabit uuas,
quam taceat, Meliboee, tuas mea fistula laudes." 80

TIT. perge, puer, coeptumque tibi ne desere carmen.
nam sic dulce sonas, ut te placatus Apollo
prouehat et felix dominam perducatur in urbem.
namque hic in siluis praesens tibi Fama benignum
strauit iter, rumpens liuoris nubila pinnis. 85
sed iam sol demittit equos de culmine mundi,
flumineos suadens gregibus praebere liquores.

79 ante 78 coll. V obelos adfixit Williams
78 tractabit GHV: tractauit N: praestabit Haupt: iactabit
Burman: ructabit Ellis oliuam NG: oliuas AHV
79 floris Hi uer NGHV pler.: nec bgilnux
80 quam GHV: qua N laudis Hiu
81 coeptumque ed. Oporiniana: ceptumque NGAq: certumque H:
ç(o)eptum V reliqui tibi ne NG: tibi neu H: tibi iam ne
V pler.: tibi ne iam x: tibi iam neu iu²: tibi iam nec ps
82 sic NGHV pler.: si z sonas NHV pler.: sonans z:
canis G
83 prouehat GHV pler.: prouehat N: prouehit c perducatur
NGHV pler.: perducit c: producat lxz in NGHu²: ad V
urbem GHV: orbem N (corr. m²)
84 namque codd.: iamque Heinsius hic in siluis codd.: huc
e siluis Hoeufft
85 rumpens NGHV pler.: rumpes g, Barth liuoris NGHV pler.:
liuoribus a pennis NG: plena HV pler.: plene bgx:
plena lz
86 demittit npqv: dimittit NGHV pler.: dimitit c: dimittat j
87 flumineos NGHV pler.: fluminibus lx suadens NGHV pler.:
sudans z liquoris Hi
Explicit prima G

II

Formosam Donacen Idas puer et puer Alcon
 ardebant rudibusque annis incensus uterque
 in Donaces uenerem furiosa mente ruebant.
 hanc, cum uicini flores in uallibus horti
 carperet et molli gremium conpleret acantho,
 inuasere simul uenerisque imbutus uterque
 tum primum dulci carpebant gaudia furto.
 hinc amor et pueris iam non puerilia uota:

5

- 1 donacen GHbgqu idas puer N: ydas puer G: puer idas Hauz:
 puer astacus bgjlnpqvx: orthographia deprauata cis
- 2 rudibusque NGAHz : rudibus V reliqui incensus NGHV pler.:
 intensus u²: sucensus z
- 3 furiosa NG: furiata HV pler. ruebant NGHV pler.: ruebat ci
- 4 uicini codd.: uicinis Hartel floris Hiu uallibus codd.:
 callibus G. Hermann
- 5 molli codd.: dulci Barth
- 6 uenerisque Hil²nu: uenerique V reliqui: ueneris NG
 imbutus codd.: immitis ed. Aldina secunda
- 7 tum NGHpsv: tunc V reliqui carpebant NGHV pler.: carpebat j:
 carpserunt Barth dulcia tunc primum carpebant uel capiebant
Burman
- 8 hinc NEV: hic G iam non AHv: iam nunc NGV reliqui

† quis anni ter quinque hiemes et † cura iuuentae.

sed postquam Donacen duri clausere parentes, 10

quod non tam tenui filo de uoce sonaret

sollicitumque foret pinguis sonus, inproba ceruix

suffususque rubor crebro uenaeque tumentes,

tum uero ardentis flammati pectoris aestus

carminibus dulcique parant releuare querella; 15

ambo aeuo cantuque pares nec dispare forma,

ambo genas leues, intonsi crinibus ambo.

11

9 quis anni ter quinque hiemes et cura iuuentae codd.: uix anni ter
quinque et mens et cura iuuentae Summers: quis actae ter quinque
hiemes et cura iuuentae Heinsius: quis anni ter quinque hiemes et
cruda iuuenta Haupt: quis anni ter quinque ignes et cura iuuentae
Leo: quis anni ter quinque uirent et crura iuuenta Ellis: quis anni
ter quinque hinc mens et cura iuuentae Verdière: quis anni ter
quinque hymeni sed cruda iuuenta Maehly: quis anni ter quinque
increscit cura iuuentae Baehrens: quis anni ter quinque et primae
cura iuuentae Burman: quis anni ter quinque biennis cura iuuentae
Birt: quis tantum ter quinque hiemes set cura iuuentae Hall: quis
aeui ter quinque hiemes et cura iuuentae Hartel

11 quod NGHgiu: qui n: et V reliqui tenui filo de codd.: tenui
de filo Titius: tenui sua filia uel filum ceu Maehly uoce codd.:
uoxque Glaeser sonaret NGHV pler.: sonarent av³z

12 sollicitumque GHacijluxz: sollicitumque Nbn: sollicitamque ps:
sollicitumque g: sollicitusque Ulitius: insolitumque Heinsius
pinguis sonus NGH²u: linguis onus abilnuxz: peiora cgjps: linguae
sonus Ulitius

14 flammati om. 1 pectoris NGHV pler.: corporis lx

15 releuare NGHV pler.: reuelare A

16 aeuo cantuque GHV: cantu eoque N

17 genas l(a)eues NGHV multi: genas lenes N²cqx: genes leues s: gen
leues p: genas leuas n intonsi NGHV pler.: intonsis v

⁹¹ obelos adfixit Williams

atque haec sub platano maesti solacia casus
alternant, Idas calamis et uersibus Alcon.

- I. "quae colitis siluas, Dryades, quaeque antra, Napaeae, 20
et quae marmoreo pede, Naides, uda secatis
litora purpureosque alitis per gramina flores:
dicite, quo Donacen prato, qua forte sub umbra
inueniam, roseis stringentem lilia palmis?
nam mihi iam trini perierunt ordine soles, 25
ex quo consueto Donacen expecto sub antro.
interea, tamquam nostri solamen amoris
hoc foret aut nostros posset medicare furores,

18 haec sub Glaeser: hic sub NG: hi sub AHu²: sub hac V reliqui:
hinc sub H. Schenkl

19 idas NHabcilpuxz alcon NGHabgijlnpqsvuxz

20 dryades ilpu²v quaeque HV: atque NG napaeae Hu

21 Naides ed. Parm.: naiades GHabgijnquvz uda NGHV pler.:

ulla abcjq secatis NHV pler.: secantes Gi

22 litora Ggln: littora NHV pler.: gramina Barth alitis

NGHV pler.: uerbum om. z purpureosque NGHV pler.: purpureos

quae n, Gudius: purpureos (om. -que) cijpqsu gramina HV:

littora N: litoro G floris Hi

23 dicite quo donacen (donacem H) prato GH: donace prato N

(dicite quo prato add., pto exp. N²): dicite quo prato donacen

bclquv: dicite quo prato donacem agnpsz: dicite quo pacto

donacen i: dicite quo pacto donacem x

25 mihi iam NGH²: me iam V perierunt NGH²: petierunt a¹b

cgijnpqsv: pellerunt x: pepulerunt ax¹: uerbum om. l:

pecierunt z

26 expecto NGH² pler.: experto gi

27 tamquam nostri NHV: nostri tamquam G

28 hoc NHV pler.: hic G: haec x nostros posset N (rapidos

sup. m²) G: posset rabidos Hcjqpsu²vz: posset rapidos bgilnux:

posset radios a

nulla meae trinis tetigerunt gramina uaccaae
 luciferis, nullo libarunt amne liquores; 30
 siccaque fetarum lambentes ubera matrum
 stant uituli et teneris mugitibus aera conplent.
 ipse ego nec iunco molli nec uimine lento
 perfecit calathos cogendi lactis in usus.
 quid tibi, quae nosti, referam? scis mille iuencas 35
 esse mihi, nosti numquam mea mulctra uacare.
 ille ego sum, Donace, cui dulcia saepe dedisti
 oscula nec medios dubitasti rumpere cantus
 atque inter calamos errantia labra petisti.
 heu heu! nulla meae tangit te cura salutis? 40
 pallidior buxo uiolaeque simillimus erro.
 omnes ecce cibos et nostri pocula Bacchi

29 trinis NHV pler.: ternis G

30 nullo libarunt Glaeser: nullo libar N: nullo sudarunt (d ex r) G:
 nullo lamberunt bcgijpqsuv³z: nullos lamberunt alx: nulloque
 biberunt AHv: nullo laber̄t n: nullos libarunt Ulitius

32 aera NHV pler.: ethera G: aethera Ulitius: atria i

33 iunco molli NG: molli iunco HV uimine NHV: uigmine G

34 calathos GHu²v: calatos Nabcgjlqnxz: calamos ps

35 quid NGHV pler.: qui gu scis NGHV pler.: sis gs
 iuencas NGHV pler.: iuencos cjpqsuv: bidentes Rooy

37 ille ego sum Donace cui dulcia GAH: ille ego sum Donace dulcia
 cui N: Idas ille ego sum Donace cui saepe V pler. cui NGHV
pler.: quoi fix

40 heu heu GAv: heu N: en heu Habcgijnpqsu: en ego! a¹lx: heu ego z
 tangit te NGHl: te tangit V reliqui cura NGHacjpsu²v: causa
 V reliqui

41 uiol(a)eque GAHV pler.: uil (del.) uioleque N: uiolisque inu:
 uiolleque b erro NGHV pler.: ero sxz: horti A

42 omnis Hiu nostri codd., suspectum: noti Heinsius
 bacchi ailsux: bachi HV reliqui: uini NG

horreo nec placido memini concedere somno.
 te sine, uae misero, mihi lilia fusca uidentur.
 pallentesque rosae nec dulce rubens hyacinthus, 45
 nullos nec myrtus nec laurus spirat odores.
 at si tu uenias, et candida lilia fient
 purpureaeque rosae, et dulce rubens hyacinthus;
 tunc mihi cum myrto laurus spirabit odores.
 nam dum Pallas amat turgentes unguine bacas, 50
 dum Bacchus uites, Deo sata, poma Priapus,
 pascua laeta Pales, Idas te diligit unam."

43 somno HV: sompno G: sono N

44 ue NGabcglnvxz fusca NGA: nigra HV

45 pallentesque NGHV pler.: pallentes ps rubens HV: rubensque
 NGA hyacinthus ed. Parm.

om. 46-8 bc, om. 47-9 z, 47-9 post 67 g, corr. m²

46 nullos nec myrtus nec laurus spirat NGHV pler.: tum mihi cum
 mirtho laurus spirabit x: nullos nec myrtus nec laurus (lauros m¹)
 spirabat odores z myrtus Hijvz

47 si tu NG²Ha: si G: tu si V reliqui et codd.: iam Titius:
 tunc C. Schenkl

48 et dulce rubens Hinu: ac dulce rubens lx: tunc dulce rubens
 agjps: tum dulce rubens Av: tunc dulce rubensque N: dulce rubensque
 G: dulce atque rubens Baehrens

49 uersum post 45 colloc. G tunc NGHV pler.: tum v
 spirabit NHV pler.: spirabat G: pirabit s

50 dum N²HV pler.: cum NG: dea iu (sub ras.) amat NGV pler.:
 amet Hu²v turgentis i unguine NGAH: sanguine N²V

51 uites Deo sata Glaeser: uites deus sata H: uites deus et sata V:
 uas cl's et sata N: deus uas et sata G: uites meus et sata Burman:
 uites deus et sua uel rata Heinsius: uas dum Bacchus Deo sata
Baehrens: Ceres et aut Tellus Ulitius sata NGHV pler.: noua ps

52 te NGHV pler.: quoque i diligit NGalsx: dilligit z:
 dilliget (?) j: diliget HV reliqui unam NGHV pler.: uuam i

haec Idas calamis. tu, quae responderit Alcon
uersu, Phoebe, refer: sunt curae carmina Phoebos.

- A. "o montana Pales, o pastoralis Apollo, 55
et nemorum Siluane potens, et nostra Dione,
quae iuga celsa tenes Erycis, cui cura iugales
concubitus hominum totis conectere saeculis:
quid merui? cur me Donace formosa reliquit?
munera namque dedi, noster quae non dedit Idas, 60
uocalem longos quae ducit aedona cantus;
quae licet interdum, contexto uimine clausa,
cum paruae patuere fores, ceu libera ferri
norit et agrestes inter uolitare uolucres,

- 53 h(a)ec GHV pler.: hic N: nec g tu quae GHblu²v: tuq; N:
tum qu(a)e cjinpqsuv³xz: tunc quae g: tuque quae a : nunc quae i
responderit GHV: respondis N
54 refer NGHV pler.: refert z sunt codd.: sint Barth
curae Haupt: aurea codd.
55 o pastoralis NHV pler.: et pastoralis ps: o pastaralis G
56 Dione NGHV pler.: dione bu : diane gn: dyone x
57 erycis Has cui NGHV pler.: quoi x: uerbum om. c
cura NGHV pler.: rura n
58 conectere bu
59 reliquit NG²HV pler.: reliquid G: relinquit ijnu: relquitur g
61 longos qu(a)e ducit NGHV pler.: longos que ducat a:
longosque ducit g: longos quae duceret i aedona GHV pler.:
peius deprauata Ngluz
62 contexto HV: contesto G: contexo N clausa codd.:
clausae Haupt
63 paruae patuere NGHV pler.: caeae patuere Maehly: paruae
potuere g: paruae patiere s: patuere paruae n (s.c.): paruae
pature z libera GHV: liberara N
64 norit Wernsdorf: norat j: nouit codd. agrestes NV pler.:
agrestis Hi: agres G

scit rursus remeare domum tectumque subire, 65
 uiminis et caueam totis praeponere siluis.
 praeterea tenerum leporem geminasque palumbes
 nuper, quae potui, siluarum praemia misi.
 et post haec, Donace, nostros contemnis amores?
 forsitan indignum ducis, quod rusticus Alcon 70
 te peream, qui mane boues in pascua duco.
 di pecorum pauere greges, formosus Apollo,
 Pan doctus, Fauni uates et pulcher Adonis.
 quin etiam fontis speculo me mane notauit,
 nondum purpureos Phoebus cum tolleret ortus 75
 nec tremulum liquidis lumen splenderet in undis:

66 totis codd.: notis Heinsius

67 geminasque palumbes NGAHV multi: geminosque palumbes nu (sub.
ras.): geminosque palumbos iu²: geminasque palumbos g

68 quae codd.: quod Titius praemia NGHV pler.: munera ps

69 et NGHV pler.: tu i: h(a)ec NGHV pler.: hoc xz

70 forsitan GHV pler.: forsitam NaI (a.c.)sz quod NHV: quia G

71 peream NG: cupiam HV duco G: ducam HV: ducas N

72 pecorum GHV pler.: precor Nps

73 fauni uates V pler.: phauni nates s: uates fauni NG(q; supra lin.
add. G): faunusque pater Ulitius Adonis NHV: apollo G

74 etiam NHV: omnes G

75 cum HV pler.: quom x: dum NG: tum v: quum s ortus NGHV pler.:
 orbes v³ in mg.

76 tremulum NHV: tenerum G lumen splenderet NG: splenderet
 lumen HV

quod uidi, nulla tegimur lanugine malas;
 pascimus et crinem; nostro formosior Ida
 dicor, et hoc ipsum mihi tu iurare solebas,
 purpureas laudando genas et lactea colla 80
 atque hilares oculos et formam puberis aevi.
 nec sumus indocti calamis: cantamus auena,
 qua diui cecinere prius, qua dulce locutus
 Tityrus e siluis dominam peruenit in urbem.
 nos quoque te propter, Donace, cantabimur urbi, 85
 si modo coniferas inter uiburna cupressos

77 tegimur NGHV pler.: regimur j: tegimus Barth quod uidi
 nulla tegimur lanugine NGHV pler.: quod nulla tegimur teneras
 lanugine l: quod nulla tegimur te (teneras sup. m¹) (lacuna)
 lanugine x (corr. m² in mg.): quam nulla tegimur teneras
 langugiūe z malas NGHV multi: mala bcgjnqps: malla x: mallas x¹
 78 pascimus NG: pascimur HV pler.: pascimur c crinem NGH acijnp
 q(in mg.)xv³(in mg.)z: crimen ex crinem l: crimen V reliqui
 79 iurare NGAH: nar(r)are V
 80 colla GHV: collo N
 81 om.u. 81 N (add. m² in mg.) formam GHV: forma N²: formosam z
 82 indocti GHV: indoctis N calamis codd.: calamos Heinsius
 auena NGV pler.: auen(a)e Hinu
 83 qua NGH: qui A: fortasse quae Ulitius uersum om. V
 84 e NHV: et G dominam GHV: cl'am N in NGAH: ad V
 85 donace GHV pler.: donacē Ngp cantabimur l: cantabimus NGHV
reliqui
 86 modo coniferas NGHV pauci: modo corniferas bjn(s.c.)pqsx: modo
 conferas c: modo carniferas g (r exp.) om. inter c
 uiburna NGHV pler.: iuburna vz: urbana ed. Parm.

atque inter pinus corylum frondescere fas est."

sic pueri Donacen totosub sole canebant,
 frigidus e siluis donec descendere suasit
 Hesperus et stabulis pastos inducere tauros.

90

87 atque NGHV pler.: at ed. Parm.: aut ed. Bon. pinus GHp:
 pinos NV reliqui corylum iu²z
 88 pueri NGHV pler.: puerū z
 89 descendere Nbglnqvz: discedere GHcijpsu²x: discendere u (in ras.):
 discede a: decedere Baehrens suasit NHV pler.: suauit G:
 susasit a
 90 pastos NGHV pler.: pastores c (s.c. in mg.)
 inducere NGHV pler.: includere l, Baehrens
 Explicit secunda G

III

Nyctilus atque Micon nec non et pulcher Amyntas
 torrentem patula uitabant ilice solem,
 cum Pan uenatu fessus recubare sub ulmo
 coeperat et somno laxatus sumere uires;
 quem super ex tereti pendebat fistula ramo. 5
 hanc pueri, tamquam praedam pro carmine possent
 sumere fasque esset calamos tractare deorum,
 inuadunt furto; sed nec resonare canorem
 fistula quem suerat nec uult contexere carmen,
 sed pro carminibus male dissona sibila reddit, 10
 cum Pan excussus sonitu stridentis auenae

- 1 Nyctilus il atque NGHV pler.: ac i Micon NGabgjlnpsuxz
 et om. s Amyntas Hisv
- 2 patula NHV: patulā G solem NHV: sonū (del.) solem G
- 3 cum NGHabcgjlnpqvz
- 4 coeperat Hailnpsuvz: se parat Glaeser et codd.: ex Burman
 laxatus q (in mg.), Hoeufft: lassatus Hcjpqsu²v²: laxatas G:
 lassatas Nabgilnuvxz: lassus (sic) Barth: lapsasque Burman:
 resolutus Schrader sumere codd.: rēsumere Barth, Burman
- 5 super ex tereti Gl (alt. m²): super e tereti HV pler.: super et
 tereti buv: super teriti N²: uerba om. N
- 6 hanc pueri tamquam HV: uerba om. NG (sed in N h iam scriptum erat.
cetera addidit m²) praedam pro carmine codd.: praedem pro
 carmine Titius: per praedam carmina Gudius
- 7 sumere fasque HV: sumersasque G: fasque (sinnere (?) add. m²) N
- 8 inuadunt GHV: inuadet N (corr. m²)
- 9 quem codd.: quam Ulitius: quae Martellius: ceu Heinsius
 suerat NGHV pler.: fuerat agjps: sueuit u (in ras.)
- 10 male NGHailpsu²z: mala V reliqui dissona sibila GHV pler.:
 dissona sibilla N: sibila dissona acpsv: sibilla disona jq
- 11 cum NG: tum HV pler.: tunc lxz

iamque uidens, "pueri, si carmina poscitis" inquit,

"ipse canam: nulli fas est inflare cicutas,

quas ego Maenaliis cera coniungo sub antris.

iamque ortus, Lenaeae, tuos et semina uitis

15

ordine detexam: debemus carmina Baccho."

haec fatus coepit calamis sic montiuagus Pan:

"te cano, qui grauidis hederata fronte corymbis

uiteaserta plicas quique udo palmite tigres

ducis odoratis perfusus colla capillis,

20

uera Iouis proles: iam tunc post sidera caeli

sola Iouem Semele uidit Iouis ora professum.

hunc pater omnipotens, uenturi prouidus aeu,

15 iamque ortus Lenaeae tuos g^2 (in mg.): similia sed orthographia deprauiata GHabgilnux: iamque ortus Lenaeae tuos N: iamque ego Bac(c)he tuos ortus acjpsu²(in mg.)vz: iamque ego Baccheos ortus Ulitius: iamque ego Bacche tuos orsus Titius semina codd.: stamina Titius

16 carmina NGHV pler.: carmina g, uir doctus apud Burmannum: canere g^2 in mg. post hunc uersum in N insertus est II 81, suo loco omissus, in eoque scriptum est illares et puberius.

17 haec HV pler.: hoc Nbglnu²xz: uerbum om. G (sed h m^2 in mg.) fatus coepit Hailnpsuvx: fatus cepit V reliqui: cepit fatus NG haec fatus coepit) occoepit fatus Glaeser

18 grauidis GHV: grauidus N corymbis i

19 uitea NGHV pler.: uitrea lx plicas GHV: plicans N

quique udo NGAH: qui quando V: qui comptus g^2 , Santenius: qui comptas Heinsius: qui quasso uel comptus Hoeufft: qui pando uel

lento uel quique udo Burman: qui ouantes Ulitius

20 odoratis...capillis NGH: odorato...capillo V perfusus NGHV pler.: profusus g (corr. m^2)

21 iam tunc NGHV pler.: iam tum vx: nam cum Baehrens: nam tunc

Burman: quoniam Glaeser post sidera codd.: per sidera Maehly

caeli NGHV pler.: caelo u^2 : celo i

22 uidit iouis NGHV pler.: iouis uidit n

23 uenturi codd.: futuri Beck

pertulit et iusto produxit tempore partus,
 hunc Nymphae Faunisque senes Satyrique procaces, 25
 nosque etiam Nysae uiridi nutrimus in antro.
 quin et Silenus paruum ueneratus alumnum
 aut gremio fouet aut resupinis sustinet ulnis,
 euocat aut risum digito motuue quietem
 allicit aut tremulis quassat crepitacula palmis. 30
 cui deus arridens horrentes pectore setas
 uellicat aut digitis aures adstringit acutas
 applauditue manu mutilum caput aut breue mentum

24 pertulit NGH: protulit V iusto V: iuso G: iusso N
 25 uersum om. abcjlpqsvxz Satyri procaces in ras. u² (uu. 25 et
 26 contraxit u) u.26 add. A in mg. uu. 25 et 26 u² in mg.
 (u. 26 bis)
 26 nosque etiam NGbilnu²: nosque et iam x: nos etiam cjpqs: nos
 etiam et v: uosque etiam Hl²: uos etiam et Av³: uos etiam az: nos
 etiam uel uos etiam u²: hosque esse g: nos et clam Hoeufft:
 nobiscum Schrader nysae GAH: nise N: nymph(a)e uel nimph(a)e V
 nutrimus NGiu²: nutrimur bcgjlnqsvx: nutremur p: nutristis AHal^{2v3}
in mg. z nutrimus in antro) nutriuimus antro Castiglioni
 27 quin et NGHV pler.: quin etiam qv: quem et g silenus NGacg
 ijnqpsu ueneratus NGHV pler.: ueneratur ps: ueteranus O.
Schubert
 28 resupinis NGHV pler.: resupinus jlqsu²vx
 29 euocat aut GH (in mg.): aut euocat N (corr. m¹): aut uocat ad H:
 et uocat ad V motuue Glaeser: motuue codd.
 30 uersum om. V, praebet A in mg.
 31 horrentis Hi
 32 uellicat NGHV pler.: uellitat cjps adstringit Hi: astringit
 GV pler.: substringit ps: affrigit N acutas NGHV pler.:
 acutis n
 33 applauditue Hclnvx: applaudit ue abjpqs: applaudit ne g:
 applauditque iu: aut plauditue NG mutilum NGHV pler.: multum a:
 rutilum p: rutulum s breue NGHV pler.: leue Aa^{1lxv3} (in mg.) z

et simas tenero collidit pollice nares.

interea pueri florescit pube iuuentus 35

flauaque maturo tumuerunt tempora cornu.

tum primum laetas ostendit pampinus uuas:

mirantur Satyri frondes et poma Lyaei.

tum deus, 'o Satyri, maturos carpite fetus'

dixit, 'et ignotos primi calcate racemos.' 40

uix haec ediderat, decerpunt uitibus uuas

et portant calathis celerique elidere planta

concaua saxa super properant: uindemia feruet

collibus in summis, crebro pede rumpitur uua

nudaque purpureo sparguntur pectora musto. 45

34 et codd.: aut Barth simas NG (in mg.)A uel u²H: summas GV
pler.: sumas z collidit NHV pler.: collidit collidit G (corr.
m¹): collit v: sustulit u² naris Hiu

35 pueri codd.: puero Burman iuuentus NG: iuuenta AHV:
 iuuentas Heinsius

36 tumuerunt NGHV pler.: timuerunt is cornu codd.: crine Maehly

37 l(a)etas NGHiux²in mg.: lenes Aq(in mg.)v: leues psz: leuas

abcgjnqx: uerbum om. l: foetas Burman ostendit NHV pler.:
 extendit G: ostentat ps

uu. 38-41 om. j

38 mirantur satyri maturos capite fructus a (u. 39 in mg.)

frondis Hi poma NGV pler.: dona H pqsu²vz

39 tum NGHpsuv: tunc V reliqui fetus NGH: fructus V

40 primi N: sic uel pruni G: pueri HV

41 haec HV: hoc NG ediderat NGHV pler.: ediderant s: audierant
 iu (in ras.)

42 elidere NG: illidere HV pler.: illidera ps: illudere v

43 concaua GHV: cum caua N

45 nudaque HV pler.: udaqe iu²: rubraque NG: scabraque Maehly:

duraque uel crudaque L. Müller

tum Satyri, lasciuā cohors, sibi pocula quisque
 obuia corripunt: quae fors dedit, arripit usus.
 cantharon hic retinet, cornu bibit alter adunco,
 concauat ille manus palmasque in pocula uertit,
 pronus at ille lacu bibit et crepitantibus haurit 50
 musta labris; alius uocalia cymbala mergit
 atque alius latices pressis resupinus ab uuis
 excipit; at potu saliens liquor ore resultat,
 spumeus inque umeros et pectora defluit umor.
 omnia ludus habet cantusque chorique licentes; 55

46 tum GHV: cum N

47 corripunt NGHV pler.: corripuit jqv: corrumpunt lx quae NG:
 quod HV fors NG: sors HV arripit NGH: hoc capit V:
 occupat Ulitius arripit usus) accipitur uas Maehly

48 cantharon Hipu²

49 concauat NGHV pler.: concanat cs: conuocat bgv³z palmasque
 GHaiu²vz: palmas Nbcgjlmpqsu: palmis x

50 pronus at NGHV pler.: primus ad c: protinus i haurit HV pler.:
 aurit Ggix; harit N (corr. m¹) crepitantibus NGHV pler.:
 trepidantibus a

51 uocalia Ha¹bcgjlmpqsuv²z: uenalia iu: ueralia n: uocabula NGa
 cymbala Hinpsz: orthographia deprauata NGabcbgjlquvx: cymbia Au²v (in
mg.): cimbia q in mg.

52 uersum post 53 colloc. codd. praeter ag²z. 52 post 53 prob.
Baehrens pressis HV pler.: pressus NG (corr. m¹)u²: pressit
 acjpsv: pressat Baehrens

53 at NG: ac HV: ad Barth: aes Baehrens potu as: potus NGHV
pler.: putu z: poto Heinsius: potis ed. Aldina secunda: potum
Baehrens saliens liquor ore NHV: saliensque liquore G, prob.
Baehrens: rediens liquor ore Maehly

54 spumeus V: euomit NGH: euomis Glaeser: ebibit (uel pressat/
 spumeus) Baehrens defluit NGV: diffluit H: difluit u²

55 chorique Glaeser: corique NG: chorosque HV pler.: corrosque n:
 cohorsque p: corhosque s licentis Hi post licentes
Glaeser interpunxit

et uenerem iam uina mouent: raptantur amantes
 concubitu Satyri fugientes iungere Nymphas.
 iamiamque elapsas hic crine, hic ueste retentat.
 tum primum roseo Silenus cymbia musto
 plena senex auide non aequis uiribus hausit. 60
 ex illo uenas inflatus nectare dulci
 hesternoque grauis semper ridetur Iaccho.
 quin etiam deus ille, deus Ioue prosatus ipso,
 et plantis uuas premit et de uitibus hastas
 integit et lynxi praebet cratera bibenti." 65

haec Pan Maenalia pueros in ualle docebat,
 sparsas donec oues campo conducere in unum
 nox iubet, uberibus suadens siccare fluorem
 lactis et in niueas adstrictum cogere glebas.

56 raptantur amantes NHV: raptantur amanti G: trepidant adamantes
Maehly: raptantur amicis L. Müller

57 concubitu HV: concubitum G: cūcubitum N satyri codd.:
 satyris uel satyros Heinsius fugientes NGV pler.: fugientis
 Hi: cupientes a¹lx nymphas codd.: nympae L. Müller

59 primum NGH²u²: primus V reliqui silenus acijlpqsuv
 cymbia Hinu: orthographia deprauata Gbcgjlvxz: cymbala p: cimbala
 as: tibia N

60 senex NHV: senes G (corr. m¹)

62 hesternoque NV pler.: h Externoque H: externoque Gbgjn (corr. m²)

63 prosatus ipso Hginu: prosatus ab ipso N: satus ab ipso G: natus
 ab ipso Aalvxz: pronatus ipso cjpqs: pro natus ipse b

64 plantis codd.: palmis H. Schenkl

65 integit NG: ingerit HV bibenti NGH²V pler.: bibendi lx

67 ouis Hi

68 fluorem NGAHbcjlpqsu²vxz: flurorem a: liquorem V reliqui

Explicit tertia G

IV

Populea Lycidas nec non et Mopsus in umbra,
 pastores, calamis ac uersu doctus uterque
 nec triuiale sonans, proprios cantabat amores.
 nam Mopso Meroe, Lycidae crinitus Iollas
 ignis erat; parilisque furor de dispare sexu 5
 cogebat trepidos totis discurrere siluis.
 hos puer ac Meroe multum lusere furentes,
 dum modo condictas uitant in uallibus ulmos,
 nunc fagos placitas fugiunt promissaque fallunt
 antra nec est animus solitos ad ludere fontes, 10

1 Lycidas Hinsv

2 ac HV: et NG

3 nec codd.: nil Scriverius triuiale NGHV: rurale G² in mg.
 cantabat NGHV pler.: cantabit z

4 crinitus codd.: formosus Heinsius

5 erat codd.: erant Heinsius post 6, G habet u. 13 (qui iterum
 suo exstat loco). in u Angelius adnotauit: "uacat hic uersus: inque
 uicem cantu dulces dixere querellas."

7 hos NGHV pler.: nos n: flos cjqz multum lusere furentes GHV:
 luxere parentes furentes N (unde pauentes Glaeser) furentis Hiu

8 dum NHV: nam G condictas HA uel u²v²: conductas NGV reliqui:
 codictos v: constitutas u² ulmos codd.: ornos Modius

9 placitas NAH: placidas G (in quo corr. m¹ in mg.)V
 promissaque HV: premissaque NG (in mg.)

10 animus N²V pler.: animos G (s exp.): animo G¹AH: animis lvx:
 amnus s: arons N ad ludere lz, Maehly: adludere Nabjq:
 alludere GHV reliqui fontis Hiu

cum tandem fessi, quos durus adederat ignis,
 sic sua desertis nudarunt uulnera siluis
 inque uicem dulces cantu duxere querellas.

M. inmitis Meroe rapidisque fugacior Euris,
 cur nostros calamos, cur pastoralia uitas 15
 carmina? quemue fugis? quae me tibi gloria uicto?
 quid uultu mentem premis ac spem fronte serenas?
 tandem, dura, nega: possum non uelle negantem.

cantet, amat quod quisque: leuant et carmina curas.

L. respice me tandem, puer o crudelis Iolla. 20

11 cum NG: tum HV pler.: tunc l: dum Barth quos durus
 NGAH: quos luxus bcgjlvx: quos lusus V reliqui: quos dirus H.
Schenkl: dirus quos (ederat) C. Schenkl: quos torridus Baehrens
 adederat Hau²(uel A): ederat NGV pler.: aderat z
 12 uulnera NGHV pler.: uellera iu (sub. ras.)
 13 uicem NGHV: uices cod. Titii dulces cantu NGV pler.:
 dulcis cantu iu: cantu dulcis H duxere V pler.: dixere
 NGHciu: luxere Glaeser: mulsero Maehly
 14 rapidisque ex rabidisque N
 15 cur...cur NGHV pler.: quur...quur lx: cur...et v
 uitas NGHV pler.: uites ps
 16 quemue NGHV pler.: quemne ed. Dav. prior: quae me codd.:
 quaenam Burman uicto NGHV pler.: luso uel spreto uel fido
Burman
 17 quid codd.: si Burman uultu mentem NGAH: uultum ueniens
 V pler.: uultum scoenis uel poenis Gebhardt serenas codd.:
 serenans ed. Aldina secunda, prob. Wernsdorf
 18 nega NG: negas HV possum non uelle NGHV pler.: non
 possum nolle v: possum non uelle v³ in mg.: possim non uelle
Burman: possum nunc uelle Ulitius: possum nam uelle C. Schenkl:
 possum iam uelle Baehrens
 19 amat NGHV pler.: amet bglm (ut semper) leuant...curas
habent Exc. Parr., Berol., Atreb. et Esc.
uu. 20-32 habet Exc. Bon., 21-4 habent Exc. Parr., Berol.,
Atreb. et Esc.

non hoc semper eris: perdunt et gramina flores,
 perdit spina rosas nec semper lilia candent
 nec longum tenet uua comas nec populus umbras:
 donum forma breue est, nec se quod commodet annis.

cantet, amat quod quisque: leuant et carmina curas. 25

M. cerua marem sequitur, taurum formosa iuuenca,

et Venerem sensere lupae, sensere leaenae

et genus aerium uolucres et squamea turba

et montes siluaeque, suos habet arbor amores:

tu tamen una fugis, miserum tu prodis amantem. 30

cantet, amat quod quisque: leuant et carmina curas.

21 non hoc GHV pler.: non hec Nbf: non hic Exc. Berol., Baehrens:

nunc hoc u: hec hoc p: hoc hoc s eris HV Exc. Parr.: erit

G: herit N gramina GHV: germina N flores V pler.:

florem N (corr. m²)G: floris Hi

22 perdit GHV: perdunt N: perdet Barth candent NHV pler.:

canent G

23 longum NGHV pler.: longam x

24 nec codd.: et Heinsius se NGHV: scit G (in mg.)

quod NG, Exc. Parr., Atreb., Esc. et Berol.: tibi HV Exc. Bon.

com(m)odet NG Exc. Parr., Atreb., Esc. et Berol.: com(m)odat

HV pler., Exc. Bon.: commodans z annis NGHV pler.: annus

G (in mg.)i²n: annos iu² nec se quoi (cui) commodet annus

Maehly

25 cantet ex cantat N uu. 26-37 om. n

26 iuuenca NHV pler.: iuuenta G (ut uid.): iuuentam x

27 leaenae GHl

28 aerium GHl: aereum NV reliqui uolucres et HV: uolucru et

N: uolucrum tum G squamea GHV pler.: sua mea N: siqua mea

a: stamea g, corr. m²

29 suos codd.: suosque Burman arbor amores GHV pler.:

arbos amoris N: amor amores g (corr. m²): actor amores c

30 prodis NG: perdis HV: pellis Burman: spernis Heinsius

31 quisque...curas om. G

- L. omnia tempus alit, tempus rapit: usus in arto est.
 uer erat, et uitulos uidi sub matribus istos,
 qui nunc pro niuea coiere in cornua uacca.
 et tibi iam tumidae nares et fortia colla, 35
 iam tibi bis denis numerantur messibus anni.
 cantet, amat quod quisque: leuant et carmina curas.
- M. huc, Meroe formosa, ueni: uocat aestus in umbram.
 iam pecudes subiere nemus, iam nulla canoro
 gutture cantat auis, torto non squamea tractu 40
 signat humum serpens: solus cano. me sonat omnis
 silua, nec aestiuus cantu concedo cicadis.
 cantet, amat quod quisque: leuant et carmina curas.
- L. tu quoque, saeue puer, niueum ne perde colorem
- 32 alit codd.: agit Verdière arto Ncgjq: arcto GHV pler.,
Exc. Parr., Atreb., Berol.: arte i est NGHV pler.: om. glx
- 34 cornua codd.: praelia Barth
- 35 et fortia NGLxz: iam fortia HV reliqui: tam fortia Titius
- 36 tibi bis GHV: tribis N denis NV pler.: deni Gaclpsxz
 messibus Hg²ipsu²x(?):mensibus NGV reliqui anni NGHV pler.:
 agni ps
- 37 quod...curas om. G unoquoque loco
- 38 ueni GHV: vni (e supra scr.)N uocat...umbram habent Exc.
Parr., Atreb., Esc. umbram NGHV pler.: umbra bips
- 39 iam pecudes subiere HV pler.: iam pecudes subire bcgjnsu: iam
 subeunt pecudes N: iam pecudes subeunte G iam nulla NGH:
 nam nulla inu: non nulla v: non ulla V pler.: non illa a: et iam
 nulla Glaeser
- 42 cantu NGHV pler.: tantum i: cantum glx concedo NHV pler.:
 concede Giu
- 44 quoque GHV: q; N s(a)eue NGHV pler.: scaeue px
 niueum NGA: nactum Hinu: natum V reliqui colorem NGHV pler.:
 calorem ps o formose puer, niueo ne crede colori cod. Titif

sole sub hoc: solet hic lucentes urere malas. 45

hic age pampinea mecum requiesce sub umbra;

hic tibi lene uirens fons murmurat, hic et ad undas

purpureae fetis dependent uitibus uuae.

cantet, amat quod quisque: leuant et carmina curas.

M. qui tulerit Meroes fastidia lenta superbae, 50

Sithonias feret ille niues Libyaequae calorem,

Nerinas potabit aquas taxique nocentis

non metuet sucos, Sardorum gramina uincet

et iuga Marmaricos coget sua ferre leones.

45 solet hic NGAH: sed et hic V pler.: sed et huc a¹z: sedet
hoc u: sed de huc g(?) lucentes GV pler.: lucentis Hiu:
luentes N: liuentes Heinsius urere NGH: uertito V pler.:
uertite j

46 hic HV pler.: h' N: hac G: dic bgjlnqu

47 hic GHV: hoc N lene NGHV pler.: leue bgjlnx

uirens NG: fluens HV pler.: fluat z ad undas Glaeser:

habundas N: habundans G (habunde in mg.): ab ulmis HV pler.: ab

ulnis c: abunde Baehrens

uu. om. 50-55 ps

50 tulerit HV pler.: tullerit N: tuleris G: tulit g

lenta NG: longa HV

51 Sithonias anqv² (in mg.) libyaeque calorem Baehrens:

libieque calorem NG: libyosque calores iluvz: similia sed
orthographia deprauata Habcgjnqxz: libyesque (calorem?) Verdière

52 Nerinas Nabgijlnqxz: Narinas c: Nerynas (Nereydas in mg.) G:

Nerines Hu (in ras.)v potabit potabit x aquas GHV:

aqua N (corr. m²) nocentis NGHV pler.: nocentes gluxz

53 metuet NGHV pler.: metuat bn: metuant g sucos Gcgl:n:

succos NHV reliqui Sardorum N²GHV pler.: sardot uel sardet

N: sarebrum n: salebrosaue iu² (in mg.): Sardorum et

Castiglioni gramina GHV pler.: germina N: carmina a (s.c.)

uincet GHV: uiuet N: iunget Heinsius

54 iuga...sua NGu²: sua...iuga HV pler.: sua...iura bv: sua...

iugi c leonis Hiu

hunc uersum post 55 colloc. N (corr. m¹)

cantet, amat quod quisque: leuant et carmina curas. 55

- L. quisquis amat pueros, ferro praecordia duret,
 nil properet discatque diu patienter amare
 prudentesque animos teneris non speret in annis,
 perferat et fastus. sic olim gaudia sumet,
 si modo sollicitos aliquis deus audit amantes. 60

cantet, amat quod quisque: leuant et carmina curas.

- M. quid prodest, quod me pagani mater Amyntae
 ter uittis, ter fronde sacra, ter ture uaporo,
 incendens uiuo crepitantes sulphure lauros, 65
 lustrauit cineresque auersa effudit in amnem, 64
 cum sic in Meroen totis miser ignibus urar?

uu. 56-9 habent Exc. Bon. uu. 56-61 om. iu
 56 duret NHV pler.: curet G: diues g
 57 diu GHV: diri N
 58 animos HV Exc. Bon.: annos NG speret Maehly: spernat
codd.
 59 perferat NGHV pler.: proferat ps gaudia NGHV pler.:
 grandia jpqz sumet Aabcjnpqvz: summet NGHV reliqui
 60 aliquis deus NGHV pler.: deus aliquis z audit GHV:
uerbum om. N
 62 Amyntae iv
 63 uittis acs: uitis NGV pler.: uictis Hipu²z: uiciis Heinsius
 fronde GHV: frondes N ture uaporo Gz: thure uaporo NHaps
 u²v³: ture uaporem b: thure uaporem cgjlvx(?): fonte uaporem i:
 fronde uaporem nu
65 post 64 habent codd., transposuit Haupt. 65, 63, 64 colloc.
C. Schenkl. Valckenaer trans. inter se lustrauit et incendens
 64 cineresque NGHV pler.: cinereque ps auersa Hbin²q²u²vz:
 aduersa N (d supra au)GV reliqui
 65 uiuo NGHV pler.: uiuos c: uino bgjnz (s.c.)
 crepitantis Hi lauros NGHV pler.: tauros n
 66 meroen Hbipquv: meroe l², prob. Heinsius: meroem NGV reliqui
 totis codd.: totus Wendel ignibus codd.: ossibus cod.
Barthii urar (ex uratr)N: uror G: arsi N (m² in mg.) HV

cantet, amat quod quisque: leuant et carmina curas.

L. haec eadem nobis quoque uersicoloria fila .

et mille ignotas Mycale circumtulit herbas;

cantauit, quo luna timet, quo rumpitur anguis,

70

quo currunt scopuli, migrant sata, uellitur arbos.

plus tamen ecce meus, plus est formosus Iollas.

cantet, amat quod quisque: leuant et carmina curas.

68 quoque NGAH: qu(a)e V pler.: uerbum om. n: quid uel quin
Glaeser uersicoloria Hau (in ras.)v (?) v² (in mg.)z:

uersico loria G: uersu colaria N: uericoloria bcgjlpqsx:

uaricoloria n: uarieque coloria iu (sub ras.)

69 Mycale Hinu²: micale micale x: orthographia deprauata NGV
reliqui herbas NGHV pler.: artes Av³ in mg.: etas x

70 quo luna Hi² in ras. : quod luna NV pler.: qua luna G:

colubrina i (sub ras.) u (sub ras.) timet V pler.: tumet

NGHiu (sub ras.) quo rumpitur HV pler.: quod rumpitur Ni²

(in ras.)nu²: qua rumpitur G: corrumpitur i (sub ras.)u (sub ras.)

71 quo currunt GHV pler.: quo curi N: concurrunt i: qui currunt

Pontanus migrant NHV pler.: quo (del.) migrant G: migra g:

magice iu (sub ras.) uellitur NGHV pler.: rumpitur lx

post u. 73 in G, duo uersus erasi

Explicit quarta G

SIGLA CODICUM

- A Parisinus 7561, saec. ix uel x
B Parisinus 4839, saec. x
C Vindobonensis 3261, saec. xvi

CYNEGETICON LIBER

Venandi cano mille uias; hilaresque labores
discursusque citos, securi proelia ruris,
pandimus. Aonio iam nunc mihi pectus ab oestro
aestuat: ingentes Helicon iubet ire per agros,
Castaliusque mihi noua pocula fontis alumno 5
ingerit et late campos metatus apertos
inponitque iugum uati retinetque corymbis
inplicitum ducitque per auia, qua sola numquam
trita rotis. iuuat aurato procedere curru
et parere deo: uirides en ire per herbas 10
imperat: intacto premimus uestigia musco;
et, quamuis cursus ostendat tramite noto

Inscriptione caret A: INCIPIIT MAURELII MENESINI KARTAGINENSIS/
CYNEGETICON B: M. AURELII NEMESIANI/CARTHAGINENSIS/CYNEGETICON C:
nemesiani cynegetica A²

- 1 cano codd.: cane Gronovius, prob. Damsté
- 2 proelia AB: praelia C
- 3 pandimus codd.: pandimur ed. Germanica Barthii Aonio ex
aonio C glossam liber pater ad aonio sscr. B
oestro AC: oestro B, corr. m²
- 5 Castaliusque codd.: Castalique Pithoeus alumno codd.:
alumnus Ulitius
- 6 late AC: late B metatus A: meatus B, + sup. B^{g1}: maetatur
C: metatur B² in mg., ed. Aldina secunda
- 7 inponitque B: imponitque A²C: imponit A
- 8 inplicitum B: implicitum AC
- 10 parere AC: parcere B, corr. m² in mg. uirides AC:
uiridaes B en ire AC: enire B
- 11 ceuni super lignum sit B^{g1} in mg.
- 12 Versum hic posuit Pithoeus, post 24 habent codd. et codd.:
at Raynaud cursus codd.: cursus se ed. Aldina secunda
ostendat codd.: ostendas Ulitius

obuia Calliope faciles, insistere prato
complacitum, rudibus qua luceat orbita sulcis.

nam quis non Nioben numeroso funere maestam 15
iam cecinit? quis non Semelen ignemque iugalem
letalemque simul nouit de paelicis astu?
quis magno recreata tacet cunabula Baccho,
ut pater omnipotens maternos reddere menses
dignatus iusti conplerit tempora partus? 20
sunt qui sacrilego rorantes sanguine thyrsos
(nota nimis) dixisse uelint, qui uincula Dirces
Pisaeique tori legem Danaique cruentum
imperium sponsasque truces sub foedere primo
dulcia funereis mutant gaudia taedis. 25
Biblidis indictum nulli scelus; impia Myrrhae

- 13 Calliope A²C: Calliope B: calloope A faciles codd.: facies
ed. Aldina secunda: facilest Pithoeus: facias Scaliger
prato AC: parto B (corr. m² in mg.)
- 14 complacitum H. Schenkl: complacito codd.: non placito Baehrens
luceat AC: lucet B
- 15 Nioben AC: moben B maestam AC: mestam B
- 16 cecinit AC: cecinis B (corr. m²)
- 17 laetalemque AB: loetalemque A²: lethalemque C depelicis AB:
de pellicis C, ed. Aldina secunda astu AC: artu B: aestu
Burman
- 20 dignatus s̄ + B^{g1} conplerit ed. Aldina secunda: compellere
codd.
- 21 sacrilego rorantes C: sacri legos orantes AB: sacrilegos
rotantes (sic) Burman
- 22 nota nimis AC: nota ninis B
- 23 Pisaeique C: Pisei (om. que) A: Pyreique B
- 24 foedere AC: fodere B
- 25 taedis A²C: tedis AB: lucernis B^{g1} in mg.
- 26 Biblidos codd.: Byblidos uel Bublidos Verdière

conubia et saeuo uiolatum crimine patrem
 nouimus, utque Arabum fugiens cum carperet arua
 iuit in arboreas frondes animamque uirentem.
 sunt qui squamosi referant fera sibila Cadmi 30
 stellatumque oculis custodem uirginis Ius
 Herculeosque uelint semper numerare labores
 miratumque rudes se tollere Terea pinnas
 post epulas, Philomela, tuas: sunt ardua mundi
 qui male temptantem curru Phaethonta loquantur 35
 extinctasque canant emisso fulmine flammam
 fumantemque Padum, Cycnum plumamque senilem
 et flentes semper germani funere siluas.

- 27 conubia A: connubia C: concubia B saeuo uiolatum AC
 (uiolatum ex uiolatur C): psaeudouio-latum B: foedo uel scaeuo
 uiolatum Ulitius
- 29 iuit codd.: irit Heinsius arboreas AC: arbore as B
- 30 qui squamosi referant A²C: quis quam osi A: squi soi B: squi
 sosi B¹
- 31 uirginis AC: uiginis B ius BCA² (in mg.): uis A in eius alt.
m²
- 32 Herculeosque A²C: Herculeos AB numerare codd.: fort.
 memorare Postgate "num forte post 25 ponendus, cum
 numerare parum ad sequentia faciat?" Baehrens
- 33 se tollere Terea A² (in mg.): se tollere Therea (in ras. ac... (?)
sub. ras.: s&oller&acerea A sed alt. e del. A²: retoller& aurea
 B: se tollere ad aera (siue aethera) Baehrens : sustollere
 Terea Burman rudes...pinnas codd.: rudi...pinna Heinsius
- 34 philomela tuas sunt C: philomella tuas sunt A²: philomella tua
 sunt A: philomelatu a² B
- 35 temptantem C: teptantem A: tētantem A²B curru ed. Aldina
secunda: currus codd. ¹phaetonta C: ph&tona A: pheconta B
 loquantur AB: loquuntur C ¹phaethonta Baehrens
- 36 emisso AB: é misso C fulmine AC: flumine B
- 37 cycnum C: cicnum AB: cignum A² plumamque AC: palmamque B
- 38 funere codd.: in funere uel funera Heinsius

Tantalidum casus et sparsas sanguine mensas
condentemque caput uisis Titana Mycenis 40
horrendasque uices generis dixere priores.
Colchidos iratae sacris imbuta uenenis
munera non canimus pulchraeque incendia Glauces,
non crinem Nisi, non saeuae pocula Circes,
nec nocturna pie curantem busta sororem: 45
haec iam magnorum praecepit copia uatum,
omnis et antiqui uulgata est fabula saeculi.

nos saltus uiridesque plagas camposque patentes
scrutamur totisque citi discurremus aruis
et uarias cupimus facili cane sumere praedas; 50
nos timidos lepores, inbelles figere dammas
audacesque lupos, uulpem captare dolosam
gaudemus; nos flumineas errare per umbras

- 41 horrendasque AC: horrendaque B uices codd.: neces Ulitius
priors codd.: prioris ed. Aldina secunda
- 42 iratae A²C: irate AB sacris ex sacrisque C
- 43 pulchraeque C: pulchreque A: puchreque B incendia Pithoeus:
ingentia codd., ed. Aldina secunda
- 44 saeuae BC: saeue A circes: pro filia solis B^{g1} sup.
- 45 nec AC: naec B pie AC: piae B curantem A²: furantem
C: purantem AB: purgantem B (sup.)
- 46 iam om. B magnorum AC: magnarum B praecepit A²BC:
percepit A
- 47 saeculi A²BC: seculi A
- 48 nos C: non AB
- 49 totisque codd.: notisque Heinsius citidis currimus A
- 50 etuarias B facili AC: facile B
- 51 inbelles AB: imbelles C
- 52 audacesque AC: audeces B
- 53 gaudemus AC: gaude amus B

malumus et placid̄is ichneumona quaerere ripis
inter harundineas segetes felemque minacem 55
arboris in trunco longis praefigere telis
implicitumque sinu spinosi corporis erem
ferre domum; talique placet dare lintea curae,
dum non magna ratis, uicinis sueta moueri
litoribus tutosque sinus percurrere remis, 60
nunc primum dat uela notis portusque fideles
linquit et Adriacas audet temptare procellas.

mox uestros meliore lyra memorare triumphos
accingar, diui fortissima pignora Cari,
atque canam nostrum geminis sub finibus orbis 65
litus et edomitas fraterno numine gentes,
quae Rhenum Tigrimque bibunt Ararisque remotum
principium Nilique †bibunt† in origine fontem;

- 54 placidis AB: placidis ex placidas C: placitis ed. Germanica Barthii icneumona C: sic^hneumona A: sicu humona B (humo nata B^{g1} sup.) quaerere A²BC: q^a: rere A
- 55 harundineas AB: arundineas C felemque B: faelemque AC
- 56 praefigere C: profigere B: profigeret A: perfigere Johnson
telis C: tolis B: olis A: contis Baehrens
- 57 implicitumque AC: implicitamque B sinu spinosi BC: sinus
pinosi A erem AC: aerem B
- 58 lintea : retia B^{g1} sup. curae codd.: cymbae Heinsius: melius
cumbae Postgate: cursu (=cursui) Baehrens: gyro Damsté
- 59 dum codd.: cum Johnson sueta AC: suaeta B
- 60 percurrere AC: percurre B
- 61 uela A²BC: ue. A notis ABC: nothis A²: h sup. B
- 62 linquit. ex linquid C Adriacas AB: hadriacas C
- 63 mox A²(in mg.)C: uox AB triumphos AC: triumfos B
- 65 geminis codd.: gemini Heinsius
- 67 quae Rhenum AC: querenum B tigrim quebibunt A
- 68 bibunt in codd. : bibunt ab ed. Aldina secunda: uident in
Johnson: colunt in Johnson: metunt in Stern: habitant in Tross
obelos adfixit Williams

nec taceam, primum quae nuper bella sub Arcto
 felici, Carine, manu confeceris, ipso 70
 paene prior genitore deo, utque intima frater
 Persidos et ueteres Babylonos ceperit arces,
 ultus Romulei uiolata cacumina regni;
 inbellemque fugam referam clausasque pharetras
 Parthorum laxosque arcus et spicula nulla. 75

haec uobis nostrae libabunt carmina Musae,
 cum primum uultus sacros, bona numina terrae,
 contigerit uidisse mihi : iam gaudia uota
 temporis inpatiens sensus spretorque morarum
 praesumit uideorque mihi iam cernere fratrum 80
 augustos habitus, Romam clarumque senatum
 et fidos ad bella duces et milite multo
 agmina, quis fortes animat deuotio mentes:
 aurea purpureo longe radiantia uelo
 signa micant sinuatque truces leuis aura dracones. 85

- 69 primum codd.: prima Stern: primus Burman
 70 felici C: feliti B: felicia A confeceris ABC: cum B^{g1} sup.
 71 paene AB: poene C deo A²BC: de A utque BC: utquae A
 frater AC: pater B
 72 babylonos ceperit arces AC (ceperit C): babylonis coeperit
 artes B
 73 ultus romulei AC: uultus rumulei B regni AC: regna B
 74 inbellemque AB: imbellemque C clausasque codd.:
 exhaustasque Burman
 75 arcus A²BC: arcus A nulla codd.: muta Barth: nuda Clark
 76 uobis Pithoeus: nobis codd.
 78 uota ABC: uota (sic) A²
 79 inpatiens AB: impatiens C spretorque morarum C: spretorque
 (sed -que del. m²) memoratum A: spretos memoratum
 80 praesumit AC: praesummit B
 81 augustos AC: angustos B
 84 purpureo AC: purpurea B radiantia BC: radiantta A

tu modo, quae saltus placidos siluasque pererras,
 Latonae, Phoebe, magnum decus, heia age suetos
 sume habitus arcumque manu pictamque pharetram
 suspende ex umeris, sint aurea tela sagittae;
 candida puniceis aptentur crura cothurnis; 90
 sit chlamys aurato multum subtegmine lusa
 conrugesque sinus gemmatis balteus artet
 nexibus; implicitos cohibe diademate crines.
 tecum Naiades faciles uiridique iuuenta
 pubentes Dryades Nymphaeque, unde amnibus umor, 95
 adsint, et docilis decantet Oreadas Echo.
 duc age, diua, tuum frondosa per auia uatem:
 te sequimur, tu pande domos et lustra ferarum.
 huc igitur mecum, quisquis percussus amore

- 86 placidos A (?)C: placidas B: placitos Heinsius
 87 Latonae Phoebe C: Latonaephebe B: Lato=e pheebe A: sol B^{gl} sup.
 heia AB: eia C
 88 pictamque A²C: pictumque AB
 89 humeris codd. sint AB (sup.)C: sunt B
 90 cothurnis C: coturnis AB
 91 chlamys C: chlamis A: clamis B subtegmine BC: subtemine A
 lusa B: luso AC
 92 conrugesque AC: corrugesque B: correctos B^{gl} sup.
 gemmatis ABC: gemmatus A² artet AB: arctet C
 93 implicitos AC: implicatos B diademate AC: deademate B
 94 naiades C: naides AB: desil uarum B^{gl} sup. faciles A²C:
 facile B: facilem A
 95 Dryades AC: driades B: deflu minum B^{gl} sup. nymphaeque
 A²C: nympheque AB amnibus AC: anibus B umor A: humor
 A²BC
 96 docilis AC: dociles A²B decantet C: dicant AB
 oreadas ed. Aldina secunda: oreades codd.
 98 domos C: dolos A: solos B
 99 huc Ulitius: hinc codd. mecum A²C: metum AB

uenandi damnas lites auidosque tumultus 100
 ciuilesque fugis strepitus bellicae fragores
 nec praedas auido sectaris gurgite ponti.
 principio tibi cura canum non segnis ab anno
 incipiat primo, cum Ianus, temporis auctor,
 pandit inocciduum bis senis mensibus aeuum. 105
 elige tunc cursu facilem facilemque recursu,
 seu Lacedaemnio natam seu rure Molosso,
 non humili de gente canem. sit cruribus altis,
 sit rigidis, multamque trahat sub pectore lato
 costarum sub fine decenter prona carinam, 110
 quae sensim rursus sicca se colligat aluo,
 renibus ampla satis ualidis diductaque coxas,
 cuique nimis molles fluitent in cursibus aures.
 huic parilem submitte marem, sic omnia magnum,
 dum superant uires, dum laeto flore iuuentas 115

- 100 damnas AB: dānas ex damas C auidosque codd.: puidosque
 uel rabidosque Ulitius: rabidosque Baehrens: rapidosque
Postgate: subitosque Martin
- 101 strepitus A²BC: strepidus A
- 102 praedas AC: predas B auido AC: auide B: auidus Ulitius
- 103 segnis ab anno AC: signis abanni B
- 104 ianus AC: iaiis B: sanus ed. Aldina secunda auctor AB:
 author C
- 105 aeuum C in ras.: annum C sub. ras.
- 107 lacedaemonio A: lacedemonio BC natam ed. Aldina secunda:
 natum codd. molosso AC: moloso B
- 109 rigidis AC: rigidus B trahat codd.: gerat ed. Aldina
secunda
- 110 carinam : dorsum B^{gl} sup.
- 112 diductaque Logus: deductaque codd.
- 114 submitte C: summitte A: sumite B sic omnia magnum C:
 siconia magnum A: sicoma magnum. B: sunt omnia magna Scaliger
- 115 laeto AC: loeto B iuuentas AC: iuuenta B: iuuentus ed.
Aldina secunda

corporis et uenis primaeui sanguis abundat.

namque graues morbi subeunt segnisque senectus,

inualidamque dabunt non firmo robore prolem.

sed diuersa magis feturae conuenit aetas:

tu bis uicenis plenum iam mensibus acrem

120

in uenerem permitte marem; sit femina, binos

quae tulerit soles. haec optima cura iugandi.

mox cum se bina formarit lampade Phoebe

ex quo passa marem genitalia uiscera turgent,

fecundos aperit partus matura grauedo,

125

continuo largaque uides strepere omnia prole.

sed, quamuis auidus, primos contemnere partus

malueris; mox non omnes nutrire minores.

nam tibi si placitum populosos pascere fetus,

116 primaeui C: primaeuis A: primae uis B: primaeuus A²
abundat AC: habundat B

118 non firmo ABC: infirmo B^{gl} sup. robore AC: robure B

119 sed diuersa AC: sidiuersa B feturae A²: feture A:
foeturae B: faeturae C

120 plenum codd.: plenis Küttner acrem AC: aerem B
(uelocem B^{gl} in mg.)

121 permitte AC: pmitte B femina A: faemina B: foemina C

122 Quae AC: que B soles codd.: annos B^{gl} sup.

iugandi AB: iugandis C hic in codicibus sequuntur uu. 224-

230 quos traiecit Haupt, ^{uam} Schradero-~~praemonstrante~~

123 se bina AC: sebina B formarit codd.: formauit Burman:

renouarit Heinsius lampade AC: lāphade B

phoebe AC: phoebae A²: phebe B: luna B^{gl} sup.

125 fecundos AB: foecundos C

126 strepere AC: strepae B

127 sed AB: sunt C contemnere C: contempnere A: contemp nere B

128 nutrire codd.: uet B^{gl} sup.

129 placitum codd.: s̄ + B^{gl} sup. pascere ex poscere C

fetus A: faetus B; foetus C in ras. (ex partus ?)

iam macie tenues sucique uidebis inanes 130
 pugnantisque diu, quisnam prior ubera lambat,
 distrahere inualidam lassato uiscere matrem.
 sin uero haec cura est, melior ne forte necetur
 abdaturue domo, catulosque probare uoluntas,
 quis nondum gressus stabiles neque lumina passa 135
 luciferum uidere iubar, quae prodidit usus
 percipe et intrepidus spectatis annue dictis.
 pondere nam catuli poteris perpendere uires
 corporibusque leues grauibus praenoscere cursu.
 quin et flammato ducatur linea longe 140
 circuitu signetque habilem uapor igneus orbem,
 inpune ut medio possis consistere circo:
 huc omnes catuli, huc indiscreta feratur
 turba: dabit mater partus examen, honestos

- 130 tenues AC: tenues (i supra alt. e) B sucique A: succique BC
 inanes AC: manes (i supra m) B
- 131 quisnam ed. Aldina secunda: quisnon A: quis non⁻BC: qui non B sup.
 ubera AB: hubera C
- 133 uero AC: autem B cura est AC: cura tibi est B
- 134 Abdaturue ex Abdaturque C
- 135 quis pro quibus B^{g1} sup. gressus AB: gressu C
 stabiles AC: stabilis A²B (est sup.) lumina AB²C:
 lumine B passa AB²C: passo B: pansa Heinsius: matura †
 aperto B in mg.
- 137 annue AB: adnue C
- 138 poteris AC: poteres B
- 139 corporibusque A²C: corporibus AB cursu AC: cursus B,
Ulitius
- 141 circuitu uel circuita signetque C: circuitusign& A: circuitus
 igne & B
- 142 inpune B: impune AC ut Johnson: in codd. medio in
ras. C, medios sub. ras. possis: s̄ ut B^{g1} sup.
- 143 indiscreta AC: indiscreta B
- 144 examen AC: exam. B: examine ed. Aldina secunda: iudicium B^{g1} sup.

iudicio natos seruans trepidoque periclo. 145
nam postquam conclusa uidet sua germina flammis,
continuo saltu transcendens feruida zonae
uincla, rapit rictu primum portatque cubili,
mox alium, mox deinde alium. sic conscia mater
segregat egregiam subolem uirtutis amore. 150
hos igitur genetrice simul iam uere sereno
molli pasce sero (passim nam lactis abundans
tempus adest, albent plenis et ouilia mulctris),
interdumque cibo cererem cum lacte ministra,
fortibus ut sucis teneras complere medullas 155
possint et ualidas iam tunc promittere uires.
sed postquam Phoebus candentem feruidus axem
contigerit tardasque uias Cancrique morantis
sidus init, tunc consuetam minuisse saginam
profuerit tenuesque magis retinere cibatus, 160

- 145 iudicio AC: indicio B: exitio Scaliger trepidoque codd.:
trepidusque Baehrens: trepidansque Burman
- 146 conclusa BC: conclausa A germina AC: gremina B: filios
B^{g1} sup.
- 147 saltu transcendens AC: salturans cendens B zonae:
circuli ignei B^{g1} in mg.
- 148 uincla A²BC: uinda A portatque AC: port&que B
- 150 subolem AC: sobolem A²B
- 151 genetrice A: genitrice BC
- 152 lactis in ras. C, nactis (?) sub. ras. abundans AC:
habundans B
- 154 cibo AB: cibo ex cibi C: cibos Heinsius: nouo Baehrens: ultro
Damsté
- 155 sucis AB: succis C
- 157 sed AB: sunt C
- 158 morantis AC: morantes B

ne grauis articulos deprauet pondere moles.
 nam tum membrorum nexus nodosque relaxant
 infirmosque pedes et crura natantia ponunt,
 tunc etiam niueis armantur dentibus ora.
 sed neque conclusos teneas neque uincula collo 165
 inpatiens circumdederis noceasque futuris
 cursibus inprudens. catulis nam saepe remotis
 aut uexare trabes, laceras aut pandere ualuas
 mens erit, et teneros torquent conatibus artus
 obtunduntue nouos adroso robore dentes 170
 aut teneros duris inpingunt postibus ungues;
 mox cum iam ualidis insistere cruribus aetas
 passa, quater binos uoluens ab origine menses,
 inlaesis catulos spectauerit undique membris,
 tunc rursus miscere sero Cerealia dona 175

- 161 ne BC: nec A deprauet C: degraueat AB: regraueat A²
 pondere AC: podere B moles codd.: molles ed. Aldina
 secunda: canis B^{g1} sup.
- 162 tum codd.: cum ed. Aldina secunda
- 163 infirmosque A²BC: infirmesque A natantia AC: nutantia A²
 (s.c.) B
- 165 conclusos C: conclausos AB
- 166 inpatiens B: impatiens AC circumdederis A: circum
 dederis C: circumderis B
- 167 inprudens AB: imprudens C remotis codd.: remotas Damsté
- 168 uexare & rabes A: uexere trabes C: uex & rabies B
 pandere codd.: mandere Heinsius ualuas C: uuluas AB
- 170 nouos BC: notos ex nouos A¹, h sup. ras. A²
- 171 inpingunt codd.: infringunt Heinsius: infigunt Johnson
- 172 cum iam ed. Aldina secunda: iam cum codd.
- 173 passa s̄ + B^{g1} sup.
- 174 spectauerit Johnson: spectaueris ABC: spectaberis A²: spectaris
 Tross
- 175 miscere AC: miserere B cerealia: frumentalia B^{g1} sup.

conueniet fortemque dari de frugibus escam.
 libera tunc primum consuescant colla ligari
 concordēs et ferre gradus clausique teneri.
 iam cum bis denos Phoebe reparauerit ortus,
 incipe non longo catulos producere cursu, 180
 sed paruae uallis spatio saeptoue nouali.
 his leporem praemitte manu, non uiribus aequis
 nec cursus uirtute parem, sed tarda trahentem
 membra, queant iam nunc faciles ut sumere praedas.
 nec semel indulge catulis moderamina cursus, 185
 sed donec ualidos etiam praeuertere suescant
 exerceto diu, uenandi munera cogens
 discere et emeritae laudem uirtutis amare.
 nec non consuetae norint hortamina uocis,
 seu cursu reuocent, iubeant seu tendere cursus. 190
 quin etiam docti uictam contingere praedam

- 176 dari AC: dare B escam A: aescam A²BC
 179 Phoebe reparauerit C: phoebaereparauerit A: phereparauerit B
 180 catulos A¹BC: catulus A
 181 sed codd.: seu Tross paruae A²C: parue AB saeptoue
 nouali C: saepto ueno uali A: septoq; nouali B
 182 praemitte A: praemite B: premitte C manu AC: manū B
 183 sed AC: s& B
 184 sumere C: summere AB praedas codd.: praedam ed. Gryphiana
 185 nec C: ne AB moderamina Heinsius: moderamine codd.
 186 ualidos: lepores B^{g1} sup.
 187 munera Ulitius: munere, AC sic interpunxit Postgate: numere B
 189 consuetae A²BC: consueite A: consuetas Burman uocis codd.:
 uoces Burman
 190 cursu Heinsius: cursus codd.: rursus Burman reuocent,
 iubeant codd.: reuoces iubeas Heinsius
 191 quin AC: quam B: ante B^{g1} sup.

exanimare uelint tantum, non carpere sumptam.
 sic tibi ueloces catulos reparare memento
 semper et in paruos iterum protendere curas.
 nam tristes morbi, scabies et sordida uenis 195
 saepe uenit multamque canes discrimine nullo
 dant stragem: tu sollicitos inpende labores
 et sortire gregem suffecta prole quotannis.
 quin acidos Bacchi latices Tritonide oliua
 admiscere decet catulosque canesque maritas 200
 unguere profuerit tepidoque ostendere soli,
 auribus et tineas candenti pellere cultro.
 est etiam canibus rabies letale periculum.
 quod seu caelesti corrupto sidere manat,
 cum segnes radios tristi iaculatur ab aethra 205

- 192 exanimare AC: examinare B carpere sumptam AC: carperae
 suptam B
 193 sic AB (sup.) C: sit B
 195 tristes A: tristis C, prob. Baehrens: triscis B morbi
 scabies BC: morbis cabies A
 196 saepe uenit AC: sepeuenit B canes codd.: cani Burman:
 canum Damsté
 197 dant codd.: dat Burman sollicitos AC: sollixitos B
 inpende AB: impende C
 198 suffecta AB: subfecta C quotannis AB: quot annis C
 199 acidos AC: occidos B Tritonide oliua ed. Aldina secunda:
 Tritonide oliuo AC: Tritoni deo liuo B: Tritonide pingui uel
 dulci Housman: Tritonide olenti H. Schenkl: fortasse leui
 Postgate
 200 maritas: feminas B^{g1} sup.
 201 unguere AC: ungere B tepidoque ex tepidos C
 202 tineas C: tinias AB candenti A²BC: candendi A
 203 la & ale (o supra pr. a m²) A: loe tale B: lethale C
 204 caelesti AB: coelesti C manat BC: manant A
 205 iaculatur AB: iaculantur C aethra ABC: aethrae A²

Phoebus et adtonito pallens caput exserit orbe,
 seu magis, ignicomi candentia terga Leonis
 cum quatit, hoc canibus blandis inuiscerat aestus,
 exhalat seu terra sinu, seu noxius aer
 causa mali, seu cum gelidus non sufficit umor 210
 torrida per uenas concrescunt semina flammae:
 quicquid id est, imas agitat sub corde medullas
 inque feros rictus nigro spumante ueneno
 prosilit, insanos cogens infigere morsus.
 disce igitur potus medicos curamque salubrem. 215
 tunc uirosa tibi sumes multumque domabis
 castorea, adtritu silicis lentescere cogens;
 ex ebore huc trito puluis sectouae feratur,
 admiscensque diu facies concrescere utrumque:
 mox lactis liquidos sensim superadde fluores, 220

- 206 adtonito B: attonito AC exserit A: exerit BC
 orbe codd.: orbi Burman
- 207 seu codd.: sed Baehrens ignicomi AC: ignocomi ex
 ignocomis B candentia AC: cadentia B
- 208 hoc codd.: hos Scaliger
- 209 exhalat codd.: exhalans Baehrens seu: cum B^{g1} sup.
 sinu Scaliger: sinus codd. seu noxius AC: sue noxius B
- 210 umor A: humor A²BC gelidus ex gelidos C
- 211 concrescunt codd.: crudescunt uel inolescunt Heinsius
 semina A²BC: semine A
- 212 id est imas A²C: id : imas A: & audinas B (C sup.)
- 215 medicos AB²C: medicus AB
- 216 sumes AC: sumas B domabis AC: donabis B
- 217 castorea: genera medicinae B^{g1} in mg. adtritu ex
 autritu (?) C: attritu AB¹: atritu B silicis AC: scilicis B
- 218 ex ebore AC: exebreo B: nomen holae ris B^{g1} sup.
 sectouae feratur AC: secto ueferatur B
- 219 facies AC: faties B
- 220 fluores AB¹C: flueros B

ut non cunctantes haustus infundere cornu
 inserto possis Furiasque repellere tristes
 atque iterum blandas canibus componere mentes.

sed non Spartanos tantum tantumue Molossos
 pascendum catulos: diuisa Britannia mittit 225
 ueloces nostrique orbis uenatibus aptos.

nec tibi Pannonicae stirpis temnatur origo,
 nec quorum proles de sanguine manat Hiberno.
 quin etiam siccae Libyes in finibus acres
 gignuntur catuli, quorum non spreueris usum. 230

quin et Tuscorum non est extrema uoluptas
 saepe canum. sit forma illis licet obsita uillo
 dissimilesque habeant catulis uelocibus artus,
 haud tamen iniucunda dabunt tibi munera praedae,

222 possis AC: posis B

223 blandas codd.: blandis Enk uu. 224-230 post 122 in
codicibus

224 spartanos C: partanos A: parthanos A²B molossos A²C:
 molosos AB

227 pannonicae A²BC: pannonice A stirpis AC: stripis B
 temnatur C: tempnatur AB

228 manat hiberno AC: manathi-bero (ti supra lin.) B: † hiberno
 B^{g1} in mg.

229 Libyes ed. Aldina secunda: libies A: libiaes B: lybies C:
 affrice B^{g1} sup.

230 gignuntur AC: giruntur († cinguntur supra lin.) B

231 Tuscorum AB: Thuscorum C extrema codd.: externa Wight
Duff uoluptas AC: uolunptas B

232 sit Barth: est codd.: sed Scaliger forma A (ē supra lin.)
 A²C: froma B uillo A²BC: uallo A

234 iniucunda ed. Aldina secunda: iniocunda codd.
 praedae A²B: praeda AC

namque et odorato noscunt uestigia prato 235
 atque etiam leporum secreta cubilia monstrant.
 horum animos moresque simul naresque sagaces
 mox referam; nunc omnis adhuc narranda supellex
 uenandi cultusque mihi dicendus equorum.

cornipedes igitur lectos det Graecia nobis 240
 Cappadocumque notas referat generosa propago
 † armata † et palmas superet grex omnis auorum.
 illis ampla satis leui sunt aequora dorso

235 odorato AC: hodorato B

236 atque A²BC: adque A cubilia AC: conabula B

237 horum AC: honorum B

238 supellex A²BC: suppellex A: subpellex B² in mg.

239 equorum AC: aequorum B

240 Graecia C: gratia AB

242 armata et palmas superet grex omnis Postgate: armata et palmas
 nuper grex omnis codd., prob. E. Liénard: armata et palmis
 superat grex omnis Ulitius: armata ut palmis superat grex omnis
Stern: harmataque et palmas nuper grex omnis Wernsdorf: armenti
 et palmas numeret grex omnis Gronouius: praemiaque et palmas
 superet grex omnis Martin: ambiat et palmas superat grex omnis
Ulitius: Sarmatiae uel Marmaricae uel Aemathiae et palmae cui
 par grex omnis Heinsius: Aemathiae palmas superat grex omnis
E. Swartius: Sarmatorum (sic) L. Hermann: Martius et palmas
 superans grex omnis Burman: Sarmatiae palmas superet grex
 omnis Eden: Argaea et palmae nuper grex omnis J. Gothofredus:
 firmata et palamas superet grex omnis Verdière: maternos.
 palmas numerat Epeiros Barth: forma sat; et palmas superat
 grex omnis Barth: Marte det et palmas nupert grex omnis ed.
Germanica Barthii unde Marte decet palmas grex nuperus omnis
Barth obelos adfixit Williams

243 leui A: laeui C: leuis B aequora dorso AC: equorā dorsi B

inmodicumque latus paruaeque ingentibus alui,
 ardua frons auresque agiles capitisque decori . 245
 altus honos oculique uago splendore micantes;
 plurima se ualidos ceruix resupinat in armos;
 fumant umentes calida de nare uapores,
 nec pes officium standi tenet, ungula terram
 crebra ferit uirtusque artus animosa fatigat. 250
 quin etiam gens ampla iacet trans ardua Calpes
 culmina, cornipedum late fecunda proborum.
 namque ualent longos pratis intendere cursus,
 nec minor est illis Graio quam in corpore forma;
 nec non terribiles spirabile flumen anhelii 255
 prouoluunt flatus et lumina uiuida torquent
 hinnitusque cient tremuli frenisque repugnant,
 nec segnes mulcent aures, nec crure quiescunt.

- 244 inmodicumque A²BC: inmodicum A paruaeque AC: paruique A²:
 prauisque B ingentibus alui AC: ingenibus aluis B
 245 capitisque decori Baehrens: capitisque decoro C: capitisque
 decoris A: captuque decoris B
 246 oculique A²BC: oculisque A splendore AC: spendore B
 247 se C: seu A²B: s=e A
 248 umentes AB: humentes A²C
 250 uirtusque AC: uirtutisque B
 251 calpes: pro nomen montis B^{gl} in mg.
 252 cornipedum AC: cornupedum B late AC: late B fecunda A:
 foecunda C: secunda B
 253 pratis AC: par this B intendere C: incendere AB
 cursus AC: currus B
 255 terribiles spirabile AC: terribilis spiritalē B flumen ed.
Germanica Barthii: numen codd.: lumen Ulitius: flamen Verdière
 anhelii Ulitius: anhelae codd.: anhelis Barth
 256 flatus AC: saltus B
 258 nec segnes A¹BC: haec segnes A

sit tibi praeterea sonipes, Maurusia tellus
 quem mittit (modo sit gentili san uine firmus). 260
 quemque coloratus Mazax deserta per arua
 paut et assiduos docuit tolerare labores.
 nec pigeat, quod turpe caput, deformis et alius
 est ollis quodque infrenes, quod liber uterque,
 quodque iubis pronos ceruix diuerberat armos. 265
 nam flecti facilis lasciuaque colla secutus
 paret in obsequium lentae moderamine uirgae:
 uerbera sunt praecepta fugae, sunt uerbera freni.
 quin et promissi spatiosa per aequora campi
 cursibus adquirunt commoto sanguine uires 270
 paulatimque auidos comites post terga relinquunt.
 haud secus, effusis Nerei per caerula uentis,
 cum se Threicius Boreas superextulit antro
 stridentique sono uastas exterruit undas,

- 259 maurusia tellus C: maurus iatellus A: macrus tellus B
 261 coloratus A²C: coloratur AB Mazax codd.: Mazux
Salmasius: pro gentis B^{gl} sup.
 262 assiduos codd.
 263 caput A²BC: capud A
 264 infrenes C: infren-es (i eraso ut uid.) A: fre nies B
 liber uterque AC: uterque (om. liber) B: libera torque (sc.
 ceruix) Damsté
 265 quodque AC: quod B iubis pronos...armos codd.: iubas
 pronis...armis Johnson diuerberat A²: deuerberat AB:
 diuerberet C: euerberat Burman
 266 lasciuaque AC: lasciuiaque B secutus codd.: solutus
Burman
 267 lentae A²C: lente A: legentę B
 268 fugae A²C: fuge AB
 269 promissi AC: promisi B: permissi Heinsius: longi B^{gl} sup.
 271 terga AC: terga t sup. add. B¹ relinquunt AC: relingunt B
 272 nereis A²C: nerie B: nere ex neri A caerula AC: cerula B
 273 threicius AC: threitius B

omnia turbato cesserunt flamina ponto: 275
 ipse super fluctus spumanti murmure feruens
 conspicuum pelago caput eminet: omnis euntem
 Nereidum mirata suo stupet aequore turba.

horum tarda uenit longi fiducia cursus,
 his etiam emerito uigor est iuuenalis in aeuo. 280
 nam quaecumque suis uirtus bene floruit annis,
 non prius est animo quam corpore passa ruinam.
 pasce igitur sub uere nouo farragine molli
 cornipedes uenamque feri ueteresque labores
 effluere aspecta nigri cum labe cruoris. 285

mox laetae redeunt in pectora fortia uires
 et nitidos artus distento robore firmant;
 mox sanguis uenis melior calet, ire uiarum
 longa uolunt latumque fuga consumere campum.

- 275 cesserunt AB: cesserunt C flamina AC: flumina B
 276 super fluctus codd.: pater fluctus (id est Neptunus) Baehrens
 murmure codd.: marmore Heinsius
 277 conspicuum pelago A²BC: conspicuum pelato A eminet AC:
 eminet B
 278 Nereidum C: Naidum AB mirata in ras.C, sub ras. siq...(?)
 stupet codd.: super Burman
 279 uersum om. B
 280 emerito uigor AC: emorito uirgo B iuuenalis AB: iuuenilis C
 281 nam quaecumque A²: nam quecumque AB: nam quecunque C
 282 passa ed. Aldina secunda: posse codd.
 283 uere AC: uere B farragine AC: feuragine B
 284 cornipedes A²BC: Carni pedes A labores codd.: uapores
Heinsius
 285 effluere AC: efflue B aspecta codd. labe codd.: tabe
Barth
 286 laetae A²: laete BC: lete A
 287 robore AC: robure B firmant Heinsius: formant codd.
 288 sanguis AB: sanguis C, sed corr. calet ire BC: ca l& ire A
 289 uolunt codd.: ualent Tross consumere AC: consummere B

inde ubi pubentes calamos durauerit aestas 290
 lactentesque urens herbas siccauerit omnem
 messibus umorem culmosque armarit aristis
 hordea tum paleasque leues praebere memento:
 puluere quin etiam puras secernere fruges
 cura sit atque toros manibus percurrere equorum, 295
 gaudeat ut plausu sonipes laetumque relaxet
 corpus et altores rapiat per uiscera sucos.
 id curent famuli comitumque animosa iuuentus.
 nec non et casses idem uenatibus aptos
 atque plagas longoque meantia retia tractu 300
 addiscant raris semper contexere nodis
 et seruare modum maculis linoque tenaci.
 linea quin etiam, magnos circumdare saltus

- 290 inde ubi AC: indubi B
 291 lactentesque AB: lactantesque C: lactantesque A² urens
 herbas A: urens herbas C: uirens haerbas B
 292 messibus AB: mensibus C umorem AB: humorem A²C
 culmosque Martin: culmisque ed. Aldina secunda: culmusque codd.
 armarit AC: arma rit (ue. sup.) B: aptarit Wight Duff
 aristis Martin: aristas AB in mg. C: aestas B
 293 hordea AB: ordea C paleasque A²BC: palleasque A
 leues AC: leuaes B
 294 puras secernere AC: purasse cernere B
 295 atque AC: adque B toros manibus A (in ras.) C: totos
 manibus A²: toto scenibus B percurrere AC: percurre B
 296 plausu C: plauso AB laetumque AC: letumque B
 297 uiscera sucos AC: uiscere succos B: aquas B^{gl} sup.
 298 comitumque AC: commitumque B
 299 idem A: iidem C: hisdem B
 300 retia AC: recia B
 301 addiscant AC: atdiscant B contexere AC: contraxere B:
 stringere B^{gl} sup.
 303 linea AC: linaea ex llnaea B

quae possit uolucresque metu concludere praedas,
 digerat innexas non una ex alite pinnas. 305
 namque ursos magnosque sues ceruosque fugaces
 et uulpes acresque lupos ceu fulgura caeli
 terrificant linique uetant transcendere saeptum.
 has igitur uario semper fucare ueneno
 curabis niueisque alios miscere colores 310
 alternosque metus subtegmine tendere longo.
 dat tibi pinnarum terrentia milia uultur,
 dat Libye, magnarum auium fecunda creatrix,
 dantque grues cycnique senes et candidus anser,
 dant quae fluminibus crassisque paludibus errant 315
 pellitosque pedes stagnanti gurgite tingunt.
 hinc mage puniceas natiuo munere sumes:
 namque illic sine fine greges florentibus alis
 inuenies auium suauisque rubescere luto

- 305 pinnas ABC: pennas A²
 307 fulgura BC: fulgora A caeli AB: coeli C
 308 Terrificant ex terrificant C saeptum Baehrens: septum
codd.
 310 curabis Haupt: cura tibi codd.: s̄ sit B^{g1} sup.: curato uel
 curabunt Haupt: curam athibe Lachmann
 311 subtegmine codd.: subtegmina ed. Aldina secunda tendere
Ulitius: tempore codd.
 312 dat AB: dant C milia AB: millia C
 313 libye A: libiē B: lybie C: libyē A² fecunda AB: foecunda C
uersum post 316 traiecit Ulitius
 314 grues AC: gruues B Cycnique C: cicnique A: cignique A²B
 anser AC: anser B
 315 dant quae AC: dant̄; B
 317 hinc mage AC: huic magne B (magis sup.) munere codd.:
 murice Barth et Heinsius
 319 luto AC: lutho C

et sparsos passim tergo uernare colores. 320
 his ita dispositis hiemis sub tempus aquosae
 incipe ueloces catulos inmittere pratis,
 incipe cornipedes latos agitare per agros.
 uenemur dum mane nouum, dum mollia prata
 nocturnis calcata feris uestigia seruant. 325

320 uernare codd.: uenare ed. Aldina secunda

322 pratis AC: partis B

324 mollia AC: molia B

325 seruant AC: ser uant B

FINIT. M. AURELII NEME/SIANI KARTAGINIENSIS/CYNEGETI CON A
 VERSUS CODICIS. CCC. XX. V. AUT̄ RECTE NUMERO RIMANT² B
 FINIT M. AVRELII/NEMESIANI/KARTHAGINENSIS/CYNEGETICCN C

COMMENTARY ON THE ECLOGUES

1

1 tibi Mem. varies in his scansion of tibi. The second syllable is long here and at 1.21; 1.43; 1.56; 1.31 and Cyn. 216, but short in the remaining 16 cases.

Titurus The name is also used by Theocritus (3.2, 3. 4; 7.72), Virgil (Buc. 1, 3, 5, 6, 8 and 9), Calpurnius (3 and 4), Longus (2.32) and Severus Sanctus Endelechius, De mortibus boum (no. 893 in Riese's Anthologia Latina, uu. 99, 101, 121).

2 immunia This line caused difficulty to earlier editors, particularly Martellius, because resonant tua in H and many of the V manuscripts does not agree with u. 8: it is clearly still early in the morning and therefore the cicadas would not yet have begun to sing. It was a commonplace among the poets that the cicada sings during the heat of the day when men and animals rest (Hesiod Op. 584; Scut. 396; Theoc. 16.94; Virgil Buc. 2.13; Culex 153). GA's reading immunia, of which the earlier editors were not aware, gives us the sense which the context requires. resonant tua seems to be a conjecture from Virgil Buc. 2.12.

3 sub Barth explains sub hárundine, "ad modos fistulae." Cf. Copa 2, Crispum sub crotalo docta mouere latus. sub is a Grecism, imitating the use of ὑπό of accompanying music. Volpilhac (p. 64, n. 41) compares Virgil Aen. 12.180, a quite different use of sub.

8 primi...clementia solis Other examples of the phrase clementia solis seem to be lacking. clementia is usually used of

the sky, as at Col. 4.23.1 mitis ac temperata...caeli clementia, or of the weather, as at Plin. enist. 5.6.4 aestatis mira clementia. sol could be used here in one of two senses, "sunshine," as at Cic. Or. 2.14.60 cum in sole ambulem, or in the sense of "a time of day," as at Juv. 2.133 primo sole. Thus the phrase primi clementia solis could mean either "the mildness of the early sunshine," or "the mildness of the early morning."

9 Timetas Haupt (Opuscula I, p. 399) prefers the spelling Thymoetas and Wendel ("De Mominibus Bucolicis," Jahrbücher für klass. philol. Suppl. 26, 61) supports him, comparing Virgil Aen. 12.364, where, however, the name is Thymoetes, not Thymoetas, and he is not a bucolic character. I can find no example of either Timetas or Thymoetas, but as the spelling Timetas is found here in N²AH and in the title in other manuscripts, I have preferred this form, although Haupt may well be correct. Korzeniewski (p. 111 of his edition) considers that Timetas derives either from τιμητής or τιμᾶν, comparing u. 22 honoratos, u. 70 hcnos, but these explanations seem to me very far-fetched.

11 uiximus "(once) I enjoyed life to the full" (as opposed to simply having existed), cf. Cic. Q. Fr. 3.1.4.12 quod me cohortaris ad ambitionem et ad laborem, faciam quidem: sed quando uiuemus? Hor. Carm. 3.29.41-5 ille potens sui/ laetusque deget, cui licet in diem/ dixisse uixi: cras uel atra/ nube polum Pater occupato/ uel sole puro and Hier. enist. 22.29 rebus tuis utere, et uiue dum uiues. diximus could only mean "sing" and would therefore add nothing to the line.

et calamis uersus cantauimus This, the reading of asuv³, is

accepted by most editors. Barth conjectures et calamo et uersu from calamo uersu, which he claims to have found in an old edition now untraceable, but this conjecture makes poor sense and would give us a line with only a fourth foot spondaic caesura, for which there is no parallel in Nem. Baehrens conjectures et calamis et uersum aptauimus, no doubt working from NGA's unmetrical reading et calamis et uersu and possibly also thinking of Prop. 3.3.35 carmina neruis aptat, but this again gives poor sense and, as Magnus points out (Ph.W. 26 (1882), 813), the second et is superfluous and cantauimus quite satisfactory. Baehrens does not give any reason for his conjecture and it is strange that he did not adopt et calamis uersus when he was aware of this reading. The second et in NGA possibly came in from u. 13. Heinsius conjectures mandauimus although it is not clear what he would read with it, but a phrase such as mandari uersibus (Cic. Arch. 20) is no parallel for calamis mandare, since the former reference is to written verse, and here we are dealing with "singing," as calamis tells us. cantauimus is, in any case, in no need of emendation.

12 ludebat Owen on Ovid Trist. 2.491 comments, "ludere is used of the lighter forms of verse contrasted with the serious epic, tragic and didactic poetry. Thus it means to write pastorals (Verg. Buc. 1.10, Geor. 4.565), lyrics (Hor. Carm. 1.32.2), satires (Hor. Sat. 1.10.37, cf. 4.139), love elegies (Am. 3.1.27, Fast. 4.9, Trist. 1.9.61, 3.2.5, 5.1.7), epigrams (Mart. 7.12.9)."

For the construction ludere amores cf. Virgil Geor. 4.565 carmina...lusi and Ovid Trist. 1.9.61 lusum...carmen.

Volpilhac compares Lucr. 4.101, Ovid Met. 13.737 and Tib.

1.2.89, but the meaning in each case is "mock", which would be impossible here.

13 tepuere This, the reading of N, seems to me to give better sense than HV's sturuere, cf. Lucan 4.284 paulatim fugit ira ferox mentesque tepescunt.

sub For this use of sub, "under the effects of", cf. Ovid Met. 5.62 sub uulnere.

15 sonant Barth and Burman both favour sonent, but as Beck points out, this would be inconsistent with what follows: Timetas has recently been victorious in a competition and would therefore already be much talked-of at the time Tityrus is speaking.

15-6 carmine uictor/ risisti NGajpsu²v³z read carmina, which would have to be taken as accusative of respect, but would be rather confusing so close to the other accusatives after risisti, and there appear to be no parallels for such an expression as carmina uictor. I can see no reason to read raucos/ uicisti with Maehly.

16 dissona Nem. uses this word again at 3.10. It is not found in Horace, Virgil or Ovid, but occurs in later poets such as Lucan, Statius, Claudian and Prudentius. It is found in poetry used of music only in Nem.

flamina Barth prefers to read carmina here, but Beck rightly compares Hor. Carm. 3.19.19 flamina tibiae. carmina

was probably introduced under the influence of carmine above.

Mopsi The name is also used by Virgil (Buc. 5.1 and 10; 8.26 and 29) and Calpurnius (poems 3 and 6). Servius on Virgil Buc. 6.72 says that Gallus translated in^{to} Latin a poem of Euphorion, which told how Calchas and Mopsus had a divination contest, and Wendel, ("De nominibus bucolicis," Fleckeis. Jahrb. Supp. 26 (1901), 47) suggests that Virgil may have used this name as a compliment to Gallus. Ovid also uses Mopsus as the name of a Thessalian prophet (Met. 12.456 and 528), and there is an Argonaut of this name in Statius, Seneca and Valerius Flaccus. Unlike the Mopsus of poem 4, he is in this line an unskilled musician.

17 Meliboeus The name is also found in Virgil (Buc. 1, 3, 5 and 7), Calpurnius (1 and 4) and Catalepton 9.18. Wendel remarks (p. 49), "Meliboeum Iohannes Antiochenus appellat pastorem illum, qui Oedipodem expositum inuenit (frg. 8, Müller FHG vol. 4 p. 545). Quis hoc nomen fabulae adiecerit ignoramus; dubitari autem non potest, quin Vergilius pastorem Meliboeum ab Oedipodis fabula acceperit."

18 audierat Pluperfect for imperfect. K-S say (1, pp. 140-1), "Aus der Volkssprache stammt die eigenartige Tempusverschiebung, vermöge deren das Plusquamperfekt bestimmter Verben nicht in der eigentlichen Bedeutung dieses Tempus, sondern ganz im Sinne des Imperfekts...gebraucht wird; das trifft vor allem fueram und habueram...im Spätl. besonders bei den Afrikanern."

sublime Used adverbially, cf. Virgil Buc. 9.27f.; Lucr. 2.206; Prud. Fer. 10.696.

