



the subject of *possidet*, though it is probably taken from the following couplet.<sup>4</sup> Another, which Merkel identifies only as «unus», reads *quae*, while two more, including G, one of the five on which A-W-C base their text, read *ibi*.<sup>5</sup> With the possible exception of the last, it may be doubted whether any of these variants is earlier than the vulgate *ea*.<sup>6</sup> However, they at least show that others have found the line difficult.

Of the problems I have outlined above, the first would be solved by reading *quae*, with MERKEL'S «unus», while G's *ibi* would take care of the second and third. However, I prefer to emend to the one word which combines the meanings of *quae* and *ibi* and so answers all three objections at once:

*grata domus Cereri, multas ubi possidet urbes,  
in quibus est culto fertilis Henna solo.*

All of the cities of Ceres are now specifically stated to be in Sicily, she is clearly the subject of *possidet*, and the phrasing is pleasingly hypotactic.<sup>7</sup> