

NOTES ON THE TEXT OF JUVENAL

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1. 132-134:

vestibulis abeunt veteres lassique clientes
 vota que deponunt, quamquam longissima cenae
 spes homini; caulis miseris atque ignis emendus.

Finally the clients abandon the hope of a good dinner. I would like to suggest that we should place a full stop after *caulis* and translate as follows:

“although far distant from the man is the hope of a supper (*cenae*) of cabbage (*caulis*).

Juvenal explains that the poor¹ must buy fire in order to cook their food. The *focus* was permanently burning in the houses of the rich :cf. Tibullus I,1,6.

2,104-107:

nimirum summi ducis est occidere Galbam
 et curare cutem, summi constantia civis 105
 Bebriaci campis solium adfectare Palati
 et pressum in faciem digitis extendere panem,
 line 106 *Bebriaci: Bebriacis* v.l. *solium:spolium* v.l.

Scholars have been puzzled by the meaning of line 106. Perfect sense

1. *Atque* is here used “in the second place”, i.e. after *miseris* (cf. Lewis And Short, *op. cit.*, s.v. *atque*, G a).

can, however, be restored to the text if we print it as follows:

Bebriacis campis spoliū adfectare palati

Juvenal states that it is the job of an excellent general to kill Galba and to save his skin. He then adds that the perseverance of an excellent citizen was able to aim for the spoils of the palate (*spoliū... palati*, i.e. for bread) on the plains of Bebriacum (*Bebriacis² campis*) and to spread compressed (*pressum*) bread³ onto his face with his fingers.

2, 149-152:

esse aliquos manes et subterranea regna,
Cocytum et stygio ranas in gurgite nigras,
atque una transire vadum tot milia cumba
nec pueri credunt, nisi qui nondum aere lavantur.

line 150 *cocitum* Liutprandus; *et contum, et pontum* mss.

In this passage Juvenal mentions the Underworld.

Since *cumba* is mentioned in line 151, the reading *contum* is otiose; the reading *Cocytum* was called into being because this river is often coupled with the *Styx*. The reading *pontum*, in the sense “lake” (cf. *O.L.D.* s.v., “hyperbolic”) is the correct reading here. Worthy persons, when dead, went to the islands of the blessed. Juvenal means that bad characters were located in Hades (“*puniantur*”, Liutprandus). *Ranas* is derogatory and *nigras* means “wicked” (Courtney thinks of frogs actually black in colour, which is zoologically absurd).

We should translate as follows:

“and water (*et pontum*) and evil (*nigras*⁴) frogs (*ranas*⁵) amongst deadly spendthrifts (*Stygio*⁶... *in gurgite*⁷).”

2. Cf. Tacitus, H. 2,70.

3. For the use of bread-poultices by Otho cf. Courtney’s note *ad loc.*

4. Cf. Lewis And Short, *op. cit.*, s.v. *niger* II,D: “Of character, black, bad, wicked.»

5. Cf. Lewis And Short, *op. cit.*, s.v. *rana* (1): “Prov.: ... *qui fuit rana, nunc est rex*, said of one who has risen from a lowly station.”

6. Cf. Lewis And Short, *op. cit.*, s.v. *stygius*.

7. Cf. Lewis And Short, *op. cit.*, s.v. *gurgis* II,B: “Of persons, a spendthrift, prodigal.” Note the use of the poetic singular :cf. my *Studies In The Text Of Propertius*, Athens

Juvenal refers to metaphorical frogs (i.e. men of bad character) and to spend thrifts, who are carried across the Styx in Charon's boat.

Conclusion: the black frogs, which puzzled the critics, and the phrase *Stygio... in gurgite*, which seemed an otiose repetition in view of *pon-tum*, are not out of place, in that they constitute contextually apposite metaphors.

3, 186-189:

ille metit barbam, crinem hic deponit amati;
plena domus libis venalibus:accipe et istud
fermentum tibi habe. praestare tributa clientes
cogimur et cultis augere peculia servis.

line 186 *amati: amatum* v.l.

Juvenal states in line 186 that a man has his beard cut. I would like to point out that perfect sense is provided by the reading *amatum*. A person is said to cut off (*deponit*⁸) his beloved hair (*crinem... amatum*⁹).

4,37-52:

cum iam semianimum laceraret Flavius orbem ultimus et calvo serviret Roma Neroni, incidit Hadriaci spatium admirabile rhombi ante domum Veneris,quam Dorica sustinet Ancon,	40
implevitque sinus;neque enim minor haeserat illis quos operit glacies Maeotica ruptaque tandem solibus effundit torrentis ad ostia Ponti desidia tardos et longo frigore pingues. destinat hoc monstrum cumbae linique magister	45
pontifici summo. quis enim proponere talem	

2002, p. 141. To be spendthrift is, according to Juvenal, a character fault: cf. e.g. *Sat.* 6,295 ff. *paupertas*. The preposition in means here "amongst a multitude of spendthrifts": cf. Lewis and Short, s.v. in I,A,2.

8. Cf. Lewis And Short, *op. cit.*, s.v. *depono* I,A: «...ungues et capillos, i.e. to cut off, Petr. 104,6.»

9. Cf. Valerius Flaccus 4,401 *dilectum... caput* ("her beloved head"). Braund accepts the unjustified conjecture *amatus*; Courtney has not understood the passage and mistakes *barbam* to mean *barbam amati*.

aut emere auderet, cum plena et litora multo
 delatore forent? dispersi protinus algae
 inquisitores agerent cum remige nudo,
 non dubitaturi fugitivum dicere piscem
 depastumque diu vivaria Caesaris, inde
 elapsum veterem ad dominum debere reverti.

50

In this passage, Juvenal describes how a large turbot was caught in a net close to Ancona. Scholars have been puzzled by the meaning of lines 37-38. I would like to point out that perfect sense can be restored to this passage if we translate as follows:

“At the time when very base (*ultimus*¹⁰) Flavius was squandering (*laceraret*¹¹) the already half-dead world, and Rome served bald Nero (*calvo ... Neroni*).”

The words *calvo ... Neroni* cannot refer to Domitian, as Courtney, following the *communis opinio* (De Labriolle-Villeneuve, *op.cit.*, p. 38) repeats, because Juvenal could hardly have dared to attack him here. Nero is said to be *calvus*, because, as we read in Suetonius VI,26, he used to wear a *pilleus* or *galerus*, which were used by those who were bald (cf. *O.L.D.* s.v. *galerus* 2, and s.v. *calvus* 2).

Juvenal is referring here to Flavius¹² Scaevinus, who was known for his love of luxury.

At line 50ff. the turbot is said to have escaped from Caesar's fish-ponds (*vivaria Caesaris*). Juvenal is referring to the famous fish-ponds¹³ of Nero, which were near to Baiae.

4,66-68:

privatis maiora focus. genialis agatur
 iste dies. propera stomachum laxare sagina
 et tua servatum consume in saecula rhombum.

line 67 *sagina*: *sagittis* F

Scholars have been puzzled by the meaning of line 67. I would like

10. Cf. Lewis And Short, *A Latin Dictionary*, s.v. *ultima* (b): “The lowest, meanest ... *ultima. pistoris illa. uxor*, the worst.”

11. Cf. Lewis And Short, *op. cit.*, s.v. *lacro* II, c: “To ruin, destroy, squander.”

12. Cf. Tacitus, *Annals* 15, 51.

13. Cf. Lewis And Short, *op. cit.*, s.v. *Neronianus*. Cf. also Tacitus, *Annals* 13, 21. Turbot was regarded as a luxury: cf. Horace, *Sat.* 1,2,115 f.: *num esuriens fastidis omnia praeter / pavonem rhombumque?*

to suggest that the correct reading in this passage is *sagittis*. The words *propera stomachum laxare Sagittis* mean “hasten to open (*laxare*) your gullet (*stomachum*¹⁴) due to the Arrow (*Sagittis*¹⁵).” Juvenal states at line 56 f. that the turbot had been caught at the end of autumn. At this time of the year the sun enters Sagittarius and the Arrow: cf. Aratus line 301. In other words, Juvenal is referring to the time of the year when the fish was caught.

4,136-149:

vicit digna viro sententia. noverat ille
 luxuriam imperii veterem noctesque Neronis
 iam medias aliamque famem, cum pulmo Falerno
 arderet. nulli maior fuit usus edendi
 tempestate mea: Circeis nata forent an 140
 Lucrinum ad saxum Rutupinove edita fundo
 ostrea callebat primo dependere morsu,
 et semel aspecti litus dicebat echini.
 surgitur et misso proceres exire iubentur
 consilio, quos Albanam dux magnus in arcem 145
 traxerat attonitos et festinare coactos,
 tamquam de Chattis aliquid torvisque Sygambris
 dicturus, tamquam ex diversis partibus orbis
 anxia praecipiti venisset epistula pinna.

In these lines the poet again refers to Nero's love of luxury. Thus he mentions the consumption of Falernian wine and oysters: cf. line 138 ff.

At line 147 there is a reference to the Chatti. This German tribe was defeated by Nero in 58 A.D.: cf. Tacitus, *Annals* 13, 54.

Juvenal concludes his poem by stating that Nero¹⁶ destroyed many Romans: cf. line 150 ff.

We may therefore conclude that *Satire IV* is concerned with the emperor Nero, who is mentioned together with Flavius Scaevinus in lines 37-38. The turbot was stolen from the famous fish-ponds of Nero: cf.

14. Cf. Lewis and Short, *A Latin Dictionary*, s.v. *stomachus* (1): “The gullet, the alimentary canal”.

15. Cf. Lewis and Short, *op. cit.*, s.v. *sagitta* II, D: “*Sagitta*, a constellation, the Arrow”.

16. Nero fled from Rome and killed himself in 68 A.D.

line 51 *vivaria Caesaris*.

5,166-169:

spes bene cenandi vos decipit. "ecce dabit iam
semesum leporem atque aliquid de clunibus apri,
ad nos iam veniet minor altilis.» inde parato
intactoque omnes et stricto pane tacetis.

line 169 *tacetis: iacetis* v.l., *sedeti* L

In this passage Juvenal describes an invitation to dinner. *Stricto* cannot mean "brandished", as the commentators suggest, and Courtney and Braund repeat, because the bread is *intactus*, "not touched." *Stricto* is used here in *enallage*.

The bread is prepared and laid on the table by the host, but uneaten (O.L.D. s.v. *intactus*) because the host is *avarus* and does not give it to the guests (cf. G. Giangrande, *Orpheus* 24, 2003, p. 110f.).

The correct reading in line 169 is *sedetis*. Since the guests have not eaten anything, they will find it difficult to pass a stool. In other words, the guests will suffer from constipation as a result of attending the dinner.

We should translate as follows: prepared bread is untouched and "Thereupon (*inde*) you will all sit at stool (*sedetis*¹⁷), since avaricious (*stricto*¹⁸).

Diners did not sit at the table. Thus the *lectio difficilior* is *sedetis*.

6,294-297:

nullum crimen abest facinusque libidinis ex quo
paupertas Romana perit. hinc fluxit ad istos
et Sybaris colles, hinc et Rhodos et Miletos
atque coronatum et petulans madidumque Tarentum.

line 295 *istos: istros* v.l.

Juvenal describes here how luxury has invaded the Roman world. I

17. Cf. Lewis and Short, *op. cit.*, s.v. *sedeo* I,B,3: "For *desideo* (2), to sit a stool." The present tense has been used instead of the future.

18. Cf. Lewis and Short, *op. cit.*, s.v. *strictus* B,2: "Of character, *severe, strict*." Cf. also Forcellini, *Lex.*, s.v. *strictus* II,3 ("*parcus, avarus*").

would like to suggest that the correct reading in line 295 is *Istros*. We should translate as follows:

“Hence Sybaris came (*fluxit*) to the Istrian hills (*ad Istros*¹⁹ ... *colles*), as well as Rhodes, Miletus and shameless Tarentum, drunk and garlanded.”

Sybaris, Rhodes, Miletus and Tarentum represent luxury and debauchery. They have invaded the hills of the notoriously hardy Istrians²⁰.

6,413-415:

nec tamen id vitium magis into lerabile quam quod
vicinos humiles rapere et concidere loris
exortatat solet.

line 415 *exortata*: *exorata* v.l.

The critics²¹ have been puzzled by the meaning of line 415. Perfect sense can, however, be restored to this passage if we print the reading *exorata*. Juvenal derides a woman, who is accustomed when implored (*exorata*) to seize her humble neighbours and to have sexual intercourse with them (*concidere*²²) for the benefit²³ of their *mentula languida* (cf. *Thes. s.v. lorum*, 1682, 32 ff.). *Rapere* is of course conative, i.e. means “try to have sexual intercourse.”

7, 1-7:

Et spes et ratio studiorum in Caesare tantum;
solus enim tristes hac tempestate Camenas
respexit, cum iam celebres notique poetae
balneolum Gabiis, Romae conducere furnos
temptarent, nec foedum alii nec turpe putarent 5
praecones fieri, cum desertis Aganippes

19. Cf. Lewis And Short, *op. cit.*, s.v. *Istrus*, a, um, adj., “Istrian”

20. Cf. Forcellini-Perin, *Onomasticon*, s.v. *Istria*, page 811: «*gens fuit fera et ... infamis (gentes ferae Liv. X,II,4)*»

21. S.M. Braund (in her Loeb edition) and Courtney see themselves compelled to accept the absurd conjectural alteration *exsecrata*.

22. Cf. Lewis And Short, *op. cit.*, s.v. *concido* II,B,3: “*In mal. part. ... to lie with.*”

23. The dative *loris* is of advantage. Probably *humiles* means *languidos* (cf. *Thes. s.v. humilis*, 3111, 68 ff.).

vallibus esuriens migraret in atria Clio.

In this passage Juvenal states that poets find it hard to make a living. Scholars have been puzzled by the meaning of lines 1-2. I would like to suggest that we should translate as follows:

“My hopes (*spes*²⁴) and respect for my works (*ratioque*²⁵ *studiorum*²⁶) depend only on Caesar, for he alone has cared for (*respexit*²⁷) my stern (*tristes*²⁸) poetry (*Camenas*) at this time (*hac tempestate*²⁹).”

Juvenal describes his poetry as stern (*tristes*). Similarly, Horace³⁰ refers to his *Satires* as bitter (*acer*).

According to ancient evidence, Juvenal was banished by Domitian because of this poem³¹. Accordingly, I would like to suggest that Domitian is addressed by Juvenal as Caesar in line 1. Having displeased Domitian, Juvenal was forced to leave Italy, and go to Egypt. Domitian was interested in literature, and is connected with Statius. It should be noted that Juvenal mentions Statius at 7, 82 ff:

curritur ad vocem iucundam et carmen amicae
Thebaidos, laetam cum fecit Statius urbem
promisitque diem.

7, 38-42:

ipse facit versus atque uni cedit Homero

24. Note the employment of the poetic singular. Cf. my *Studies In The Text Of Propertius*, p. 141.

25. Cf. Lewis And Short, *A Latin Dictionary*, s.v. *ratio* II,1,b: “Pregn., a respect, regard, concern, consideration, care for a thing.”