19 peruensum tempore Cf. (Tib.) 3.3.9 tum cum peruenso defunctus tempore lucis; Cic. frg. de Univ. C. 9; Seneca Herc. Fur. 742.

20 secreti Maehly reads siderei here, comparing uu. 39-40, but secreti is quite satisfactory, cf. Hor. Ep. 16.63 Iupiter illa piae secreuit litora genti and Hor. Carm. 2.13.23 sedesque discretas piorum. These two passages also support the reading here of piorum. The idea of a mundus piorum was traditional, cf. Hor. Carm. 1.10.7; Virgil Aen. 5.734 and 6.638-9; Ovid Met. 11.62 etc., and see Lemaire p. 537f. The location of Elysium is rather vague in Latin literature, but it is always at the end of the world and usually beyond the Ocean Stream where the sun sets. (See K.F. Smith on Tib. 1.3.57-66 and R.G. Austin on Virgil Aen. 6.637-78). Servius on Aen. 5.735 says, "secundum poetas in medio inferorum est suis felicitatibus plenum, ut solemque suum sua sidera norunt (Aen. 6.641). secundum philosophos elysium est insulae fortunatae, quas ait Sallustius inclitas esse Homeri carminibus, quarum descriptionem Porphyrius commentator dicit esse sublatam. secundum theologos circa lunarem circulum, ubi iam aër purior est: unde ait ipse Vergilius (6.887) aeris in campis, item Lucanus (9.10) non illuc auro positi, nec ture sepulti perueniunt."

Timetas (uu. 39-40) seems less certain than Tityrus of the existence of the mundus piorum.

21 gratia uiuit uiuo is used with an abstract subject also at Ovid Met. 12.617 (gloria); A.A. 2.101 (amor); Trist. 5.14.39 (fama); Stat. Theb. 11.714 (libertas and spes); Theb. 12.441

(odia); Lucan 10.188-9 (uirtus and amor). Cf. also Virgil Aen. 7.401-2.

uiuit L. Castiglioni ("Due note alle Bucoliche di Calpurnio e Nemesiano," Studi in Onore Gino Funaioli, Rome 1955, p. 20) objects to uiuit, saying, "Di uiuere, uigere nel senso di 'durare' nessuno, credo, ha mai fatto questione," and therefore conjectures uiui, justifying it by saying, "Il punto sul quale si concentra il pensiero del poeta è Melibeeo defunto e il ricordo di lui strappato alla realtà presente: è ^è shietta esigenza poetica quella che richiami al ricordo di lui vivo, più e meglio che non alla sopravvivenza del ricordo," and compares Virgil Aen. 6.653.

Castiglioni's objections to the reading of the manuscripts seem to me to be trifling; it is clear from the parallels I have quoted above that uiuere was used in the sense of durare (see also Lewis and Short p. 2001 uiuo C2). uiuit also makes better sense than uiui - it is the fact that they still feel affection towards Meliboeus that causes them to praise him now, not simply that they respected him when he was alive.

25 Nem. is perhaps recalling here Virgil Buc. 4.55-7 non me carminibus uincat nec Thracius Orpheus / nec Linus, huic mater quamuis atque huic pater adsit / Orphei Calliopea, Lino formosus Apollo. Orpheus is described as Oeagrius also at Virgil Geor. 4.524; Stat. Theb. 5.343f.; Manil. 5.326. V's modulatibus and modulantibus are either conjectures after the uncommon adjective had become corrupt, or conscious attempts to continue the balance of carmine Phoebus, Pan calamis, fidibus Linus. The insertion of -que after fidibus was then necessary to restore the metre.

- 26 totcue Burman (p. 723) explains the appearance of atoue as having come from otcue after the t of totcue was absorbed by concinerent. totcue emphasises the greatness of Meliboeus.
- 27 musam musa is used here in the sense of "a piece of verse," as at Lucr. 4.589; Virgil Buc. 1.2 etc. NG read laudem, no doubt under the influence of laudesque above, but the repetition of laus in two consecutive lines would be inelegant.
- 28 This line has been lost from the V tradition and Maehly attributes its omission to auena (u. 27) and amnem (u. 28). See Housman's edition of Lucan (p. xix) for further examples of this type of omission. V's quercus (u. 29) is an attempt to restore the sense after u. 28 had been lost.
- super haec Understand "the glorious deeds of Meliboeus." super is used here as equivalent to de, in the sense of "concerning." It is often found in this sense governing the ablative, but as LHS say (2, p. 281), "in gleicher Bedeutung vereinzelt auch mit dem Akk. seit Tert. (z.B. cult. fem. 1, 1, 2 sententia dei super sexum istum..) und der Itala..., ferner z.B. bei Pallad..., in den Vitae patr. (3, 160 super sermonem = 5, 1, 16 de, gr. ἐπί), Alc. Avit..., Greg. Tur..." Heinsius conjectures the ablative hoc (sc. sene), the more common case when super is used as equivalent to de. Leo suggests reading sacra for super, but I can see no reason for describing the cerasus in this way.
- 30 Burman conjectures foliis cantu (cantui) ne garrula pinus, since Nem. says (u. 33) tacet nemus, and the two statements seem to

him incompatible, because if the wind is blowing, not only the pine would be making a noise, but the other trees as well. But the pine need not be part of this nemus since at u. 31 Tityrus suggests that he and Timetas move away from the pines and it is probably to be assumed that they have done so by u. 33: pines tend to form their own forests and do not mingle much with other trees. Burman is in any case being hypercritical here: it is surely going too far to assume that by tacet nemus omne Timetas means that there is dead silence, without so much as a leaf stirring, but simply that their surroundings are peaceful. The pine seems to have been thought especially noisy by the ancients, cf. Ausonius Erist. 24.13f. (Schenk's text); Claudian De rapt. Proserpinae 1.204f.; Terentianus Maurus 1980-1 (Septimius Severus), no doubt because of the rattling noises made by the pine cones in the wind. Titius's suggestion that garrula refers either to birdsong, or to the rustle of leaves is clearly wrong, as these sounds could come from any tree.

32 subicit "puts forth." subicere is used of plants also at Virgil Buc. 10.74 quantum uere nouo uiridis se subicit alnus and Virgil Geor. 2.18f. laurus/ parua sub ingenti matris se subicit umbra. Apsv³ read suggestit which is perhaps a gloss. G and the majority of the V manuscripts read subigit which is unmetrical and makes no sense. Baehrens, who regards G as the most reliable manuscript, conjectures subrigit.

33 nemus Burman (p. 723) says that genus in ps can be defended, but does not do so; presumably he would understand animantum. Because of the common confusion between pecus and nemus in manuscripts, as at Ovid Fast. 3.71; Virgil Geor. 3.264 and Aen. 3.221, Burman suggests pecus, comparing Hor. Carm. 1.2.7; Ovid

Met. 13.821 and Calpurnius 1.37, and would adopt pecus if it had any manuscript authority. However, he seems to me wise to retain nemus here, because to read pecus would mean that u. 34 virtually repeated the same idea.

37 cantus To read calamos here, with V and Baehrens, the word would have to be taken as meaning "song", and I cannot find a parallel for the use of calamos in this sense. cantus is more appropriate, cf. Dirae 50 accipite has uoces. calamos has possibly come in from another line, perhaps u. 25.

38 quietis quieti is used of the dead also at Anth. Lat. 315.6.

39-40 Luiselli (Maia 10 (1958), 198-9), says that these lines recall Virgil Aen. 6.719-20 and 10.3. Cicero also has the same basic motif of the souls of the good existing in a place apart. He uses colere for "live in" at Somn. Scip. 3.8 and Nem.'s use of templa in the sense of spatia also recalls Cicero's use. Ennius (Vahlen fr. 39) also uses templa in this way, and this use is also found occasionally in Lucretius, e.g. 5.1204-5 magni caelestia mundi/ templa. (Here of the sky).

40 This line is identical to u. 3 of Buecheler Carm. Epigr. 755, a Christian inscription.

mundoque fruuntur This use of mundus in the sense of Elysium appears to be very rare. The only other examples in TLL (8.1638) are Rufin. Orig. princ. 2, 3, 6 p. 124, 7 sanctorum...est... mundus ille, non etiam impiorum sicut iste noster, and Rust. Help. benef. 137 gratia dei limina pandit ad mundi potioris iter regnumque perenne caelestis patriae. To these must surely

be added Manil. 1.77: aetherios uiuunt annos mundocue fruuntur which, as J. Hubaux (Les thèmes bucoliques dans la poésie latine, p. 244) suggests, Nem. must be echoing here. Cf. also Manil. 1.758 dignataque nomina caelo and Nem. 1.50 caelo dignus. Adlung considers that mundo means the earth and explains that although the pious dead are living in heaven, they still take an interest in what happens on earth, which seems to me very far-fetched, and would imply an extraordinary use of frui.

Luiselli ("L'identificazione del Melibeeo", Maia 10 (1958), 179f.), considers that there is a Pythagorean element in the poem. Raynaud suggests Christian inspiration and Verdière ("La Bucolique post-virgilienne", Eos 56 (1966 (1969)), 177 and Prolegomènes, p. 12-4) thinks that the poem reflects Platonism as it appears in Cicero. Faladini ("Il Compianto di Melibeeo in Nemesiano", AC 25 (1956), 324-5) believes that he detects a Stoic influence at uu. 44-5 and u. 19. Volpilhac (p. 65) also regards the ideas expressed here as predominantly Stoic, but thinks that Nem. is mixing several philosophical doctrines. To me, Nem.'s ideas of Elysium appear to be rather vague, as is the case with other Latin poets (see my note on 1.20); perhaps, like many people, Nem. was not clear what he did believe.

41 aduerte A rare use of aduerto with the plain accusative, which is also found at Varro L.L. 10.46 and Tac. ann. 14.4.3. Burman, because of the rarity of this use of aduerto would read tu nostris aduerte modis (sc. mentem, oculos, aures or sim.). He rightly adds, however, "nihil tamen temere mutem, quum huius aetatis scriptores audacius saepe locutiones ueteres nouauerint." The Deventer editions read in for tu, but aduerto appears to be used with in only in the sense of

literal motion, as at Ter. Eun. 343-4; Livy 37.9.7 and Ovid Met. 6.180.

43 spectata "respected." Burman reads sperata here, explaining "quia quisque sibi uouet diuturnitatem, uel quia Melibeo uouerant longam aetatem eius amici, ut sequentia u. 46 & uidentur uelle" and compares the variants at Ovid Met. 14.652, but this use of spectata, he admits, is quite acceptable, cf. Silius 16.332 longo sonipes spectatus in aeuo.

45 circulus For circulus of time cf. Seneca Epist. 1.12.6 mensis artiore praecingitur circulo and Porph. Hor. Carm. Saec. 21 circulus temporum. For the idea of life consisting of concentric circles, Volpilhac rightly compares Seneca Epist. 1.12.6 tota aetas partibus constat et orbis habet circumductos maiores minoribus. Est aliquis, qui omnes complectatur et cingat; hic pertinet a natali ad diem extremum. Est alter, qui annos adolescentiae excludit; est qui totam pueritiam ambitu suo adstringit; est deinde per se annus in se omnia continens tempora, quorum multiplicatione uita componitur. Mensis artiore praecingitur circulo: angustissimum habet dies gyrum, sed et hic ab initio ad exitum uenit, ab ortu ad occasum.

47 carperet The supporters of relleret are in my opinion misguided. Keene translates "were hastening on" and Wernsdorf compares Calpurnius 5.121 aetiuas impellit Noctifer horas, but Meliboeus is dead, not ageing prematurely. Burman regards such a use of pellere as "duriter et sine exemplo", unless it has the same sense as uita truditur, as at Petronius 45 and elsewhere, and Beck approves of this theory. But Burman rightly doubts the

acceptability of this expression.

If we possessed only V's reading, Glaeser's conjecture uelleret would be a very satisfactory solution to the problem, cf. Lucan 6.562 illa (i.e. mors) genae florem primaevae corpore uolsit. However, MGAH read carperet, which must surely be the truth, cf. Seneca Epist. 120.18 ad mortem dies extremus peruenit, accedit omnis, carpit nos illa, non corrinit. V's uelleret possibly comes from a gloss on carperet, uelleret.

si...carperet Imperfect for pluperfect. LS say (2, p. 321), "Die...Verwendung des Konj. Impf. statt . Plupf. ist bei volkstümlichen Autoren, wenigstens zum Teil, als Gräzismus zu werten, z.B. Vitae patr. 5.15.39 si responderem eis, inueniebar delectatus nach ἐὶ ἀπεκρίθη... ἠδύρισκόμην..., sonst, z.T. unter dem Einfluss der Klausel, als willkürlicher Wechsel, z.B. bei Tert. und Fulg." Here the use of imperfect for pluperfect seems to be due to metrical necessity, as at 2.75.

- 48 communis causa Glaeser conjectures communes, but Leo rightly defends the reading of the manuscript, interpreting it thus:
 "καὶ τὸ κοινὸν πάθος οὐ κατέσχε τὰ τοιαῦτα
 ὀδύρματα." (Quoted by Giarratano ad loc.)

- 49 letali Keene justifies Glaeser and Schenkl's retention of MGAH's mortali by saying (CR 26 (1912), 97-8), that the phrase mortali frigore means "the chill of death, such as mankind are (sic) liable to, a meaning which is more clearly defined by lege hominum in the following line and which may perhaps be illustrated by Calp. iv 139, where the term of life allotted to man mortale (pensum) is contrasted with the everlasting life of the gods (perpetuo caelestia fila metallo). The somewhat

unfamiliar use of mortali would account for the change to letali. If the archetype had letali, it is hard to see why mortali should have ousted that word." A similar use of mortalis is found at Cic. Phil. 14.12.33 mortalis condicio uitae and this adjective is acceptable here, but I think it extremely probable that NG's mortali has come about under the influence of mors in u. 47. TLL (8 1513 45) also reads mortali here and says that it is used in the sense of "mortem imminentem praenuntians uel afferens, letalis," but this is inappropriate as Meliboeus is not dying but already dead. For HV's letali cf. Ovid Met. 2.611 corpus inane animae frigus letale secutum est. (Prud. apoth. 466; Sedul. carm. 3.36).

frigore For frigus meaning "the chill of death," cf. Virgil Aen. 12.951 and Lucr. 4.924.

50 canente senecta Nem. is perhaps echoing Virgil Aen. 10.192 canentem...senectam and emendation is unnecessary. As Titius points out, canente senecta is not to be taken as dependent on dignus, and he rightly compares u. 43 longa tibi, cunctisque diu spectata senectus. canente senecta is probably temporal in force, "deserving to go to heaven when you were old."

51 ponderis aequi It is difficult to be sure exactly what Nem. intends this phrase to mean. The same expression occurs at Vulg. lev. 19.36 and Vulg. prov. 11.1, but in both cases it is used literally of weights. Nem. might be using pondus metaphorically to mean "importance" or "authority", as at Prop. 3.7.44; 4.7.88; Cic. Att. 11.6.1; Ovid Fast. 1.182; Seneca Dial. 11.14.2, where the metaphor is from the scales. On the other hand, pondus may signify "stability" or "constancy", as at Cic.

Fin. 3.2 aequissimus aestimator et iudex, or it may be used in the sense of benignus, as at Cic. ad Q. fr. 2.3.4 nobilitate inimica, non aequo senatu, ("no friendly authority"). pondus and grauitas (u. 56) are two qualities frequently associated with one another by the Romans, e.g. at Cic. Agr. 2.32; Seneca epist. 115.3; Arnob. nat. 2, 41, p. 81, 20; 2, 45, p. 83, 26; 7, 41, p. 274, 10, and it may be that Nem. is recalling Silius's description of Erutus (8.609) laeta uiro grauitas ac mentis amabile pondus but here, too, it is not clear how pondus is to be taken. Housman compares this line of Silius, and also Silius 6.429 animi uenerabile pondus and Manil. 5.451 pondere mentis, with Manil. 1.771 strictae pondera mentis, on which he comments, "pondus non stringit mentem sed stricta mente efficitur."

On balance I would translate ponderis aequi, "friendly authority": Meliboeus was a highly respectable and dignified man but not an unapproachable one. "Impartial authority" is, however, another possible translation.

53 patiens mulcendo This is an awkward expression and has been variously explained and emended. Maehly's pacans has found favour with Baehrens, H. Schenkl, Giarratano and Schubert, the last punctuating with a comma after adsueras and comparing Claudian Cons. Hon. 4.226 and Hor. A.P. 197 (Bentley's version, et amet pacare tumentes); but pacans would seem to render mulcendo superfluous. Burman reads sapiens mulcere, comparing Virgil Geor. 1.284 felix ponere, and Wakefield conjectures patiens mulcere, but it is unlikely that anyone would have replaced mulcere by mulcendo, a much rarer form, with its unusual scansion. Gebhardt (Crepundiorum seu iuuenilium curarum libri tres, Hanover 1615, p. 147), suggests pauiens, "Ut pauire

hic esset compescere, componere, & quasi complodere, comprimendo exstinguere: Metaphora sumpta a solo & aequore aedificii quod fistuca compauitur ac complanatur," but examples of paure used in these senses appear to be lacking, and I can see no difficulty in patiens as regards sense, as the good nature of Meliboeus is stressed throughout the poem (e.g. uu. 41-2; 56-7). Jernsdorf's explanation, "h. quum uarias querelas patienter audires, easque placares et componeres," and that of Beck, "patiens (ferens, patienter audiens) querelas ita ut mulceas (lenias, componas eas), poetice pro, patiendo mulcens" do not take account of the syntax, and Ullitius's patiens mulcensque is clumsy in the extreme. I have been unable to find an example of verbal adjective with the ablative of the gerund, but such a use is probably not unjustifiable, as other kinds of adjective are sometimes found used in this way, e.g. Cic. De Or. 1.240 cum disserendo par esse non posset. The adjective is normally used with a preposition, see C.F.W. Müller, Ciceronis Opera Omnia 3.1 Teubner 1896, pp. xxiii-xiv, but the absence of a preposition can be defended, cf. K-S 1, p. 754, "Bei Adjektiven steht der Ablativ des Gerund. selten...Klassisch bei Adjektiven nur im limitativem Sinne, wie C. Br. 128 latine loquendo cuius erat par. de or. 1.240."

mulcendo is probably used here as equivalent to the present participle, as often in later Latin, see LHS 2, p. 380, "Während bereits Liv. und Vitruv. den Abl. des Gerundiums nicht selten ohne Unterschied vom Part. Praes. und im Wechsel mit diesem...verwenden, dehnt sich sein Gebrauch in der nachklass. Volkssprache auf Kosten des Part. Praes. immer mehr aus... Allgemein wird der Gebrauch seit dem 3 Jh." It is found in poetry for example at Virgil Aen. 2.6; Hor. Carm. 4.11.30;

Manil. 4.173, 201; 2.153. For the gerund used as equivalent to the present participle with an object cf. Venantius Fortunatus *carm.* 11.19.2 animos plura uidendo.

If mulcendo effectively equals mulcens, patiens must then be used here adverbially, cf. Lüfstedt (*Syntactica* 2, p. 368f), "Seit Ältester Zeit ist diese Erscheinung die ganze Latinität hindurch für die poetische Sprache sowie für die poetisch-rhetorisch stilisierte Prosa charakteristisch," e.g. Virgil *Aen.* 1.301 Libyae citus astitit oris; Prop. 4.8.49 rauci sonuerunt cardine postes.

Thus patiens has the force of patienter here and mulcendo is equivalent to mulcens, "patiently allaying."

mulcendo For the scansion, see my excursus.

54 iuris...iusti Burman, Titius and Barth all support N²GEV's ruris for iuris, taking ruris amor to mean the study of agriculture, and Barth points out that justice and agriculture were often conjoined, e.g. at Cic. *Rosc.* 75 uita rustica... iustitiae magistra est. Martellius, however, rightly prefers iuris because the context is law, not agriculture. Heinsius also reads iuris (=leges scriptae)...iusti (=bonum). The expression iuris amor might be paralleled by Cic. *Leg.* 1.48 ipsam aequitatem et ius ipsum amant. ruris could have come about either by visual aberration or the recollection of ruriculum in u. 52 above. HV read iusti, but the evidence of NG is confused, probably due to iusti having been ousted by iuris which had occurred earlier in the same line, and then having been variously emended.

Volpilhac, who prints ruris...iuris, strangely uses Lucan 9.192 iusti reuerentia to support his reading.

56-7 serena/ fronte Mem. is here probably imitating Calpurnius 5.46-7 fronte serena. Martellius conjectures seuera, but Mem. is at pains in these lines to emphasise that while Meliboeus is an upright character, he is not a forbidding one, cf. blanda and mite (u. 56), and therefore seuera would be inappropriate. Silius (8.609) similarly speaks of the laeta... grauitas of Brutus.

58 antare et iungere.../ hortatus Hortor used with the infinitive is mainly found in poetry, although it is also found at Cic. off. 3.55; Planc. Cic. epist. 10.17.2 and Nepos Phoc. 1.3. V's coniungere is probably an interpolation from Virgil Buc. 2.32 calamos cera coniungere.

59 hortatus Heinsius, who was aware only of V's reading, conjectured noras tu or gratus tu.

Duff takes the implied object of hortatus and docuisti to be me, i.e. Timetas, but it may be nos, i.e. the young people in general, cf. perhaps nobis (u.60) and nos (u. 62).

duras Heinsius conjectured crudas, but as Burman points out, the jingle duras...curas is quite common, e.g. at Virgil Aen. 4.488; Silius Italicus 11.371-2.

fallere curas Cf. Ovid Trist. 3.2.16 fallebat curas and ibid. 5.739 detineo studiis animum falloque dolores.

63 dixisti carmen Heinsius, Broukhusius and Beck would all read duxisti carmen. Broukhusius on Tib. 2.15.4 says that ducere is used of epic and sad songs, and dicere of lighter works, but this statement is not quite accurate, and even if it were, is

surely not evidence against dixisti, but in favour of it, since we are told that Meliboeus was laetus and we should scarcely expect to find shepherds reciting epic to the accompaniment of the fistula.

There appear to be three situations in which ducere carmen is used rather than dicere: of writing epic (e.g. Hor. Serm. 1.10.44; Prop. 4.6.13; Stat. Silu. 5.3.92); of songs of mourning and complaints (Ovid E.P. 1.5.7) and of composing verse in general, as distinct from "singing" it, (Ovid Trist. 1.11.18; 3.14.31; 5.12.63). In the first two cases the idea of length which is often present in duco seems to be relevant (as in the slightly different case at 2.61), since epics are by nature long and no one ever mourns or complains briefly. (See also my note on 4.13).

dicere, on the other hand, is used as equivalent to canere, when employed with carmen, as at Virgil Euc. 6.5 and Hor. Carm. Saec. 8, or of writing short poems as at Virgil Euc. 10.3 (where again "singing" is involved, cf. u. 8), or of playing a tune on a musical instrument, as at Hor. Carm. 1.32.4; 4.12.10.

There are three apparent exceptions to the rules which seem to dictate whether dicere or ducere should be used: Dirae 75, Prop. 1.7.1 and ibid. 1.9.9. At Dirae 75 and Prop. 1.9.9 we have dicere used of sad songs. In the former case we are again dealing with a song played on the fistula, and in the latter, the reference is to writing elegy, although it is interesting that here the Renaissance manuscripts and Heinsius read ducere. At Prop. 1.7.1 we have dicere used of epic, where again the Renaissance manuscripts, supported by Scaliger, read ducere, but perhaps we are dealing with a reference to Homer's use of ἀείδω of his epics, where, of course, the reference to

singing is more appropriate than it is in the case of Latin epic. There is therefore perhaps a degree of overlap in the uses of dicere and ducere, but if so, it is one which does not trouble us here, as the context is "singing", (cf. cantare u. 62) and dixisti, the reading of all the manuscripts, is therefore the appropriate verb.

66 de Used here instead of the genitive, of a part taken from the whole, as at Cyn. 176. Sittl (Lokale Verschiedenheiten der lat. Sprache, p. 126) regards this use of de as one of the features of African Latinity, but it is in fact found in Latin literature generally from Plautus on, becoming quite frequent in late Latin. See LHS 2, p. 58.

67 messi NGAH's reading, messe, is unmetrical and Maehly therefore reads messi, a rare form found otherwise only at Varro L.L. 5, 4, 21; R.R. 1, 53 and Charisius 1, 14 p. 28 (1.43, 15 Keil). (See Neue 1, p. 329). V's campo makes good sense but is less precise- campo culmos need not necessarily signify grain - and may be an emendation to restore the metre. Burman reads messo, i.e. de frumento messo, but I can find no example of this substantival use of messum.

68 grandaeva The adjective is applied to Pales only in Nem. It also appears at Virgil Aen. 1.121 and Geor. 4.392, where it is applied to Nereus.

spumantia cymbia lacte The same phrase occurs at Virgil Aen. 3.66. At Virgil Buc. 5.67f. pocula...spumantia lacte are offered to Iaphnis.

69-70 Most editors punctuate with a colon after coronas and a full-stop after honos, but Volpilhac rightly adopts the punctuation of Wernsdorf with a colon after honos, since hic is here used in a prospective sense. I cannot agree with Volpilhac, however, in placing a full-stop after coronas, since the gift of the Muses continues the list given in uu. 65-69, and I have therefore punctuated with a semi-colon.

73-4 te pinus; reboat te quicquid carminis, Echo/ respondet siluae; All the manuscripts read respondent in u. 74, except for MAu² which read respondet. With either reading, the expression is rather awkward, and various solutions have been offered. Titius reads te pinus reboat; te quicquid carminis Echo/ respondent syluae, and explains "quicquid carminis respondet, Echo respondet & quicquid syluae respondent, te respondent," but this is difficult to reconcile with his text and makes very poor sense. Modius conjectures respondent omnia siluae from Virgil Euc. 10.8, but this is quite unnecessary and it is not clear what he would eject to make room for omnia. carminis exit is the suggestion of Ulitius, but he does not explain it, and the significance of this conjecture escapes me. Gebhardt (op. cit. p. 148) conjectures te quid cuit Carminis Echo,/ respondent siluae, explaining, "quicquid uocalis Echo in carmine & te sonando ualet, omne impertit, & hinc plenis angulis respondent ad tuas laudes siluae," and also suggests, Te pinus reboat, te quid cit Carminis, but his explanation is forced and his conjectures do nothing to simplify the text. Baehrens proposes reboant, with siluae to be taken as nominative plural, whilst retaining MAu²'s respondet, presumably under the influence of Virgil Geor. 3.223 reboant siluaeque et

longus Olympus, which is an elegant conjecture but, I think, unnecessary. Leo suggests a stop after respondet, but I do not see how siluae could fit in with what follows. Keene, who also reads respondet, translates "every echo of the woods resounds your name," and adds "quicquid is acc., Echo nom., siluae dat.", which is totally at variance with his translation and ignores respondet and carminis. Dunlop (p. 190) translates "whatever song Echo sings of you, the woods repeat in answer," but this is not translating the text he prints (Duff's), and takes no account of reboat.

reboat te is in itself unusual. reboare is rare: it occurs once each in Virgil and Lucretius, and not at all in Ovid, Statius and Lucan. Apart from the example here, Lucr. 4.546 seems to be the only transitive use.

GHV's respondent appears to me to be either an interpolation from Virgil Buc. 10.8 (quoted above) or an attempt to simplify the text. There are to my mind two possible ways of justifying the text of NAU². One is to follow Burman, who takes the words in the order, "Quidquid Echo carminis siluae respondet, te reboat," or to punctuate with a comma after carminis and translate "whatever song resounds you (i.e. your name), Echo sends back to the wood."

74 armenta loquuntur Haupt (Opuscula I, p. 400) conjectures arbusta, comparing Virgil Buc. 5.62ff. ipsi laetitia uoces ad sidera tollunt / intonsi montes, ipsae iam carmina rupes, / ipsa sonant arbusta 'deus deus ille, Menalca' and Buc. 1.39f. Tityrus hinc aberat ipsae te, Tityre, pinus, / ipsi te fontes, ipsa haec arbusta uocabant. He regards armenta as impossible with loquuntur. TLL gives no examples of loquor used of animals

except in the case of prodigies, but Virgil Buc. 5.27-8 tuum
Poenos etiam ingenuisse leones/ interitum montescue feri
siluaeque locuuntur may well be relevant here. This passage may
be thought to tell for arbusta, but I think it very likely that
Nem. is clumsily adapting Virgil's lines and has contaminated
leones (here changed to armenta) with locuuntur, to produce the
curious expression armenta locuuntur. Again, Claudian (26.410)
speaks of the uox of cattle. Also, although loquor is apparently
not used of the sounds made by animals, dico is, at Plautus Men.
654 uin afferri noctuan, quae 'tu, tu' usque dicat tibi and
Lucilius 2 Charisius ap. G.L.I. 125 19k), (r littera...)
inritata canes quam homo quam planius dicit. armenta
furthermore contributes to the scene whereas arbusta does not:
the Muses are singing for Meliboeus; the herdsmen are playing;
the trees are whispering; Echo is picking up the sound and
sending it back, "our own (nostra) herds speak of you." A
return of subject to trees would add nothing.

sequuntur in many of the V manuscripts may be an emendation
in order to simplify an unusual expression.

75-6 Nem. is probably influenced here by Virgil Buc. 1.59f. ante
leues ergo pascentur in aequore cerui/ et freta destituent
nudos in litore pisces and Prop. 2.3.5f. sicca si rosset piscis
harena/ nec solitus ponto uiuere toruus aper.

76 insuetusque The variant readings here seem to indicate that
the beginning of this line became corrupt early in the tradition
and has been variously restored. hirsutus, although objected to
by Heinsius, is a perfectly acceptable epithet for a lion, cf.
Ovid Her. 9.111; Met. 14.207 etc., but it adds nothing to the

sense here. w's solitary setulus is certainly conjectural. There have been attempts to justify uestitus on the ground that it is often used of trees on mountains, and is used absolutely at Cic. N.D. 2.53.132, but this is surely not a just parallel, as mountains without trees can be found, but not lions without hair. C. Schenkl's uillosus (cf. Virgil Aen. 8.77), seems to me no improvement on hirsutus. in uetitoque is the suggestion of E. Schenkl, which can be paralleled by Seneca Med. 758f. et uetitum mare/ tetigistis ursae (Herc. Oct. 1585). I think it very probable, however, that uestitus is concealing an original insuetus, as Heinsius conjectured, and a comparison with the Propertius passage quoted above, and also Virgil Geor. 3.543 insolitae fugiunt in flumina rhocae would seem to support his suggestion. Jacoby also comes to this conclusion (Woch. für Klass. Phil. 34(1886), 1294), but is unenthusiastic, regarding insuetusque as very improbable, but the best suggestion so far.

78 † tractabit Keene translates "presides over", and tractare is found in the sense of "have charge of" at Cic. Fam. 13.77.3, seruus, qui meam bibliothecem multorum nummorum tractauit, but I can find no example of this verb used with an abstract subject, and although tractare is often used literally of handling vines, here it has to govern messem as well, which as Burman points out, is inappropriate. He therefore suggests iactabit, since the two verbs are often confused in manuscripts, e.g. at Stat. Theb. 5.67, but iactare seems to be used only of using the hands, or of verbal handling (see TLL 6 55 54ff.) Ellis (AJPh 7 (1886), 91) conjectures ructabit, but parallels for such a use of ructare seem to be lacking. praestabit, the suggestion of Haupt (Opuscula I, p. 400), gives excellent sense and has been adopted by Baehrens and Giarratano, but such a

corruption would be difficult to explain. Verdière (Prolégomènes, p. 79), taking his cue from Keene's rather half-hearted support, would retain tractabit, and compares Cic. Fin. 5.14.39 where, speaking of vines, "tractare est stipulé avant tueri" and he would translate tractare, "manipuler," but in the Cicero passage he cites, tractare is probably to be translated, "train," which is obviously irrelevant to messem. For tractare used of olives, cf. Pliny N.H. 18.337 oleas tractandi. If tractabit is to be retained here, it must be used in the sense of "have charge of," or "manage", which gives adequate sense, but this use with an abstract subject appears to be unparalleled. On the other hand, Haupt's praestabit accords much better with dabit in u. 79, but is difficult to explain palaeographically. I have therefore obelized here.

79 ante takes up prius (u. 75), leading to quam (u. 80).

83 Cf. Calpurnius 4.161 Tityron e siluis dominam deduxit in urbem. The phrase dominam...urbem also occurs at 2.84 and is common in poetry from Ovid onwards, see TLL 5 1941 33.

84 namque I cannot see that the objections to namque are so great that it should not be retained in the text. Indeed Duff, though he prints iamque, translates "for". The only objection I can see is that nam occurs in u. 82, and as the repetition of words and phrases at short intervals is quite common in Nem. (e.g. 3.37 and 3.39 tum; Cyn. 152 lactis and 154 lacte; Cyn. 322 pratis and 324 prata; all at the same point in the line), I cannot see that this is a serious objection.

84-5 Cf. Stat. Theb. 12.821f. praesens tibi Fama benignum/
strauit iter and ibid. 12.819f. tibi (Thebaidi) si quis adhuc
praetendit nubila liuor/ occidet. The figure of clouds of envy
occurs also at Cyr. zel. 11; Greg. N. moral. 6.38 and Optat.
1.27 p. 30, 12.

85 pinnis H and most of the V manuscripts read plena, which
makes little sense. Fama personified in the sense of "Fame"
rather than "Rumour" is given wings also at Hor. Carm. 2.2.7-8.

87 flumineos flumineus is not used by other buccolic poets, but
it is found in other types of poetry, used by Ovid, Lucan,
Silius Italicus, Martial, Ausonius, Valerius Flaccus, Statius,
Claudian, Paulinus of Nola, Cyprianus Gallus, Corippus,
Palladius and Sedulius.

1 Mem. is influenced here by the opening line of the second Eclogue of both Virgil and Calpurnius, and this fact is a point, albeit a minor one, in favour of Mem.'s authorship of these four poems: to begin a poem with a line so similar to that of another poem in the same corpus would be clumsy, but with these four poems attributed to their proper author, this line becomes a compliment to both Mem.'s predecessors in the pastoral genre.

Donacen Wendel ("De nominibus bucolicis," Fleckeis Jahrb. Suppl. 26 (1901), 61), "Nomen femininum ignoratur, masculinum Δόναξ exstat CIA 111 1133, 2371" which leads him to the doubtful conclusion that, "Cum Donax nomen comoediae sit (Ter. Eun. 772. 774), Donacen quoque per nescio quos ritos e comoedia in Nemesiani eclogam fluxisse suspiceris." This does appear to be the only occurrence of the name in Latin poetry, but it is also found in inscriptions, see TLL Onomasticon 3 228 65, so that it is unnecessary to seek for its origins in comedy.

Idas The name is also used by Calpurnius, three times in Ovid's Metamorphoses (5.90; 8.305; 14.504), at Virgil Aen. 9.575 and Propertius 1.2.17. Wendel fails to note that Theocritus also uses this name, in one of his non-pastoral idylls (22.140).

Idas puer The variants here illustrate the interpolation in the V manuscripts of readings from Calpurnius, a characteristic of this branch of the tradition. Here in the majority of the V manuscripts the line has been altered under the influence of Cal. 2.1 intactam Crocalen puer Astacus et puer Idas, although

Idas has had to be retained in V in u. 19 where Astacus would not fit the metre. The more common patterning in bucolic poetry is to have the noun before the name, as at Virgil Euc. 2.1, and Cal. 2.1 and 6.1, but the reverse occurs at Cal. 5.1 Micon senior. Hauz's ruer Idas gives us a fourth foot block spondee, which is not in itself objectionable, as there are twelve examples of this in the Eclogues and five in the Cynegetica, but it is possible that, like the other V manuscripts, Hauz have been influenced here by Cal. 2.1, or else that they are adopting the more usual patterning, and therefore I have preferred the word order of MG.

Alcon The name is also used by Virgil (Euc. 5.11) and Calpurnius (6.1, 6, 18, 21). The names Idas and Alcon occur together at Stat. Theb. 6.553ff. Servius tells us that the original Alcon was a Cretan archer who accompanied Hercules and was so skilled that when a snake attacked his son he was able to kill it without harming the boy.

1-2 Donacen.../ ardebant The use of ardeo with the accusative object goes back to Virgil Euc. 2.1 (LHS 2, p. 33) and is later found at Hor. Carm. 4.9.13; Martial 8.63.1; Gell. 6.3.3; Aug. solil. 1.33.22 etc. LHS say (2, p. 31), "In der historischen Zeit ist der Übertritt eines Verbums in die andere Kategorie ziemlich verbreitet. Im allgemeinen geht die Entwicklung in der Richtung einer steten Zunahme der Transitiva." pereo is similarly used transitively at Plautus Foen. 1095 and depereo at Plautus Epid. 219.

2-3 incensus uterque/...ruebant cfiry read ruebat, but in view

of the plural verbs ardebant (u. 2), inuasere (u. 6) and carnebant (u. 7), it seems reasonable to retain the reading of the majority of the manuscripts. uterque is found with a singular adjective and a plural verb also at Ovid Her. 5.46 miscuirms lacrimas maestus uterque suas and Lucan 7.31-2 fati certus uterque/ extremum tanti fructus raperetis amoris.

3 in...uenerem...ruebant For this expression cf. Livy 3.47 in concubitus ruere.

furiosa mente furiosa, the reading of AG, is a less common adjective than HV's furiata, and is not used by Catullus, Tibullus, Propertius, Virgil, Lucan, Valerius Flaccus, Silius Italicus, Statius or Calpurnius. The phrase furiata mente is quite common (see, for example, Virgil Aen. 2.407) and it would appear likely that V is again replacing a less usual expression with a more common one. Apart from this line, the adjective furiosus is used of parts of the body elsewhere only at Lucr. 16.1184 furiosus uoltus et acer.

4 uicini Hartel conjectures uicinis, presumably in order to resolve the apparent difficulty of uallibus. This is a neat conjecture, but unnecessary.

uallibus Haupt says of this, the reading of all the manuscripts, "ualles horti intolerabiles sunt" (Opuscula I, p. 401), and asked help of G. Hermann, who conjectured callibus. Keene describes this as a brilliant emanation, but Schenkl accepts it with some doubt "nam in callibus hortuli uix pueri aggredi potuerunt puellam neque causa erat parentibus cur eam

clausam tenerent, si intra horti fines se tenuisset (p. lxx). However, the idea of picking flowers in callibus is improbable. uallibus can be justified, as it need not refer to anything as large as a valley, cf. Stat. Theb. 7.749 uallē cauat (of part of a mountain-side which becomes detached and rolls down), and Silius 3.662 where ualles is used of the space between two sand-dunes, so that ualles here need refer to nothing larger than a hollow. Schenkl tries to solve the difficulty he finds over horti by suggesting that "horti uocabulo significetur uilla, non solum aedes ipsae earumque uicinia, sed etiam quae ad uillam pertinebant pascua ab aedibus remotiora. constat autem antiquioribus temporibus, ueluti in XII tabulis uocabulum hortum ad uillam significandam adhibitum esse." (cf. Pliny N.E. 19.50) "neque a ueri specie abhorret hac uel id posterioribus etiam temporibus in sermone uulgari usitatum fuisse, quem hoc loco secutus est Nemesianus." I consider it unlikely that hortus should be used in this rare sense here, and I also do not see that Donace's having been close to the house or some distance away could have had much bearing on the parents' subsequent course of action: wherever she had been, they had been unwise to allow her out on her own.

5 molli I cannot see why Barth should want to alter the text here, as it is perfectly sound, and the same expression occurs at Virgil Buc. 3.45.

6 uenerisque imbutus Titius, Martellius and Burman all favour the second Aldine edition's immitis, in the sense of "immature." However, I can find the adjective used in this sense only of fruit, as at Hor. Carm. 2.5.10, which Burman quotes; Pliny N.H. 13.26 and 19.82; Silius 8.378; Gell. 10.11.3. immitis is

apparently not used with the genitive, and the only other sense in which it can be used, with the ablative, seems to be "cruel" or "harsh", as at Livy 2.29.9 Claudius...natura inmitis; Claudian carm. min. 26.31 (lacus) tactu...inmitis et haustu, a meaning which would be inappropriate here.

The use of imbutus with the genitive is rare. TLL cites only Schol. Hor. ars 312 and Pass. coron. 1. The more common use is with the ablative, and Weinsdorf compares Silius 3.64-5 uirgineis iuuenem taedis, primoque hymenaeo/ imbuerat coniunx. The evidence for an ablative form Veneri, however, rests on only one passage, Flautus Foen. 1.2.49 (256), where it is rejected by Pius and Leo but retained by Bentley and Lindsay. At Cyn. 42, Nem. uses the ablative with imbutus, sacris imbuta uenenis, but in view of the fact that the evidence for the ablative form Veneri is so tenuous, I read ueneriscue here.

7 tum primum dulci carnebant Burman suggests dulcia tunc primum carnebant, comparing, for reasons not clear to me, Claudian Epith. Hon. 81 in primis titubans audacia furtis, but this conjecture is unnecessary. He is also doubtful about carnebant because of the presence of carperet above (u. 5), and tentatively suggests cariebant, as at Ovid Her. 4.27, but rightly rejects it "quia & alias eadem uerba pepetere solet noster."

Barth conjectures carpserunt, but in late Latin the imperfect is sometimes found when we might expect the perfect, cf. K-S 1, p. 127ff., "Am häufigsten ist der Wechsel des historischen und des beschreibenden Imperfekts. Das Perfekt Perfekts^{aführt} (wie der griechische Aorist) die Hauptereignisse und Haupttatsachen an, das Imperfekt hingegen stellt die gleichzeitigen Nebenhandlungen und begleitenden Umstände veranschaulichend dar. Auf diese Weise tritt auf dem historischen Gemälde Licht und Schatten hervor. Das Perfekt erzählt, das

Imperfekt beschreibt." LHS (2, p. 303) compare Vitae patr. 3.216
uitam suam consumebat.

8 iam non This is clearly the correct reading here, as u. 9
 shows: their feelings are no longer those of children, but of
 young men.

9 The only words in this difficult line which have been left
 untouched by editors are ter quinque! The difficulty falls into
 two main parts, each with subsidiary questions: whether anni
 and hiemes are possible together, and if not, which of them
 should be emended; and whether any meaning can be extracted
 from the rest of the line, and if not, in what way it should be
 emended.

In spite of such renderings as, "Their years were only
 fifteen winters" (Duff), and "whose years numbered but fifteen
 winters" (Keene), it would appear superfluous to mention both
anni and hiemes, and pleonasms such as Ovid Met. 6.438f. iam
tempora Titan/quinque per autumnos repetiti duxerat anni, are
 no parallel since here hiemes and anni stand side by side. There
 have therefore been a number of emendations of anni and hiemes.

Heinsius would presumably have his conjecture quis actae ter
quinque hiemes in parenthesis, since actae would go
 extremely awkwardly with cura iuventae, but even with a
 parenthesis, the line would read somewhat clumsily. Hartel
 suggests aeui, but an expression such as aeui hiemes would seem
 to be unparalleled. Kornhardt (TLL 6 2780 54) includes this
 line under two headings, hiemes as equivalent to anni, and
 under "hiemis tempus", so that in the latter case, anni would
 have to be taken as genitive, which is highly improbable.

J.E. Hall would read quis tantum ter quincue hiemes sed cura iuuentae, suggesting that anni is either a visual slip, or has wandered in from u. 2 by a process of mental association. This gives good sense, but such a corruption seems to be rather unlikely. anni is usually used of age on its own with a number (but cf. 4.36) and therefore other scholars have focused their attention on hiemes.

Leo's ignes is rather a feeble effort, in my opinion. Burman would bracket quis anni ter quincue and read et prima cura iuuentae, which Haupt (Opuscula I, p. 402) says is impossible "cum pueriam se inpensius colere et ornare coepisse ut puellae placerent (hoc enim uoluit Burmannus) praepostere hic atque inepte dicerentur..." Burman's conjecture and interpretation are indeed unlikely, but Haupt is going too far in his condemnation. He then goes on to say, "immo error librarii tollendus est: Nemesianus enim scripsisse uidetur quis anni ter quincue hiemes et CRVDA IWVENTA, quo non puerilia optantium aetatem nondum adultam apertius indicaret. (ac dixit similiter Silius XII 348 crudos sine uiribus annos)". This is a clever conjecture but, I think, wrong: cura iuuentae surely takes up and elaborates on non puerilia uota in the line above. Maehly adds hymeni sed to Haupt's cruda iuuenta - an ingenious though grotesque emendation - but hymen used in the sense of "marriage" would appear to be indeclinable.

Ellis's conjecture, uirent et crura, is palaeographically unlikely, and makes extremely poor sense. Baehrens's increscit makes better sense, though it fails to bring out the probable contrast between pueris and iuuentae, and is also palaeographically unlikely.

Birt (The Halieutica of Ovid, p. 191) would read biennis... iuuencae, saying that et has crept in, as it has in u. 51, but

the adjective biennis is very rare, and mention of a iuuenca is surely quite irrelevant. G. Orlandi (Studi Medievali 17 (1976), 738 n. 5) would also read iuuencae, taking it as nominative, but he does not say whether he also reads biennis.

The emendation of Summers, et mens, is clever, and not impossible palaeographically, but it seems to require at or set (sed), rather than et before it, so that u. 9 then elaborates on u. 8: "they were fifteen, but they had the minds and cares of young men." Verdière's hinc mens (Eos 56 (1966-1969), 179-80), would be an easy corruption, but is less satisfactory from the point of view of sense.

It does not seem to me possible to justify the reading of the manuscripts and none of the emendations is entirely convincing. I therefore obelize the whole line.

11 This line has troubled some editors, and various emendations have been suggested, but although the line is somewhat tortuously phrased, the reading of the manuscripts can be defended.

Maehly objects to tam because it is not followed by quam or ut and suggests non iam, in the sense of non amplius. This is an elegant conjecture, but unnecessary, as a general comparative clause such as "as it did before" is to be understood.

The use of de here has also caused difficulty. de must belong with uoce and not with tenui filo as it would appear to be impossible for de to follow the adjective and noun which it governs. Maehly says that filo de is "ein Unding" without defining precisely what he finds objectionable about it, though no doubt he means that it is impossible for de to follow just

the noun, where there is no adjective or dependent genitive. He would therefore read sua filia or filum ceu and remarks that sua filia "scheint noch am gerathensten zu sein, wenn man dem Dichter nicht etwa die Abgeschmacktheit zutrauen will: quod non iam tenui, filum ceu, uoce sonaret", but neither of these conjectures gives good sense. Titius in the margin of his copy suggests tenui de filo, which is not in my opinion a very useful alteration, and de more of the Deventer editions looks like an early and not very happy emendation. I am not clear quite how Glaeser means his uoxque to be taken. Burman is perhaps nearer the mark when he says that de "non temere additur, ne duo ablativi uoce, filo impedirent sensum." de is here used with a modal or instrumental ablative, as at 3.64, Anth. Lat. (Riese) 246.2 dulce de labris loquuntur, and often in Latin literature (see TLL 5 62 23ff.). A. Gudeman (TLL 5 62 19) says "certa exempla non ante saec. 1 obuia, sed nonnulla priora iam proxime ad hunc uulgarem usum accedunt. inde ab Apul. deest apud neminem et plerisque recentioris aetatis in deliciis habetur." sonare uoce appears at Silius 2.491 and Calpurnius 2.4.

I would translate the line "because her voice did not sound so fine and delicate as it used to do."

- 12 sollicitumque (foret pinguis sonus) The use of the neuter sollicitumque at first sight seems puzzling, but it is probably to be explained as meaning "a circumstance causing apprehension", cf. K-S 1, p. 32 "Die im Griechischen häufig vorkommende Konstruktion, in der auf ein Subjekt, wenn es nicht als ein bestimmter Gegenstand, sondern als ein allgemeiner Begriff (als ein Ding oder Wesen) aufgefasst werden soll, das prädikative Adjektiv ohne Rücksicht auf das Genus

des Subjektes in der substantivierten Neutralform des Singulars bezogen wird, als: $\epsilon\acute{\iota}\kappa \acute{\alpha}\gamma\alpha\theta\acute{\omicron}\nu \text{ πολυκοιρανίη}$, findet sich in der lateinischen Sprache ziemlich selten und meistens nur in der Dichtersprache. Fl. Ioan. 238 modus omnibus rebus, soror, optimus habitu. Verg. E. 3, 80 triste lupus stabulis. A. 4, 569 uanium et mutabile semper femina."

Ulitius conjectures sollicitusque, which is unnecessary. Heinsius suggests insolitusque, but this is rather feeble. sollicitum here means "worrying", as at Cic. Mil. 2.5 quid magis sollicitum dici potest; Ovid Met. 7.454 sollicitumque alicuid laetis interuenit etc.

linguis sonus V reads linguis onus. Stégen (Latomus 25 (1966), 313) translates V's text "et qu'il y avait un fardeau d'inquiétude sur sa langue" and compares Catullus 51.6-8 and Virgil Aen. 4.76 incipit effari mediaque in uoce resistit, but as Wernsdorf points out, linguis refers only to Donace, and the use of the plural linguis of one person's tongue would be unparalleled. Wernsdorf attempts to justify the use of the plural in two ways, firstly by comparing Hor. Epist. 1.5.18 sollicitis animis onus eximit, and attributing the plurals both in Horace and Nem. to metrical necessity, and secondly by suggesting that linguis refers to the boys as well, since Donace's parents can recognise signs of guilt in them, too. The first suggestion I find unlikely, and the context of the Horace passage is different, and his second suggestion seems to me an unnatural way of taking the line, especially next to the singular ceruix. Castagna ("Fonti Greche dei 'bucòlica' di Nemesiano," Aevum 44 (1970), 437), supports Stégen's interpretation, comparing a fragment ascribed to Callimachus,

ἔτε γλώσση πλειστος ὀλισθος ἐνι

(R. Pfeiffer, Fragmenta, Oxford 1949 vol. I, p. 475, fr. 754), saying, "Il nostro verso nemesiano pare una traduzione abbastanza fedele di questo frammento," but languis would be a much nearer translation than onus, which gives quite a different sense, and I can find no parallel for the use of onus with lingua.

FGHu² read pinguis sonus. Stégen asks if pinguis "est bien le terme propre pour une voix de femme." The answer to this question lies in his objection that with pinguis sonus, u. 12 "n'ajoute pas grand-chose à l'idée du vers précédent." u. 12 in fact enlarges on u. 11: she speaks non tam tenui filo, i.e. her voice has pinguis sonus. It is true, as Stégen points out, that the use of pinguis of a woman's voice is apparently unparalleled, but it is used of sounds as at Gell. 13.21.4, where he describes urbes as pinguius than urbis, and in view of the use of tenui filo of the voice in u. 11, the use of pinguis here must be considered admissible.

There has been some speculation as to the significance of pinguis sonus. Glaeser says that this change in Donace's voice indicates pregnancy and Wernsdorf (exc. xviii, p. 335), supported by Schenkl, says that it is a sign of lost virginity. I can find no evidence that either idea was current in antiquity. It is impossible to be sure what Mem. means here. The whole description from uu. 11-3 is rather obscure, but I would think it probable that Donace's voice is pinguis through excess of emotion.

improba ceruix Burman says that improba here means grandior, tumescens, and Barth rightly compares Catullus 64.377. For

improbus used in the sense of "large", cf. Columella 6.1.3
genibus improbis, unguis marnis; Stat. Theb. 6.339 hominem
super improbus exit. Ellis on Catullus 64.377 quotes a story
 from Ramage's Looks and Byways of Italy, p. 208. Ramage met
 "an intelligent inhabitant" in Venusia who told him that it was
 a custom in Southern Italy to "measure the neck of a
 marriageable youth or maiden correctly with a ribbon; then
 double the length, and bringing the two ends together, place the
 middle of it between the teeth. If we find it is sufficiently
 long to be carried from the mouth over the head without
 difficulty, it is a sign that the person is still a virgin, but
 if not, we are to infer the contrary."

- 17 genas leues The second Aldine edition reads genis leues, but
 this is apparently an emendation to bring about a chiasmus with
intonsi crinibus.

intonsi The adjective intonsus is usually found either in the
 ablative case qualifying a noun, or followed by a Greek
 accusative, and probably for this reason has been altered to
intonsis in v. intonsus followed by the ablative is, however,
 perfectly acceptable and is found also at Apul. flor. 3, p. 14
coma intonsus et genis gratus and Drac. laud. dei 1.395
cassaries intonsa comis.

- 18 haec sub As Schenkl points out, V's sub hac is probably an
 interpolation from Calpurnius 4.2. Here it is meaningless, since
 no plane-trees have hitherto been mentioned. AH's hi sub would
 give us a rather ugly line-opening, and NG's hic sub makes no
 sense. H. Schenkl's hinc sub would be rather obscure, since

there is nothing nearby to which it could reasonably refer. I therefore prefer Glaeser's conjecture haec sub. The readings of IG and AH could easily have come about through confusion of abbreviations.

- 19 Idas calamis et uersibus Alcon The same distinction is made again at uu. 53-4, and at Virgil Euc. 5.2 tu calamos inflare leuis, ego dicere uersus where also both men go on to sing. The reason for this distinction is not clear to me.
- 21 Naides As Schenkl ("Zu Calpurnius" ALL 1 (1884), 292) and Ehwald (BPhW 35 (1887), 1084) point out, the reading of most of most of the manuscripts and many of the editions, nāīādēs, is unmetrical. The form nais, naidis (or naidos) is the more common, according to Lewis and Short.
- 22 litōra...gramina N and G are confused here, and Barth would read gramina..littora. But Nem. is very probably imitating Ovid Am. 2.11.15 litōra marmoreis pedibus signate puellae, and V's reading is to be preferred. Beck explains that purpureosque alitis per gramina flores means that the nymphs nourish the flowers because they water them as they go.
- 25 trini The distributive is here used for the cardinal. Originally the distributive was used in this way in the case of plural nouns where only one object was meant, but later the use was extended to ordinary plurals e.g. Pliny N.H. 2.99 trinos soles antiqui saepius uidere, 7.169 etc. See K-S 1, p. 660. In late Latin the distinction between terni and trini was no longer clear and they were used interchangeably.

- 26 ex quo expecto expecto is a perfect-present used with a temporal conjunction. See LIL 2, p. 305.
- 30 libarunt Ulitius's conjecture libarunt is certain. Mem. is probably remembering here Virgil Euc. 5.25-6. The readings of the manuscripts, all corrupt, give some interesting indications as to their value and relationships. M comes nearest to the truth, while G's reading is nonsense. The reading of AHV is clearly an attempt at emendation, while in the remaining manuscripts lamb- has crept in from the line below.
- 32 aera Originally aer signified the lower air and aether the upper, but this distinction became blurred, see TLL 1 1151 61. Thus we have aethera complere at Virgil Aen. 7.395; 12.724 and Lucan 8.658, but aera complere at Ovid Met. 14.537 and Juvenal 1.172. Therefore, either aera (the reading of MHV) or aethera (the reading of G) would be perfectly acceptable here. I have preferred aera because, owing to the interpolated nature of G, the reading of MHV is usually to be preferred where MHV agree against G. (See my section on the Relationships of the Manuscripts). atria in i is perhaps a reminiscence of Ovid Met. 5.153 ululatuque atria complent.
- 35 iuuencas Rooy (Spicilegia Critica, Dortrecht, p. 110) would read bidentes here, as he says that although herdsmen in love exaggerate, it is still unlikely that they would boast of having a thousand heifers, and he compares Virgil Euc. 2.21 (agnae) and Calpurnius 2.68 (agnas) which he says Mem. is imitating. But there are several objections to this conjecture. First, it is stated in u. 29 (uaccae) and u. 32 (uituli) that it is cows which Idas tends, not sheep. It is possible, too, that

Nem. is here remembering the words of Polyphemus at Theocor.

11.34 βοτὰ χίλια βόσκω . Again, mille need not mean "a thousand" but simply a large number, as at Virgil Aen. 5.590; 8.291 and Tib. 1.3.50, and in Nem. himself at 4.69 and Cm. 1.

As at Virgil Buc. 2.20, a herdsman who is very probably a slave speaks of the animals he tends as though they were his own.

38-9 These lines are repeated from Calpurnius (3.57-8).

39 inter calamos errantia O. Szemerényi (EML 5 808 42) comments on this use of inter, "loc.? temp.?", but the latter interpretation seems to me impossible, for calamos would in that case have to refer to the actual playing of the pipe, which does not appear to be a possible use, and it is difficult to see how errantia would then have to be taken. erro with inter is rare, but does occur also at Hor. Carm. 3.18.13.

41 uiohaeque simillimus erro Horace has the same idea at Carm. 3.10.14 tinctus uiola pallor amantium. Page on Virgil Buc. 2.47 pallentis uiolas translates uiola as "wall-flower" and comments, "The 'paleness' of an Italian complexion, it should be remembered, is 'yellow' rather than 'white', hence the colour of gold is described in Latin as 'paleness' and pallere is used of a yellow rather than a white hue. Cf. Georg. 1.446; Hor. Epod. 10.16; Met. 11.110." atrae in u² may be an interpolation from Virgil Buc. 10.39.

42 nostri...Bacchi RG here glosses Bacchi with uini, see

Housman QJ 16 (1932), 41 (= Classical Papers vol. 2, p. 560) for similar cases of this type of error, a gloss intruding into the text. The significance of nostri here is not clear. It may be used to indicate affection or approval as at Plautus Rud. 1215; Cic. Q. Fr. 1.1.3: Idas wants to drink but cannot (horreo), just as he wants to sleep and cannot, and speaks of sleep in approving terms (placido). Alternatively, nostri may be used in the sense of "with which we are both familiar", as at Mart. 10.64.3 Heliconis gloria nostri, where Martial is talking of himself and Lucan. Leinsius and Broukhusius (on Tib. 1.9.64) both conjecture noti and the latter compares the fragment attributed to Petronius (fr. 33.2= Anth. Lat. (Riese) 1.467) nec noto stomachum conciliare mero, where, however, Vossianus L.C. 86 has toto, but there the context is different, as the wine is being taken for medicinal purposes, as often in the poets. Thus, although the use of nostri is vague here, I can see no reason to alter it.

44 fusca As at u. 1 and elsewhere in the poems, the scribe of the hyparchetype of V has decided that Nem. must not simply imitate Calpurnius closely, but repeat him verbatim. It is more understandable that there should be tampering with the text in this poem than in the others, as Nem. has taken several complete lines from Calpurnius 3 (2.47= Cal. 3.55; 2.38-9= Cal. 3.57-8) and has followed him more closely than usual elsewhere. But there is no reason to doubt the veracity of NCA here, the more reliable branch of the tradition.

47-8 Nem. is imitating Calpurnius very closely in these lines and u. 47 as it stands repeats Cal. 3.55. Titius conjectures

iam for et, presumably because some V manuscripts read iam at Cal. 3.53, and C. Schenkl suggests tunc, no doubt in order to create an anaphora with u. 49, but I see no reason for emendation. et is, admittedly, redundant as regards sense, but serves to introduce the series of results of Lonace's appearance.

Calpurnius at 3.53-4 also has the pattern si...et.../et (here -que)...et, but here the final et causes a prosodic hiatus, not found elsewhere in the Eclogues. Some of the manuscripts here have tried to "mend" the metre by substituting tum or tunc for et, but either of these would come in very awkwardly and neither tum nor tunc is found in the middle of a line elsewhere in Mem. Beck rightly defends et in u. 48 by pointing out that Mem., as well as Calpurnius, is imitating Virgil Buc. 3.63 munera sunt, lauri et suaue rubens hyacinthus where there is also a prosodic hiatus.

50 dum...amat dum is not here used as a restrictive particle in a conditional clause as equivalent to dummodo (see TLL 5 2207 75), but as a conjunction expressing ^{Contemporaneous Action,} so that the indicative is required here.

unguine Heinsius, who was aware only of V's sanguine, conjectured unguine from Arnob. nat. 1.39 lapidem ex oliui unguine sordidatur, and this is in fact the reading of LGH, but he later came down in favour of sanguine because of Arnob. nat. 1.2.10 olearum ex baculis cruor taeter exprimitur. Both readings can therefore be paralleled, but in view of the fact that V is the less reliable branch of the tradition, I have preferred LGH's unguine.

51 Ieo Glaeser's conjecture here is inspired and certainly correct. The name Ieo, i.e. $\Delta\eta\omega$, Demeter, is not attested elsewhere in Latin, but we do have the adjectives Lecis (Proserpina) at Ovid Met. 6.114; Ps. Lact. Flac. fab. Cy. 6.1; Auson. 393, 50 and Decius at Ovid Met. 8.753. This unusual noun no doubt baffled a scribe, who, mistaking it for an oblique case of deus, and perceiving that the phrase demanded a nominative, altered his text. It is interesting that H represents this first stage in the corruption of the text. Later, et was added to restore the metre, as we see in V. In the HG tradition the process has continued still further: uites has been ousted by uvas, perhaps a gloss, and in N this renders the line unmetrical, if cl's is taken to represent deus. G by rearranging the words has restored the metre. Heinsius and Burman have both tried to emend V's reading, but the sense demands the mention of Demeter, as Ulitius saw, as it would be a striking omission if the corn-goddess were not included in this list of deities responsible for fruits and crops. Baehrens's rearrangement of the word-order to bring in HG's uvas seems to me quite unwarranted.

54 curae All the manuscripts read aurea and this adjective is used of words or speech also at Lucr. 3.12; Cic. ac. 2.119; de off. 3.70; Fulg. Virgiliana Continentia, p. 154 B (Helm), but it is inappropriate here, as the nature of Phoebus's songs is not relevant to what Alcon sings. Haupt emends to curae, possibly thinking of Virgil Buc. 3.61 illi mea carmina curae (i.e. to Jupiter) and Stat. Theb. 3.659, and this makes better sense, since it is Alcon's songs we are concerned with here.

62-4 licet.../...necrit Here, as at Cyn. 232, all the manuscripts (except j which has norat) have the indicative nouit.

There is evidence for the use of the indicative with licet in prose in the Imperial period from Lyginus on (see LHS 7 1365-45ff.), but it does not ^{seem} to be found in poetry until the fifth century (see LHS 2, p. 605), ^{that} it is probable that Bernsdorf is right to propose the subjunctive norit here. The corruption from norit to nouit could easily have happened, especially with the indicative scit directly below it. Nevertheless, a case could be made out for the indicative.

62 clausa Haupt conjectures clausae, presumably to be taken with fores, since he objects to the reading of the manuscripts on the ground that "clausa luscinia non potest libera ferri." clausa is, however, a quite appropriate epithet to apply to a bird before it is released and I can see no reason to alter the reading of the manuscripts.

63 paruae Maehly, who accepts Haupt's conjecture clausae in u. 62, says that we need to be told here to what the fores belong, and therefore suggests caueae. But this is unnecessary: we can infer from contexto uimine clausa that they belong to a cage of some sort, and the point about the bird's unexpected preference is made better if causam is held back until u. 66.

66 totis Heinsius, comparing Virgil Aen. 7.491 errabat siluis, rursusque ad limina nota, conjectures notis. Burman rejects this, comparing 4.6, and comments "nam notam deberet domum uel caueam potius uocare, quam siluas, in quibus errabat modo, sed in cauea habitabat." totis is here used as equivalent to omnibus, see my note on 4.66 and also LHS 2, p. 203. Compare also Cyn. 49 totis...aruis.

71 te ueream Here again it would appear likely that *V* has altered an unusual expression to a more common one. te may be accusative or ablative, but the use of either case with ueream is unusual. ueream is used with the accusative at llautus Isen. 1095 and Argumentum Truc. 1, and with the ablative at Trop. 2.15.13.

duco The reading of *G.* *hV* read uucam, which is not impossible as the subjunctive could be justified as being due to assimilation of moods, or to the fact that we have a clause dependent on a subjunctive clause, or to the extension of the subjunctive in subordinate clauses generally in Late Latin (see LHS 2, pp. 547 and 575). It is, however, very likely that here *hV* are simply altering under the influence of the subjunctive earlier in the line.

72 Apollo Apollo killed the Cyclopes who made the thunderbolt which killed his son Asclepius and as a punishment was made the serf of Admetus, king of Iherai, and looked after his cattle.

Volpilhac criticises *Mem.* for having "forgotten" that Apollo was a cowherd not a shepherd, but neither grex nor pecus is restricted in use to sheep, and clearly grees here must refer to cattle after the reference in u. 71.

73 Pan doctus This is the only example cited in TLI of this epithet applied to Pan, but it is elsewhere used of the Muses (Catull. 65.2; Ovid A.A. 3.441 etc.), of Pallas (aleg. in laecen. 1.17) and of Phoebus (Stat. Silu. 5.3.91) and is no doubt used of Pan here because of his rôle as patron of the arts.

Fauni uates Fauns are connected with uates at Enn. ann. 214 Fauni uatescuae canebant. Faunus was endowed with oracular and

prophetic power (Cic. 1.1. 2.2.3.6; Div. 1.45; Virgil Aen. 7.81ff.
Eccl. Lat. 5.16.2-3 etc.) and gave his answers in dreams or
 supernatural voices. This method of manifestation seems to have
 given rise to the idea of plurality of fauns, who are here
 accredited with the prophetic power of Faunus.

75 purpureos This adjective may here mean "red" as it does at
 Ovid Met. 3.184 where it is used of Aurora, or "shining", as at
 Virgil Aen. 1.590 and Ovid Fast. 6.252, where it is used of
 light.

ortus The fact that orbes appears only in v³, whose readings
 sometimes seem due to conjecture (e.g. at 3.26) suggests that this
 variant is also conjectural. Burman prefers orbes, comparing
Cyn. 206, where the sense is uncertain, Tib. 2.4.13 and Ovid
Fast. 3.517, but the expression tolleret ortus can be paralleled
 by Virgil Geor. 4.544 Aurora ostenderit ortus and 4.552 Aurora
induxerat ortus.

75-6 cum tolleret.../...splenderet Determinative cum occurs with
 the subjunctive in classical Latin only at Cael. Cic. exist.
8.1.2 sermones...., qui de eo tum fuerant, cum Romae nos essemus,
 but is more frequent in later Latin. (see LHJ 2, p. 622).

82 indocti calamis This is the only example of indocti with the
 plain ablative cited by Gumpoltsberger (TLL 7 1218 76-7). On
 the other hand, indocti with an accusative, calamos, the
 conjecture of Heinsius, is also rare: TLL cites only Gell. 9.10.5
homo...pleraque alia non indoctus neque imprudens. But Keene is
 probably right to compare 4.2 calamis ac versu doctus, and the

ablative is surely acceptable here. Keene prints l'a inductis calamis, but as Ewald says (LFHM 35 (1887), 285), this is surely a scribal error.

83 locutus locui is used of the sound of musical instruments, for example, also at Buc. Lins. 1.23 and Apul. Met. 5.15.

84 Nem. is here imitating, and very nearly borrowing wholesale, Cal. 4.161 Tityron e siluis dominam deduxit in urbem.

dominam...urbem For the locution dominam...urbem see the note on 1.83.

85 cantabimur The majority of the manuscripts read cantabimus and Volpilhac comments (p. 69), "les vers 82-84 semblent bien indiquer qu'Alcon représente le poète. N'est-il pas dès lors logique d'admettre que, comme en 1,82-8, il souhaite aller chanter lui-même à Rome?" I have discussed elsewhere, in my section on the Authorship of the Poems, the dangers of attempting to identify the characters in these poems with real people. Volpilhac quotes in support of his theory Hor. Serm. 2.1.46; Ovid Trist. 4.10.59 and Stat. Silu. 1.2.197, but none of these passages supports his interpretation. Burman rightly says, "sine dubio cantabimur, id est celebrabimur...nam an propter Lonacen cantaret urbi?". Alcon is ambitious, and wants to be famous in Rome, not merely to be there.

86 inter inter here governs cupressos, although Nem. is doubtless imitating Virgil Buc. 1.25 quantum lenta solent inter uiburna cupressi, where inter can only govern uiburna. That

inter should govern cupressos is necessary both to the sense and to the balance with v. 87, where the more humble tree, the hazel, can only be the subject of frondescere. Alcon is a humble poet who may be allowed to shine among the more noble poets of Rome.

87 pinus Neue (1, pp. 769-70) reads pinos in this line but the evidence which he quotes seems to suggest that pinos was an earlier form, as it occurs at Ann. ann. 267; Cato R.R. 28.1; Varro R.R. 1.15 and in some manuscripts at Virgil Euc. 8.22 and Georg. 2.443, whereas in those of Virgil, ^(Aeneid) Ovid, Lucan, Valerius Flaccus, Statius and Martial the form pinus is nearly always found, and I have therefore preferred this form here.

88 toto sub sole "beneath the long day's sun", or perhaps simply "all day." If the latter, for totus in the ablative used to denote the duration of time, cf. Cic. N.E. 2.105, 108, 130; Catull. 109.5; Caes. B.G. 1.26.5; Curt. 8.6.19 and see LEB 2, p. 203; and for the use of sub when it appears to add nothing to the sense, see Housman FOFHS 1927, 31 (=Classical Papers 3, p. 1274).

89 descendere The manuscripts are almost equally divided between descendere and discedere here. The latter verb is of course perfectly acceptable and is often used with e (see TLL 5 1280 19ff.), but there has been some argument as to what descendere would signify here. Wernsdorf says that descendere is here equivalent to abire, but the word is used in this sense apparently only to refer to departure from public office, as at Seneca clem. 1.12.2 and Lucan 1.334-5. Barth quotes as parallels for descendere as equivalent to abire, Virgil Aen. 11.450 and Prop. 2.4.19, but in the former case descendere must be used in

its literal sense because its subject, an army, is advancing partly along the mountains (see u. 513 and Jouington on u. 450), and has to come down to reach the plains, and in the latter case, descendere is used because the boat is moving downstream with the tide. Therefore, as far as I can see, if descendere is the correct reading here, downward motion must be implied. Schenkl points out that shepherds sit under trees uphill to avoid the heat and compares Gal. 4.108, and we learn from Pliny epist. 2.17.3 that cows were kept on hills in winter, although it is not necessary to suppose that the cows were uphill here, only that the herdsmen may have been. Saehrens conjectures decedere, presumably thinking of Virgil Geor. 4.186-7 but descendere is not in need of emendation.

Both discedere and descendere appear to me equally likely readings, but as N seems to be marginally the most reliable manuscript, I have adopted its reading descendere.

¹ Nyctilus This name appears to be unique to Lem. Wendel (p. 58) comments, "Certo uero dicere possumus hoc nomen fabulae, non ueritatis fuisse, cum de nocte infesta Graeci nomina sua non duxerint. Liberi cognomen Νυκτέλιος docere uidetur personam quandam ab eius latere ita appellatam fuisse." The name Νυκτέλιος has been found on a gravestone now in the British Museum (OIG 4.6859). The name Nyctilus, if it is indeed connected with Νυκτέλιος, may be used here because Νυκτέλιος is an epithet of Dionysus (A.P. 9.524.14; Plutarch 2.389a, Pausanias 1.40.6), and Bacchus occupies a large proportion of the poem. Rodoinus is no doubt influenced by Lem. when he uses the name Nectylus for one of the characters in his own eclogue.

atque Nicon ^{firy} read ac Lycon and y et Lycon, but the first syllable of the name must be short, as at Theocr. 5.112 Μίκων, Virgil Buc. 3.10, 7.30 and Cal. 5.1.

nec non et A double negative used for an emphatic affirmative, further strengthened by a redundant et, as at Virgil Aen. 8.461. This connecting formula is not used before Virgil and is not found in prose before the first century A.D. It is found often in the elder Pliny, once in Quintilian, and also in Columella, Suetonius, Florus and the legal writers. From Virgil, the formula spread to Ovid, Lucan, Statius and the later poets. See LES 2, p. 524; Löfstedt Fer. Aeth. p. 95ff.; Kübler ALL 8, p. 181; Lease ALL 10, p. 390.

Amyntas This name is first used in bucolic poetry by Theocritus (7.2). It is used also by Virgil (in Ecloques 2, 3, 5 and 10) and Calpurnius (Luc. 4) and again by Mem. at 4.62.

2 This is one of several lines which Mem. has borrowed from Calpurnius and used without any alteration.

3 Pan is pictured resting from hunting also at Theocr. 1.15.

recubare This verb is rare but classical and is also found, for example, in Lucretius (once), Tibullus (once), Virgil (5 times), Ovid (twice) and Valerius Flaccus (once).

4 somno laxatus sumere vires

laxatus There is some confusion in the manuscripts here. lassatus, the reading of Hcjpqsu²v² would be virtually redundant as we already have fessus in u. 3. Labgilnuvxz read lassatas, which has found favour with many editors, and Schuster (BJ 212 (1927), 120) asserts that this is the correct reading. lassatas would be acceptable if sumere here means "regain", but I can find no evidence for the use of sumere as equivalent to resumere. G reads laxatas, which Heinsius approved, and which may be taken as a transferred epithet, but the most satisfactory reading is in my opinion laxatus, which is found in the margin of q. This reading, with which may be compared Virgil Aen. 5.936 placida laxabant membra quiete, balances fessus in u. 5 and has the support of Hoeufft (Pericula poet. et crit. III, p. 326). Schrader suggests resolutus, which is unnecessary.

sumere vires This phrase seems to have worried some editors, as

it often means "gather strength (for an attack)", cf. Ovid et. 11.510 utque (Lacres) solent suantis incursu uiribus ire; ibid. 8.832 uires in cornua sumo . It can, however, also be used to mean "take strength from" with the ablative, without suggestion of attack, as at Ovid L.P. 4.10.42 et (Boreas) sumit uires a propiore loco, and cf. ibid. 3.4.31 sumpsissem tali clamore uigorem. Barth would read lassus resumere, saying that the scansion rē- is found, but he does not say where, and I find his conjecture improbable.

5 ex Whilst ex is the preferred form in Latin literature before vowels, either e or ex can be used before any consonant (see Neue 2, p. 875ff.). Caesar always uses ex before t, but Lucretius on the other hand always has e (see Lachmann on 6.1018). Kem.'s own usage is of little help here, since he has the set phrase ex cuc twice (2.26, Cyn. 124) and also e siluis twice (2.84, 89). It is perhaps, then, safest to adopt the reading of G, one of the more reliable manuscripts, W having a lacuna at this point.

6 praedam All the manuscripts read praedam here, but its significance is rather difficult to establish. Attempts to justify this reading have been few and unconvincing, and many editors have followed Titius in reading praedem.

Burman supports praedam, comparing Cyn. 191 and Gal. 6.30 where V reads praedam nactus, but he admits that he cannot explain the significance of praedam sumere pro carmine, "nisi...loco carminis, quod poposcerant, & negauerat Pan, nunc furarentur eius fistulam." There is, however, no evidence that Pan has refused to sing to the young men; indeed, his words at u. 12 (si carmina poscitis) imply that he did not know they wished him to sing, and

Burman is perhaps taking pro carmine in the wrong sense (see below). Volpilhac is surely correct when he says, "les bergers ne se contentent pas de prendre la flûte pour obtenir de Pan qu'il joue, ils tentent eux-mêmes de jouer." Volpilhac goes on to say, however, that the phrase praedam sumere is "fréquent" in Nem., which is misleading, as it occurs only twice more, at Cyn. 50 and 184 and in a quite different context, in the sense of "prey." The reading of the manuscripts appears to me to mean, "as if they were able to seize it (i.e. the fistula) as booty for the sake of a song", and the significance of these words is explained by uu. 8-10 and 13-4: the pipe will not play for anyone but Pan. pro is here used in a final sense, "in order to get", as at Venantius Fortunatus V.M. 4.304 (p. 357, ed. F. Leo) pro munere currens; Orosius 7.3.2 persecutionibus, quas pro uita aeterna exciperent, and see S. Blomgren, Studia Fortunatiana, Uppsala 1933, p. 26, and J. Svennung, Orosiana, Uppsala 1922, p. 41f.

Editors who support praedem here have perhaps been deluded by the general similarity of this scene to that in Virgil Buc. 6 into thinking the resemblance more close than it is (Silenus at Virgil Buc. 6.18-9 is described as having broken his promise to sing). praedem might be acceptable if it could be used as equivalent to pignus, but there is no evidence that such a use is possible, and even if it were, this would not explain why Nem. did not simply use the unambiguous pignus. praes is an unpoetic word and is not used by Lucretius, Horace, Virgil, Tibullus, Propertius, Ovid, Seneca, Lucan, Valerius Flaccus, Statius or Silius Italicus; indeed, the only example of its use in poetry which I have been able to find is at Ausonius Technopaegnon 12.2, though there may well be others.

Dunlop concedes that if praedem is the correct reading here,

it is used loosely, as it refers neither to a person nor to money, but nevertheless compares Cic. Att. 2.52. "praes pro Flaminio", which passage is, however, quite irrelevant to the demands of the context here, see Shackleton Bailey ad loc. and on Att. 3.94. Also, as Beck points out, praedem accords ill with invaunt furto (u. 8). All in all, I can see no reason to reject praedam.

9 suerat A contracted pluperfect used for the imperfect, as often in poetry. See my note on 1.18.

contexere carmen This metaphor also occurs at Cic. Caesl. 3.18 contexere hoc carmen liceret, and Pindar Pem. 2.2 ῥαπτῶν ἐπέων ἀοιδῶν.

10 male The intensitive use of male is colloquial. J.L. Hofmann (Lateinische Umgangssprache, Heidelberg 1926, p. 74), says, "Es trat zunächst zu Verben und Adj. der Furcht, Besorgnis, des Hasses und verwandter Gemütsbewegungen, z.B. Ter Haut. 664 quam timui male, Ad. 523 illud rus...tam male odi (Caes. Cic. Att. 14,1,2), dann umgangssprachlich^{auch} zu ändern, so in häufigem male mulcatus (Plaut., Ter., Acc., Cic. Verr. 5,94, Phaedr. 1,3,9), dann bei Catull (10,33 insulsa male), Hor. Sat., Sulpicia; Mart...Dieselbe Funktion...im Roman., vgl. ital. malcapitato usw."

sibila Neuter plural, metri gratia, from sibilus (m.), as sibili is non-dactylic.

12 iamcue videns Understood either Lyctilon, Miconem et Amyntan, or, less likely, with Wernsdorf, "that his pipe had been taken." There is a third possibility: the identical phrase occurs

at Virgil Luc. 6.21, where Silenus has just been roused from sleep, and Servius explains uidenti by uigilanti, "with his eyes open", "wide awake", which Collington says is unparalleled. Page translates "now beginning to open his eyes."

- 14 coniungo For the short final -o see my excursus.
- 15 Lenaee The less well-known name for the god Bacchus, Lenaeus, has become corrupt in some manuscripts and the sense of the line has been restored by conjecture, with ego inserted to restore the metre, or possibly Bacche is a gloss which has intruded into the text.

semina Titius seems to have taken this word literally, which led him to conjecture stamina, but semina is used here in its common sense of "origins", though Rem. perhaps intended it to carry the meaning "sowing" as well.

- 17 fatus coepit HV's reading, with the participle first, is rather better than MG's cepit fatus. Glaeser's conjecture occoepit fatus is ingenious, but occoepio does not seem to be used by the poets, except perhaps in Ausonius and Cyprianus Gallus, and possibly at Lucretius 5.889.

montiuagus A rare, mainly poetic, adjective, also used by Lucretius and Statius. It is used as an epithet for Fans at Seneca Phaed. 734.

Fan This is the only example of a monosyllabic ending in Rem. Virgil is quite fond of this type of line-ending and it occurs

19 times in the Aeneid, but later poets do not use it so often. It occurs eleven times in Ovid, four in Statius and only once in Lucan. Nem. may be here recalling Ovid Met. 14.515 et leuibus cannis latitantia semicaper Pan. For monosyllabic endings in general, see Austin on Virgil Aen. 4.132; Page on Aen. 10.2; Norden on Aen. 6 p. 438f., 440f., 448f; Bridges, Itant Obscure, p. 2f.; Marcouzeau, Traité de stylistique latine, pp. 313-6; W.H.D. Rouse CR 1919, 138-40.

- 18 grauidis hederata fronte corymbis Nem. appears here to have been influenced by Virgil Euc. 3.39 diffusos hedera uestit pallente corymbos; Tib. 1.7.45 frons redimita corymbis and Ovid Met. 3.665 grauidis...corymbis. hederata fronte is a local ablative and grauidis...corymbis is a sociative ablative dependent on uiteaserta (u. 19).

hederata The adjective hederatus is rare and late. It is also used by Tertullian (coron. 7 p. 433, 1) and Paulinus of Nola (carm. 19.273) to describe Bacchus and his retinue, and also occurs in Sidonius (carm. 9.295).

- 19 plicas For plico used in the sense of "plait" cf. Gell. 17.9.9 ita uti orae...cohaerentes lori, quod plicatatur, coirent.

udo The discovery of the reading of N, udo (since GAH were not known in Burman's time), confirmed his suspicion, recorded in his FLK, vol. 1, Addenda, p. 725, that V's quando concealed an epithet. He suggests that udo can be taken as describing Bacchus himself, or "de madido flore uini." But the adjective must surely describe the vine-branch, cf. Stat. Theb. 4.658 uda mero

labunt retinacula tigris, where the currus is retrineas (u. 656). g²'s comitus, and some early editions' comptos, - from which Leinsius conjectured comitas, as tigris is always feminine in the poets (Leue 1, p. 616f.), - look like early attempts at emendation.

21 iam tunc Baehrens's nam cum has found favour with some editors, and a causal clause would go well here, except that it would seem likely that tunc in u. 23 begins a new sentence (see below on u. 22), which would leave the cum clause without an apodosis. Also, uu. 23-4 are not the logical result of uu. 21-2. The majority of the manuscripts read iam tunc, which is perfectly acceptable: even before Jupiter took over the pregnancy, Bacchus was already (iam) proved to be uera Iouis proles - because Semele alone of mortals had seen Jupiter undisguised and had been blasted by a thunder-bolt as a result. I have preferred tunc here, because although this form is in other writers often used before vowels or the letter q, Nem. uses it before any letter indiscriminately, and iam tunc is much more common than iam tum in later writers (see J.B. Hofmann in TLL 7 116 26ff.). Burman's nam (tunc) makes sense, but has less point than iam. It is strange that no one, apparently, has suggested iam cum: Bacchus was already proved to be uera Iouis proles when Semele saw Jupiter undisguised; the fact that Jupiter took over the pregnancy was a further proof. Glaeser conjectures quoniam, which gives good sense, but it is difficult to see how such a corruption could have come about.

post sidera caeli Dunlop (p. 194) suggests that this phrase

means "after the thunderbolt from heaven," and indeed the editions Bracciana, Ascensiana and Uperiniana read post fulmine caelo where caelo is presumably to be taken as an ablative of origin or ablative of place from where. If this is, however, what Hem. meant, there would have been nothing to prevent him from writing fulmine caeli and making the point clear. The nearest parallel to such a use of sidus that I can find is Pliny N.H. 2.82 siderum imes esse qui decidunt ad terras fulminum nomen habeant. It is better to take the words in their usual sense: Semele is the only one, apart from the stars of heaven, to see Jupiter in his true form.

post This use of post to mean "except for," "apart from" is rare. K-S 1, p. 535 mentions also Caes. B.G. 6.17.1 decorum maxime Mercurium colunt, post hunc Anollinam; Cic. Sall. J. 73.6 ut sua necessaria post illius honorem haberent; Mor. Carn. 3.9.6 necue erat Lydia post Chloen; Vell. 2.99.1 ciuium post unum eminentissimus; Seneca epist. 104, 9 tantus erit ambitionis furor, ut nemo tibi post te uideatur, si alicuius ante te fuerit; Justin. 42.2.8 cum fines eius (regni) post Parthiam omnium regnorum magnitudinem superent.

22 Schenkl, Giarratano, Luff and others punctuate with a comma at the end of this line, but I think it unlikely that Hem. would have switched from invocatory te to hunc in the same sentence: hunc in the next line and hunc in u. 25 are surely in anaphora in the same sentence. I have therefore punctuated with a full stop at the end of u. 22, as do Lurman and Leene.

Iouis ora professum Jupiter in his true form, i.e. riding in a chariot hurling lightning and thunderbolts as he appeared to

Juno (Apollosorus 3.4.3).

23 uenturi...aeui The same expression also occurs at Virgil Aen. 3.627 haud...uenturi inscius aeui. Apart from being unnecessary, Beck's futuri does not scan.

24 rentulit As Beck points out, V's proculit is too much like produxit following, and adds nothing to the sense. rentulit means "carry to full term," as at Pliny N.H. 7.57 quaedam (ferinae) non perferunt partus.

iusto produxit tempore partus For a similar expression cf. Jyn. 20 iusti complevit tempora partus.

25-6 For the probable cause of the omission of u. 25 in some V manuscripts, see my excursus on the relationship of the manuscripts.

26 noscue...nutrimus The majority of the V manuscripts no doubt understand nymphae, which all the V manuscripts read for nysae here, as a case of apostrophe, but a 1² v³ z have thought it necessary to simplify by altering to nutristis. All, however, also have the second person plural, although they preserve u. 25 and nysae in u. 26, and this may be due to the use of a number of different sources, the alii codices which Ugoletus mentions in his colophons.

Fan is not normally connected with the rearing of Bacchus.

nutrimus L. Castiglioni (Studi in onore di Gino Funaioli, p. 20-1) objects to nutrimus, which he takes as a perfect form, because of its ambiguity next to the present forms fovet, sustinet etc. He argues, too, that the preposition in is

superfluous to the sense, and proposes reading nutriuius antro. He would not, however, insert this into the text, and also regards explanation of such a corruption as unnecessary. A few examples of such contracted perfects are given in Neue 3, p. 65, where audimus is rejected in Cicero, and retinus at Lucan 9.430, but the forms coinus, in Ulpian Dig. 17.2.58 and in some manuscripts of Terence (Eun. 539); subimus in Tac. Ann. 11.24; desinus Seneca brev. vit. 17.5, Pliny epist. 3.21.3 in some manuscripts; laccessinus Brut. and Cass. (Cic. Fam. 11.3.1) and repetinus Seneca consol. hely. 9.10, are accepted. But it is in my opinion unlikely that nutrius is a contracted perfect form at all: in view of the presence of fouet and sustinet in u. 28, it is almost certain that nutrius, too, is historic present.

27 ueneratus Schubert (Acta Soc. Philol. Lips. 22 (1874), 48) proposes ueteranus, saying that it contrasts well with paruus and fits well with senes in u. 25. It is true that Silenus is often described in poetry as senex (e.g. at Ovid A.A. 1.543; Fast. 6.339) or senior (Fast. 1.399), but ueteranus is an unpoetic word, although it occurs at Frud. Symm. 2.1082 and Lrac. Hex. 1.100, and is used to mean "old" only in technical language. There is nothing impossible about ueneratus of the manuscripts: Silenus is a mere demi-god and Bacchus one of the great gods.

29 euocat aut For euocare in the sense of "elicit" cf. Seneca epist. 29 risum euocare lugentibus. H's aut uocat ad makes sense, but looks like an emendation of V, or possibly a conflation of the FG and V readings. V reads et uocat ad, which is accepted by early editors and is also possible, cf. Livy 28.15 Carthaginienses fessos nox imberque ad necessariam quietem uocabat, but it is

more likely that *ut*'s reading is a corruption of *ut*'s than vice versa: uocare could have been misread as uocare and then ut altered to ad to restore the sense.

For ut placed second in the clause cf. Lucr. 6.105; Virgil Geor. 1.484, Aen. 1.369 etc.

motuue This, Glasser's conjecture, is required by the sense: motuue would link euocat...risum and quietem allicit as if they were simultaneous actions, which would be nonsense.

32 adstringit Used here in the sense of "grasps," as at Valerius Flaccus 1.232 adstrictis ut sedit cornibus Helle.

33 mutilum This adjective is found from Cicero and Caesar on, and its basic meaning is "cut off," see Walde-Hofmann 2, p. 136f. It later became used to mean "with horns cut off" or "hornless" as at Ovid A.A. 3.249, but this would be a strange epithet to apply to Silenus, who is sometimes portrayed as having horns, and mutilum has therefore been interpreted as "bald", a common attribute of Silenus. This would then, according to TLL, be the only example of mutilus with this meaning, apart from Gloss. Ansil. LU 395 mutilo capite: tonso capite which presumably refers to monks. Plautus (Capt. 269) uses admutilare for tondere. mutilus would appear, therefore, to mean "bald" only when the hair has actually been cut off, which is clearly not the case here. mutilus perhaps refers to the abnormally short forehead which Silenus often has in paintings, cf. Apul. Met. 10.29.1 ungula rotunda atque mutila where again the adjective is applied to a part of the body without literal cutting off being involved.

34 et All the manuscripts read et here. Barth suggests aut, which would be appropriate, as we have a succession of disjunctive particles in uu. 28-30 and again in uu. 32-3, and u. 34 completes the description. et does occur, however, in conclusions after disjunctive particles (see TLL 5 891 73ff) and is also itself sometimes used in a disjunctive sense. (See TLL 5 894 30ff).

35 rueri Burman prefers puero here, but does not say why, and I can see no reason to alter the reading of the manuscripts.

iuuentus Heinsius conjectures iuuentas, which is very rare in the poets, and is used only once by Lucretius, three times by Virgil, four by Horace and twice by Tibullius. Lucretius and Tibullus do not use either of the other similar words for "youth." Nem. uses iuuentas once, at Cyn. 115. AEV have iuuenta, which is less common overall in the poets, although Propertius (4-2), Ovid (21-13), Manilius (4-2), Valerius Flaccus (17-7), Calpurnius (4-0), Statius (24-15) and Martial (3-0) prefer it to iuuentus. iuuenta is often used in the oblique cases as more convenient metrically than iuuentas and iuuentus, and is found in Nem. three times (1.60, 2.9 and Cyn. 94), always in the oblique cases. iuuentus is the most common term overall and I have therefore preferred it here. Nem. uses iuuentus at Cyn. 298. For the use of iuuentus, iuuenta, iuuentas in the poets see Eberhard Heck, "Iuuenta-iuuentas-iuuentus in der römischen Dichtung" in Silvae. Festschrift für Ernst Zinn, Tübingen 1970.

36 cornu Maehly objects to cornu of the manuscripts on the ground that a horned Boeotus fits badly with his description in

u. 21 as uera Iouis proles and therefore reads crine. This consideration does not seem to have worried the poets, however, who occasionally refer to a horned Bacchus, especially as a giver of courage, e.g. Tib. 2.1.3; Hor. Carm. 2.19.30; Prop. 3.17.19; Ovid Met. 4.19; Jast. 3.481; 3.767; 6.493; Stat. Silu. 3.3.62 etc. Kirby Flower Smith on Tib. 2.1.3 says that Bacchus appears to have received his horns in the Alexandrian age and he is often thus represented on the coins of the Diadochi. Flutarch, De Is. et Osir. 35 (Hor. 364P), says that in his time this conception of Dionysus was common in Greek art, cf. also Philost. Imag. 1.15 etc. The horned Bacchus is less common in sculpture, see Lemaire p. 563ff.

37 laetas Burman conjectures foetas, comparing 4.48, although he concedes that the reading of the manuscripts can be justified. I have been unable to find another example of laetus used of uuae, but this adjective is often used of flourishing plants and crops, and is applied to uitis at Cic. N.L. 2.156; Virgil Geor. 2.48, 2.221, and to palmas at Virgil Geor. 2.363.

ostendit MHV read ostendit and G extendit, both of which are possible. For the former reading cf. Columella 4.28.1 antequam florem uitis ostendat and for the latter cf. Ovid Trist. 4.6.9 ut extensis tumeat...uua racemis, but I have preferred MHV's reading because, as there is no evidence that A is contaminated with V, and because G bears signs of scribal emendation, it would seem more likely that MHV are preserving the truth independently. ps read ostentat, but the frequentative is inappropriate with primus.

40 ignotos Because he is the first to show their use. Thus Tib.
1.7.32 of Csiris, prinus.../pora...non notis legit ab arboribus.
Naehly suggests ignitos, perhaps thinking of Gell. 17.1.10 quod...
(uinum) esset natura ignitius, a clever conjecture, but ignotos
is perfectly satisfactory.

prini They are the first ever to tread the grapes. V's pueri
may have come in from u. 35, or is perhaps due to a confusion of
abbreviations.