26. Cf. Lewis And Short, *op. cit.*, s.v. *studium* II,B,2: “Transf. The fruits of study, works.”

27. Cf. Lewis And Short, *op. cit.*, s.v. *respcio* II,B: “Pregn., to look at with solicitude, i.e. to have a care for.”

28. Cf. Lewis And Short, *op. cit.*, s.v. *tristis* II: “Transf., of things, gloomy, sad, melancholy, stern, harsh.” Braund’s “despondent” is erroneous. *Satires* are by nature “harsh”.

29. Cf. Lewis And Short, *op. cit.*, s.v. *tempestat* I: «A portion, point, or space of time, a time.»

30. Cf. *Sat.* 2,1,1: *sunt quibus in satura videar nimis acer*.

31. Domitian was said to have found fault with lines 90-92. At 7,87 Juvenal mentions Paris, a well-known *pantomimus*, who was executed by Domitian in A.D. 83.

propter mille annos, et si dulcedine famae
 succensus recites, maculosas commodat aedes. 40
 haec longe ferrata domus servire iubetur
 in qua sollicitas imitatur ianua portas.
 line 40 *maculosas* Heinrich: *maculosos* F
 line 41 *haec: ac* v.l.

The reader will note that Heinrich proposed the alteration *maculosas* in line 40. Textual alteration is, however, not necessary. We should place a full stop after *maculosos*, and print the variant reading *ac* in line 41.

Juvenal states that a patron will provide filthy men (*maculosos*³²) if a poet wants to recite his work. He then adds that a room (*aedes*³³) of a house (*domus*) will be used as a place of recital.

In other words, the audience will consist of men of bad character.

9. 54-55:

dic, passer, cui tot montis, tot praedia servas
 Apula, tot milvos intra tua pascua lassas?

Scholars have been puzzled by the meaning of line 55. I would like to suggest that Juvenal is speaking metaphorically. Translate as follows:

“Say, sparrow, for whom do you keep so many mountains, so many Apulian farms, and tire out (*lassas*³⁴) so many kites (*milvos*³⁵, i.e. rapacious men) within your pastures?”

10,293-295:

sed vetat optari faciem Lucretia qualem
 ipsa habuit, cuperet Rutilae Verginia gibbum
 accipere atque suum Rutilae dare.

32. Cf. Lewis And Short, *op. cit.*, s.v. *maculosus* II: “Trop., defiled, polluted, filthy: senatores, in bad repute.”

33. Cf. Lewis And Short, *op. cit.*, s.v. *aedes* II: “Hence sometimes used for a part of the *domus*, a room, an apartment.” Cf. Plaut. *Cas.* 3,5,31: *insectatur omnes domi per aedis*. Courtney has not understood this passage.

34. Cf. Lewis And Short, *op. cit.*, s.v. *lasso*: “*In mal. part.*, Tib. I,9,55;Juv. 6,129.”

35. Cf. Lewis And Short, *op. cit.*, s.v. *milvus* (1): “*Of rapacious men, a kite: male ego metuo milvos*, Plaut. *Poen.* 5,5,13.

line 295 *atque suum: atque suam* v.l.

Scholars have been puzzled by the meaning of line 295. Textual alteration is, however, not necessary. Virginia would be happy to take on Rutila's hump and to give to Rutila her own man (*suum*³⁶), i.e. her lover.

10,300-305:

praeterea castum ingenium voltumque modesto	300
sanguine ferventem tribuat natura benigna	
larga manu (guid enim puero conferre potest plus	
custode et cura natura potentior omni?),	
non licet esse viro; nam prodiga corruptoris	
improbitas ipsos audet temptare parentes.	305

line 304 *viro: viris* v.l.

Juvenal describes the corruption of handsome boys by older men. He states that even if nature makes a boy chaste, he will still be seduced. The words *non licet esse viris*, in line 304, mean that due to other men (*viris*³⁷), a boy is not allowed to be chaste. Juvenal states that homosexual men will not leave a handsome boy alone. Thus Nero is said to have corrupted only handsome boys: cf. line 306 ff.

10,311-314:

fiet adulter
 publicus et poenas metuet quascumque mariti
 iratit debet, nec erit felicior astro
 Martis, ut in laqueos numquam incidat.

line 313 *debet: debent* v.l.