42 elidere Lemaire alleges that elidere is more common than
illidere with reference to treading wine. This implies that there
are a number of examples of these two verbs used in this way, but
in fact, TLL cites only one other example of elidere used of
wine: Prop. 4.6.73 uinacue fundantur prelis elisa Falernis, and
does not have a single example of illidere used of wine. Beck
considers that illudere fits better with lasciua cohors (u. 46),
but illudere is surely nonsense.

45 nudacue IG's rubracue has found favour with some editors and
could possibly be defended as a proleptic use, but it is more
likely, as Schuster suggests (EJ 212 (1927), 123) that rubracue
has come about under the influence of the following purpureo.
Müller (B. Ph. W. 34 (1885), 1072) also rejects rubra, proposing
instead dura or cruda, and Naehly would read scabra, but I can
see no reason for not accepting EV's nudacue. Cf. also Cal. 4.124.

47 cuae...arripit usus Schenkl (p. lxxi) defends the use of two
such similar words as corripunt and arripit so close together
on the ground that such examples of "neglegentia" are quite

common. Müller, on the other hand, (B. Ph. W. 34 (1885), 1072), rejects the reading in spite of this defence, and regards Ulitius's occupat, together with quod, as more probable. Maehly is also worried by arripit, and reads, because of u. 48, accipitur uas, comparing u. 17 for the metre, but uas is highly improbable.

arripit cannot be rejected here simply on the ground of the repetition. Cf. for repetitions of words with similar roots, Ovid R.A. 41 ad mea, decepti iuuenes, praecepta uenite; Met. 2.695 et dedit, accepta uoces has reddidit hospes; Met. 7.455 gaudia perceptit nato secreta recepto, and for repetitions in general see Norden on Virgil Aen. 6.204ff. and Allen on Cic. Div. 1.35. Cf. also 1.59 duras...curas and see my note ad loc. V's hoc capit looks to me very much like an emendation, and it may be significant that H agrees with NG in reading arripit, although too much attention should not be paid to this, as H agrees with V in reading quod sors!

quae It might be argued that NG's quae was prompted by pocula .../obuia, but I think it more likely that V's quod is an emendation necessitated by the introduction of hoc. The fact that H has readings from both the NG and V branches of the tradition is no doubt due to its use of two or more sources representing both branches.

49 concauat Cf. Prop. 4.9.36 et caua suscepto flumine palma sat est. TLL cites only three other occurrences of the verb concauo: Ovid Met. 2.195; Amm. 23.4.14 and Fulg. myth. 21 p. 38, 24 (ed. Helm).

50 lacus A hollow rock where grapes are pressed, cf. Tib. 1.1.10,
2.5.86; Ovid Fast. 3.558.

51-4 The evidence of the manuscripts is very confused and no attempt to solve the problems here has, to my mind, been entirely successful. The text appears in the different manuscripts as follows:

alius uocalia cymbala mergit 51

excipit ac potus saliens liquor ore resultat 53

atque alius latices pressis (pressit cjpqsv) resupinus

ab uuis 52

spumeus inque umeros et pectora defluit umor. 54

V plerique

alius uocalia cymbala mergit 51

excipit at (ac H) potus saliens liquor ore (saliensque

liquore G) resultat 53

atque alius latices pressis (pressus NG) resupinus ab

uuis 52

euomit inque umeros et pectora defluit (diffluit H)

umor 54

NGH

alius uocalia cymbala mergit 51

atque alius latices pressis (pressit a) resupinus

(resupinis z) ab uuis 52

excipit ac potu (putu z, potis ed. Aldina secunda)

saliens liquor ore resultat 53

spumeus inque umeros et pectora defluit umor.

ag² z, ed. Aldina secunda

In the text as given by the majority of the V manuscripts, there is no verb governing latices, unless we read pressit, which looks suspiciously like an interpolation. potus would be the object of excipit, ac would be postponed as at Valerius Flaccus 8.400, and there would be a sense pause after potus. This is in my view unnatural and thoroughly clumsy. Also, u. 52 follows on a little awkwardly from u. 53.

The textual conformation of NGAH leaves intact the problem of the order of uu. 52 and 53. latices does indeed now have a verb governing it, but euomit is otiose after liquor ore resultat and looks like a gloss which has crept into the text, or possibly an interpolation designed to restore the sense after the lines had been transposed. Also, the literal use of euomo is mainly confined to post-Augustan prose and its occurrence here is the only example in poetry cited by TLL. Again, while potus as the accusative of the noun potus governed by excipit would give good sense, we should then have two drinkers vomiting which would seem contrary to the requirements of sense. G's saliensque liquore is clearly the result of liquor ore being run together and -que then added to restore the metre.

Baehrens attempts to justify the order of the majority of the manuscripts by reading

alius uocalia cymbala mergit

(Excipit aes potum saliensque liquore resultat);

Atque alius latices pressis resupinus ab uuis

Ebibit

and suggests alternatively pressat in u. 52, retaining V's spumeus in u. 54, but he is, in my opinion, taking quite unwarranted liberties with the text.

The line-order of ag^2z gives, to my mind, the best sense, with u. 52 now following on quite naturally from u. 51. The repetition of alius may have caused a transposition here: the scribe's eye was drawn down from u. 51 to u. 52 after u. 51 had been copied. u. 53 was copied next and the omitted u. 52 inserted after it. V's spumeus is to be preferred to euomit; for the postponement of -que cf. Norden on Virgil Aen. 6.818. Giarratano, followed by Duff and others, adopts ag^2z 's line-order while reading euomit and places saliens liquor ore in parenthesis, but this is most unnatural and thoroughly clumsy. Giarratano does not say what he intends his text to mean, and especially how he would take potus, but Duff translates "when drunk," clearly taking potus as a perfect participle with active meaning, as at Cic. Fam. 7.22; Prop. 2.29.1 etc. Another possibility would be for potus to be the object of euomit, but this, too, is inelegant and unlikely.

Once we have adopted ag^2z 's line-order and spumeus, the remaining problems are 1) whether to read ac or at, and 2) to determine whether potus is possible and if so, what it means, and if not, what is to be read instead? The answer to the first question depends partly on the answer to the second, but at is probably to be preferred as there is a contrast between excipit and resultat. The second question is rather more difficult. potus as participle meaning "being drunk," referring to the Satyr, is impossible as there is nothing with which it could go syntactically now that we have rejected euomit, and that it might be accusative of the noun potus is unlikely as latices is now the object of excipit. If potus is participle with passive significance, "having been drunk," then it would have to be taken with liquor, and the combination of the two participles potus and saliens is improbable. potus, therefore, must be rejected. The second Aldine edition reads potis, with Satyris presumably to be understood, but the plural is

awkward, as Nem. has been describing individual Satyrs. poto, the conjecture of Heinsius, is elegant and may well be right, but on balance I prefer as's potu, "in the act of drinking."

Thus I would read here:

alius uocalia cymbala mergit
atque alius latices pressis resupinus ab uuis
excipit; at potu saliens liquor ore resultat,
spumeus inque umeros et pectora defluit umor.

52 resupinus The Satyr is not necessarily lying on his back to drink, but may only be leaning backwards, cf. Ovid Met. 15.520 et retro lentas tendo resupinus habenas.

53 saliens Maehly considers that either Nem. is very careless in writing saliens...resultat, or else we should read rediens. But alteration is unnecessary: salio need not imply upward movement, cf. Cato R.R. 154 ut in culleum de dolio uinum salire possit, and is perhaps to be referred to the juice going into the drinker's mouth, whilst resultat refers to its coming out again.

55 ...-que...-que According to Christensen (ALL 15 (1908), 186), the use of -que...-que to join two nouns signifying human activities is not common: "Angewandt wird q. q. von den Dichtern eigentlich nur als Polysyndeton, d.h. in dem Sinne, wie im Lateinischen überhaupt, auch in der Prosa, mehr als zwei Substantive im allgemeinen stets polysyndetisch oder asyndetisch an einander gefügt werden, so dass jene beiden Partikeln im Grunde nur gleich dem prosaischen et - et stehen." This is the only example in Nem. of two nouns so joined.

56-7 This is an awkward sentence and has been variously emended.

Müller (B. Ph. Wo. 34 (1885), 1072) suggests that we read raptantur amicis / concubitus (concubitus being the reading of NG) Satyris fugientes iungere Nymphae, with nymphae the subject of raptantur, but it is impossible to see how this could be reconciled with what follows. Maehly conjectures trepidant adamantes / concubitus, but this is also highly unlikely. The use of raptare with the infinitive is extremely rare, and the only other example I have been able to find in poetry is Silius 13.720 raptabat amor priscos cognoscere manes. However, K-S (1, p. 673) say, "In der vorklassischen Sprache, in der Dichtersprache und daran anschliessend in der Prosa seit Livius werden noch viele andere Verben mit dem Infinitiven verbunden." It therefore does not appear necessary to regard this, with Wernsdorf, as a Grecism: raptim discurrunt apprehensuri Nymphas fugientes ut concubitu sibi iungant. Dunlop translates "seized with desire to," as at Plautus (Cist. 215-6), Virgil (Geor. 3.291-2) and Manilius use the phrase amor raptat, and I wonder if Nem. is not here using raptantur amantes Satyri as equivalent to amor raptat Satyros.

The use of iungere here also appears to be uncommon, cf. Trag. inc. 80 Helenam Paris innuptis iunxit nuptiis. (ed. Ribbeck).

63 prosatus ipso The variants in N and G here have apparently been caused by the intrusion of explanatory ab. Beck says that prosatus is "exquisitius," but natus ab in Aalxvz is more probably a gloss or an emendation of one of the unmetrical variants.

64 plantis - H. Schenkl conjectures palmis, perhaps feeling it

undignified for a god to be treading grapes, but this is unnecessary: u. 63 is strongly emphatic to build up to what follows: the god himself is treading the grapes.

64-5 de uitibus hastas / integit HV here read ingerit, which may be a simple scribal error, or they may have been influenced by the occurrence of the phrase ingerit hastas at Virgil Aen. 9.763 and Stat. Theb. 9.708. Keene retains ingerit, comparing these two passages and taking de uitibus hastas as a unitary phrase with ingerit, "hurls," "throws," but the thyrsus was ornamented with vines, not made from them. integit fits the context better, since uu. 64-5 list the very humble and ordinary tasks which Bacchus has condescended to do, and hurling the thyrsus scarcely counts as one of these. The vine-clad thyrsus is a fairly frequently mentioned attribute of Bacchus (e.g. at Ovid Met. 3.667) and there is perhaps a reminiscence here of Virgil Buc. 5.31 foliis lentas intexere mollibus hastas. This is the only example cited by Kuhlmann in TLL of intego used with de; elsewhere it is used with ex, e.g. Marcell. med. 8.115 ex altera parte panni...oculos, but usually it is followed by the plain ablative. de here denotes "the material used," cf. Ovid Met. 2.554 texta de uimine cista; Fast. 3.254 de tenero cingite flore caput; Silius 5.48 texens de uimine massam. There are no certain examples of this instrumental use of de before the first century, but from the time of Apuleius on, it becomes more and more common, e.g. Apuleius Met. 11.16; Peregrinatio Aetheriae 37.2, 37.3; Canon. Apost. 73.15 (Didasc. Apost. 5 111 Hauler) etc. See also my note on 2.11.

67 conducere x reads deducere, but I can find no other example of this verb used with in unum. conducere in unum, on the

other hand, is quite common and is found, for example, at Ovid R.A. 673; Tac. ann. 2.52, 4.47, 15.26, Paneg. 10.25; Dict. 2.2 and accords much better with sparsas.

68 uberibus...siccare For siccare with the ablative cf. Hor. Carm. 1.31.10-2 diues ut aureis / mercator exsiccet culullis / uina Syra reparata merce.

suadens siccare This use of suadeo with the infinitive of indirect command is poetic, and rarely occurs in prose. Cic. de Or. 1.59.251 nemo suaserit adulescentibus elaborare is an exception.

68-9 fluorem / lactis The only other example of this use of fluor appears to be Cyn. 220, which as Haupt points out (Opuscula 1, p. 371) is a significant point in favour of the Eclogues and Cynegetica being by the same author. fluor is post-Augustan and is used by Celsus, Arnobius, Ausonius and others. Some V manuscripts, characteristically, read the more common liquorem, cf. Lucr. 2.398 mellis lactisque liquores.

69 gleba This appears to be the only example of this word applied to cheese.

1 Lycidas The name is also used by Theocritus (3), Virgil (Euc. 7 and 9) and Calpurnius (3 and 6).

nec non et See my note on 3.1.

Mopsus See my note on 1.16.

2 uersu doctus Keene rightly compares 2.82 indocti calamis.

3 triuiale A post-Augustan word found first, apparently, in Quintilian (1.4.27), it derives from triuium and no doubt originally meant "belonging to the cross-roads," hence, transitively, "common," "vulgar" or "trivial." It also occurs at Suet. Rhet. 6, Aug. 74; Juv. 7.55; Calpurnius 1.28 and seems always to be used of words or song.

proprios LHS (2, p. 179) comment, "Im Spätlatein erscheint proprius (vgl. gr. ὀδῖος) als Konkurrent von suus..., in klassischer Zeit tritt es nur bei besonderem Nachdruck zum Possessivum hinzu, z.B. Caes. civ. 3.20.3 calamitatem... propriam suam. Ansätze zu der Verwendung von pr. statt suus finden sich schon früh, vielleicht bei Lucr. 3.991, sicher Hor. (epist. 1.7.51 cultello proprios purgantem leniter unguis, dann bei Tac., z.B. ann. 6.50.2 propria ad negotia digrediens. Bei einzelnen Spätlateinern, so bei Amm..., Fs. Rufin. und Vitae patr., ist suus von proprius fast ganz verdrängt...Sonderlich volkstümlich wurde proprius jedoch nicht, wie es auch nicht in die romanischen Sprachen übergegangen ist."

4 Neroe Wendel (op.cit. 61) wrongly says that, "Praeter Memesianum nomen est insulae et urbis in Aethiopia sitae," as the name also occurs as the name of a person at Cilius 2.104, and there is a witch of that name in Apul. Met. 1.13f. The Neroe of Ovid Fast. 4.570 and Prop. 4.6.78 which Schenkl mentions in his index (II), is the celebrated island of the Nile.

crinitus Heinsius conjectures formosus, presumably, as Burman suggests, under the influence of Ovid Her. 16.102 but this is unnecessary. crinitus occurs as an epithet of a young man also at Virgil Aen. 1.740.

Iollas The name is also used in Virgil Buc. 3 and Calpurnius 3, 4 and 6. Wendel (p. 49) comments, "Iollas (= Ἰόλλας = Ἰόλαος est celeberrimus ille Herculis comes atque amicus, quem etiam expeditioni in Erytheam factae interfuisse Diodorus (4.24.4) testis est. Iubium non est, quin Euphorio in carmine laudato Iollam quoque induxerit."

5 ignis This use, to signify one who inspires love, is much less common than its use as equivalent to amor (as in u. 11): Rubenbauer (TLL 7 295 75ff.) cites besides this line only Ter. Eun. 85; Virgil Buc. 3.66; Ovid Am. 2.16.11; 3.9.56; Her. 16.104, 17.85; Manil. 4.683 (Iacob's conjecture) and Homer. 72.

erat erant is the conjecture of Heinsius, but as Burman rightly says, "non male: nulla tamen necessitas mutandi uulgatam." The distribution of the two subjects also tells against erant.

7-11 For an inverted cum clause to be preceded by a verb in the

perfect indicative (luserē) is rare. LHS (2, p. 625) say, "Im Hauptsatz steht meist ein duratives Tempus (Impf. oder Plqpf.) ganz selten das hist. Perf. seit Cic. Phil. 2.75 al." Housman (Cl. 27 (1933), 70 = Classical Papers p. 1219) says that in Statius he has noticed only two examples of the preterite (Theb. 5.89 and 10.329) against twenty of the imperfect or pluperfect.

7 furentes N reads luxere parentes furentes, from which Glaeser conjectured paentes, but both luxere and paentes would give the wrong sense. It could be argued that furentes has appeared here under the influence of furor in u. 5, but such repetitions are quite common in both poetry and prose e.g. Cic. Div. 1.78; M.T. 1.12 and 13; Virgil Aen. 4.25-6, 173-4, 247-8, 412-4; 6.162-4, 495-6; 10.82-2; Hor. Carm. 3.3.60-1 and see my note on Cyn. 100.

9 placitas For the use of placitas in the sense of "fixed upon," "appointed", cf. Sallust Jug. 81.1 locum...placitum; Vulg. 1. Reg. 13,11 placiti dies.

10 animus For the use of animus with est and the infinitive cf. Virgil Aen. 4.639 sacra Ioui Stygio...perficere est animus; Curt. 5.3.11; Ovid Met. 1.1 etc. GAH's animo was perhaps influenced by the more common expression in animo habere.

solitos ad ludere fontes Most editors read alludere here, but for alludere to be followed by a plain accusative denoting the place where the action of the verb takes place would be unparalleled. Catull. 64.66, which Keene cites, is no parallel, as there the accusative is governed by the preposition ante.

Calpurnius (4.67) uses alludere with the dative. It might suggest ad ludere, which does in fact appear in 12, and this would remove the difficulty. For the anastrophe of the monosyllabic preposition cf. Fan. Mess. 185 horrea fecundas ad deficientia messes; Stat. Theb. 10.714 mediosque per obuius ensis; Manil. 4.605 usque canes ad, Scylla, tuos and see Housman on Manil. 1.245.

- 11 durus adederat ignis durus, the reading of NGA¹, would be a strange epithet to use of ignis in its literal sense, and H. Schenkl therefore conjectures dirus quos ederat. ignis, however, is not used here in its literal sense, but as equivalent to amor, as often in the poets, and Rem. almost certainly had in mind Virgil Aen. 6.442 hic quos durus amor crudeli tabe peredit. The V manuscripts read lusus or luxus. Barth considers lusus is here used as equivalent to elusus, and Wernsdorf explains lusus ignis as meaning "amor saepius deceptus et hinc magis urens." lusus is not impossible, but in view of the Virgil passage cited above, durus is to be preferred. lusus might have come about under the influence of ludere in u. 7 above.

adederat Nearly all the manuscripts read ederat, a more common verb than adedo, and ederat gives good sense, but would require durus quos to scan, and there is no manuscript evidence for this reading. Hau² uel A read adederat, which is used of literal fire, for example, at Ovid Am. 1.15.41. Titius explains "ignes deceptos corroserat, & iam ferme consumpserat," and a parallel for the figurative use of adedo is perhaps Silius 13.679-80 adesum/ cladibus Hasdrubalem. ad- could easily have been lost by haplography.

13 duxere querellas The use of querellas as direct object of either dicere or ducere appears to be unparalleled, and various emendations have been suggested.

dixere appears in the less-interpolated branch of the tradition, and the expression cantu dixere querellas could perhaps be explained as an extension of dicere carmen, which occurs at 1.63, and also at Cal. 1.92-3, 2.30. However, Markland on Stat. Silu. 5.3.92 argues very cogently in favour of duxere. He cites as parallels the use of ducere bellum as equivalent to bellare (Virgil Aen. 8.55); ducere dolorem for dolere (Silius 8.212); ducere uolatus for uolare (ib. 12.101); ducere suspiria for suspirare (Stat. Theb. 9.711); ducere uirides annos for in iuuenta esse (Ovid A.A. 3.61, where the text is, however, doubtful). Here he says that duxere querellas is equivalent to querebantur, and dixere is employed "male."

The expression duxere querellas might furthermore be paralleled by ducere uoces, for which see Lucr. 5.1406; Virgil Aen. 4.462-3 and Manil. 5.117, and by carmen ducere at Ovid E.P. 1.5.7, and the idea of "drawing out" or "prolonging" inherent in ducere is surely relevant here. Markland would also read duxisti at 1.63, comparing ducit...cantus at 2.61, but the context of these two passages is different, and I would retain the reading of the manuscripts at 1.63. (See my note ad loc.).

Glaeser's conjecture, luxere, has found considerable support, but such an expression seems unparalleled. OLD gives its meaning in the transitive sense as "bewail, mourn" (persons or events) and "lament" (with accusative and infinitive), neither of which meanings applies here. Maehly objects to lugere on the ground that it and queri mean almost the same, which is hardly an overwhelming objection, and he therefore reads dulci cantu

mulcere, comparing the refrain cantat, amat quod quisque: levant et carmina curas. Similar uses of mulcere also occur at Stat. Silu. 5.1.27; Hor. Car. 3.11.24; Silius 10.615 etc., but Markland's explanation has in my opinion rendered all conjecture unnecessary.

14 fugacior Euris A very common comparison. Verdière in his commentary on Grattius 537 gives numerous other examples.

16 quemue It is not necessary to read quemne with the first Deventer edition, as the use of -ue, or aut, in a succession of questions where there is no real alternative involved, is quite common, cf. Virgil Aen. 2.286, 520; 3.88 and 187; 4.595; 5.742; 6.319; 9.94; 10.675 etc.

quae me tibi gloria uicto? Burman comments "nec quare uictus Mopsus diceretur, cum fugeret heroe, poteram intelligere, conieceramque uel spreto uel luso esse legendum, uel etiam, quae nam tibi gloria, ficto si uultu mentem premis? &c. sed seruari posse tandem uulgatam lectionem credebam, si uicto explicaretur, amore tui uicto & succumbenti. & imitationem esse Tibulli uidebam, qui lib. 1.8.49 puero quae gloria uicto est? sic femina uicta Ov. A.A. 1.278 & Met. 4.233 uicta nitore Dei, posita uim passa querela & ita potest capi Venus uicta apud Gratium (sic) 67'." Tibullus's poem shares other motifs with Mem.'s poem: Pholoe makes promises to Marathus and breaks them (u. 63) and Tibullus warns that she will soon be old and unattractive (uu. 47-8). Dunlop describes uicto as a conditional ablative absolute, "if I am conquered," but Mopsus's state as uicto is surely already a fact.

17-8 It is difficult to say precisely what *dem.* means by these lines. Bernsdorf and others would read serenans in u. 17 and connect it with tandem dura negas? but this reading seems to me to make nonsense of tandem because it is clear from uu. 8-9 (modo...nunc) that Meroe makes a habit of holding out false hopes by arranging to meet Mopsus and then not turning up, (uu. 8-10), whereas tandem...negas surely implies that she has done so on this occasion only. I would therefore separate u. 17 from u. 18, which makes it necessary to read serenas with the manuscripts. uultu and fronte indicate the encouraging appearance that Meroe assumes and mentem her true attitude to Mopsus, namely that she looks on him as a source of amusement. (u. 7).

18 nega The choice between nega and negas, and the question of punctuation here seem to depend largely upon how the next phrase is to be interpreted. The reading of e, non possum non uelle, is unmetrical, and the "positive" sense given by the reading of v, non possum nolle, and by the conjectures of Ulitius, C. Schenkl and Baehrens, i.e. he will love her if, or although, she refuses him, is, as Martellius says, contrary to the sense required here: the complaint of Mopsus is that he loves Meroe, but she is constantly breaking her promises to him. Lemaire's possum non uelle negantem? which he explains as "Etsi tu negas, num inde fieri potest, ut te minus amem?" I would reject for the same reason.

There remain four possibilities. One is to read negas? possim with Burman, thus making the clause possim non uelle negantem a wish: her refusals make him love her even more, which he wishes were not the case. The second is to take negas?

possum non uelle negantem as a threat, as at Virgil Euc.2.73: he will stop loving her if she persists in her unkindness. A third possibility is that negas is to be taken as a statement, which would make reasonably good sense. If this were then followed by Burman's possim with potential force, the sequence of thought would be adequate. The fourth interpretation is that of Martellius which makes better sense if one reads nega with NG: he wants her to tell him openly that she does not care for him, which he really knows already (u. 17), and as he has some self-respect, he will cease to love her. nega and possum, internally related, would then answer u. 17. This last is for me the most likely solution and involves no conjecture.

19 Dunlop (ad loc.) points out that a refrain also occurs in Theocr. Id. 1 (15 times), Id. 2 (2 refrains, one 10 times and the other 12); Moschus 3 (13 times); Virgil Euc. 8 (2 refrains, 10 times each); Catullus 61 (9 times), and Peruigilium Veneris (11 times). Here the refrain occurs 10 times.

21 G. Kaibel (Hermes 17 (1882), 419) suggests that Nem. is imitating Theocritus 23.28ff. here, and Castagna (Aevum 44 (1970), 417) agrees, but Schenkl (p. xxxiiif.) thinks that Nem. did not know this author, and compares Ovid A.A. 2.113-6 forma bonum fragile est, quantumque accedit ad annos,/ fit minor et scatio carpitur ipsa suo./ nec uiolae semper nec hiantia lilia florent/ et riget amissa spina relictata rosa which is closer to Nem. than the Theocritus passage, to my mind. The theme here is a common one, and also occurs, for example, at Seneca Phaed. 761ff.; Tib. 1.4.32.

23 longum metri gratia for diu, as at Virgil Aen. 10.740; Ovid Met. 5.65 and 10.467.

uua uua is here used as equivalent to uitis, as at Virgil Geor. 2.60.

24 nec Burman does not see why Heinsius conjectured et here, but it does make a sort of sense. Beck explains it: "accommodat se tuis annis - iuventuti." This does not, however, bring out sufficiently clearly the idea of a gift of short duration, and annis here more probably means "length of years."

se quod commodet annis The reading of i^2n , se tibi commodat annus, makes sense, but it is a truism, and its application to a particular person comes in rather abruptly after a series of generalisations. HV reliqui read se tibi commodat annis, but the use of the ablative annis as equivalent to annos (accusative of duration) would be rather flat. NG reads se quod commodet annis which gives the best sense, and the generic subjunctive is surely required here.

29 suos habet arbor amores There have been three different interpretations suggested for this phrase. According to Martellius, love is in everything: "nam omnia, quae natura constant, suos foetus habent et amant." Barth, on the other hand, points out that some nymphs were trees, and Camps gives as one interpretation of Prop. 1.18.19 si suos habet arbor amores, "'trees that are acquainted with love' (for each tree has its nymph with which it can be identified)", so that if Mem. is echoing Propertius, this is probably the way he understood the

phrase, as the other possible interpretation of Propertius's line is not relevant here. A third possibility is that it is a reference to the sexuality of trees, as Raynaud suggests. The Romans were aware of this fact, as Pliny (N.H. 13.31) shows, and Claudian refers to it at nupt. Hon. 65ff. uiuunt in Veneram frondes omniscue uicissim/ felix arbor amat; nutant ad mutua palmae/ foedera, populeo suspirat populus ictu/ et platani platanis alnocue adsibilat alnus. The second interpretation is perhaps the most likely because of the inclusion of montes in the list of those who love; the explanation of Martellius is rather trite, and Mem. would have had to have been more than usually careless to include montes if the phrase is to be taken according to the third interpretation.

30 prodis Faladini (Latomus 16 (1957), 140) rejects both prodis and perdis for Burman's pellis, strangely asserting that it is not a question here of desertion or betrayal, but, as often in Eclogues, of the loved-one being extremely shy. This is totally incorrect, as u. 7 shows, though Mem. is clearly indebted in uu. 26-30 to other passages where this is the case, e.g. Virgil Euc. 2.63-5. Although perdo is often used of those desperately in love, it appears usually to be used of those whose love is returned, or at least, whose attentions are not rejected, cf. Hor. Carm. 1.8.3; Ovid Am. 2.18.10, and in the passive at Plaut. Cist. 1.2.13; Prop. 1.13.7. Only Catull. 91.2 seems doubtful.

NG read prodis, which gives good sense. Catullus (30.3) uses this verb of a friend who has broken his word, as Meroe has here (uu. 8-10). It need not imply, as Faladini seems to suggest, that Mopsus thinks he has a rival.

Schuster (EJ 112 (1927)) supports Giarratano's punctuation

with a comma after miserum as more correct than having one after fugis, as miserum is parallel to amantem. But this is surely misguided; the sense of the passage is "omnia amant: tu una fugis," and miserum has no place in this clause: it is the fact that she alone flees which is important at this point, not whom she flees. Propertius then with his next words returns to himself.

32 alit All the manuscripts read alit, but Verdière (Prolegomènes, p. 82) objects to it on the ground that, having said that time aids the development of things in order to destroy them, Nem. then insists on the brevity of joy, which implies that there is only a short space between the nourishment of things by time, and their destruction. This, Verdière says, is obviously false, and he reads agit, comparing Cyn. 104 Ianus temporis auctor, and Maximian El. LVIII (Baehrens FLM V, p. 349 1.3), omnia tempus agit, cum tempore cuncta trahuntur. Then, in place of an antithesis, there is a crescendo.

These objections I find unconvincing. It is a short time, in comparative terms, between birth and death, and Lycidas illustrates his point by going on to describe how he saw calves in the spring which are now fully grown bulls. Iollas is twenty, and his days as a beautiful youth are already numbered. Also, the antithesis of alit...rapit gives more point to usus in arto est than agit...rapit.

Barth, who thinks this is the best poem in the corpus of Nem. and Calpurnius, calls this "diuinissimus uersus."

34 coiere in cornua Barth conjectures coiere in praelia (sic), for which see Stat. Theb. 7.21 and 11.506, and Lucan 2.225.

coiere in cornua does seem, at first sight, rather odd. TLL (4 966 24) explains in cornua, "i. in pugnam" and describes it as a syllogism, but cites no comparable passages. Nem. is apparently using cornua in the sense of "battles with horns" by analogy with the common use of arma in the sense of "armed conflict." in cornua is probably to be explained as a pregnant use, "for the purpose of horn-battles."

38 uocat aestus in umbram Duff is wrong to understand nos here, as the two shepherds are already in the shade (u. 1). The object understood is Meroen, who is apparently the only one not avoiding the heat.

39 iam nulla Glaeser reads et iam, presumably with N's subeunt, otherwise the line would be unmetrical. et, however, spoils the asyndeton of uu. 39-41, and subeunt gives less good sense than subiere, the reading of HV plerique: all living things except Meroe are already resting away from the heat.

41 cano For the scansion, see my excursus.

42 concedo For the scansion, see my excursus.

45 lucentes The expression lucentes malas does not apparently occur elsewhere, but the motif of cheeks blooming with youth is

common enough, e.g. Ovid Am. 3.3.6; Stat. Silu. 3.4.65. I am at a loss as to why Heinsius conjectured liuentes, as this participle seems only to have been used of the skin of the injured or sick. The expression liuentes genas occurs at Lucan 5.215 of a priestess in prophetic ecstasy, and at Stat. Silu. 5.5.12 of a dying child.

46 hic Schuster (BJ 112 (1927), 120) prefers G's hac to MHV's hic which he says is obviously an early alteration from u. 47, and regards hac as an unmistakable lectio difficilior. Interjectory age, however, is generally preceded, when it is preceded at all, by another imperative, an adverb such as ergo, hic, huc, nunc or quare, a conjunction such as quin or an interjection such as heia. For age to be preceded by a demonstrative pronoun would appear to be very unusual, if not unparalleled. I would therefore retain MHV's hic. This line is then almost identical to Copa 31 hic age pampinea fessus requiesce sub umbra.

47 lene uirens V's reading, lene fluens, has found favour with most editors. H. Schenkl and Giarratano, however, both adopt NG's uirens. The phrase lene uirens fons murmurat seems at first sight to present a difficult word order, if lene is taken with murmurat. lene, however, is to be taken with uirens as a single unit qualifying fons, as at Stat. Theb. 4.816f. longusque a fontibus amnis/ dirigitur, modo lene uirens et surgite puro. Calpurnius has a similar picture at 2.57-8 uirides cua gemmeus undas/ fons agit. V has, as often, simplified. Lucan 10.315 has the phrase tam lene fluentem.

ad undas N and G are corrupt here and therefore most editors ab ulmis with HV, but if this is the true reading, it is hard to see how the corruptions in N and G could have come about. HV's reading looks suspiciously like an intelligent conjecture to restore the sense. If we read ab ulmis, uitibus uuae in u. 48 is presumably to be taken as a plecnasm for uuae, with ab ulmis dependent on dependent. But ab ulmis adds nothing material to the sense: vines were usually hung from elms as they are in Southern Italy today, and it is noteworthy that when this fact is mentioned at Virgil Euc. 2.70; Geor. 1.2 and Hor. Epist. 16.3, it is to make a particular point. Here, it is mere padding and might cause confusion with fetis...uitibus following. A further, though less important, point against ab ulmis is that when Nem. uses dependere at 1.14, he uses it absolutely.

habunde is noted in the margin of G, from which Baehrens conjectures abunde, but this word is rare in poetry. It appears at Virgil Aen. 7.552 where it is used in the rare sense of satis, and occurs three times in Ovid (Met. 15.759; Trist. 1.7.3; E.P. 4.8.37) in connection with thanks or favour. This marginal note, too, would appear to be an intelligent conjecture.

Glaeser conjectures ad undas which, unlike ab ulmis, adds to the sense and, more important, would explain the corruptions in N and G. In ancient minuscule, d and b were visually very similar, so that the corruption to abundas could easily have come about, and later the word acquired the initial h with which abundo frequently begins in manuscripts. The reading ab ulmis is then simply another case of conjecture in HV.

50 fastidia lenta Cf. Ovid Met. 14.761 lentos fastus. HV's reading, longa, was perhaps influenced by Virgil Euc. 4.61 longa...fastidia, where, however, the context is quite different.

51 Libyaecue calorem Verdière (Prolégomènes, p. 83) conjectures Libyescue because Mem. uses Libye twice in the Cynnetica (229 and 313, metri causa), and compares Lucan 1.368 and 9.351-2, and Garson (Latomus 35 (1976), 161) regards this as a "manifest orthographical improvement." However, this form has no manuscript authority here, and there is no reason why Mem. should not have used Libyaecue here.

There is little to choose between Libyaecue calorem and Libyoscue calores as regards sense, but it is very likely that the latter reading, that of V, is an interpolation in order to produce another pair consisting of noun and adjective denoting the country of origin to balance with Sithonias...niues.

Interpolation is also surely the reason for the appearance of Sardoacue in some early editions and salebrosacue in iu² in u. 53.

53 Sardorum gramina Conington says on Virgil Euc. 7.41, "The technical name is Ranunculus Sardous, βατράχιον χλωδοέστερον, known in English as celery-leaved crow-foot, so acrid that its leaves applied externally produce inflammation. Those who ate it had their faces distorted into the proverbial Sardonian smile." Cf. Solinus 4.4 and Serenus Sammonicus 22.427.

Verdière (Prolégomènes, p. 83) rightly rejects Castiglioni's conjecture Sardorum et, and his explanation of M's sardet, that a scribe omitted the abbreviation for -orum, and himself suggests that the scribe of N confused abbreviations for -orum and et. et, however, is not only unnecessary but would spoil the asyndeton between the clause of uu. 53-4 Sardorum...leones which balances the asyndeton between u. 51 and that of uu. 52-3

Merinas...succs. Burman does not understand why Heinaius conjectures iunret, but possibly he intended it to govern M's gerrina, the reference being to yoking some wild animal. GHV's gramina uinct, however, gives perfectly good sense.

57 discatque diu patienter amare diu modifies discatque, and patienter, amare.

58 speret It is curious that editors should have let the difficult reading of the manuscripts, spernat, pass without comment. Maehly's conjecture speret is surely a great improvement: a lover must be patient, and not expect prudence from the young, but be prepared even for scorn. This interpretation assumes that the teneris...annis belong to the beloved boy. They could conceivably refer to the lover: let him be sensible, even though he is young, but this is less likely as teneris...annis is more appropriate of a boy. Volpilhac compares Stat. Theb. 4.512-3 ne tenues annos...spernite, but the context is quite different.

62ff. There is no manuscript authority for the transposition of uu. 64-5, but some alteration seems necessary, as the cineres (u. 64) are probably those of the bay-leaves, as at Theocr. 2.25 (though it is curious that there it is expressly stated that they are not seen), and without transposition this point is not clear; also, with u. 64 before 65, and cinerés before incendens, we should have a rather strange hysteron proteron. The pouring-away of the ashes in Virgil Euc. 8 likewise follows the burning of laurel, and also that of herbs and incense on the altar.

Giarratano's apparatus is confused here, as he has

numbered u. 64 of the manuscripts 65 in his text and in his reference to Haupt, but in his reference to C. Schenkl, 64 indicates u. 64 of the manuscripts, while he does not make it clear precisely what transpositions Valckenaer wants. In fact, Valckenaer would read lustrauit, uiuo crepitantes sulphure lauros/ incendens, cinerescue auersa effudit in amnem (Epistola ad Matthiam Roeverum, p. 373, in Ludovici Caspari Valckenaerii Opuscula Philologica, Critica, Cratoria vol. I, Leipzig 1808). For such a transposition of hemistichs see Housman on Manil. 4.257. Both Valckenaer's and Haupt's transpositions give better sense than the line order of the manuscripts, but I have preferred Haupt's transposition because u. 65 works better as a unit, with all the elements of the purification rite preceding lustrauit. C. Schenkl would transpose u. 65 before u. 63, but this is less satisfactory, as u. 63 is perfectly appropriate after u. 62. The transposition of these lines can be explained by what Housman calls homoeomeson, similarity within the verse (see his edition of Lucan, p. xixf.): having copied u. 63, the scribe's eye slips down from ture in u. 63 to sulphure in the line below, and this line is then omitted, and the next (u. 64 in our manuscripts) copied. The scribe then realises his mistake and copies the omitted line, making the appropriate signs in the margin to indicate the correct order, but these instructions are subsequently overlooked.

63ff. The influence of Virgil Euc. 8 upon these lines is clear, but Nem.'s magical procedure differs in a number of particulars, and he seems to bring in elements not only from spells to bring back a lost lover, or to rid a person of unrequited love, as u. 72 seems to indicate, but also from those to raise the

dead and cure the sick. A notable omission from his list of ingredients is pure water, which is normally an important feature of rites (see Theocr. 24.98; Virgil Buc. 8.64; Aen. 6.229; Prop. 4.3.84; Ovid Met. 7.261 and Claudian Cons. Hon. 6.327, of the sick). If Herce were here casting a spell to bring back a faithless lover, as in Virgil Buc. 8; Theocr. 2; Lucian Dial. Mer. 4.5, etc., we should also expect some of the other person's belongings to be used in the spell (Virgil Buc. 8.91; Lucian Dial. Mer. 4.5 etc.). Neither the threads nor the herbs in Virgil are carried round the person for whom the spell is being cast, and in Mem. the herbs and incense are not mentioned as being burnt, as in Virgil. Like Medea's spell (Ovid Her. 12.167) for dissolving love, Mycale's attempts are unsuccessful.

ter The supernatural power of the number three also appears at Virgil Buc. 8.74; Geor. 1.345; 4.384-5; Aen. 2.792-3; 3.565-6; 4.510, 690-1; 6.700-1; 8.230-1, 429-30, 564-6; 10.635, 885-6; 11.188-9; Ciris 369-73; Tib. 1.2.54; Gratt. 441; Ovid Fast. 4.551; Theocr. 2.43, and at numerous other places. Dunlop gives more examples, both from Classical and English literature. Mem., like Ovid at Met. 7.261, not only mentions the magic number, but does so three times.

uittis It is unnecessary to read uiciis with Heinsius. Mem. is almost certainly thinking of Virgil Buc. 8, and uittis must correspond to Virgil's molli uitta (8.64), as fronde sacra does to uerbenasque pinguis (8.65). Fillets also feature in Theocr. 2 and at Valerius Flaccus 3.424 and Seneca Med. 803. I can find no reference to vetch in connection with magic.

fronde sacra Titius remarks "uerbena scilicet." Servius on Virgil Aen. 12.120 says that all sacred boughs, which might be laurel (as here), olive (Aen. 6.230) or myrtle, were uerbena.

uaporo The adjective uaporus is very rare, and the only other instance cited in Lewis and Short is Frud. Peristeph. 6.115. This fact has probably contributed to the confusion in some manuscripts. uaporem could have come about under the influence of annem in u. 64.

64 auersa An important feature of rites of all kinds. See also Theocr. 24.96; Virgil Buc. 8.102; Aen. 6.224; Valerius Flaccus 3.442; Claud. Cons. Hon. 6.329.

65 uiuo...sulphure Also at Tib. 1.5.11-2 (of the sick); Prop. 4.8.86; Ciris 369; Ovid Met. 7.261; Fast. 4.740; Rem. 260; Claud. Cons. Hon. 6.324-5; Lucian Dial. Mer. 4.5. Pliny describes the nature and uses of sulphur (N.H. 35. 174-7). He tells us (175) that the Greeks called uiuum sulphur, anyros, and that no other substance is more easily ignited, "quo apparet ignium uim magnam ei inesse." (177).

Sulphur was used in ceremonies of purification, cf. Hom. Od. 22.481-94; Theocr. 24.96-8; Ciris 369; Pliny N.H. 35.177 etc.

crepitantes...lauros Mentioned also at Theocr. 2.1 and 24; Lucr. 6.154f.; Virgil Buc. 8.82; Prop. 2.28.36 (of sickness), Ovid Fast. 4.742; Apul. Anol. 30; Met. 3.23; Valerius Flaccus 3.434. It appears to have been a good omen if the laurel crackled loudly (Tib. 2.5.81). The use of laurel apparently persisted in magic rites in Italy for many centuries, as it is mentioned in R.D. Blackmore's "Lorna Doone" (ch. 53).

66 in heroen...urax This is the reading of the majority of the manuscripts. Heinsius prefers the reading of 1^2 , in heroe, and this is also possible. Both urax and arax can be used with in and either the accusative or the ablative of the person beloved. urax is used with in and the accusative at Cal. 2.56 and with in and the ablative at Hor. Epod. 11.4 and Ovid Met. 7.21.

totis Wendel (Hermes 69 (1934), 347), objects to the reading of the manuscripts because he says that the idea of completeness belongs to the lover, not to ignibus, and therefore conjectures totus. But totus miser would be most inelegant, and totis here is perhaps a transferred epithet, cf. Hor. Carm. 1.19.9 in me tota ruens Venus where totum would be impossible metrically. Alternatively, totis could be used here as equivalent to omnibus ("with all its fires"), a use found in prose from Seneca and Pliny on, and often in poetry, from Virgil and Propertius on. It is particularly common in the legal writers and in late Latin, see LHS 2, p. 203.

68 cuoque Keene here follows the V tradition and reads cuae uersicoloria. He takes haec eadem as accusative and translates, "Lycale has performed these same incantations for me." But it is awkward to have a relative clause whose antecedent follows it, since cuae cannot follow haec eadem taken Keene's way. It is better to take haec eadem as nominative, "this same woman," and we then learn her name. cuoque has far more point than cuae: Lycidas is saying that Lycale has cast spells for him, too.

uersicoloria Ullitius would read diuersicoloria (fila), a rare adjective which occurs only in late authors, including four

times in Martianus Capella. He is presumably thinking of Virgil Euc. 8.73, but such a change is unnecessary. Threads are used in magic also at Virg. 371; Lucan 6.460; Petron. 31.4. At Marcell. med. 29.52 the threads are of 9 colours and used for medicinal purposes.

69 ignotas...herbas For the use of herbs in rites see also Tib. 1.2.62; 1.8.17; Hor. Serm. 1.3.49; Virgil Euc. 3.95; Aen. 7.19; Ovid Fast. 2.425, 4.741; Seneca epist. 9.6 etc. Keene translates ignotas as "foreign", comparing Virgil Euc. 8.96f., but it might also signify "strange"; "mysterious", cf. Quint. 7.3.13 obscurioribus et ignotioribus uerbis; Ovid Met. 14.299 ignotae...herbae (of Circe) and 366 ignoto carmine. Again, it might mean "of unknown qualities", cf. 3.40.

Mycale A witch called Mycale appears also at Ovid Met. 12.262 and Seneca Herc. Oct. 228. It is strange, as Verdière says (Prolegomènes, p. 84), that the name does not appear to be attested in Greek Literature. Verdière thinks it possible that the name comes from μυκάομαι, which is used of thunder (Aristophanes Eub. 292), of a river (Opp. Cyn. 4.166), and of an earth-tremor (Plato rep. 615e), and he quotes Lucan 6.685-93, where the sorceress Erictho is portrayed as making various sounds. He concludes that the name has been given to a witch because it represents the unintelligible sounds which accompany most formulae in spells, cf. μὲ μὲ, (Aristophanes Eq. 10).

70 quo luna timet The problem here is two-fold: what is Mycale doing to the moon, and which, if either, of the readings of the

manuscripts can reasonably be taken as expressing that action? It is difficult to believe that *hem.* can be referring to anything other than the practice of witches of drawing down the moon: neither tumet nor timet would naturally suggest the reddening of the moon, and witches in Latin poetry do not, apparently, hurry time along by tampering with the moon's phases as tumet would suggest.

The solution to the problem is perhaps given by two passages in Ovid, *Her.* 6.85 illa (Medea) reluctantem cursu deducere lunam/nititur and *Met.* 12.263f. mater erat Lycaë, quam deduxisse canendo/saepe reluctantis constabat cornua lunae. Burman explains timet as meaning that the moon is afraid of being drawn down, and as Ovid describes the moon as reluctans^{when} suffering this action, it is perhaps not improbable that *hem.* has gone one stage further and described it as afraid, either of being drawn down in particular, or else simply of any possible results of the incantation. On the other hand, it could be argued that tumet refers to the increasing size of the moon as it descends towards the earth, though this is a rather forced explanation. But of the two difficult readings, timet is less difficult to my mind, and tumet may have come about under the influence of rumnitur later in the line, or simply from the common confusion between timeo and tumeo.

The drawing down of the moon is a frequently mentioned accomplishment of witches, particularly those from Thessaly (see *RE* 6 2 2333 s.v. Finsternisse). That the belief in this practice was an attempt to explain the eclipse of the moon is made clear by Claud. *de Bello Gothico* 233ff. territat assiduus lunae labor atraque Phoebe/ noctibus aerisonas crebris ululata per urbes/ nec credunt uetito fraudatam Sole sororem/ telluris subeunte

globo, sed castra secutas/ barbara Thessalidas patriis lunae
uenenis/ incestare iubar. Menander wrote a play about the
 activities of the Thessalian witches, Θεσσαλή, but
 unfortunately the surviving fragments tell us little about it.
 References to the drawing down of the moon include Aristophanes
Nub. 749-50; Plato Gorg. 513A; Virgil Euc. 8.69; Hor. Epod. 5.45;
 Tib. 1.2.43 and 1.8.21; Prop. 1.1.19, 2.28.37 and 4.5.13; Ovid
Am. 2.1.23; Her. 6.85; Met. 7.208, 12.263f.; Lucan 6.505; Silius
 8.500; Mart. 9.29.9; Pliny N.H. 30.7; Lucian Dial. Mer. 1.28†;
 Claud. in rufin. 1.146-7 etc. For an ingenious explanation of
 how the witches convinced spectators that they had accomplished
 this feat see D.E. Hill, "The Thessalian Trick" (RhM 116(1973),
 221-238).

rumritur anguis Also at Virgil Euc. 8.71; Tib. 1.8.20; Ovid
Met. 7.203 etc.; Am. 2.1.25; Medic. 39; Manil. 1.92; Lucan 9.914.