36. Cf. Lewis And Short, *op. cit.*, s.v. *suus* II,A,1: "Sing.: *sua, suae* f., a sweetheart, mistress." Courtney (*ad loc.*) has completely misunderstood the passage.

37. *Viris* is an ablative of cause. The sense "il ne lui est permis d'être homme" (Labriolle-Villeneuve), "he is not permitted to take the male role in sexual intercourse" (Braund) is not possible, because a *puer* (line 302) cannot play the male role in intercourse. Courtney (*ad loc.*) has not understood this. On the contrast between *puer* and *vir* cf. Martial 4,42,14.

Scholars have been puzzled by the meaning of line 313³⁸. Perfect sense can, however, be restored to this passage if we print the reading *debent*. The adulterer will fear the punishment (*poenas*) which angry husbands (*mariti / irati*) owe him (*debent*³⁹).

11.106-107:

ac nudam effigiem clipeo venientis et hasta
pendentisque dei perituro ostenderet hosti.

line 106 *venientis: fulgentis* v.l.

Juvenal is describing a soldier's shield. Perfect sense can be restored to this passage if we print the reading *fulgentis* and translate as follows:

"and he would show to an enemy who who going to die by the spear the simple image on his shield⁴⁰ of a shining (*fulgentis*⁴¹) and uncertain (*pendentisque*⁴²) god (i.e. Mars⁴³)."

15,27-29:

nos miranda quidem sed nuper consule Iunco
gesta super calidae referemus moenia Copti,
nos volgi scelus et cunctis graviora coturnis;

line 27 *iunco* A Bob.: *vino* v.l.

Juvenal refers here to strange happenings which took place in Egypt.

38. Cf. e.g. Braund *ad loc.*

39. Cf. Virgil, *Aen.* 10,853 *debueram patriae poenas odiisque meorum.*

40. *Clipeo* is locatival.

41. *Fulgentis* refers to *fulgebat* in line 109. It is not an "interpolation", as Courtney strangely says. Repetition of the same *Wortstamm* is common in poetry: cf. *Mus. Phil. Lond.*, X,1996, p. 51. *Fulgebat* is contextually functional: it serves to show that *fulgentis* is to be taken literally ("shining"), and does not mean "illustrious", (cf. Lewis And Short, s.v. *fulgeo* B). *Venientis* is a mistaken conjecture by someone who did not like the repetition *fulgentis* (v. 106), *fulgebat* (v. 109): the said conjecture is refuted by *nudam clipeo et hasta*, which would have to mean "stripped of shield and spear", a meaning refuted by "works of art" (so Courtney).

42. Cf. Lewis And Short, op. cit., s.v. *pendeo* II,E: «To be in suspense, to be uncertain.»

43. Cf. Lewis and Short, op. cit., s.v. *pendeo* II,B: «... *incerto Marte ... anceps ... dubius*». For the representation of Mars on a shield cf. Virgil, *Aen.* 8,700 *saevit medio in certamine Mavors*. Cf. also Virgil, *Georg.* 2, 283 *dubius Mars*.

I would like to suggest that the correct reading in line 27 is *vino*⁴⁴, as is made clear by line 48. The events took place due to the influence of wine (*vino*): cf. line 48 *mero titubantibus*.

The words *nuper consule* mean that there had recently⁴⁵ been a new consul. The consul took office on the first of January, and Juvenal means that the events occurred at the beginning of the year.

16,10-12:

audeat excussos praetori ostendere dentes
et nigram in facie tumidis livoribus offam
atque oculum medico nil promittente relictum.

line 12 *oculum: oculos* v.l. *relictum: relictos* v.l.

Juvenal mentions here a man who has been beaten up. Line 12 should be printed as follows:

atque oculos medico nil promittente relictos.

The man's eyes are said to have been abandoned by him (*relictos*⁴⁶) to a doctor who promises nothing.