71 currunt scopuli...uellitur arbos These feats are part of
 Medea's repertoire at Ovid Her. 6.88 and Met. 7.204. The Marsi
 were also able to move trees (Silius 11.441-2). Stones are
 apparently moved by a witch at Lucan 6.439. Others who are able
 to move trees and stones are Teuthras, who built Thebes in this
 way (Silius 11.441-2), and Orpheus, whose singing attracted both
 trees (Hor. Carm. 1.12.7-8; Virgil Euc. 3.46; Geor. 4.510; Ovid
Met. 10.90ff., 11.45-6) and stones (Ovid Met. 11.2), though of
 course in his case this effect was not produced deliberately.

migrant sata Also at Virgil Euc. 8.99; Tib. 1.8.19; Ovid R.A.
 2.54-5. Pliny tells us that the Twelve Tables forbade this
 practice. Servius, commenting on Virgil's line, says "magicis
 quibusdam artibus hoc fiebat, unde est in XII Tabb. 'Neue alienam

segetem perlexeris.'" At one time the belief that the life-force of a neighbour's crops could be transferred to another's land by magic seems to have been common. In support of this St. Augustine, after quoting Virgil's words, says (De Civ. Dei 8.19) eo quod hac pestifera scelerataque doctrina fructus alieni in alias terras transferri verhibentur, nonne in XII Tabulis, id est Romanorum antiquissimis legibus, Cicero commemorat esse conscriptum et ei cui hoc fecerit supplicium constitutum?

- 72 plus...formosus According to Dunlop, this expression is a step on the way towards the Romance languages. It seems, however, that the use of plus with an adjective is a form which had always existed in Vulgar Latin, although the evidence for its colloquial currency between the time of Plautus and the second century A.D. is slim, cf. Neue 2, p. 263: "Plus mit einem Adjektivum ist bei Plaut. Aulul. 3.2.6 (420) male plus lubens faxim nicht beweiskräftig, als sicher aber lässt sich eine solche Verbindung bei Enn. (Fab. 371 ed. L. Müller), bei Nonius S.507, 22 plus miser sim, si scelestum faxim nachweisen; dann scheint dieser Gebrauch von plus aus der Schriftsprache verbannt zu sein und nur in der Volkssprache fortgelebt zu haben. Erst gegen das Ende des zweiten Jahrhunderts nach Chr. finden wir wieder plus miser bei Tertull. de spectac. 17; plus formosus bei Nemes. Eclog. 4, 72; oft bei Sidonius Apollinaris, so Epist. 3, 13, 2 plus rusticus; 3.13.4 plus fetida; 7.17 carm. V 14 plus onerosus," and many other examples from later Latin. Bulhart in TLL also quotes Hor. Serm. 1.3.52 truculentior atque plus aequo liber.

SYNEGETICON LIBER

SYNEGETICON LIBER None of the titles or colophons in the manuscripts includes the words liber or libri, but it is most probable that Synegeticon is a neuter plural genitive, like Geometicon.

Henriksson (Griechische Buchertitel in der römischen Literatur, Annales Acad. Scient. Fennicae, Ser. B., Tom. 102.1, Helsinki 1956)

lists as titles the following words in -ικόν : Εἰσαγωγικόν, ,
 Ὀδοπορικόν, Προπεμπτικόν, Ὑπογνωστικόν, ,
 Ὑπομνηστικόν, which are all apparently in the accusative,

but as Richmond (The Helioutica ascribed to Ovid, London 1962, p. 25) points out, either these may not be book-titles, or it is not possible to be sure whether the nominative was masculine or neuter.

Ellipses of liber or libri occur in the title to book three of the Georgics in Veronensis XL (38) (CLA IV 498) and in the title to the Synegetica of Grattius in Ambrosianus J. 81. Satyricon is no doubt another example of ellipse, see J. Heraeus, Kleine Schriften, Heidelberg 1937, p. 109.

Whether we are to understand liber or libri here is another question. Hincmar of Reims tells us (Rigne PL vol. 126, p. 383) "et lectione puer scholarius in libro qui inscribitur Kynegeticon Carthaginensis aurelii didici." liber seems not to have been used in the Classical period to designate the whole of a work unless that work comprised only one book, the plural being used when the work consisted of several books, but from the fifth century on, liber does appear to be used of a work of more than one volume, cf. Sidon. epist. 5.2.1 librum de statu animae tribus voluminibus illustrem Mamertus Claudianus...comere et excolere curavit, and Hincmar's words therefore give us no clue as to whether he had one book, or more than one book, before him. In the absence of any firm evidence on this point, therefore, I have understood liber. For the possible

original length of the poem, see my note on u. 325.

- 1 cano Cronovius, followed by Lanté ("Ad Nemesianum Cynegetica," Mnes. 53 (1925), 307), conjectures cans, and the latter objects to cano on the ground that the plural pandimus (u. 3) is incongruous so soon after a singular verb, but neither comments on the fact that mihi follows pandimus in u. 3, nor that sequimur is followed by mecum at uu. 98f. Wernsdorf, who rejects the conjecture "necue enim *κυνηγεσία* tota est uenatic, nec mille eius uiae possunt dici"- an unconvincing argument - attributes the passage from singular to plural to "poetico furore" and Luiselli ("Il proemio del 'Cynegeticon' di Olimpio Nemesiano", SIFC 30 (1958), 79) says that it underlines the "crescendo" of enthusiasm which pervades Nem.'s proemium. This may be so, but as Burman points out, the alternation between singular and plural occurs elsewhere in Latin where no particular significance can be attached to its use, e.g. Cic. Fam. 5.14.2; Prop. 1.7.5f. and see K-S 1, p. 88f. Also, it is very difficult to believe that Nem. is not echoing the first line of the Aeneid here, and possibly also Crattius u. 1.

For the short final -o see my excursus.

- 1-2 ...-que.../...-que As at u. 200, the first -que connects the two verbs and the second, the two nouns. For this use of -que... -que see H. Christensen ("que - que bei den römischen Hexametrikern (bis etwa 500 n. Chr.)" ALL 15 (1908), 188).

- 3 pandimus Barth would have us believe that his German edition reads Pan tuus. Ulitius comments "ego juramento illius non majorem fidem habeo, quam Atopiensi & Utopiensi isti Editioni, ex qua notis iterum hoc nugamenti profert."

Aonio Literally "Boeotian", used here in the sense of "belonging to the Muses," as at Catullus 6'.23; Civid A.P. 4.2.47; Stat. Silu. 1.4.20; Silius 12.220 etc.

4 Helicon Since Hesiod Theog. 1 ff., it became a commonplace for poets to describe themselves as being inspired by drinking from the spring on Mount Helicon, or by meeting the Muses there. This motif is found in Latin poetry also, for example, at Lucr. 1.118; Virgil Aen. 7.641; Hor. Carm. 1.12.5, Ars 296; Prop. 3.3.1; Civid Met. 8.534, Fast. 4.193; Martial 10.643; Avienius Phae. 2.76 etc.

5 Castaliusque Pithoeus proposed Castaliique, but Castalius is found used absolutely of Apollo also at Annod. Carm. 2.109.2.

alumno Ulitius conjectures alumnus, but the expression Castalius...alumnus would imply that Apollo was born or brought up there, which would be false. Apollo is connected with the Castalian spring because, according to one account, the nymph Castalia threw herself into a spring subsequently named after her when pursued by him. The poet is referred to as nursling of the Muses also at Palladas Anth. Fall. 10.52.2; Ausonius 399.4 etc.

10-11 ire.../imperat The use of the infinitive with impero is mainly post-Augustan and poetic, see TLL 7 585 36f. Its use here with the active infinitive and without a noun or pronoun in the dative is rare, but it is also found at Prop. 4.3.85 and Lucan 4.34. For further examples see K-S 1, p. 682.

11 The claim to poetic originality is a conventional one, cf. Lucr. 1.924-8; Virgil Geor. 3.291-3; Hor. Carm. 3.1.2-5; Prop. 3.1.3-4;

Aetna 3; Oppian Cyn. 1.28-30. Nem.'s particular claim to originality is presumably that he is the first Latin poet to write a hunting poem. A number of scholars, including Lutz, Hiegl, Müller and Volpilhac, consider that Nem. must have known Grattius, but their evidence I find unconvincing. H. Jochenk. (Supplementband der Jahrbücher für klass. Philol. 24 (1908), 437-8) and Curcio (RFQ 27 (1899), 451f.) discuss the vocabulary and subject-matter of Nem. and Grattius and rightly conclude that there are marked differences between the two authors, particularly as regards vocabulary. It is true that both authors deal with horses and dogs, but Oppian does so, too, and as Martin points out, Nem.'s work seems to show a knowledge of Oppian rather than Grattius. As regards language and style, as Martin also tells us, Virgil Geor. 3 has clearly been the strongest influence on Nem.

12 Pithoeus restored this line to its rightful place, although the asterisk against this line in the second Aldine edition where it appears after u. 24 shows that Logus was aware that the line was not in its proper place.

et I am at a loss to understand why Raynaud should assert that "Le sens paraît exiger plutôt la conjonction at." Nem. elaborates in uu. 13-4 on his statement in u. 11, and an adversative conjunction here would be inappropriate.

(se) The reason for the presence of se before ostendat in the second Aldine edition is uncertain, but it may have been inserted to give sense to the line when it appeared detached from its original context, with cursus being taken as nominative singular instead of accusative plural. Ullitius and Johnson

attribute the conjecture to Stagner, but it originates with Logus.

- 13 obuia Luff is surely wrong to translate obuia as "come to meet us." obuia here is more probably an epithet describing the goddess and her willingness to help the poet in his work, cf. Pliny epist. 1.10.2 est obuius et expositus plenissimus humanitate (Euphrates philosophus). Martial (4.31.3) describes Callicope as uia.

- 13-4 Pithoeus conjectured facilest, and was followed by Baehrens and Haupt, but this conjecture is surely impossible: Nem. is at pains to stress his originality (uu. 8-9, 11 and 14) and saving (u. 62), and it is highly unlikely that he would describe his task as easy.

complacito seems to be an attempt to restore some sense after u. 12 had been misplaced. The second Aldine edition has then gone further and read facies for the manuscripts' faciles and Ulitius reads ostendas in u. 12 to balance it. Callicope is then presumably to be taken as vocative. However, ostendas...facies is objectionable on the ground of sense, and it is more satisfactory to adopt H. Schenkl's conjecture complacitum and retain faciles. For complacitus with active force see Neue 3, p. 117 and for the omission of est see K-S 1, p. 13. Baehrens adopts facilest and conjectures non placito, but this gives poor sense, and the objection to facilest still stands.

- 14 rudibus "new", as at Mart. 9.71.6 rudis agna; Claud. Cons. Hon. 6.541 lunarque rudem.

luceat Scaliger was apparently the first to ask how the path could shine if it had not yet been trita. luceat, however, is

best interpreted as a subjunctive with prospective force, in a consecutive clause, " a meadow where a path will shine."

17 de de cannot be employed here in the sense of "about," "concerning," a use found in prose and poetry of all periods, as the use of nosco with accusative of the object and also with de and the ablative appears to be unparalleled. Gudeman (TLL 5 63 24ff.), classifies the use of de here under "pro ablat. instrumenti uel modi," but I find this improbable. I think it most likely that de is used here as equivalent to ob, propter, as at Vitruvius 10.1.5 inuentum de necessitate, see TLL 5 65 41 ff.

paelicis paalex originally meant a concubine, the wife's rival for her husband's affections. The idea of rivalry gradually gained prominence, as at Ovid A.A. 1.320 where Pasiphae uses the word to describe the cows who are her rivals for the bull, and later it comes to mean simply a rival for someone's affections. paalex is used of Juno also at (Claudian) Laus Herculis 47.

astu Burman would read aestu, referring the phrase to Semele, but this is unnecessary.

18-9 tacet.../ ut tacere is used with ut also at u. 71 and Lucan 5.208.

- 21 As Manilius (RhM 44 (1889), 543-4), suggests, lem. may be recollecting Valerius Flaccus 5.76 abluit lac rostantes sanguine thyrsos. Purman's sacrilegos rotantes appears to be a misprint.
- 24 sub For sub with temporal force cf. u. 233 sub uere nouo and Ovid Fast. 5.491 sub eodem tempore.
- 26 Biblidés The manuscripts all have bibl- and this spelling is also found at Mythogr. 1.204 Caunus et Liblidés and in some manuscripts of Ovid Met. 9. Verdière (Prolegomènes, p. 36) suggests the spelling Byblis or even Eublis, since the word is the Greek Βυβλίς and Garson (Latomus 35 (1976), 160) regards this as a manifest orthographical improvement. The spelling Βυβλίς is also attested, however, at Faus. 7.5.10 and in some manuscripts of Parthen. 11, and I have therefore retained the spelling of the manuscripts here. For the story of the love of Biblis for her brother Caunus see Ovid Met. 9.454ff.
- 27 saeuo Ulitius conjectures foedo or scaeuo, but cf. Prop. 3.15.11 Irce tam uero crimine saeua and Lucan 2.186 vix erit ulla fides, tam saeui criminis unum tot poenas cepisse caput. For the story of Myrrha see Ovid Met. 10.298ff.
- 29 iuit Heinsius conjectures irit, but the reading of the manuscripts is perfectly acceptable as the indicative in indirect questions is not uncommon in poetry and late prose, see K-S 2, p. 494, LHS 2, p. 538 and Norden Vergilius Aeneis VI, p. 290. Leo (De Senecae Tragoedis Observationes Criticae I, p. 93 f.) gives a large number of examples. The indicative occurs in an indirect question after ut also at Valerius Flaccus 7.119.

- 29 iuit in For ire plus in in the sense of "becomes," "changes into," cf. Ovid Met. 10.493 sanguis it in sucos; Seneca epist. 121, 4 uoluptates ituras in dolorem.
- 31 stellatumque Cf. Ovid Met. 1.664 stellatus...Argus and Stat. Theb. 6.277 inocciduis stellatum uisibus Argum.
- 32 Baehrens suggests that this line be placed after u. 25, since he regards numerare as inappropriate to what follows, and Postgate conjectures memorare, but it is not difficult to see from such examples as Virgil Geor. 4.345-7 curam Clymene narrabat inanem/ Volcani, Martisque dolos et dulcia furta, / aque Chao densos diuum numerabat amores and Prop. 2.1.44 de tauris narrat arator, et numerat miles uulnera how numerare could have come to have the added meaning, "keep on telling" or "tell at tedious length."
- 38 funere This appears to be the only case of flere followed by the plain ablative. Heinsius conjectures in funere or funera and compares Ovid R.A. 127 in funere.../ flere. The former conjecture would involve the elision of a long syllable, which is rare in Nem., but not impossible, while the latter, the accusative, is the usual use with flere. Nem.'s use of the ablative here, however, can perhaps be paralleled by the use of the plain ablative after maerere, as at Cic. Sest. 39; Virgil Geor. 3.518; Ovid Trist. 1.3.23 etc and after lacrimare, as at Seneca Ag. 654; Valerius Flaccus 3.9 etc, and is an ablative of cause.
- 45 curantem busta Cf. Ter. And. 108 curabat una funus; Aug. Civ. 5.18 sepultura curaretur; Ps. Rufin. in Am. 6.8 busta curabant. curantem, the reading of A, is preferable to C's furantem,

although, as Maurt says (Onuscula 1, p. 403), our reading is not impossible.

50 facili Buff translates "docile," and it is true that Crattius uses facilis as the opposite of intractabilis (u. 160), but here its significance is more likely to be that of speed (citi u. 49). facilis is used of the swiftness of animals also at Mart. 5.31.2 and Juv. 8.58.

53 flumineas See my note on 1.87.

54 placidis Barth's German edition is said to have read placitis and the anonymous editor of the Milan edition of 1735 agrees, commenting "delectari enim Ichneumon aquis, testimonio est eius cognomen enudros, quod Isidorus asserit memoriae lib. XII cap. 2. De hoc animante plura Aristoteles in historia, Plinius et Aelianus; meminit etiam Oppianus lib. III. Nos alibi in Pharsalia Lucani aliquid innuimus." placitis is an interesting conjecture, but not needed, for as Ullius rightly points out, Nem. is at pains to emphasise the contrast between the noise of the city (as at uu. 100-1) and the peace of the countryside (as at u. 86, where he again uses the adjective placidus).

ichneumona Ichneumon is "the common name of the North African representative of a number of small weasel-shaped mammals belonging to the carnivorous family Viverridae; the Indian representatives of the group being known as mongooses. A large number of species of the type genus are known, and range over southern Asia and all Africa, the typical Hernestes ichneumon also occurring in the south of Spain. The latter is an

inhabitant of Egypt and the north of Africa, where it is known to foreign residents as Hierax's rat!" (Encyclopaedia Britannica vol. 14, p. 242, eleventh edition). Pliny (N.H. 8.38) and Cyprian (Cyn. 3.407) describe its habits. See also Keller antiqua Tierwelt 1, p. 158ff. and J... Toynbee animals in Ancient Life and Art, p. 91.

55 faelaeque TLL (6 425 57ff.) says, "inter fel- et fael- variant codd.....apud Cic. optimi codd. fael- habere videntur, contra apud Phaedr. fel-," but other authorities maintain that fel- is the better spelling. Walde-Hofmann(1, p. 474) say, "-ae-schlechtere Schreibung" and OLE "fael- dub. cf. feles."

The identity of this animal is not clear. Wulff (TLL 6 426 21-2) says "dubium utrum mustela an catta intellegenda sit." Both Varro (L.L. 3.11) and Columella (8.14) say that it steals poultry. Columella says feles...aut etiam mustela, which implies that the words are not synonymous. Pliny (N.H. 10.202) describes the feles as stealthily hunting mice and birds, which sounds like a domestic cat, but minacem here suggests a larger, dangerous animal. The description of the animal sitting in a tree sounds rather like a panther, which is found in both Asia and Africa, but Pliny (N.H. 10.202) distinguishes the feles and the pardus. Wulff translates "polecat," but although this animal is fierce, it is not fond of climbing. The most likely explanation is that the animal here is a wildcat, which lives mainly in mountain forests and is a keen climber of trees, but I can find no reference to the wildcat being hunted.

56 praefigere A and B here have the non-existent word profigere. Johnson conjectured perfigere, but as Martin rightly points out, this word appears to be unique to Lucretius. praefigere occurs in

the sense of "impale" at Livy 42.60.2; Tac. hist. 1.24; Suet. Jul. 85; Virgil Aen. 9.466, but it is more likely that here it simply means "pierce" as at Tibullus 1.6.50 statuque latus praefixa uero, stat saucia pectus.

57 erex Greek $\chi\eta\rho$. More common words for the hedgehog in Latin are ericius and echinus. er is found elsewhere only at Plautus Capt. 184 where all the manuscripts have the accusative form irix, and possibly also at Terol. frag. 1 where erix is conjectured for enim by Canal (Varro L.L. 7.68).

57-8 Housman (JR 49 (1935), 79 = Classical Papers 3, p. 242), translates "carry home the prickly hedgehog wrapped in one's bosom," but it is surely highly unlikely that anyone would carry a hedgehog, which is covered not only with spines but with fleas as well, about their person. sinu is more probably used here in the sense of a bag, as at Grattius 29.

58 curae This word has been variously emended, presumably because previous editors have felt, like Martin, that curae "slightly confuses the metaphor." The reading of the manuscripts, however, does not, in my opinion, offer any problems: cura, which is quite common in the sense of the poet's theme (see TLL 4 1463 71ff.) refers back to the activities mentioned in uu. 48-58, which Nem. now announces will be the subject-matter of his new and "original" task. curae is a final dative, see LSJ 2, p. 98. Baehrens conjectures cursu as equivalent to cursui, cf. Virgil Geor. 4.198 and Aen. 6.465 and see Neue 1, p. 541f. Heinsius's cymbae is awkward with non magna ratis following, and renders talique virtually redundant. Lamsté suggests cyro, comparing Grattius 225 and 245, but in both of these cases, the reference

is to the movements of dogs when hunting.

The metaphor of the poet's work expressed in sailing terms is quite common and occurs for example also at Virgil Geor. 1.40; 2.41 and 4.117; Hor. Serm. 4.15.3; Ovid Fast. 1.4 etc.

59 roueri A medio-passive use which often occurs in connection with the movement of heavenly bodies. It is used of ships also at Livy 37.29.2 and Silius 6.512.

61-2 Martin compares the thought and expression in these lines with Claudian De raptu Proserpinae^{pp. I} 5ff.

64 diui The use of this title means that Carus was dead when the Cynegetica was written and gives us a terminus post quem for the composition of the poem, December 283.

67-8 The frontiers of the Roman Empire - the Rhine (North), Nile (South), Saône (West) and Tigris (East).

bibunt.../...bibunt I find it impossible to believe that Nem. could have repeated himself in this way. Van de Moestijne, however, retains the verb in both places, and Verdière (p. 86) seeks to defend it by comparing the repetitions nostri.../...nostros at 2.27-8 and amat.../...amat at 4.55-6 to which he attaches particular importance as the verb appears at the same place in the line in both, but neither of these examples seems to me to have any weight whatever. It would appear extremely likely that a different verb in one of these lines has been ousted under the influence of bibunt in the other, just as at 2.30, litarunt has been replaced by lamberunt in some V manuscripts under the

influence of lambentes in the line below. It is more probable that bibunt belongs in u. 67 than u. 68 because hem. appears in u. 67 to be echoing Virgil Euc. 1.62 aut Ararim Parthus bibet aut Germania Tigrim and Aen. 7.715 cui Tiberim Fabarique bibunt. It is almost impossible now to say which verb bibunt could have supplanted in u. 68. Tross (Observationum Criticarum Liber, pp. 45-7) conjectures habitant, but I have been unable to find any examples of habitare used of rivers. Stern's metunt appears to be used as almost equivalent to incolare only at Silius 8.565 (TLL 8 389).

Johnson waxes indignant at hem.'s apparent repetition of bibunt : "Ubi, Nemesiane, est illa tua uis poetica? ubi ille Deus qui in exordio tanta tibi indulisit?" and suggests as a solution "repone itaque uel colunt, uel uident aut quodcumque tibi, Lector, melius occurrerit." Of these two conjectures, the latter has found greater favour, some editors comparing Lucan 10.191-2 spes sit mihi certa uidentis/Miliacos fontes and 275 Nilum uidere calentem, but the sense seems rather to demand another verb meaning "inhabit." I therefore prefer Johnson's conjecture colunt, cf. Virgil Aen. 7.714 colunt Forulosque et flumen Himellae and Lucan 3.230 qua colitur Ganges. My own suggestion, from Seneca Med. 372ff. and Claud. 24.158, would be principium et Nili notant but this certainly is not "melius" than Johnson's colunt.

69 primum Not a great deal is known about the reigns of Carinus and Numerianus and we cannot be sure which wars are referred to here. F. Bianchi (De fide historica in Carini et Numeriani rebus gestis enarrandis Nemesiano poetae tribuenda, Iria 1911, pp. 16-9), concludes from SJA Carus et Carinus et Numerianus 18.2 that

the reference must be to successful battles against Diocletian and concludes that sub Arcto refers to Dacia, but Martin disagrees and contends that if lex. knew of these battles, he would have known that Numerianus was dead, almost certainly murdered by his father-in-law Aper, whereas at u. 64 lex. clearly thinks that both emperors are still alive. The Luffs say that "the war maintained against the Sarmatians by Carus after Probus' death was left to Carinus to finish, when Carus had to face the Persian menace in the East," but it appears that there was a campaign against the Quadi as well and Numerianus, not Carinus, issued coins celebrating a victory over them (Cohen, Médailles Impériales, vi p. 378, no. 91). Possibly the wars mentioned here were in Germany, as Carinus issued a coin commemorating Victoria Germanica (Cohen no. 158), and is called Germanicus Maximus in inscriptions (OIL 8.2717; 7002). He had been sent out to protect Gaul when his father was fighting the Persians (JHA 30.7), and it is possible, as Martin suggests, that the Germans, who had been troublesome under the reign of Probus, had risen up in arms again. Eschrens would read prima, but since Arctos is used so vaguely by the poets to mean any Northern territory, and prima could as well mean "nearest" as "furthest", it is impossible to say what this phrase could signify, or what improvement it would make to the text. Burman also objects to primum, saying, "certe incommoda uox illa primum praecipue quia uox prior repetitur, sed nihil succurrit, quod substituiam, nisi primus confeceris quis malit." In actual fact, however, there is no "repetition" since prior in u. 71 means there not "first" but "superior," "more excellent" as at Hor. Carm. Saec. 51 bellante prior. primum may be used here as equivalent to primum omnium as at Hor. Serm. 2.3.41 and Cic. Caecin. 90, or, less likely, in the

sense of "for the first time," as at Virgil Aen. 5.607, as Lenz suggests.

71-2 Numerianus accompanied his father on his campaign against the Persians (SMA Carus et Carinus et Numerianus 7) and on his death became governor of the Eastern Empire. He is referred to in an inscription as Persicus Reximus (OIL XIV 126), although he appears to have been a man of letters rather than a soldier. (SMA Carus 11).

72 Babylonos Babylon is sometimes used in the poets as a synonym for Parthia (as at Lucan 1.10), or, as here, for the capital. In Nem.'s time, the capital was Ctesiphon (not Seleucia, as Martin says, which was destroyed by Avidius Cassius in A.D. 164), and Babylon itself had long been little more than a desert, see Strabo 16.15 (738) and Pliny N.H. 6.122.

73 uiolata cacumina There has been some discussion as to the significance of this phrase. Barth thinks that it refers to the Euphrates, which the Emperor Hadrian wanted to be the boundary between the Persians and the Romans. Ullrich comments, "Nemas nugas iterum agit Barthius" and says that uiolata cacumina refers to the death of the Emperor Carus, who was allegedly struck by lightning in Persia, and Johnson agrees. Burman says that culmina refers to the emperors and is used in a similar way at Cons. ad Liviam 347 where, however, the accepted reading is now lumina, and at Claud. in ruf. 1.21 where the use of culmina hardly supports his interpretation. TLL (3.12.11) explains "dignitatem" and Wernsdorf interprets "fastigium et maiestatem imperii Romani," and cacumina here doubtless means something of

this sent, although the sup position is a little vague. caecumen is used of the highest point of achievement at Lucr. 5.1157 ad summum donec venere cacumen; Ven. Fort. capl. 3.19.1 generis fideique cacumen and is associated with gloria at Claud. 17.61 postquam tanta quies et summum haeta cacumen/iam secura petit priuatum gloria portus.

- 74 clausasoue Burman suggests exhaustasoue from Cvid let. 1.443, but retains the reading of the manuscripts because he considers it fits better with the idea of unwarlike flight, "ut fugae studio obliti moris sui fuerint, id est, tela ex Pharetra depromere, et arcus tendere, et ideo nulla spicula emiserint, et hunc uerum esse sensum puto. clausas Pharetras illustrauimus ad Cvid I Ancr. 11.21 in quo loco notandum, tria his Pharthorum segnitiae contraria dici: Cupidinem soluta Pharetra primum legisse spicula, tum lunauisse, siue tetendisse arcum, demum certas sagittas habuisse."

- 75 nulla It is difficult to determine the exact significance of this word here and various attempts have been made to emend or explain it. Barth's German edition allegedly read muta, which Martin approves, explaining that muta signifies "they no longer hiss through the air." This explanation seems to me rather far-fetched, and examples of mutus used in this way seem to be lacking. R.T. Clark (CR 27 (1913), 261) suggests nuda in the sense of "unbarbed," but such a use would appear to be unparalleled.

There are several possible interpretations of nulla. Verdière (Prolegomenes, p. 87) says that the sense is ^{as} "at Cvid let. 9. 735

and Cicero Att. 15.29 (of which he apparently means La. Sen. 79: both reference and quotation are inaccurate), but he does not explain what he considers the sense to be in these two passages. The sense seems to me to be "not existing," a use of nullus which is not appropriate here. Ullius suggests that nulla is equivalent to perdita, "ruined," but this is not quite what the sense demands. He also suggests, "res nulla pro nullius pretii aut meriti" and compares Civid Met. 8.33 ueniam danibus nullisque varatibus orant. Cf. also Livy 3.69.11 in concordia ordinum nullos se usquam esse uident (of demagogues). The Buffs translate "unavailing," but this is unlikely in view of clausas and laxos: no arrows appear to have been fired. Lurtan suggests that we are to understand spicula emiserint, which gives excellent sense and is, I believe, the most satisfactory explanation of nulla here.

83 deuotio At the time of Nem., deuotio was a synonym for oboedentia or fides, see TLL 5 879 19. For the scansion, see my excursus.

91 chlamys Wernsdorf, in a long excursus, argues that Nem. is using the word loosely for the tunic, as Diana in her role as hunting goddess was usually represented with a girded tunic, and the chlamys was never belted as described in u. 92. As Martin points out, however, corrugesque sinus need not refer to the chlamys. Also the chlamys is referred to as belted at Apul. Met. 11.8 illum succinctum chlamyde.

92 corrugesque This adjective, used for corrugatus, apparently occurs only here. TLL (4 1043 84) strangely understands Apollo

here, whereas in fact uu. 16-38 are addressed to Liana.

94 faciles This adjective is used in the sense of benignus, proxitus of nymphs at Virgil Euc. 3.9 and Trac. Rom. 2.102 and of Hamadryads at Prop. 2.37.76.

96 docilis This appears to be the only example of this adjective used of Echo, but it is very appropriate. Isidorus defines docilis (orig. 10.66) "non quod sit doctus, sed quia doceri potest: est enim ingeniosus et ad discendum aptus."

decantet As Martin points out, it is not necessary to interpret this verb as Gudeman (TLL 5 117 81-2) does in the sense of iterum iterumque aducet, which would be a unique use. decantare is surely used here in its usual sense of "repeat," as at Hor. Carm. 1.33.3 etc. decantet appears to be an emendation by Jannazaro: AB have the unmetrical dicant.

100 auidoscue The reading of the manuscripts has been variously emended because of the presence of auido in u. 102. The repetition is inelegant, but not, I think, impossible, as similar repetitions occur elsewhere in Mem., both in the Cyn. and in the Eclogues, e.g. 121 binos 123 bina; 169 and 171 teneros; 214 and 217 cogens; 322 pratis 324 prata; 2.71 and 74 mane; 3.4 and 7 sumere etc. For repetitions elsewhere in Latin poetry see Shackleton Bailey, Propertiana, p. 3.

tumultus Here probably used in the sense of "crowds" as at Stat. Silu. 1.2.234 omnis plebeio teritur praetexta tumultu.

102 auido Ulitius reads auidum, a conjecture approved of by Haupt. But Len. is at pains to emphasise the unpleasantness of the various occupations which the lover of hunting is leaving behind him, and to imply that a person is keen on his occupation would be inappropriate. He must therefore read auido, which is often used of the sea e.g. Lucr. 1.1031; Hor. Qarm. 1.20.18 etc. Ulitius says that this line refers to fishing, but as Martin remarks, it must surely refer to merchants who risk their lives for profit, as the context requires a reference to another profession.

103ff. For dog-breeding in antiquity, see Aelian N.A. 12.16; Varro R.R. 2.9.11; Virgil Geor. 2.523ff.; Grattius 263ff., 237; Pliny N.H. 8.151.

105 This line is rather clumsily phrased, but I take it to mean "opens a period of twelve months which proceeds without interruption." bis senis mensibus is a descriptive ablative attached indifferently to inocciduun and aeuum. The ablative is used instead of the genitive for metrical convenience also for example at Claudian Bell. Gild. 1.416 praecipuos electa nube maniplos.

inocciduun This word is usually used of constellations and the only other example of its use of time is Eustathius Eas. hex. 2, 8 p. 390A. Lucan is apparently the first to use inocciduus (once), followed by Statius, Claudian, Arnobius, Sedulius, Avienius, Favonius Eulogius and Germanicus.

107 Lacedaemonio The Spartan dog is also mentioned, for example,

at Virgil Geor. 3.405: Hor. Epod. 6.5; Civid Met. 1.200, 223; Grattius 212 and Lucan 1.411. See also Keller, Antike Tierwelt 1, pp. 113ff., Martin ad loc., Aymard Essai sur les Chasses Romaines, pp. 254ff. and Hull, Hounds and Hunting in Ancient Greece, pp. 31-4.

Molosso The Molossian dog is frequently mentioned in Latin literature, e.g. at Lucr. 5.1063; Virgil Geor. 3.405: Hor. Epod. 6.5; Gratt. 181ff.; Stat. Theb. 3.203; Silu. 3.6.19; Ach. 1.747; Seneca Phaed. 31ff. etc. and see also Keller op. cit. 1, pp. 103ff.; Aymard op. cit. pp. 251ff.; Hull op. cit. pp. 29f.

109 trahat trahere is used here for contrahere, as at Lucr. 6.968, 1190 and Civid Am. 2.2.33. There is no need to read gerat with the second Aldine edition.

110 costarum sub fine Volpilhac rightly comments, "il s'agit du point où les côtes et le ventre se rejoignent, et non de celui où les côtes et l'épaule se rejoignent, comme le prétend J.C. Wernsdorf."

carinam B glosses this word with dorsum, and carina does usually seem to be used of the spine e.g. Lact. orif. 5.4 (deus) quasi carinam compegit, quam nos dicimus spinam; Macr. sat. 7.9.22 spinali medullae, quae hoc est animali, quod est naui carina and cf. Civid Met. 14.552 mediisque carina subdita nauigiis spinae mutatur in usum, but the sense demands that the word be used here in the sense of "rib-cage." decenter prona would be inappropriate of a dog's back, which is more or less level in every breed, and sub pectore lato and ccstarum sub fine

define the limits between which the dog should be decenter
rona, and these do not coincide with the length of the back-
bone; also, the first sub surely indicates the underside of the
animal. I can find no other example of carina used of the rib-
cage, but the justification for its use in this sense must be
these words of Pliny (N.H. 11.207) pectus homini tantum latum,
relicuis (animalibus) carinatum. carina was no doubt originally
applied to the spine because of the spine's function of
supporting the rib-cage and because of the resemblance of the
spine and rib-cage to the keel and basic timbers of a ship, but
by the time of Pliny, the curve of the keel seems to have become
the dominant idea, and so carina in lem. comes naturally to
refer to the curving part of the animal, the rib-cage.

111 sicca "firm," as at Catull. 23.12; Gratt. 277 etc.

colligat colligere is used here in the sense of contrahere,
as at Pliny N.H. 9.80 simplici concha utroque latere sese
colligente; Ovid Met. 13.910 apicem collectus in unum...uertex.

112 renibus This word is used in the sense of "loins" elsewhere
only at Vulg. Exod. 12.11; id. Ian. 10.5.

diductaque It is difficult to see what significance
deductaque of the manuscripts could have here, and the
conjecture of Logus has been generally accepted. Johnson explains
"spread. lata, non contracta," and TLL (6 1020 46) "distentus,
patulus," quoting also Germ. 188; quint. 11.3.159. Avien. Arat.
445 and 467. The dog would need broad, powerful hindquarters for
swift running.

- corus This is apparently the only use of this word of corus. It is mainly used of mules and horses, and also of camels and rams (once each).
- 114 omnia An adverbial accusative of reference after parum, cf. Virgil Aen. 4.558; 9.650; Stat. Ach. 2.9.f. Austin on Aen. 4.558 comments, "This use of omnia is an invention of Virgil's, by analogy with πάντα and was seldom imitated...., it is foreign to prose (Livy xxi. 34.5 is not an example of it). See WBlifflin ALL 2 pp. 95ff., 615; L-H, p. 379; Kroll Wissenschaftliche Syntax, p. 36." Austin goes on to explain this use of omnia as a generalizing example of the poetic accusative of respect after adjectives as an entirely Greek mannerism introduced by Virgil and widely adopted by later poets. The first certain prose example of such an accusative is Tac. Ger. 17 nudas trachia.
- 116 primaevi There is little to choose between AB's primaevus and O's primaevi as regards sense, but the number of sibilants provided by AB's reading produces, I think, a very ugly line. There is a high number of sibilants also in uu. 41, 48 and 51, but in these lines the sibilants are much less obtrusive. AB's primaevus could have come about as the result of dittography.
- 118 robore Klittner conjectures corpore. firmus is quite often used of corpus, but it is also used with robur, as at Colurella 1.8.3; Lucan 1.142; Pliny N.H. 31.131; Stat. Theb. 8.309; Quint. 1.8.6 and corpore is therefore unnecessary.
- 122 soles A rare use of the word to mean "year." ^{As} Volpilhac points out, it cannot mean "day," ^{for example,} as, at Virgil Euc. 9.51-2, since

this would be nonsense here. The meaning "year" is guaranteed by Ovid Trist. 4.7.1-2 bis me sol adiit gelidae post frigora brumae / bisque suum tacto Fisce peregit iter and Stat. Ach. 1.455 donec sol annuus omnes conficeret metas.

iugandi C's iugandis is presumably a conjecture by Sannazaro. TLL says (4 1453 10) that cura is used "cum gerund. persaepe, multo rarius cum gerundivo." Here the abstract gerund is better than the gerundive, since haec optima cura refers to what has been discussed previously, that is, the right time for mating, not to the dogs themselves.

123 A rather elaborate way of saying "when two months have passed." The actual gestation period for dogs is on average 63 days. mox cum is not used here as a unitary conjunction equivalent to simulac as this would give less good sense than if the two words are taken separately.

se For the reflexive use of formare cf. Firm. math. 4.19.24 Mercurius...si se sub trigonica radiatione formauerit.

bina For bini in the singular in the sense of duo cf. Lucr. 4.451 and 5.879; Anth. Lat. (Riese) 791.25; Iul. Val. 1.3 etc. and see LHS 2, p. 212.

formarit For the shortened form of the future perfect, see LHS 1, p. 335. Burman conjectures formauit, but cf. uu. 157f. and u. 179. Heinsius conjectures renouauit, with which we might compare u. 179, but formare is quite satisfactory.

- formant la rade For formare with the ablative cf. u. 287 and Anth. Lat. (Riese) 85.43 pararatum Cynthia format Lucis honore iubar.
- 125 grauedo The word is not used of pregnancy in the classical period. TLL (6 2267 7'-4) gives only two other examples of the word used in this sense, Is. Aug. serm. 123, 1 and Isid. diff. 1.455.
- 127 Columella also recommends discarding the first letter (7.12.11).
- 129 populosos This is a post-classical word which occurs first in Apuleius, e.g. populosam familiam (Aet. 5.8). See Kretschmann, De Latinitate Apulei, p. 51.
- 130 sucique Donatus comments on Ter. Sun. 318 : "sucus est humor in corpore, quo abundant bene ualentes, cf. Verg. Eccl. III, 6, et succus pecori et lac subducitur agris."
- 132 uiscere uiscus is used in Latin of any vital organ, usually in the plural. It is used of the womb also at Quint. 10.3.4 and Dig. 48.8.8.
- 133 uero ^{autem, the reading of B, is} ~~Ma~~ a rare word among the poets except for comedy. It is not used elsewhere by Nem. Axelson (Unpoetische Wörter, p. 36) remarks, "der Gebrauch dieser Partikel, wo sie überhaupt in der Poesie vorkommt, in der Regel an gewisse Partikeln oder Pronomina gebunden ist. (He does not specify which particles and pronouns he means.) Etwas freier verfahren nur Lucr. Cat. Hor. Juv." autem is found once each in Propertius, Aetna and

Lyellamus, twice in Ciris and Martial, three times in Horace
 (Epistles), four in Manilius and Catullus, six in Ovid,
 seventeen in Lucretius, nineteen in Valerius Flaccus, thirty-
 four in Virgil (of which twenty-eight are in the Aeneid) and
 forty-two times in Statius. AC read sin uero. Both the
 combinations sin autem and sin uero are rare in poetry, but sin
uero occurs only in later Latin (see LLS 2, p. 689), e.g. at
 Valerius Flaccus 5.321; Comm. Apol. 273; Iuuen. 1.621,
 whereas sin autem is found also at Virgil Geor. 4.67; Catalepton
 7.5 and Prop. 2.32.29. Since uero
 appears in A, the less corrupt manuscript, I have therefore
 preferred it to B's autem.

134 abdaturae abdo seems often to have been used rather
 ambiguously. Its significance here has caused some disagreement.
 Hey (TLL 1 56 65-6) considers that it is here used in the sense
 of remoueo, but compares this line with Gratt. 279-80 abdita si
non/ altas in latebras unice inclusa marito est, where,
 however, abdo is surely used in the sense of "shut up", "hidden
 away." "Hidden away," however, is precisely what abdo here in
 fact means, in the view of Thielmann (ALL 3, p. 474). The same
 problem of interpretation occurs at Virgil Geor. 3.96 abde domo
nec turpi ignosce senectae, which Conington says does not mean
 "remove him from home" but "leave him no longer out with the
 mares." I find this interpretation difficult to accept: it is
 surely bad economics to continue to keep a useless horse
 needing regular feeding and presumably also occupying land or
 an outbuilding which could be used for more profitable
 purposes, and Virgil must surely be recommending that the horse
 be turned off the farm. As for this passage, the interpretation
 "shut up at home" is in my view nonsense: how and where could

one nor shut up another? Most examples of abdo in the sense of reposeo seem to carry the additional meaning of oculto, but this additional sense is perhaps lacking in the case of Tib. 2.1.82 procul ardentem hinc precor abde faces. Nem. is almost certainly echoing Virgil here, and it seems to me most likely that they are both using abdo in the sense of excludo. It is true that Varro, Columella, Pliny and Oppian recommend rearing only the best puppies so that the mother is not overtaxed, and not because they may be injured or rejected, but this latter interpretation of the passage is surely the only sensible one.

138-9 There has been some controversy about the meaning of these lines. Wernsdorf interprets them thus: "Ioteris e corporibus grauibus uel iis quae praenponderant, praenoscere qui leues cursu futuri sint, nempe leuiores pondere, and Stern, Cabaret-Duranty and Fiegl agree. Ulitius on the other hand says, "ex grauibus corporibus agnosces leues cursus. Aut, ut primum Barthius construit: a grauitate corporum futuri cursus celeritatem praenoscere potes. Grauiissimi enim catuli, uelocissimi euadunt, quia scilicet ex pondere futura illorum magnitudo, ex magnitudine uelocitas praesumitur," and Enk (Grattii Cynegeticon vol. 2, p. 89) also disagrees with Wernsdorf, rightly describing his interpretation as "contortam." Nem., then, seems to be saying that the heaviest puppies will turn out the swiftest. Enk, however, regards this statement as factually incorrect and comments, "Graues catuli grandia membra promittunt, non tamen uelocitatem; potest fieri ut canis corporis uim habeat magnam, careat autem uelocitate," also quoting Oppian Cyn. 1. 423-4 *κραυπνοὶ δ' οὐ τέλει θοοὶ σὺν, ἀτὰρ μένος ἔνδοθεν πολλόν, / καὶ σθένος ἄφραστον, καθαρὸν, καὶ θυμὸς ἀναλδής*

He further suggests that Nem. is echoing Grattius uu. 298-9 and has misunderstood him. This raises two very vexed questions: whether Nem. did in fact know the work of Grattius, and whether leuis at Grattius 299 (Enk's text) is to be taken as accusative plural (in which case Grattius is expressing the same idea as Nem., see Housman, "Notes on Grattius," CQ 28 (1934), 128 = Classical Papers 3, p. 1225) or nominative as Enk believes (pp. 87-8). But in fact these questions can be set aside, and Enk's accusations of error by Nem. can be answered independently of Grattius, for F. Müller ("Ad Nemesianum," Mnem. 46 (1918), 329-33) has produced support for Nem.'s statement from Xenophon Cyn. 4.1: *πρῶτον μὲν οὖν χρή εἶναι μεγάλας, εἶτα ἐχούσας τὰς κεφαλὰς ἐλαφράς* 4.2: *καὶ ἐὰν ὡσεὶ τοιαῦται αἰ κύνες, ἔσονται ἰσχυραὶ τὰ εἶδη* 3.3: *χεῖρους δὲ καὶ πλείους αἰ τοιαίδε, μικραὶ, γρυπαί... αἰ μὲν οὖν μικραὶ πολλάκις ἐκ τῶν κνηγεσιῶν ἀποστεροῦνται τῆς ἐργασίας διὰ το μικρόν* (Dindorf's text, Teubner 1900).

Enk (p. 88) quotes the thirteenth century writer Demetrios Constantinopolitanos (Aelian H.N. II p. 588 ed. Herscher) whose words contradict his theory: *Ἐν θυγῶ σταθμήσας τὰ κυνάρια ἐπίλεξαι το βαρύτερον.*

Nem.'s conclusions about the puppies' speed are probably not unjustified: the heaviest will be the best-nourished and therefore the most likely to turn out fit and strong. Heaviness need not imply that their limbs will turn out large and ungainly, as Enk suggests. Müller's conjecture, however, based as it is on a desire to bring the reading of Nem. closer to that of Grattius ("Propius igitur iam ad Grattium accedit auctor posterior...si scripsisset Nemesianus perpendere uires /

conteris atque laevis manibus praenosce cursu (an = cursus?)"

is unwarranted, as it is by no means certain that Nem. did know Grattius's work and in any case, the subject-matter is slightly different, Grattius speaking only of strength and weight, while Nem. links strength, weight and speed.

- 143 catuli huc Duff (p. 455) strangely calls this "the single occurrence of hiatus" in the Syncretica. There is hiatus at Cyn. 71 and also at 2.49.

indiscreta TLL explains the meaning of the word as "fere i.g. indistinctus." Virgil uses the word of twin brothers (Aen. 10.391) Cf. also Lact. epit. 33.3 sicut in gregibus pecorum confusa et indiscreta omnia. Nem. is perhaps exaggerating here, as most litters have a "runt", which is usually distinguishable at a very early age.

- 144 examen This use of the word as almost equivalent to examinatio or iudicium is poetic and late. It is also found at Stat. Silu. 3.2.203; Min. Fel. 5.10; Ter. Laur. 81; Arnob. Nat. 2.14 p. 59,4; Hil. Nyst. 2.11 p. 35.24.

- 145 trepidocue Martin comments, "If we follow the manuscripts, a double construction must be understood for the ablatives iudicio and periculo, i.e. 'saving them by her judgment and from the danger.' Such a use seems impossible. Moreover, the epithet trepidus is naturally applied to the dogs rather than to the danger." The latter objection need not trouble us since it is clearly a straightforward case of transferred epithet. Martin's other objection, however, has more weight, and if the words are

to be taken as she describes, the construction would indeed seem to be impossible. I wonder, however, whether Martin and others are right in referring the danger to the puppies rather than to the mother. The puppies are actually in no danger, as u. 142 implies, although admittedly the mother cannot know that; it is the mother herself who is in danger, having to negotiate a ring of fire to reach her puppies. I would therefore translate "preserving the best ones by her judgment and in the face of alarming peril." There would seem to be no difficulty about the zeugma if the words are taken in this way. Burman, supported by Postgate, conjectures trucidansque, which is unlikely. Baehrens reads trapidansque, followed by Martin and Volpilhac, but this is in my view unnatural and awkward.

146 germina There is no other example cited in LL of germina used of puppies, but it is used of goslings at Avian. fab. 33.1 and at Mart. Cap. 7.729 of the young of the hydrus.

148 primus primus is used here in the sense of optimus as at Liv. 26.16.7, Columella 5.8.1 etc.

portatque cubili Pliny makes a similar statement at N.H. 8.151 optimus in foetu qui nouissime cernere incipit, aut quem primum fert in cubile feta.

150 segregat The verb is here used in its literal and rare sense of "separate from the flock" as also at Phaedr. 3.15.3 and Vulg. Matt. 25.32. Martin comments, "If we recall the fact that egregiam literally means 'chosen from the herd,' the combination of the two words is rather striking."

154 cibo A final dative, as at Pallac. 11.14.4 (ninum) quanto anno usibus ministrare, and emendation is not necessary.

lacte It was the practice in antiquity, as it is today, to add milk to puppies' food, see Arrian 8.1-4; Xenophon Cyn. 7.4.11-12; Varro R.R. 2.9.10; Gratt. 307.

160 tenuescunt...cibatus i.e. the colle serum of u. 152. cibatus is also used of animals' food at Lucr. 6.1127; Varro R.R. 2.4.15; 2.9.8; 3.5.4; 3.9.3 and a number of times in Pliny. Except for Pliny, the word appears only in ante- and post-classical Latin. Martin considers that magis has the force of potius, but it is perhaps better to take it with tenuescunt: Rem. is recommending that not too much of the more fattening sagina should be given to the puppies, while the thinner cibatus should still be given.

161 articulos deprauet Xenophon (Cyn. 7.4) also says that too much fattening food will make a young dog's legs crooked.

163 natantia The word is used to mean "unsteady" also at Stat. Theb. 6.341-2 effusaque sanguine laxo/membra natant.

163 laceras The proleptic use also occurs at Ovid Met. 11.509 cum laceras aries balistae concutit arces.

pandere Martin comments "pandere ualuas could scarcely be used of the actions of dogs. The proleptic epithet laceras applied to the doors indicates that mandere is the correct reading." I cannot follow this argument at all: there is nothing in the least improbable in the idea of dogs trying to open doors, and modern doors, at any rate, can be opened by some dogs. It

would be impossible, of course, for a puppy to open a door, but Mem. does not say that they succeed, merely that they make the attempt (perit erit, conatibus u. 165), presumably by scratching at the door. I have never seen a dog try to open a door by attempting to bite at it, and indeed, it is difficult to see how a dog could bite a closed valua, although as Mem. says, they might easily bite the wood around the door. Verdière (p. 92) appears to object to mandare on the ground that dogs are not likely to chew wood. This, however, is untrue, as many dogs enjoy this activity, and it does not appear, as Mem. fears, to affect the sharpness of their teeth or claws at all.

171 infringunt Johnson conjectures infrunt and Heinsius infringunt, but innringunt, "dash against," is perfectly acceptable, cf.

Pliny N.H. 8.8 impactos arbori (dentes) frangunt (elephanti).

174 spectauerit The manuscripts read spectaueris. Many editors take u. 175 as the apodosis to the clause beginning mox cum (u. 172). If the lines are to be taken in this way, then either we have a case of two co-ordinate verbs (passa u. 173 and spectaueris u. 174) being used without a connective, which would be contrary to Mem.'s usual practice and to good style, or we must emend to spectauerit with Johnson. aetas is then the subject of spectauerit and passa is a participle. Johnson compares Virgil Aen. 1.265 uiderit aetas. Wernsdorf, on the other hand, retains spectaueris, interpreting^{it} as the apodosis of the mox cum clause. spectaueris is then future perfect used for future, see LHS 2, p. 324. Martin agrees with Wernsdorf, but for a reason which in my view supports Johnson's conjecture rather than spectaueris, since she remarks, "inlaesis...membris

is not a repetition of ualidior...curibus, but is explained by ll. 165-71": the dogs will no longer have causa in tantis (u. 167) at eight months old, but that will not mean that their limbs are also inlaevis, unless you have been wise enough not to lock them up. It seems to me that non solur...sed etiam is implied in the two clauses in uu. 172-3 and u. 174, and I therefore read spectauerit with Johnson. For the omission of est after nasca, see K-S 1, p. 15.

175 Cerealia dona The name of the goddess is a common metonymy for corn, as at Virgil Geor. 1.297; Laet. 3.5.6; Gratt. 398; Cyprian Cyn. 1.434. Ovid is fond of the expression Cerealia dona, see Met. 11.122 and Fast. 1.683 and 6.391.

178 clausique teneri Luff translates "or be kept on a chain." That dogs were chained as well as shut up we know from u. 165 and from Varro (R.R. 1.21.1), but there is no evidence that claudere was ever used as synonymous with vincire. Jato (agr. 124) simply says that dogs ought to be clausos. Len. has recommended above (uu. 165-6) that young dogs should not be confined, but as they grow older, this is one of the things they must learn to bear.

179 Xenophon (Cyn. 7.6) advises hunting the young dogs at eight or ten months and Arrian (Cyn. 25.1 and 26.1) suggests eleven months for bitches and two years for dogs.

181 sed Tross conjectures seu (Observationum, Criticarum Liber, Hamm 1828, p. 48). He rejects sed, "sed enim, unde pendeat, parum liquet; nam uerbis non longo cursu oppositum esse nequit, quum sensus sit: catulos paulatim cursu producas (i.e. cursu

adsuefacias) et primum quidem haud ita longo, quod aut in parva valle aut in seuto nouali, cuiusque quoniam utroque loco longius euagari non possunt, institui convenientissimum est," and compares Gratt. 362 where Heinsius conjectured seu. This is not, however, a relevant parallel, and Link rightly rejects seu at Gratt. 362, as there is a contrast between u. 36 and u. 362. Here also, u. 181 is clearly not an explanation of u. 180, but a contrast to it, and sed (neguae), which picks up non longo, should therefore be retained.

185 nec K-J say (1, p. 192f.), "Wenn an einen affirmativen Imperativ oder einen affirmativen volitiven Konjunktiv ein negativer Konjunktiv des Willens angereiht wird so steht regelrecht neque (nec)." Martin asserts that nec with the imperative is rare in classical poetry, but K-J quote a number of examples, including seven from Virgil (p. 193).

moderamina Martin would retain moderamine of the manuscripts, suggesting that "cursus is not the object of indulge but genitive with moderamine, 'don't once only indulge the dogs with moderation in coursing, but train them frequently etc.'" but I can find no evidence for indulgere with the dative and ablative, or a parallel for such an expression as moderamine cursus, "restrained running." It might also be suggested that cursus is the object of indulge and that moderamine is ablative of manner: "don't grant the dogs runs in moderation once only etc.", but only a very few nouns can be used in the ablative without a qualifying adjective, and there is no evidence that moderamen is one of them (see K-J 1, p. 409 and LHS 2, p. 117).

Heinsius conjectured moderamina, and most modern editors

follow him. Johnson, who was not the originator of the conjecture moderamina as Martin states, takes the line to mean "don't once let the dogs have the management of the chase (i.e. don't let them forth unrestrained), but train them for a long time in a small valley or enclosed field," but moderamen must surely refer to the amount of exercise which it is proper for the dogs to take in order to build up their strength, cf. uu. 186-7, and the line must surely mean "regularly give the dogs the control of a run," i.e. a controlled run. This use of moderamen appears to be rare: TLL describes it as "de restrictione proprie de actione retinendi" and gives only one other example, Silius 16.417 cunctantem et sero moderamina equorum docentem (Cyrrum). TLL seems to be in two minds about this problem, as A. Lumpe reads moderamina under moderamen (8 1204 45) and V. Eulhart reads moderamine under infulsco (7 1250 84).

187 munera AC's munere, punctuated with a comma after it by Postgate, gives good sense, but there are no other examples of a major sense pause between the fifth and sixth feet in Hex. Ullitius conjectures munera, and as Martin points out, munera is more natural than laudem as the object of discere. discere might be absolute, but this is unlikely. munera...discere then balances laudem...amare (u. 188). munere might have come about under the influence of moderamine in u. 185.

190 cursu reuocent, iubeant The manuscripts read cursus, which is difficult as I can find no example where the sphere of action from which a person or animal is recalled by another is in the accusative case. The natural object of reuocent is, as Martin

suggests, the same as that of iubeant, i.e. catulos understood. Heinsius proposed cursu but Verdière (p. 93), who wishes to preserve the balance of cursu...cursu, suggests that Heinsius is thinking of Cic. Fam. 10.1 de meo cursu...uoce reuocatus and objects that "apparemment, Cicéron n'est pas un chien de chasse." His solution is that cursu is equivalent to canis currens, but I can find no evidence for this suggestion. Heinsius's cursu is in my view the best solution. reuocare usually has a preposition when it is followed by the ablative, but it is also found with the plain ablative, as at Virgil Geor. 4.88.

reuocent, iubeant Heinsius suggests reuoces iubeas. This is neat, but unwarranted: hortamina understood is the subject of the plural verbs, and this change of subject causes no real confusion.

tendere cursu tendere is used here as equivalent to extendere as at Hor. Serm. 2.1.2 and Epist. 1.5.11. Heinsius presumably did not conjecture cursum to balance the singular cursu because cursum tendere apparently always means "direct one's course," cf. Virgil Aen. 1.656, 6.240; Silius 9.216, 10.73 etc., which would make no sense here.

192 carpere "tear at," as at Ovid Met. 10.43 and 458; Phaedr. 1.28.4.

195-7 morbi...canes.../ dant stragem Damsté conjectures canum and Verdière supports him (p. 94), contending that tristes morbi is the subject of dant, and comparing Ovid Met. 7.536-7 strage canum primo uolucrumque ouiumque boumque / inque feris subiti deprensa

rotantia morbi but it is impossible that morbi should govern the plural dant when the singular venit intervenes. Heinsdorf, however, preserves the reading of the manuscripts, comparing Virgil Aen. 2.710 (venit ante ruinas/...fons) which in turn may be inspired by Lucr. 2.1145 (moenia) dabunt labem rutuliscue ruinas. The reading of the manuscripts can perhaps therefore be justified as an analogous use of the phrase dant stragem, with canes as the subject: "the dogs suffer destruction." The simplest and most likely solution is that of Duff, who takes canes as the subject and dant stragem in an active sense, and translates "the dogs cause widespread mortality without distinction"; canes is presumably the paruos of u. 197. Nem. is then expressing a fear that the puppies will contract diseases which will spread amongst the other dogs. Grattius (u. 142) also mentions the highly contagious nature of scabies.

195 scabies Scabies was a serious problem in antiquity, although it is not mentioned by Aristotle. Remedies for scabies in sheep are found in a number of authors, but only Columella (6.15.1), Grattius and Nem. discuss it in dogs. (For ancient remedies see Hull op. cit. pp. 56-7). There is little similarity between Nem. and Grattius's discussions of scabies, as Martin points out: Nem. imitates Virgil directly in his introduction of the subject, while Grattius begins in a quite different manner (409ff.).

199 Tritonide oliua Kuhlmann (TLL 9 563 41) retains oliuo of the manuscripts but evidence for Tritonis being used otherwise than as a feminine adjective appears to be lacking. It is highly unlikely that Tritonide here is a noun, though the use of the name as metonymy for the olive-tree can be paralleled by Ovid

Am. 2.16.8. Housman (CR 16 (1902), 444 = Classical Papers 2, p. 580) says, "Pretty Latin is Tritonis oliuum. They conjecture oliua: but the corruption of oliua with Tritonide beside it, to oliuo would be a strange event; and what you would mix with vinegar to make an ointment is not the berry of the olive, but its oil. Expel the gloss and write Tritonide pingui or dulci or the like. Ou. her. xix 44 'Pallade iam pingui tinguere membra putas,' trist. iv 5 4 'uigil infusa Pallade flamma,' Mart. vii 28 3 'nec Tartesiadis Pallas tua, Fusce, trapetis / cedat.' Tritonide in Stat. silu. II 7 28 'Tritonide fertiles Athenas' means oliua rather than oliuo. In Nemes. buc. II 42 a similar gloss has invaded only part of the MSS: 'nostri pocula Bacchi' V, uini NG." H. Schenkl's olenti and Postgate's leui show that they have been thinking along similar lines. I too think it likely that oliuo is a gloss which has intruded into the text, but it is, of course, impossible to say which word it might have ousted. However, the second Aldine edition's oliua does not seem to me impossible; -o could have come in from u. 196 or u. 202, or could have arisen simply from confusion between -a and -o, as at u. 91. Elision occurs in the thesis of the fifth foot also at u. 219 and 295.

200 -que...-que H. Christensen (Que - que bei den römischen Hexametrikern (bis etwa 500 n. Chr.) ALL 15 (1908)) points out that the use of -que...-que, where the first -que joins the two clauses together while the second joins the two accusatives, occurs several times in Virgil, Ovid and Statius, but only once each in Horace, Manilius, Grattius and Nem. He further comments (p. 196) that the use of -que...-que to connect types of animals occurs apart from this line only at Ovid Met. 13.832;

14.255 and Avienius Orb. Terr. 935.

202 tineas tinea is used in Latin to denote parasites of various types, e.g. lice (Claud. in Eutr. 1.113, 260) and woodworm (Vitr. 5.12 fin.). Here, to be scientifically accurate, it ought to be translated "psoric mite"! On the subject of mites, the Encyclopaedia Britannica tells us (vol. 18, eleventh edition, p. 619), "A certain number of species...called...'psoric' mites, give rise...to a highly contagious disease known as scabies or mange, which if not treated in time produces the gravest results. These mites belong exclusively to the Sarcoptidae and Demodicidae...Three genera of Sarcoptidae, namely Sarcoptes, Chorioptes and Psoroptes, cause mange or scabies in mammals...Of the genus Chorioptes two species have been described on domestic animals, viz. Ch. symbiotes...and Ch. cynotis, which has been detected only in the ears of certain carnivora such as dogs, cats and ferrets." The knife which Nem. recommends is presumably used to cut off the skin encrustations which the mite produces. Martin equates the tinea with the ricinus, a suggestion which Volpilhac rejects (p. 119), saying, "seules les tiques infectées (cf. P.J. Cadiot et F. Breton, Médecine canine, p. 262) provoquent une maladie mortelle, la piroplasmose, qui ne se manifeste pas par des affections dermiques." It is not impossible, however, that both ricinus at Varro R.R. 2.9.14; Col. 7.13.1; Pliny N.H. 22.47; 30.82, 83 and κροτῶν at Plut. Mor. 55e and Bassus Geop. XIX 2.10 are also references to this mite and not to the tick, which is usually found in an animal's fur. With so many parasites and so few ancient terms for them, it is not unnatural that the same word should have to do duty for a number of different creatures.

203 Burman, Baehrens, Postgate, the Duffs, Van de Woestijne and Volpilhac all punctuate with a comma after rabies, but the sense is surely, "there is also rabies, a deadly peril to dogs," or "rabies is also a deadly peril to dogs."

rabies Pliny (N.H. 7.64) suggests some causes of rabies and at N.H. 29.98ff. describes in detail ways of preventing hydrophobia. Grattius (383-95) and Columella (17.12.14) recommend other preventative measures. Aristotle (De Animalibus Historia 604a 4-9) also discusses the disease, and a few of the manuscripts of Aristotle exempt man from the certainty of death from rabies. It is strange that neither Nem. nor Grattius, unlike Pliny (N.H. 8.152), mention the danger to people. Other references to rabies in Roman poetry include Hor. Ep. 1.10.16, 2.2.75; Virgil Aen. 7.479; Prop. 3.16.17; Ovid Met. 14.66; Stat. Theb. 1.589, 625; Silius 16.236 etc.

204-211 Nem. here lists five possible causes of rabies. The first (204-6) has been the cause of much discussion (see below). The second possible cause is the time of the year and the heat it brings with it (207-8); the third is that the disease may emanate from the earth (209); the fourth is the unhealthy state of the atmosphere (209) and the fifth a shortage of water causing over-heating.(210).

204-6 The interpretation of these lines has been much disputed.

Wernsdorf considers that caelesti corrupto sidere is a reference to the sky, possibly thinking of Virgil Aen. 12.451f. abrupto sidere nimbus/it, or to the air, as outbreaks of disease were often attributed to unhealthy atmospheric conditions, but this

is stated as a possible cause at u. 209. Burman thinks that sidere means the sun. Martin and Volpilhac consider that there is a reference in uu. 205-6 to an eclipse of the sun, cf. Lucr. 5.758 solque suos etiam dimittere languidus ignis, and naturally find this idea incompatible with Ulitius's explanation of corrupto sidere as "pro signo coelesti." Volpilhac (p. 119) comments, "les vers 205-6 évoquent manifestement une éclipse de soleil, qui n'est guère comparable au passage du soleil dans la zone de l'une ou l'autre de ces constellations." He goes on to say (p. 120) that "l'expression caelesti corrupto sidere désigne une éclipse de soleil." I find uu. 204-6 very vague and would not reject any of the above interpretations out of hand, although I find it hard to believe that caelesti corrupto sidere could refer to the sun in eclipse, even if this meaning is appropriate in uu. 205-6, which is doubtful, as I have been unable to find any evidence that eclipses were thought to cause diseases. Ulitius compares with segnes radios, uu. 157-9, especially tardas uias, but uu. 205-6 suggest to me bad weather rather than the very hot conditions referred to in uu. 157-9. It is surprising that no one has, apparently, suggested that sidere might refer to one of the malefic planets, Mars and Saturn, although I think it unlikely that this is in fact the reference here.

As Volpilhac points out, each possible cause of the illness is introduced by seu, and magis in u. 207 seems to me to imply a connection between the causes suggested in uu. 204-6 and uu. 207-8. The connecting link is possibly the Dog-Star. uu. 207-8 clearly contain a reference to the Sun entering Leo, which the Romans considered to be the hottest time of the year, and the Dog-Star rose^{at} about this time (see note on u. 207). The Dog-

Star was thought to be even more baneful in the autumn, when it rose in the evening, see Homer Il. 11.173, 22.27; Hesiod Opp. 419; Virgil Aen. 10.274 etc. and it is therefore possible that caelesti corrupto sidere may be a reference to it. The significance of uu. 205-6 still remains unclear. Nem. may be referring to the appearance of the sun in bad weather such as might be expected in the autumn, cf. Lucan 5.544-5 orbe quoque exhaustus medio languensque recessit/ spectantis oculos infirmo lumine passus and Avienius Phae. 1626-8. It is also possible that Nem. is incorrectly recalling Cic. Div. 1.57.130, where Cicero tells us that if the Dog-Star rises looking dim, the atmosphere will be unwholesome. A third possibility is that sidere means a constellation, as at Stat. Silu. 1.1.95; Pliny N.H. 18.311, and that uu. 205-6 refer to a particular condition of the sun which has an effect on the constellation. According to Manilius (2.905-9), it is by the influence of Phoebus that the stars decree whether things go badly or well on Earth. Manilius does not say so, but it is perhaps not unreasonable to suppose that if the sun is in an unhealthy or unusual condition, this has a corresponding effect on the constellations. The expression is very vague here and it is impossible to say with any degree of certainty what Nem. means.

206 adtonito Heavenly bodies are described as adtonitus also at Stat. Theb. 6.685 (the stars) and Claudian 26.66 (the Great Bear), and in both cases the adjective is to be translated "astonished." Here, however, it is possible that adtonitus is being used in an active sense, to mean, "that causes madness" cf. Virgil Aen. 6.53 on which Servius comments, "attonitae stupendae, non stupentis, ergo 'attonitae' facientis attonitos,

ut 'mors pallida,' 'tristis senecta.'" adtonitus in a passive sense is clearly required by the context in the Statius and Claudian passages, but has little point here, whereas the active sense is very appropriate.

orbe Volpilhac asks, "S'agit-il de l'orbis terrarum ou de l'orbis ipsius solis?" Duff supports the former interpretation and preserves orbe as an ablative of place, translating "in a world dismayed," which is surely impossible, although as Volpilhac says, exsero seems usually to be followed by an ablative of place (but apparently not at Seneca H.F. 594 inlustre latis exeris terris caput). Barth would read orbi, and Burman would not reject orbi altogether, comparing 2.75 (where he prefers orbes of the early editions) and Ovid R.A. 256. Presumably they would take orbi as referring to the earth. Burman also suggests ore, comparing Valerius Flaccus 2.57 and Ovid Fast. 4.944, (where, however, the accepted reading is now orbe), explaining "ut ita os solis attonitum ex ipso pallore arguatur." orbe, however, is in my view perfectly satisfactory, and like Martin, I think that it must refer to the sun. Martin compares Ovid R.A. 256 nec subito Phoebi pallidus orbis erit which presumably refers to the accomplishment of witches of making the sky cloud over, cf. Ovid Am. 1.8.9-10. Martin would translate, "puts forth a pallid face from his astonished orb," and adds, "Such an expression - as if the sun were distinct from its orb - is not unusual," comparing Virgil Geor. 1.442 and Avienius Arat. 1568. Martin is, however, I think, misguided here, as the reference to Phoebus and his orb is surely a pleonasm, compare modern astronomical references to "the sun's disc." Cf. Ovid Met. 1.592 dum calet et medio sol est altissimus orbe,

and Manilius 1.469 medio cum luna implebitur orbe. For examples of similar pleonastic adjectival phrases, see Housman on Manil. 1.539 and CQ 27 (1933), 4 = Classical Papers 3, pp. 1200-1.

207 seu magis LHS say (2, p. 498), "Dass im Spätlatein magis z.T. ganz an die Stelle von potius 'vielmehr' getreten ist, das im Romanischen fast ganz fehlt..., zeigen nicht nur neue Partikelverbindungen wie an magis 'oder vielmehr' (Tert. orat. 19, 2 Tert. Maur. 772 usw.), cur non et magis (Tert. anim. 32, 1 al.), seu magis (Nemes., Claud. al.)..."

ignicomi A rare and late compound adjective found also at Iuenc. 3.1 and 4.151; Avienius orb. terr. 80; Auson. 396.8.

Leonis Manilius (4.464-8) refers to the unhealthy effects of Leo. At the time when the sun entered the constellation of Leo, Sirius the Dog-Star rose (about July 17th), and this star was considered one of the prime causes of rabies (Pliny N.H. 2.107 and 8.152). According to Pliny (N.H. 2.123), the hottest time of the year was when the Dog-Star rose. The Encyclopaedia Britannica, however, (vol. 5, eleventh edition 1911, p. 183), states, "The experience of the ancient Greeks that Sirius rose with the sun as the latter entered Leo, i.e. the hottest part of the year, was accepted by the Romans with an entire disregard of the intervening time and a different latitude." The time for people to get rabies, according to Firmicus Maternus (8.9.4), is when the Dog-Star is on the descendant in Cancer and Mars is in opposition or in square aspect, and the influence of Jupiter is lacking.

208 hoc The use of hoc here is so vague that it is impossible to be sure what significance is to be attached to it. It is most likely, however, that hoc picks up quod in u. 204 and refers therefore to letale periculum (203). Scaliger conjectures hos, which would make Phoebus the subject of inuiscerat, and this is possible, but not, I think, necessary.

inuiscerat This appears to be the first appearance of this verb in Latin. It is also used by Cassianus (conl. 4.7.1) and figuratively by Augustine (conf. 7.21.27 fin., epist. 187.41 etc.), Aponius (8, p. 161 fin.) and Gregorius Magnus (moral. 30. 78 p. 568B etc.).

209 An unhealthy atmosphere is often mentioned as the cause of disease e.g. at Lucr. 6.1090 ff., 1119ff.; Virgil Buc. 7.57, Geor. 3.478ff., Aen. 3.137; Gratt. 375 etc.

211 concrescunt This is apparently the only example of concreresco used of fire. Heinsius conjectured crudescunt or inolescunt because concrescere recurs at u. 219, but these verbs also seem to be unparalleled used of fire. concrescunt, "thicken", is perfectly satisfactory and there is nothing unusual about the repetition.

213-4 inque feros rictus nigro spumante ueneno/ prosilit "And spurt out into the fierce jaws in a discoloured, poisonous foam," i.e. the dog is snarling and foaming at the mouth. For niger in the sense of "having an unhealthy colour" cf. Ovid Met. 1.444 uulnera nigra ueneno. I can find no other example of prosilire used of a disease, but as this verb is used of

liquids, vapours etc., its use here is not unnatural, cf. Pliny N.H. 12.58 inde prosilit spuma pinguis.

215 Celsus (5.27.2) and Bassus (Geop. 19.3) also recommend treatment for rabies. R.E. Walker, a veterinary surgeon, in an appendix to Jocelyn Toynbee's Animals in Roman Life and Art, p. 331, says that cures for rabies would appear successful where the "madness was merely a fit, or a manifestation of distemper such as encephalitis." Rabies is always fatal in animals and there is only one case of complete recovery by a human being, a small boy who was bitten by a rabid bat.

217 castorea Castoreum is a substance with a strong smell secreted by the beaver. It had a number of medicinal uses, see Pliny N.H. 32.13.

221 non cunctantes If no liquid was added, much of the powder would simply stick in the throat.

infundere cornu Virgil (Geor. 3.509-10) and Columella (R.R. 6.10.1) also recommend the use of a horn in giving animals medicine.

223 blandas Enk on Gratt. 398 (p. 111 of his edition) conjectures blandis, but gives no reason. Garson (Latomus 35 (1976), 161) objects that although blandus canis is a cliché, it is inappropriate for a dog with rabies. But this proleptic use of blandas is perfectly satisfactory.

224ff. For hunting dogs in general, see Aymard op. cit. ch. XII.

224-30 These lines are found after u. 122 in the manuscripts. J.C. Scaliger (Poetic. VI.7) was apparently the first to point out that they interrupt the discussion of breeding there, but Barth remarks, "Haec talia talibus Poetis exigua sunt peccata." J. Schrader (Observationum Liber, p. 86) objects to Nem.'s being criticised and was the first to suggest transposition, but after u. 127 (Sic. This appears to be a misprint for 107). He would have the lines in this order: 224-8, 231-6, 229-30, since

"Librarios uero, non autem Nemesianum, uersus turbasse uel ex illis effici cogique possit, horum animos moresque simul naresque sagaces/ mox referam quippe quae non ad Tuscos canes, qui in peruulgatis libris antecedunt, sed omnes in initio laudatos pertineant. Quis enim credat Poetam de canibus, quos unus forsitan Oppianus memoret, ipse autem parce laudet, accuratius & diligentius agere uoluisse, quam de Spartanis & Molossis, & reliquis nobilioribus initio carminis celebratis? Deinde, qui libros de uenatione scripserunt, aliis canibus animos, aliis nares sagaces tribuunt, ut Gratius vs. 171 at fugit aduersos idem quos repperit hostes/Umber: quanta fides utinam et sollertia naris,/tanta foret uirtus et tantum uellet in armis! At Tuscos & animosos & sagaces fuisse quis tradidit?"

Schrader therefore transposes uu. 229-30 after u. 236 so that these attributes then become those of the Libyans. As Nem. is apparently the only writer to mention the Libyan dogs, we cannot know whether the resulting description is a fair one. Schrader is, moreover, clearly identifying the Tuscan dog with the Umbrian, which Aymard (op. cit. p. 263) regards as unlikely. According to Aymard, sculptures from the Etruscan period closely resemble Nem.'s description of the Tuscan dog. Apart from u. 232, the only reference to the Tuscan dog seems to be Oppian Cyn.

1.396) which tells us nothing that would be helpful here. I see no reason, therefore, to move uu. 229-30 from their place before u. 231. To Schrader's transposition as a whole, there is one main objection: when what are now uu. 224-36 are removed, u. 237 follows u. 223. Schrader regards this as very apt, but u. 237 seems to me clearly to belong after u. 236, since it speaks of further characteristics of dogs and nares sagaces can have nothing to do with canine diseases. I have therefore followed Haupt in his transposition of the lines, although the transition from u. 223 to 224 does seem a little abrupt. sed non in u. 224 refers back to u. 107.

225 pascendum catulos K-S say (1, p. 734), "Diese Konstruktion gehört fast ausschliesslich der vorklassischen Sprache und dem altertümliche Ausdrucksweisen liebenden Varro an und begegnet nur selten in der klassischen Sprache, taucht dann wieder öfters bei den späteren Juristen auf." This construction is found in poetry also for example at Plaut. Trin. 869; Lucr. 1.111, 2.492, 5.43-4; Catull. 39.9; Silius Italicus 11.562 ff.

Britannia British-bred hunting dogs, including the Agassaeon, were imported into Gaul by the Celts and used not only for hunting, but also for war, see Strabo 4.5.2 (c. 199), Claudian Stil. 3.301; Gratt. 174-8; Oppian Cyn. 1.468 ff. It has been suggested that these were the ancestors of the bulldog, but Hull (op. cit. p. 26) considers that there is insufficient evidence on this point. Aymard (op. cit. p. 268-70) thinks that there were two different types of British dog, the Irish wolfhound and the Agassaeon (either a bulldog or terrier).

227 Pannonicae The Pannonian breed of dog is mentioned also at Oppian Cyn. 1.371.

228 Hibero The Spanish horse is also mentioned at Oppian Cyn. 1.37 and Pollux 5.37.

231 Tuscorum For the Tuscan dog see my note on uu. 224-30.

extrema Duff remarks "Non...externa seems to fit better the only Italian dogs in the passage" and translates "not foreign to us." This appears to suggest that Nem. is here looking upon himself as an Italian, which is unlikely. (See my note on u. 251). The reading of the manuscripts is quite satisfactory and is here almost equivalent to exiguus, minutissimus, cf. Prop. 1.4.11 haec...forma mei pars est extrema furoris.

234 haud According to Martin, haud is rare in late Latin. This generalized statement is unhelpful as the use of haud in poetry depends largely on the type of verse a particular author is writing. Heraeus on Martial 9.2.8 says, "haud proprium heroici uersus esse, hic quoque inde ab Aug. aet. a multis spreum (Calp., Pan. Mess., Colum.X, Manil.). In elegiacis semper uitatum est, deest hic omnino Ouidio (fast. 4.609. 3.524 epist. 10.112 dubia), Cons. Liv., El. Maec., sed et in tota append. Vergiliana Vollmeri hodie iam non legitur (Ciris 228 aut probum est) praeter Aetnam. Nec Horatius in odis usus est." There is also some variation from author to author, as the following table of its occurrences in poetry shows. (haut and hau are included):

Lucretius	36
Catullus	3 (twice in 64, once in 66)
Virgil	123 (but not in the <u>Eclogues</u>)

Tibullus	2	
Propertius	6	
Horace	16	(Once in the <u>Epodes</u> , 12 times in the <u>Sermones</u> , 3 in the <u>Epistles</u>)
Ovid	54	(in elegy only at <u>Trist.</u> 1.3.73 in the epic formula <u>haud aliter</u>)
Grattius	2	
Manilius	0	
Calpurnius	0	
<u>Laus Pisonis</u>	1	
<u>Aetna</u>	9	
Persius	7	
Lucan	35	
Valerius Flaccus	57	
Statius	72	
Silius Italicus	155	
Martial	0	
Juvenal	16	
Serenus Sammonicus	3	
Commodianus	0	
Nemesianus	2	(<u>Cynegetica</u>).
Avienius	11	
Prudentius	21	
Claudian	24	

235 odorato Carl Hosius (Ph. W. 42 (1922), 268), considers that odorato refers to the hound's tracking nose, while Wernsdorf explains "quod odorem ferarum uestigiis inhaerentem seruat." Martin and Duff, however, correctly interpret odorato as referring to the fragrance of the meadow. Xenophon (Cyn. 5.5) describes

the difficulties for the hound in following a trail when there are flowers in a field.

240 cornipedes The word cornipes was originally an adjective, used of the goat (Priap. 86.16),^{cf} Faunus (Ovid Fast. 2.361) and of the horse (Virgil Aen. 6.591, 7.779). Under Virgil's influence it later became a synonym of equus, as here.

241 Oppian also describes the merits of the Cappadocian horse (Cyn. 1.197 f.). It is not mentioned by Xenophon, Arrian or Grattius.

242 Wernsdorf rightly calls this "locus uexatissimus totius poematii."

E. Liénard in his review of Van de Woestijne's edition (Latomus 2 (1938), 73-4), would justify the reading of the manuscripts by interpreting it thus: "que leur descendance généreuse, récemment armée, (le court règne de Carus s'est passé presque en entier en Asie où il a fait une campagne heureuse contre les Perses), rappelle les caractéristiques des chevaux de Cappadoce et que le troupeau entier nous vaille à nouveau (s.e. referat) les triomphes de ses aïeux," but this explanation is in my view forced in the extreme, and it would seem impossible for nuper to go with referat when they are so far apart.

J. Gothofredus conjectures Argaea et palmae, also retaining nuper, which leaves the line without a verb, for it is unlikely that referat also governs palmas, and the balance of uu. 240-1 seems to demand another jussive subjunctive here. Postgate's superet appears to be the best solution, as it gives good sense and such a corruption is palaeographically plausible, although Gronovius's numeret is also possible.

The worst problem posed by this line is that of armata. Verdière (p. 97) seeks to justify this expression by saying that armata (notis) "peut être mise sur le même pied que l'expression signo armare qu'on lit chez Lactance, mais, bien entendu, mutatis mutandis: quo signo armatus exercitus capit ferrum, car J. Moreau me semble avoir parfaitement établi que, dans cette phrase, signum est l'équivalent de nota. (Cf. J. Moreau, Lactance, De la mort des persécuteurs II, Paris, 1954, p. 434)," but the two cases are quite different and it is difficult to see what sense armata (notis) would make.¹ Volpilhac considers that armata is to be taken as equivalent to instructa, comparing TLL 2 3 619, and interprets "une fois équipé, harnaché, pour lutter dans une course," but I have been unable to find an example of armata used in this sense without either the nature of the equipment or its purpose being specified. Also, the offspring would not need to be armata to be seen as pedigree stock. Again, palmas...auorum suggests racing, and race-horses do not wear armour, which is the only possible significance which armata could have here. Then we have the further problem that, even if armata gave good sense, the balance of the lines suggests that it is to be taken with grex rather than with propago. grex as a feminine noun, however, is rare, apart from Lucr. 2.662, being found only at Vulg. psalm. 78.13 and in various places in Christian Latin where the author is or may be translating the

¹Verdière is also wrong to say that, "Il est patent que Rome insiste sur le fait que ses seuls arma sont galea, cristae et cingula, c'est-à-dire des armes qui ne sont pas offensives" because arma is used of weapons used at close quarters and cf. Cic. Caec. 21: arma alia ad tegendum, alia ad nocendum.

Greek words νομή , πόμνη or ἀγέλη . See TLL 6 2329 79ff. There is no evidence for the gender of grex in Nem. and armata seems to me in any case impossible.

P.T. Eden (CR 20 (1970), 142), who advances what is in fact Heinsius's conjecture Sarmatiae as his own, asserts that "the line all but demands a proper name, of place or people to balance Graecia and Cappadocum," and Heinsius, Swartius, L. Hermann and Gothofredus seem to have agreed with this view. omnis, however, indicates that u. 242 summarises uu. 240-1, and to conjecture the name of a particular country for armata would therefore be contrary to the demands of the sense. A further difficulty involved in reading the name of any particular country for armata is that the sense and balance of the lines apparently demand a connective, and a proper name in the genitive followed by et would involve a harsh elision unparalleled in Nem. On the other hand, if we drop et with Swartius, we have an asyndeton, which is also contrary to Nem.'s usual practice.

Barth's conjectures are all more or less improbable, and the reading of his German edition looks suspiciously as though it has been invented in order to justify one of them.

Wernsdorf's conjecture harmataque et is ingenious, but harma is attested in Latin only in the sense of an eye-salve, whereas Wernsdorf doubtless wants it to mean a racing-chariot or team of horses.

Verdière also seems to be thinking of the Greek when he proposes firmata et palamas superet, but palama for the Greek παλάμη does not appear to be attested in Latin.

Martin suggests praemiaque et, assuming that Nem. is, as often in this poem, imitating Virgil Geor. 3, here uu. 49-50 seu

guis Olympiacae miratus praemia palmae / pascit equos. This conjecture gives the best sense of any yet suggested, but is unlikely palaeographically.

Much energy has been expended in attempting to explain or emend these lines, but I remain unconvinced by any of the solutions so far offered, and I therefore obelize armata as the seat of the corruption.

245 capitisque decori This, the conjecture of Baehrens, gives much better sense than C's capitique decoro, while A and B are corrupt. The words are then to be taken with altus honos. Mehmel (TLL 6 2929 81 f.) considers that altus honos refers to the horse's mane, and there are a number of examples of honos used of hair, e.g. Tert. orat. 22 p. 195; Ser. Samm. 105, but I prefer to take the phrase more generally as referring to the overall appearance of the horse's head, and would translate "dignity."

247 plurima...ceruix The same phrase occurs at Virgil Geor. 3. 51-2 where plurima, as Conington says, "denotes both thickness and length." These were evidently considered very desirable qualities in a horse, cf. Varro R.R. 2.57 ceruicibus crassis ac longis and Silius Italicus 16.362-3 insignis multa ceruice et plurimus idem / ludentis per colla iubae.

250 crebra Martin suggests that crebra limits ungula (u. 249) with adverbial force, but as Nem. is here imitating Virgil Geor. 3.499f. et pede terram / crebra ferit, it seems more likely that crebra here is meant to be taken in the same way, i.e. as an adverbial use of the neuter adjective. Conington compares with Geor. 3.499f., Geor. 3.149 acerba sonans, and Page comments on

Virgil Buc. 3.63 "the cognate accusative of the neuter adjective is often used adverbially...So too in the plural," and compares also Geor. 4.122.

251 gens For gens used as equivalent to regio cf. Ovid Met. 15.829 and Avien. ora 252, and see also Housman on Manil. 4.602.

Calpes Calpe was one of the pillars of Hercules in Hispania Baetica, the modern rock of Gibraltar. The other pillar, on the African coast, was called Abyla or Abila (see Avien. orb. terr. 110f.). The fact that Nem. refers to the Spanish as living trans...Calpes culmina suggests that Nem. is writing in Africa. His designation in various manuscripts as Carthaginensis is further confirmation of his African origin.

255-6 "Panting, they pour forth terrible snorts, a stream of breath." spirabile flumen is in apposition to terribiles flatus.

255 spirabile This adjective is found first in Cicero, who uses it of the air (N.D. 2.91 etc.).

flumen The manuscripts read numen, and this variant may have come about under the influence of Virgil Aen. 3.600, where the manuscripts vary between spirabile lumen and spirabile numen. numen, though accepted by Sabbadini in Virgil, would be nonsense here. Ulitius conjectures lumen, comparing Virgil Geor. 3.85 uoluit sub naribus ignem and Geor. 2.140 spirantes naribus ignem, and for the repetition, uu. 67-8 and uu. 100 and 102, but I find it impossible to believe that Nem. would use the same

word in consecutive lines in two different senses. Verdière (Prolégomènes, p. 99) conjectures flamen, comparing Apuleius Met. 11.25.4 and Prudentius 837-40, and says that Nem. is playing a game of adnominatio, as at u. 138 and u. 150, but, unlike these two passages, flamen...flatus is inelegant. Johnson suggests flumen or fulmen without explanation but I find it impossible to see what sense fulmen could make. Barth's German edition allegedly reads flumen and this reading gives in my view the best sense. For flumen used of air, cf. Apuleius mund. 10 (uentus) nec...aliud est nisi multum et uehemens in unum coacti aeris flumen.

anheli Klotz (TLL 2 67 59f.) says of the adjective anhelus that it is "uox poetica (inde a Lucretio), maxime Flavianae aetatis, rara apud recentiores scriptores paganos, frequentior apud christianos."

258 mulcent aures mulcere is used here as almost equivalent to mollire, relaxare. It occurs in the same sense at Prud. psych. 331. Pliny (N.H. 11.137) regards relaxed ears as a sign of a sick horse, in equis et omni iumentorum genere indicia animi praeferunt, (sc. aures) marcidae fessis, micantes pauidis, subrectae furentibus, resolutae aegris.

259 sonipes In contrast to cornipes (see my note on u. 240), sonipes is found in poetry as a synonym for equus as early as Lucilius (542) and Accius, and thereafter in Virgil, Catullus, Silius Italicus, Valerius Flaccus and Statius.

Maurusia For Mauretanian horses see Oppian Cyn. 1.289, and

Martin ad. loc.

260 gentili TLL considers that gentilis is used as equivalent to nobilis here, and compares Ter. Maur. 188 gentilis...ecus, where, however, the interpretation is doubtful. gentilis is more probably used here in the sense of "native," as at Stat. Theb. 8.705-6 fatiscit/...umeris (Tydei) gentilis aper.

263 Livy also describes the Numidian horse as deformis (35.11.7).

264 ollis This dative plural form is found first at Ennius ann. 306 (Vahlen) and also at Lucr. 5.1291, 1390; Virgil Aen. 6.730, 8.659; Valerius Flaccus 3.386, 5.126; Avien. arat. 870, orb. terr. 1145; Ausonius Mos. 167; Prudentius ham. 730; CE 436.13; Iuuenius 2.410 etc. For this form see Neue 2, pp. 423-5.

infrenes TLL (7 1488 81) considers this adjective signifies "indomitus, immoderatus, praecipuus," but we surely have here a reference to the Numidian custom of riding a horse without a bridle. The horse was guided by the touch of a switch on the head, see Lucan 4.683; Silius Italicus 1.215ff.; Claudian 15.440. nec pigeat (263) is compatible with infrenes because, as Ullrich points out, Claudian, when speaking contemptuously of the ineffective methods of warfare of the Mauretians, includes this practice as one of them (15.439), but Nem. is at pains to tell us that it is no disadvantage.

Further references to the practice of riding a horse without a bridle are at Arrian C. 24.3; Oppian Cyn. 4.50; Virgil Aen. 4.41; Livy 35.11.7; Lucan 4.682; Silius Italicus 1.215 and 2.64; Gratt. 517-8; Polybius 3.65; Claudian Bell.

Gild. 439; Mart. 9.22.14; Herodian 7.9.etc.

liber ut^{er}que Burman calls this locus suspectus, although he offers no suggestions. Damsté (Mnem. 53 (1925), 308) says that there is no sensible interpretation of the phrase and conjectures libera torque (understand ceruix), but I cannot find another example of the use of torques of collars on horses, only of a coupling collar for oxen. Also, this conjecture is in my view no improvement on the reading of the manuscripts, since libera torque simply repeats the idea contained in infrenes. liber uterque is vague and rather clumsy, but not impossible. uterque refers to the two types of horses which are ridden without bridles, the Mauretanian (259) and that belonging to the Mazaces (261). Duff translates liber "temper of freedom" and Volpilhac, "L'amour de la liberté," but this seems to me incompatible with flecti facilis and paret in obsequium (265-6), and I would prefer to understand "from restraint." Nem. is telling us in uu. 264-5 that although the Numidian horses appear too high-spirited, they are in fact quite obedient.

For liber used without an ablative of separation cf. Virgil Aen. 11.493; Stat. Theb. 7.632.

265 diuerberat TLL and OLD are divided as to whether there are two separate verbs, diuerberare and deuerberare. According to Hey (TLL 6 1571 35) de- is simply a variant form which often occurs in manuscripts, and there is no separate entry for deuerbero. OLD, on the other hand, considers that there are two separate verbs, although it lists only one example under deuerbero, Ter. Ph. 327, and translates "flog soundly," which is not the meaning required here. Gronovius (Observationum libri

tres, Leyden 1662, p. 543) conjectures quodque iubas pronis ceruix diuerberet armis, commenting, "Si memineris quid diuerberare sit, satis intelligas ceruicem armos diuerberare iubis dici non posse: non enim flagellare aut percutere est diuerberare, sed euentilare, discutere, agitando digerere & componere." This is incorrect, however, since diuerberare does mean percutere, see TLL 6 1571 37-8.

Martin attempts to justify C's diuerberet by saying, "Such change of mood in dependent clauses of apparently the same significance is found occasionally in poetry e.g. Prop. 4.4.10; 2.16.29," but since AB both have the indicative, attempts to justify C's reading are not needed.

266 flecti facilis facilis is used with a passive infinitive also at Prop. 4.8.40; Ovid A.A. 1.358; Lucan 2.656 etc.

facilis This adjective is used of animals in the sense of tractabilis also at Cic. off. 1.90; Avian. fab. 10.4; Gratt.160.

lasciuage colla secutus Burman does not understand what this phrase means and therefore conjectures solutus, i.e. "sine loro & freno." The phrase is justifiable, however: the touch of a switch on his neck makes the horse turn in the direction his rider wishes him to go, and he "follows his nose."

267 paret in obsequium in obsequium is the result of the action of the verb. For the use of in and the accusative see K-S 1, p. 567.

lentae moderamine uirgae Silius Italicus also refers to this way of guiding the Numidian horse (1.215ff.).