SELECT BIBLIOGRAPHY

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Clausen, W.V.: *Iuvenalis Saturae*, Oxford 1959.
Courtney, E.: *A Commentary On The Satires Of Juvenal*, London 1980.

He follows Clausen's text, concentrates on *Realien*, without of course replacing Friedländer, and does not deal with textual prob-

44. Labriolle - Villeneuve, Courtney and Braund accept the reading *iunco*, which is nonsensical in the context. *Consule iunco* would be correct, but *nuper* could hardly be added to the standard phrase *consule iunco* ("under the consulship of Juncus").

45. *Nuper* is used adjectivally: cf. *O.L.D.*, s.v. *nuper*, 1 d and Kühner-Stegmann I, p. 218 f. The sense of *nuper consule* is "under the recently appointed consuls" (*consule* is used "collectively", cf. Lewis And Short, s.v. *consul*, B 2).

46. Cf. Lewis And Short, *op. cit.*, s.v. *relinquo* II. The eyes have been «bequeathed», i.e. «lost», because the doctor cannot promise to save them. Courtney has not understood this point ("he has not quite lost it").

lems, so much so that he fails to discuss Giangrande's paradigmatic paper on the text of Juvenal (*Hermes* 1967, p. 110 ff.).

Braund, Susanna Morton: *Juvenal And Persius*, ed. Loeb, London 2004.

APPENDIX

My learned colleague H. White has shown, in her highly instructive article, that the difficult art of textual criticism- which used to be called "the crown and summit of scholarship"- is, alas, not mastered by Prof. E. Courtney. The reader will recall that Courtney completely misunderstood the epigrams by the pseudo Gallus: he did not comprehend that the papyrus reading *erit* is correct, because he did not know that *tu*, in Latin, can be used as the predicate, and was "totalmente" (so Nicastrì, in *G.I.F.* 1995, p.185) unable to perceive the precise grammatical reasons which demonstrate that the second and the third of the said epigrams cannot be by Gallus (cf. now my article in *G.I.F.* 2005, P.341ff.). In my review of L. Zurli's impressive book *Unius Poetae Sylloge* (which will appear in *Veleia*, vol. XXII) I elucidate significant cases in which Courtney "no ha comprendido nada de nada" as the text of impeccable epigrams of the *Anthologia Latina*. I should now like to show that Courtney has not understood anything of what I wrote in *Hermes* 1967, p.118ff. concerning Juvenal's *Sat.* V, 103-106:

*vos anguilla manet longae cognata colubrae,
aut glacie aspersus maculis Tiberinus et ipse
vernula riparum, pinguis torrente cloaca
et solitus mediae cryptam penetrare Suburae.*

Courtney, in his commentary *ad loc.*, maintains that "Juvenal suggests that the spots were due to putrefaction", so that "the word *glacie* does not fit into this interpretation". He adds that "there is no fish called *Tiberinus*", and from all this he concludes that "*glacie* is a corruption", and that we "must" accept the conjecture *glutto*.

All the pronouncements by Courtney are utterly wrong. "Juvenal asserts that the spots on the fish are due to the ice on the river" (and not to putrefaction), as Duff underlined (*glacie aspersus maculis*): cf. my article, p.118. According to Galen, the name *Tiberinus*, as I pointed out (my article, p.121, note 3), denoted "alle Fischarten" which lived

in the Tiber. The sense of Juvenal's words is therefore "un poisson du Tibre, marqueté par la glace" (so De Labriolle-Villeneuve, in their Budé edition), i.e. "the Tiber-inhabiting fish that is spotted by the ice⁴⁷", that is to say, the *Lupus Tiberinus*, the only kind of Tiber-inhabiting fish so spotted. Juvenal's text is, in sum, perfectly sound.

GIUSEPPE GIANGRANDE

47. Ice was φλεβῶν ῥηκτικόν (Hippocr. V, 295f., & 6 Littré): the spots were evidently believed to be haemorrhages caused by the ice.