268 Ausonius refers to Nem.'s words at Grat. Act. 27: "mirabamur poetam, qui infrenos dixerat Numidas (Aen. 4.41) et illum alterum qui ita collegerat ut diceret in equitando uerbera et praecepta esse fugae et praecepta sistendi."

269 promissi The significance and use of promissi have caused difficulty. Wernsdorf took it with campi and interpreted it as longi, porrecti patentis, but this would be a very unusual use of the word which generally describes beards or hair. Heinsius and Burman therefore conjectured permissi, comparing Grattius uu. 227-8 spatiis qualis permissa Lechaeis/ Thessalium quadriga decus. Martin interprets promissi from its components as "sent forth," presumably taking it as nominative, and compares Lucr. 4.680-2 tum fissa ferarum/ ungula quo tulerit gressum promissa canum uis/ ducit. promissa, the reading of the manuscripts, has been criticised in Lucretius too, notably by Lachmann in his edition, but N.P. Howard ("On Lucretius" JPh 1 (1868), 131) contends that the word is to be interpreted as "emissa, uel porrotenus missa," and quotes Nem.'s line as evidence. Munro also supports the reading promissa in Lucretius, citing this line and also Pliny N.H. 16.107 nec ulla arborum auidius se promittit, "sends itself forth" i.e. "grows," but as Lachmann points out, this is hardly parallel. A similar use to that of Pliny of promitto occurs at Colum. 5.6.11 ramos proprius ferro compescunt uel longius promittunt, ut uites laxius diffundantur. Some editors. accept pro- also at Lucr. 4.688. OLD accepts pro- both in Nem. and at Lucr. 4.681 and also at Silius 3.534 quacumque datur promittere uisus. Martin's explanation seems to me a good one, and given the evidence of the Lucretius and Silius passages, I would retain the reading of the manuscripts here.

- 273 superextulit An unusual compound first found in Tertullian (resurr. 24) and later used by Augustine (Civ. 20.19); Evagrius (alterc. p. 44.17); Cassian. conl. 16.14.4; Vulg. psalm. 71.16.
- 276 ipse Some scholars, including Magnus (Ph. W. 26 (1882), 813), Duff and Martin refer this pronoun to Boreas, but it must surely refer to Nereus, previously mentioned in u. 272, putting his head out of the sea as in the similar picture at Virgil Aen. 1.127; Ovid Met. 15.697; Stat. Ach. 1.58. The fact that Nem. goes on to mention the Nereids confirms this view.
- murmure Cf. Stat. Silu. 1.3.21-2 spumosa...murmura. Heinsius conjectures marmore, comparing Lucr. 11.766f. where four different words for the sea are used within the space of two lines. marmor and murmur are sometimes confused in manuscripts, but murmure adds to the description of the noisy sea, whereas marmore does not. murmur is used of a noisy sea also at Prop. 1.8.5; Ovid Trist. 1.11.7 etc.
- 278 mirata...stupet This pleonasm is quite common, cf. Lucan 8.13 stupens admirabatur; Apuleius Met. 9.34.2 stupore defixi mirantur etc. Baehrens conjectures super, which would then govern suo...aequore, a rare and mostly poetic use of super not found elsewhere in Nem. For ire with the plain ablative in the sense of "pass over," cf. Virgil Aen. 4.404, 7.624.
- 283 farragine farrago was a mixed crop of inferior grains fed not only to horses (as also at Virgil Geor. 3.205), but also to cattle (Colum. 9.11.8) and geese (Varro R.R. 3.10.3).

284 uenamque feri Virgil (Geor. 3.460) recommends the practice for curing sickness in sheep. Vegetius (Mulom. 1.22) gives detailed methods for bleeding animals.

labores Heinsius conjectures uapores, but labor is used in the sense of morbus also at Virgil Geor. 3.452 of diseases of sheep. Here it might almost be translated "bad humours."

285 labe Barth conjectures tabe, but TLL rightly compares Paul. Nol. carm. 19. 216f. ut saniem suffusa labe coactam / exprimeret (medicus): labe here refers to the flow of the liquid, not to the ailment, which is expressed by ueteres labores in u. 284. At Gratt. 468 labem refers to the disease itself and is therefore not relevant here. labes is used of the flow of liquids also at Arnob. nat. 5.40; Auson. 325,7 p. 110 P etc.

287 distento robore This appears to be a rare use of distendo, not of a part of the body, but of the force which renders it distentus, cf. Petron. 87.1 and see TLL 5 1512 65ff.

firmant Verdière (Prolégomènes p. 100), who claims Heinsius's firmant as his own conjecture, comments, "Si l'on admet la leçon formant, par voie de conséquence on est entraîné à admettre aussi qu'il s'agit de la 'formation' des membres du cheval. Or cette interprétation va à l'encontre du sens général, puisqu'il est question de rendre à la bête les forces que la saignée lui avait fait perdre." He goes on to quote a number of examples of the "véritable cliché" robore firmare. Part, however, at least of Verdière's objection is inaccurate because it is not strength which the horse has lost by being bled, but the bad humours

(ueteres labores u. 284) whose removal returns the horse to peak condition. Kenney (CR 26 (1976), 272) also supports firmant, saying that it is "a correction such as any attentive reader is bound to make." Garson, however, (Latomus 35 (1976), 161) says that firmant "involves considerable tautology in the whole context and one could argue for the manuscript reading on the grounds that the horses will hold themselves erect once their strength returns," an explanation which I find unconvincing. J. Kapp (TLL 6 1103 35) also retains the reading of the manuscripts, but formare appears always to imply a change in shape or the imparting of shape initially, which would be nonsense here. I have therefore adopted Heinsius's conjecture firmant: the muscular strength of the horses is renewed by the blood-letting. formant could have come about under the influence of fortia in u. 286, though the corruption is common enough.

288-9 uiarum/ longa K-S say (1, p. 230) of the use of substantivized adjectives with the genitive, "häufig gebrauchen Dichter u. Spät. nach Analogie des partitiven Genetivs solche Verbindungen, auch wenn im Grunde gar kein partitives Verhältnis vorliegt, so Lucr. 2, 1100 caelique serena = caelum serenum. Verg. A. 1, 422 miratur...strata uiarum = stratas uias (vergl. Lucr. 1, 315). 2, 332 angusta uiarum. 725 ferimur per opaca locorum. 5, 695 ardua terrarum. 8, 221 petit ardua montis. 6, 633 per opaca uiarum (vergl. Norden). Hor. C. 4, 12, 19 amara curarum" etc. Lucretius is apparently the first Latin writer to use the neuter plural of adjectives thus and does so quite frequently, e.g. at 1.315 strata uiarum; 3.498 munita uiarum; 6.332 rara uiarum, and see C. Bailey's edition vol. 1, pp. 91-2 and on Lucr. 1.86.

289 uolunt Tross (op. cit. p. 49) would read ualent because of ueteres labores mentioned previously, and compares u. 253. This is a good conjecture, but unwarranted, as laetae in u. 286 seems to imply a return of enthusiasm as well as strength to the horse.

consumere This verb is used of covering distances also at Solinus 52.47 ramorum umbrae ambitu bina stadia consumunt.

292 culmosque armarit aristis If we follow the reading of A and C, "the logical order of thought seems exactly reversed," as Martin says. Also, we would expect aestas to be the subject of armarit as it is of durauerit and siccauerit. I can see no reason to doubt, as Duff does, that armare is the correct verb here, as it is found elsewhere of plants, e.g. Claudian 14.10 armat spina rosas and see TLL 2 618 65ff. Inversions such as Virgil Aen. 6.4 ancora fundabat nauis are no parallel, for there the inversion is due to metrical necessity, see Norden's edition p. 113 ff. Martin points out that Dracontius expresses a similar idea as we might expect it (Rom. 3.6), nam rore maritat / arua suo uel sole fouet uel temperat aestus / alternans elementa potens, ut reddat et umbras / montibus arboreis et culmos armet aristis, and she therefore conjectures culmosque armarit aristis. Schuster ("Bericht über die nachaugusteischen heidnischen Dichter von 1915-1925," BJ 1927, 120-21), says that this emendation fails because Martin has altered two words. This is a feeble objection, and I wonder if B's initial error (aestas has crept in from u. 290) might not be a clue to the source of part of the corruption: aristis has in the archetype become aristas under the influence of aestas above, and this has

perhaps caused the alteration to culmusque, to remove the two accusatives, or possibly culmusque is simply a scribal error, as there is some confusion between u and o in A and B.

- 293 hordea Virgil was abused by the poet Bavius for his use of this plural form at Buc. 5.36, Geor. 1.210, 317. Quintilian says (1.5.16) hordea et mulsa...non alio uitiosa sunt quam quod singularia pluraliter efferuntur. The plural also appears metri gratia at Ovid Met. 14.273; Medic. 53, 56 etc. For other examples see TLL 6 3 2966 80.
- 297 altores...sucos The only other example of altor used adjectivally cited by A. de Mess in TLL is Paul. Petric. Mart. 6.497 altores fauos.
- 298 iuuentus Curcio considers that iuuentus here means "young dogs," as at Gratt. 330, but this is surely impossible here. Nevertheless, it is not at all clear from this line what the rôles of the famuli and the comitum animosa iuuentus are, or whether both phrases refer to one group of people or to two distinct groups. Grattius (218-9) speaks of turbam...comitem, but again, it is not clear what their rôle is.
- 299 casses For nets in general see Xen. Cyn. 2.3-8; Arrian Cyn. 1; Gratt. 25ff.; Oppian Cyn. 1.150-5 and especially Poll. Onomast. v.4. See also Enk p. 18ff., Martin ad loc., F. Capponi, "Il cassis ed i suoi poeti," Latomus 17 (1958), 669ff.; Verdière (Prolégomènes, pp. 204-6), and the table from E. Debecque's Xénophon, L'art de la chasse, Paris 1970 reproduced by Volpilhac (p. 147).

302 Different types of net required different threads and sizes of mesh, see Xenophon Cyn. 2.4-5, 10.2.

304-311 metu.../metus Enk on Gratt. 85 thinks that metus in u. 304 refers to the formido. TLL, on the other hand, regards u. 311 as a reference to the formido and u. 304 as literal fear. Again, according to TLL, Grattius, Manilius and Nem. all use metus as a synonym for the formido, but Housman regards the Manilius passage (4.182) as a reference to literal fear. As the idea of the formido, a rope strung with feathers, was to scare animals into the net, it is not surprising to find that the use of metus is sometimes ambiguous, and Nem. may be playing on the two meanings, as Grattius does at u. 88 metus...falsos. I think it more likely that u. 304 is a reference to the formido and u. 311 to literal fear, but any of the four possible interpretations might be the right one.

309 uario...fucare ueneno Grattius also recommends dyeing the feathers (u. 86).

310 curabis The manuscripts read cura tibi, but its use without sit where the sense demands the jussive subjunctive or something similar would appear to be impossible (see K-S 1, pp. 10-5), although Postgate, Damsté and Volpilhac retain this reading. Damsté ("Ad Nemesianum Cynegetica," Mnem. 53 (1925), 308) compares Grattius uu. 495ff. and u. 346, but in the former case the omission occurs in a subordinate clause, which is not unusual (see K-S 1, p. 11), and in the second there is no omission of a part of esse. Haupt comments (Opuscula 1, p. 403f.): "non plena est oratio, sed dicendum erat Cura tibi sit uel omisso

pronomine Cura sit, ut in hac tota carminis parte poeta praecepta dat et quae facienda sint docet. possumus plura conicere Curato, Curabis, Curabunt (nam famuli antea commemorantur.) scitius et probabilius est quod Lachmannus excogitavit Curam athibe. dixit de hac uocabuli quod est ad scribendi ratione in commentario Lucretiano p. 352: in hoc ipso adhibendi uerbo codicem palimpsestum Vaticanum secutus Martinus Hertzius eam in Gellii libro I cap. 3 et 6 exhibuit. (athibetur Tac. ann. XV.4 athibentur Gaius III 174 athibuerint Gaius II 109). Lachmann's is an interesting conjecture, but according to TLL (4 1459 13), curam adhibe does not occur with the infinitive, "nonnisi Paul. dig. 1.15.3.14." Haupt's curabunt is possible as the famuli are the subject of addiscant (301), but somewhat awkward, as there have been two changes of subject since then, and famuli is by this point twelve lines away. curabis is probably the best solution to the problem as we have two second person future verbs following, sumes (317) and inuenies (319). The corruption could have come about by a scribe's eye slipping to u. 312 and his absent-mindedly writing tibi for -bis.

312 uultur Vulture's feathers were apparently used because of their smell, cf. Gratt. 79 and Lucan 4.437. The vulture is also mentioned at Gratt. 75 and Oppian Cyn. 4.392. The only other bird in Nem.'s list which is also mentioned by Grattius is the swan (u. 77).

313 Martin and Keller (op. cit. 2, p. 171) think that there is here a reference to the ostrich, which is found in Arabia as well as Africa and is much sought-after for its beautiful plumage.

- 314 cycniquae senes The swan is referred to as senex elsewhere, but in at least two of the cases, the reference must be to the swansong (Stat. Theb. 5.341; Mart. 9.42.2), whereas here the reference must be to the white plumage (cf. u. 37 plumamque senilem). It is possible, however, that in Statius and Martial senex has the added connotation of "white," cf. Ovid Her. 7.2 ubi fata uocant...concinit albus olor, or perhaps swans were always thought of as old because of their colour.
- 316 pellitosque pedes I cannot find another example of pellitus used in this way, of webbed feet, but it is not in my view an unnatural use. Pliny uses palmipedes (N.H. 10.29 and 11.256).
- 317 -8 hinc.../...illic Wernsdorf interpreted hinc as "from the water-fowl" and illic as "in the rivers and marshes." Such an interpretation is forced, according to Martin, who says that "hinc and illic must refer to Libya, though the logical connection is broken by the interposition of uu. 314-6!" Ulitius, followed by Johnson, says that u. 317 interrupts the sense because "Si ad ardeas & ciconias haec referas, falsa sunt; sin ad Libycas aues, uera quidem" and therefore transposes u. 313 after u. 316, thus bringing Libye and hinc closer together. But in u. 316, Nem. may well be referring to the flamingo, which is found in North and Central Africa and is noted for its vermilion plumage. The use of hinc here is somewhat vague, but it may well be used in a partitive sense, referring to the water fowl in u. 316, since the other birds previously mentioned do not have red feathers. illic could be taken as a reference to Libya or as a further reference to the water fowl, though it is possible to take it, with Wernsdorf, as referring to the rivers

and marshes in u. 315. Duff translates "among the former," which might refer to anything.

317 mage Probably used here in the sense of potissimum as at Gratt. 85 hinc magis in ceruos ualuit metus; Pliny N.H. 18.152 maturescentia frumenta imbre laeduntur et hordeum magis.

This form is comparatively infrequent in early and classical Latin. In Plautus it is found only before vowels, but in classical verse, only before consonants.

Plautus	10
Lucretius	4 (<u>magis</u> 154)
Virgil	1 (<u>Aen.</u> 10.481) (<u>magis</u> 48)
Propertius	3 (<u>magis</u> 19)
Ovid	1 (<u>Trist.</u> 2.479)

From the time of Terentianus Maurus on, mage becomes more common, occurring almost 80 times in poetry and almost 20 times in prose, generally before a consonant, see TLL 8 52 8ff. and Neue 2, pp. 594-5.

Terentianus Maurus	3
Reposianus	1
Solinus	1 (22 (12.201))
Nemesianus	1
Iul. Valerius	9
Dionys. Cato <u>de moribus</u>	3 (once before a vowel)
Avienius	1
Prudentius	4 (<u>magis</u> 11 times)
Sidonius	19
Paulinus Petricordiae	14
Ennodius	2
Boethius	1

The origin of the doublet magis and mage arises from the tendency in early Latin to undervalue final -s. Final -i in an open syllable in Latin became -e, e.g. cape, imperative of capere, alongside capio, capiunt (see M. Niedermann, Précis de Phonétique Historique du Latine, Paris 1953, p. 38), so that we have mage rather than *magi. Final -s was lost in early Latin if preceded by a short vowel and followed by an initial consonant (see Niedermann, p. 96) so that final -s was sometimes preserved and sometimes not, giving us the doublets mage and magis, pote and potis. magis came to be the more popular form in classical Latin (pp. 97-8).

puriceas Virgil also recommends this colour for the formido (Geor. 3.372). For the adjective puriceus in general see J. André, Etude sur les termes de couleur dans la langue latine, Paris 1949, pp. 88-90.

natio munere murice is the conjecture of Barth, but the reading of the manuscripts gives perfect sense. As is clear from what follows, Nem. is here referring to feathers naturally coloured and therefore needing no dye. munus is here almost equivalent to donum, cf. Ovid Met. 14.685 naturale decoris/ munus.

324 From the time of Homer, the early morning was considered the best time to hunt, cf. Odyss. 19.428-9; Virgil Aen. 4.130, 586; Ovid Met. 7.804; Lucan 4.32, 734; Seneca Phaed. 39f.; Gratt. 223.

325 The text ends here in the manuscripts, but it is generally

agreed that the poem has been transmitted in an incomplete state. Setting aside Haupt's ingenious reconstruction of the archetype in which u. 325 comes at the bottom of the verso side of a leaf (Opuscula 1, p. 404f.), the prooemium is inordinately long for a poem of this size (102 lines), and Nem. has not fulfilled his promise (uu. 237-8) to describe further the attributes of the Tuscan dog. The poem as a whole also is short for a book of Cynegetica: Grattius's also incomplete poem breaks off after 541 lines and Oppian's books average 536 lines. It is now impossible to tell how long the poem might originally have been: Oppian's Cynegetica runs to four books, and like Nem. he deals in his first book mainly with horses and dogs, so that there is a precedent for a reasonably long hunting treatise, but there is no evidence that Nem.'s work, or that of Grattius for that matter, was of comparable size to that of Oppian.

APPENDIX LECTIIONUM

I

- 1 dum) cum rw : qum f
- 2 raucis) raucos f immunia) rumpitur f² in mg.
- 3 quid) quod w
- 4 fauit) flauit k
- 8 clementia) dementia f
- 9 hos) nos fy
- 10 deis) deos ekt
- 14 dependet) dependent fg: dependat x
- 16 mopsi) mopso p(?)s: mopsu z
- 17 mecum) tecum y
- 18 audierat) audierant i (s.c.)
- 22 praedulcis) perdulcis hrw
- 25 aut Oeagrius) modulabitis r: modulanbus (?) x
- 26 concinerent) concineret y
- 29 quercus) querens c
- 30 pinus) primus w
- 35 omniparens) omnipotens k
- 38 mittite si sentire datur) mittite si sentire dat h: miti ne
findatur sentire g (corr. m² in mg.) fata) facta a (s.c.) c
(in mg.) ez quietis) quietem a (corr. in mg.) c
- 44 felicesque) felices s: faelices r
- 47 florentes) florentis f carperet) palleret h: pellet a:
pellê z
- 50 canente) cante p: cruenta k: cernente t
- 51 concilioque) consilioque kt
- 54 sub te) subiti w

- 56 blanda) blando h
 61 saepe dabas) sectabas f² in mg.
 63 phoebea) phorbea fry unde orphea Burman carmen) carmina f:
 carmine w
 66 ualet) ualent w: lauet ps
 69 flora) flore fmry
 73 te pinus) te pinnus a: te primis e: te pierus p: te pienis s: te
 prius l: teque prius l²mx: te pignus j reboat) roborat gj
 75 uersum om. m aruis) armis g
 76 insuetusque) uestituque h: restitusque s: getulusque w
 79 uer) nec fhmrwy
 81 coeptumque) coptum z
 85 pinnis) plena ehkrty: plene mw: plaena f
 86 iam sol) sol iam j demittit ehmw: dimittit krty: dimictit f
 87 flumineos) fluminibus my

II

- 1 idas) astacus hmwy: hastacus fr
 3 ruebant) ruebat fry
 6 uenerisque fhrwy
 11 quod fry: qui hw
 13 suffususque) effususque w
 15 dulcique) dulci z releuare) reuelare e: reuellare j
 17 genas leues) genas leuas n: leues genas y (s.c.)
 24 palmis) plantis x (corr. m² in mg.)
 25 iam trini) iam trino c: iam tam g (corr. m²): iam mihi f² in mg.
 perierunt) potierunt (?) p.c. pet (?) j
 26 expecto y : experto fr
 29 trinis) ternis kw gramina) carmina a, corr. m¹

- 30 amne liquores) ubera matrum c (om. 31)
- 32 mugitibus) uagitibus et w aera) atria fry
- 34 in usus) in usum pz (s.c.): musum s
- 35 iuencas) iuventas fv³y
- 37 ego om. m cui) quoi fmy
- 40 heu heu dehwi: en heu fry: eheu kt
- 41 moleque c: molesque g erro) euro a: atrae ry: atre f²: antre
f
- 46 uersum om. m 46-8 om. rw
- 50 dum) dea fr: mea y
- 53 tu quae) tum quem w
- 56 dione) diane hw: dyane m
- 57 celsa om. z cui) quoi fmry
- 58 saeculis) sedis Nhm
- 59 cur om. z reliquit) reliquid f: relinquit hry
- 60 noster quae) nosterque ps: que noster c: noster quem h
- 61 longos quae ducit) longos quae non ducit e: longosque ducit w:
longos quae duceret ry: longos quam duceret f
- aedona) e donace w
- 63 cum) quom fmrx: quum s
- 65 scit) sicut r: et w
- 71 in) ad w
- 72 pecorum) precorum m
- 74 fontis speculo) fonte speculo c: speculo fontis l
- 75 nondum) nundum Nx: num dum s cum) quom f
- 77 nulla tegimur lanugine malas) nulla tegimur (lacuna) lanugine
mallas m (teneras in mg. m¹): nulla tegimus lanugine malas f
- 82 cantamus) certamus p
- 85 nos quoque te) nosque te g
- 86 modo) non w coniferas) corniferas hmw

87 atque) at f
 89 suasit) suasi f

III

1 atque) ac fry¹: et y et om. f
 2 ilice) ille z
 6 possent) posset z: poscunt kt
 7 post 8 transpos. b
 9 suerat) fuerat hw: sueuit fry nec) ne z
 10 sibila) carmina y
 11 excussus) excussis f
 17 montiuagus) montmagus c: noctiuagus w
 18 fronte a¹: fronde a
 19 tigres) tygris H
 22 uidit Iouis) iouis uidit h: iouis uidet w
 25 uersum om. dekmt
 26 nosque etiam) nos quoque etiam f
 28 resupinis) resupinus h
 29 quietem a: quietum a¹
 33 applauditue h: applaudit ue w
 34 tenero) teneros z collidit) sustulit fry: sustolit y¹
 41 ediderat) audierant ry: audierat f
 43 feruet) feruent fs
 46 cohors) chori b: chors a: cohortis f (m¹ ut uid.)
 52 resupinus) resupinis z
 63 prosatus ipso) natus ab illo kt
 67 conducere) deducere x (corr. m² sup.)
 69 in niueas) uinea hn

IV

- 5 parilisque) puerilisque h: puerique w
- 11 cum) tunc y adederat fy: dederat r: edit et kt
- 15 cur...cur) quor...quor fry: cur...tum j
- 20 crudelis crudelis q
- 22 perdit) perdet m
- 26 uu. 26-43 om. w, uu. 26-37 om. h
- 32 alit rapit (om. tempus) c
- 38 umbram) umbra h huc)nunc j
- 39 subiere) subire m iam nulla y (sup.): non ulla d
- 42 cantu) cantum h
- 53 metuet) metuat fh: metuas w sardorum) sarebrum h: acerbum
w
- 54 coget) cogiet a: ferret w: perstringet kt
- uu. 56-61 om. fry (in quo scriptum est "deest hic puto")
- 57 discatque diu om. w
- 59 perferat) preferat w sumet) sument w
- 63 uittis ry: uictis f
- 64 lustrauit cineresque) lustrauitque cineres h auersa)
aduersum w
- 68 haec) nec j

TITLES

I

sine titulo Nhjnopsw

Nemesiani Eclogae N²

Aureliani nemesiani cartaginensis egloghe incipiunt G

Calphurnij Aurelij Nemesiani poetae Cartage/nensis egloga prima A

Aurelii nemesiani cartaginensis poetae illustris / carmen bucolicum

ad C. titum calphurnium siculum. Aegloga prima: quae epyfunus

inscribitur: / Interlocutores Timetas et Tityrus amici H

Calphurnii Aurelii Nemesiani Poetae Carthaginensis / Egloga Prima

Interloquutores Timeta et Tityrus M

Titii Calpurnij poetae Octava Egloga adsunt / Collocutores Timetas

et Tityrus a Nemesiani a² in mg.

TIMETAS TITIRUS bg(?)

Octava Egloga collocutores Timetas et Titirus cq

TIMETAS ET TITIRVS dv

TIMETAS ET TYTIRUS INTERLOCU/TORES AEGLOGA OCTAVA e

In hac egloga tractantur laudes Meliboei uitae defuncti.

Interloquutores Amyntas et Tityrus amici fir

TIMETAS TYTIRUS g²

Tymetas et Tytirus (tityrus t) Interloquutores Egloga (Aegloga t)

8^{ua} kt

Octava egloga inducuntur thimetas & Titirus l

Egloga (lacuna) in qua titirus et / Timetas Colloquuntur m

viii egloga Timetas Titirus u

NONA (viii in mg.) EGLOGA: COLLOQUUTO / TITIRVS. ET. TIMETAS x

1543 Aurelij nemesiani cartaginensis poetae (?) eglo. 1 x² in mg.

Cantant laudes Meliboei uita functi. Amyntas / et Tityrus amici

Eglo. VIII y

Octaua egloga collocutores thimetas tityrus z

II

sine titulo NGbghjnopsw

Aegloga secunda: quae donace inscribitur / Interloquutores Idas et

Alcon rurales H

Idas et Alcon Eglo 2^a M

Titi Calpurnij poetae. Nona egloga Collocuto/res Idas et (?) Alcon:

mutuo uersu Cantantes de/ Amore Donaces a

Nona egloga collocutores. astacus et alchon c

ASTACVS ET ALCON dv

ASTACVS ET ALCON INTERLO/CVTORES AEGLOGA VIII e

In hac egloga cantantur amores pueriles inter amicos pastores Idan

qui et Hastacus (astacus i) et Alconem In qua etiam poeta ipse

loquitur fir

Astacus et Alcon Interloquutores Egloga (Aegloga t) nona kt (poeta

add. t)

Nona egloga (?) inducuntur idas et alcon l

Egloga (lacuna) In qua Idas et / Alcon colloquuntur m

Nona Egloga Collocutores Astacus: et Alcon / mutuo uersu cantantes

de amore donaces q

IX egloga u

ECLOGA IX COLLOQVVTORES / IDAS ET ALCON (?) x

Cantantur amores pueriles inter amicos pastores / Idan qui et

Astacus dI (?) et Alcontem Eglo. VIII y

Egloga nona collocutores idas & alcon z

III

sine titulo NGbghjnopsw

Aegloga tertia: quae bachus inscribitur / in qua Pan puerorum

Nyctili Myconis / et amyntae impulsu modulatur H

Titi Calpurnij poetae decima egloga Collo/cutores Nictilos Michon

et (?) Amintas. Inducen/tes pana cantare de laudibus Bachi a

DECIMA EGLOGA. COLL. NICTILOS. MICHON ET. aminthas inducen pana

cantare de laudibus bacchi c

Pan trium puerorum impulsu modulatur dv

PAN. TRIUM PUERORUM INPVLSV MODVLATVR EGLOGA DECIMA e

In hac egloga pan inducitur cantare / laudes et munera dei bacchi

nictilo (Nyctilo ir) et micone (Mycone i, Mycon r) audientibus cum

amintha (Amynta i, Amyncta r) fir

Pan trium puerorum impulsu modulatur Egloga (Aegloga t, Eglo M) 10^{ma}

(decima t, 3 M) Mkt

Decima egloga t l

Egloga X (lacuna m) In qua poeta Solus Loquitur mx

Decima Egloga Collocutores: Nictilos Micon et Amin/tas Inducentes

Pan cantare de laudibus Bachi q

X egloga u

Pan inducitur cantare laudes ac munera Bac/chi Nyctilo et Mycone

cum Amynta audientibus Eglo. X y

Decima egloga in qua pan cantar laudes bacchi z

IV

sine titulo NGhjnopsw

Aegloga quarta: quae / Interloquutores Mopsus et lycidas amici H

Mopsus et Lycidas Egloga IIII M

Titī Cal. poetae Undecima & ultima egloga. / Collocutores. Mopsus
& Licidas Cantantes / amore (?) Meroes & Iole a

MOPSVS LICIDAS bg

Undecima egloga collocutores. Mopsus et licidas in (om. in q) amore
merores (Meroes q) et Iole cq

MOPSVS ET LYCIDAS dv (lycydas v³)

MOPSVS ET LYCIDAS INTERLOCV/TORES AEGLOGA VNDECIMA e

In hac egloga licidas et mopsos / Amores suos desperat querelis et
secuntur (?) / Mores mopsus et licidas Iolla f

In hac egloga Lycidas & Mopsus amores / suos querellis (querelis r)
desperati prosequuntur / Meroes Mopsus & Lycidas Iolle ir

Mopsus et lycidas Interloquutores Egloga (Aegloga t) 11^{ma}

(Undecima t) kt

Ultima egloga inducuntur mopsus & licidas l

Egloga Ultima in qua Mopsus / et Licida Colloquuntur m

Mopsus licidas xi egloga u

EGLOGA XI VLTIMA COLLOQ/ MOPSVS.ET.LICIDAS x

Lycidas et Mopsus desperati suos amores pro/sequuntur Egloga

Undecima y

Undecima & ultima collocutores licidas & mopsus z

FLORILEGIA

TITLES

calpurnius in bucolicis	Parisinus Thuaneus 7647
Scalpurius in bucolicis	Parisinus Nostradamensis 188 (by n ¹)
Calpurnius in buccolicis	Atrebatensis 64
Ex Calphurnio poeta Siculo	Bononiensis 83
Calpurius in bucolitis	Escorialensis Q. 1.14

Calphurnus in bucolicis Berolinensis Diez. B. Sant. 60
Ex Eclogis eiusdem Ecloga p^a Conv. Sopp. 440
Ex Ecloga 2^a Conv. Sopp. 440
Ex Ecloga 3 De Baccho loquitur (?) Pan Conv. Sopp. 440
Ex Ecloga 4^a Conv. Sopp. 440

COLOPHONS

Aureliani Nemesiani Cartag̃ bucol' Explicit / Deo gratias Amen N

Antonij Seripandi ex Iacobi perilli / amici opt. munere N²

Explicit quarta G

FINIS / Contuli ego Nicolaus Angelius hunc codicem / cum multisque
alijs & cum illo uetustissimo codice / quem nobis Thadeus Ugoletus
pannonia regis / bibliotheca praefectus e Germania allatum /
accurato accomodauit in quo multa carmina sunt reperta / Anno
salutis MCCCCLXXXII A

Collatus accuratissime hic codex cum illo uetustissimo: / quem
Thadeus ugoletus p̃anoniae regis bibliothecae / praefectus e germania
secum attulit et cum illo / quem Johannes boccaccius propria manu
scripsisse / traditur bibliothecae sancti spiritus florentini /
dicatum. et cum plerisque alijs: ubi titulum et / operis diuisionem
multa etiam carmina reperimus H

FINIS Msw

Titi Calpurnij poetae Bucolicum explicit / DEO GRATIAS AMEN a

Die 4 augusti 1463 ego petrus feliciter peregi / FINIS b

CALPURNEI. POETE. SICOLI. BUCOLICA / EXPLICIT FELICITER c

TITI CALPHVRNII POETAE SICVLI BUCOLICV̄ / CARMEN FOELICITER

EXPLICIT dv²

TITI CALFVRNII SICVLI BV/COLICI. CARMINIS LI/BER. EXPLICIT

FELICITE/R e

P. Calpurnij Buccolicon / carmen desinit / AMEN/ DEO GRATIAS /

FINIS f

Explicit Bucolica Calphurnii Poetae (bis) g and g²

C. CALPHVRNII / BVCOLICON / CARMEN / DESI/NI/T i

Amen / Explicit carmen bucolicum Theocriti Calphurnij j

Expliciunt bucolica titi Calphurnij siculi / scripta per manum.

Johannis de Gorcum An/no a natali dominico millesimo CCCCXC k

τέλος 1

τέλος / Anno ra lxx die dena octaua / Nouembris in Padua

H.S. m

Opus absolutum ad petitionem Ioannis Marcha/nonae artium & /
 medicinae doctoris .p. Bono/niae Brixiae Anno D.MCCCCLX o

T. Calpurni poete Siculi decima et ultima Egloga / Bucolici
 carminis explicit feliciter q

C. Calphurnii Bucolicon car̄m desinit / τέλος κόσλος (?) r
 Bucolica Titi Calphurnij Si/culi finiunt per me fratrem Stephe/nus
 leupolter 1510 t

Titi Calphurnij poetae Siculi bucolicū carmen foe/liciter explicit v
 EXPLICIT BUCCOLICON THE/OCRITI CALFVRNII POET/AE SICVLI x

C. Calphurnij bucolicon car̄m desunt y

τελος / ιδ - Finis z

SHORT FINAL -O IN LATIN IAMBIC

One of the distinctive features of the poems of Nemesianus is his treatment of short final -o. The shortening of the final vowel was apparently a feature of colloquial Latin pronunciation (see L. Müller, De Re Metrica, p. 412ff.; Rudolf Hartenberger, De o finali apud poetas latinos ab annio usque ad Iuvenalem, Diss. Bonn 1911, p. 8; W.M. Lindsay, The Captivi of Plautus, London 1900, p. 30; Quint. 1.6.21) and is frequently found in comedy. This feature of Latin pronunciation is accounted for by the Law of Brevis Brevis,¹ according to which a long syllable following a short syllable with a dominant accent was shortened as a result of this emphasis. This most frequently affected words of iambic form. Long final -o was at first preserved outside comedy, but was later admitted in dactylic poetry in the case of auxiliaries like uolo and certain other common words. Short final -o spread to nouns, adverbs and other verbs of iambic shape, and in the first few centuries of the Empire to words of other metrical shapes and to the ablative of the gerund.

The final -o of the first person singular of the present indicative was originally always long, but under the influence of the Law of Brevis Brevis, final -o is found scanned short in iambic verbs frequently in Plautus. The other poets, however, are at first reluctant to admit such shortening, and it is not until Ovid that we find short final -o appearing with any degree of frequency. It is perhaps a sign of its colloquial origin that we

¹There is still controversy about whether Brevis Brevis is a phonetic or metrical law. See H. Drexler, Einführung in die römische Metrik, Darmstadt 1967, p. 41ff.

find it much less often in the Metamorphoses, where there are only five cases of puto scanned short, as opposed to thirty-three (thirty-four counting the Hux), in the other poems, and peto is scanned short only once in the Metamorphoses (6.352), as opposed to four occurrences in the other poems (Her. 12.197; 16.35; A.A. 2.10; Trist. 1.2.77). The later poets vary considerably in their admission of short final -o in verbs. Seneca has many examples of short final -o, but Lucan, Valerius Flaccus, Calpurnius Siculus and Grattius generally preserve the long syllable in verbs. Silius Italicus fluctuates in his usage, and in the case of Statius, verbs end with a long -o generally only before a pause or caesura. In Martial, final -o in iambic verbs is always short except for nego (11.49.12), but he often preserves long -o in other verbs, e.g. laudo (3.51.1). Juvenal also shortens final -o in iambic words and some other disyllabic words, but not those longer than two syllables, except for properabo (3.591). Persius and Petronius have short -o only in the case of verbs of iambic form.

Iambic Verbs²

- puto Shortened in Ennius; Propertius (2.26.18 parenthetic); Ovid (23 times); Calpurnius (6.83); Carm. Eins. 1.11; Martial (12 times). In the Priapea it is scanned short at 70.6 but long at 12.2. Catullus preserves long -o.
- nego Shortened in Plautus, Ovid (Am. 1.10.64), but Catullus and Martial preserve long -o.
- scio Shortened in Plautus, Terence, Virgil (Buc. 8.44; Aen. 3.602 and 10.904); Ovid Trist. 5.4.46; Valerius

²These lists are arranged in chronological order.

Flaccus (1.196 and 5.289); Seneca, Martial, Phaedrus, Statius.

uolo Shortened in Plautus, Terence, Catullus, Horace; Propertius (2.10.9); Ovid (Am. 2.5.54); Phaedrus; Petronius; Persius; Statius; but long -o is preserved in the Friapea.

rogo Shortened in Terence; Ovid (Her. 11.127 used parenthetically. See Housman Ch 13 (1899), 174); Stat. Silu. 4.9.42; Martial (7 times); Long -o is preserved in Virgil and three times in Statius.

dabo Long in Lucilius, Virgil and Ovid, but short in Catullus, Silius Italicus and Statius.

amo Shortened in Ovid (Am. 3.14.39, disputed; R.A. 648) and Petronius. Catullus, Horace, Propertius and Persius all preserve long -o.

cano Shortened in Ovid (E.P. 3.9.35); Statius (Silu. 3.2.41) Mem. 3.18; 4.41; Cyn. 1. Tibullus; Propertius; Grattius; Calpurnius and Lucan preserve long -o.

neto Shortened in Ovid (5 times); Friapea 38.4. Catullus Tibullus and Lucan preserve long -o.

Non-iambic Verbs and Verb Forms

ibo Shortened at Caecil. 189 (Guardi's text).

nescio Shortened in Terence; Catullus (85.2); Virgil (5 times); Tibullus (3 times); Ovid; Petronius.

dixero Shortened at Horace Serm. 1.4.104.

desino Shortened in Tibullus (2.6.41); Ovid (Her. 18.203).

confero Shortened in Ovid (E.P. 1.1.25); Statius (Silu. 3.3.42).

credo Shortened at Ovid E.P. 1.7.56 and twice in Valerius Flaccus.

- ofero Shortened at Ovid Am. 3.11.35.
- tollo Shortened at Ovid Am. 3.2.26.
- accipio Shortened in Seneca (Th. 542), but lengthened Carm. Bins. 2.4.
- cerno Shortened in Seneca, Juvenal (13.64).
- properabo Shortened in Seneca, Statius (Theb. 2.342) and Juvenal (3.59).
- quaero Shortened in Seneca, Juvenal (3.296), Statius (Theb. 1.66 and 9.437).
- retineo Shortened in Seneca (Pho. 105).
- tenebo Shortened in Seneca (Pho. 412).
- diligo Shortened in Statius (Theb. 7.514).
- sentio Shortened in Statius (Theb. 2.336).
- anteambulo Shortened in Martial (2.18.5).
- commendo Shortened in Martial (10.92.4).
- concedo Shortened in Nem. (4.42).
- coniungo Shortened in Nem. (3.14).
- expecto Shortened in Nem. (2.26).
- horreo Shortened in Nem. (2.43).

Pronouns

- ego Shortened by Livius Andronicus (trag. 39); Naev. (com. 9); Plautus; Terence; Cicero; Catullus; Virgil; Propertius and thereafter usually short. Final -o is found lengthened in Plautus and Valerius Flaccus (37 times).
- ambo The -o is always long in the elegists. Its shortening may be due to the extension of Brevis Brevians to non-iambic words, or by semantic analogy with duo. Long -o is preserved in the Ilias Latina (941). It is

shortened in Valerius Flaccus (7.653); Stat. Theb. 6.374 (but lengthened at 8.374, 798, 814; 10.349; 11.36, 102); Martial 7.40.4; Rem. 2.17.

Numerals

- duo The -o is always short from Naevius and Lucilius on.
- octo The -o is shortened first by Manilius (4.485; 5.339), then by Martial, Juvenal and Ausonius.

Nouns

Short final -o in poetry is also found in the nominative of nouns very early and becomes common in the Imperial period, but it is not found in the oblique case forms of nouns and adjectives of the second declension. Horace is the first dactylic poet to admit short final -o in nouns with any degree of frequency, and this Hartenberger attributes to the fact that he is imitating colloquial language in his satires. Statius is also very free in his use of short final -o except in the case of some Greek names, but Lucan usually retains long -o. Juvenal shortens the final -o of origo and other words of the same metrical form and some longer nouns. In Martial, we find short final -o in nouns of every metrical type, except for three proper names, and hereafter the practice becomes extremely common.

Some examples of the shortening of final -o in nouns are:

- homo Shortened in Lucilius; Plautus; Terence; Lucretius (6.652); Catullus (twice). Lucretius and Catullus both have long -o twice, but after Catullus, short -o becomes the rule.
- suspicio Shortened in Terence (Ad. 615).
- mentio Shortened in Horace (Serm. 1.4.93).
- leo Final -o is scanned long in Lucilius, Lucretius,

Cicero, Virgil and the Ilias Latina. Final -o is shortened in Lucan, Seneca, Silius Italicus, Statius (10 times), Juvenal (3 times), Phaedrus and Nem. (1.76). Ovid, Manilius, Germanicus and Valerius Flaccus vary in their scansion.

nemo Shortened in Manilius and Seneca. Long -o is preserved in Cicero, Lucretius, Horace (Serm. 1.1.1), Aetna (10) and Persius. Ovid (5 times short, 14 long), Martial (short at 1.40), Lucan, Juvenal (27 times short, twice long) and the Priapea vary in their scansion.

superstitio Shortened in Seneca, but long -o is preserved at Statius Theb. 6.11 and 12.487.

homuncio Shortened in Petronius.

lanugo Shortened in Statius (twice).

obliuio Shortened in Statius and Lucan (10.403).

consuetudo Shortened in Juvenal (7.51).

damnatio Shortened in Juvenal (8.94).

origo Shortened in Juvenal and Silius Italicus.

deuotio Shortened at Nem. Cyn. 83.

Proper Names

Cato Shortened in Varro Atacinus, Manilius, Lucan, Silius Italicus and Statius.

Pollio Shortened in Horace (Serm. 1.10.42, 85).

Gallio Shortened in Ovid (E.P. 4.11.1).

Naso Shortened in Ovid (30 times).

Scipio Shortened in Ovid (A.A. 3.410); Statius (Silu. 3.3.110); Lucan (3 times).

Sulmo Shortened in Ovid (twice).

Agamemno Shortened in Seneca.

Corbulo Shortened in Statius (Silu. 5.2.35).

Adverbs and Conjunctions

- cito Shortened in Plautus and Terence. Final -o is shortened from Tibullus on everywhere except at Dracontius Crest. 60, see ELL 3 1209 78ff.
- immo Shortened by Plautus, Caecilius and Terence, but then not found shortened till Seneca. It is also shortened in Martial, Terentianus Maurus, Ausonius and Prudentius.
- modo modo is scanned pyrrhic more often than iambic in Plautus, see W.M. Lindsay, Early Latin Verse, p. 36f. Final -o is usually short in Terence (but long at And. 630) but is scanned long in Lucretius 3 times and at Cic. poet. N.D. 42.107. Lucretius is apparently the first poet in hexameters to scan it short (twice) and thereafter it is always short, as at Nem. Cyn. 86 and 260.
- quomodo Final -o is shortened first by Horace.
- dummodo Always short in Propertius and Ovid.
- postmodo Always short in Propertius and Ovid.
- ergo Shortened in Ovid, Seneca and Statius. Petronius, Silius Italicus and Juvenal preserve long -o. Martial and Valerius Flaccus vary in their scansion.
- tantummodo Always short in Ovid.
- quando Shortened in Germanicus, Statius and Martial. Valerius Flaccus varies in his scansion.
- sero Final -o is short in Seneca and Statius and sometimes in Martial.
- subito Final -o is shortened in Seneca.
- uero Shortened in Seneca. Valerius Flaccus is the first

dactylic poet to shorten the final vowel (5.321). The Ilias Latina preserves the long -o (992) and so does Martial. Statius varies in his scansion.

porro Shortened by Silius Italicus and Statius.

Imperatives

There are not many examples of the imperative scanned with short final -o, and of these, some are disputed. The first generally accepted case is in Ovid.

caedito Supposedly found shortened at Prop. 4.5.77, now rejected.

esto Shortened at Ovid Trist. 4.3.72; Juv. 8.79.

respondeto Shortened at Martial 3.4.7.

exerceto Shortened at Nem. Cyn. 187.

Gerund

The shortening of final -o in the ablative of the gerund seems to be found first in Seneca, who begins iambic lines in this way. The readings medicandō ((Tib.) 3.6.3) and tegendō (Ovid Her. 9.126) are no longer accepted, and as Palmer comments on the latter reading, "no passage from any Augustan poet can be cited for the -dō save the false reading Tib. 3.6.3." The earliest occurrence in dactylic poetry appears to be in Juvenal, and by the time of Nem. this scansion was not unusual. The trend continued and, according to Karl Strecker (Introduction to Mediaeval Latin, translated and revised Palmer 1957, p. 72), in the quantitative poetry of the Middle Ages when the ablative of the gerund was often used for the present participle, final -o was almost always short, e.g. exerciscendō soporem (cited by Strecker-Palmer).

lugendo Shortened in Seneca (H.O. 1862).

- netendo Shortened in Seneca (Iho. 558).
- soluendo Shortened in Seneca (Ced. 942, a disputed reading. See L. Müller, Le Re. etrica, p. 417).
- uincendo Shortened in Seneca (Tr. 264).
- uigilando Shortened at Juv. 3.232.
- miserando Shortened at Aegritudo Perdicae 21.
- renouando Shortened at Terentianus 1296 (quoted by Servius, Aen. 4.413, who strangely says, "in hoc modo 'do' naturaliter breuis est).
- cessando Shortened at Serenus Sammonicus 396.
- manando Shortened at Serenus Sammonicus 346 (Zashrens, FLM 3).
- reuomendo Shortened at Serenus Sammonicus 368 dub. lect.
- laudando Shortened at Nem. 2.80.
- mulcendo Shortened at Nem. 1.53.
- prohibendo Shortened at Prudentius Contra Symm. 1.10.
- cuniendo Shortened at Maximian eleg. 1.54.
- spatiando Shortened by Alcimus Avitus (Priscian 8.71.1, 427 Keil).
- temptando Shortened at Bede Vita Cuthberti 241.
- prestando Shortened at Carm. de Gest. Fred. 1.987.
- pugnando Shortened at Carm. de Gest. Fred. 1.384, 507 and 3197.
- tenendo Shortened at Carm. de Gest. Fred. 1.1019.
- uiuendo Shortened at Carm. de Gest. Fred. 1.946.

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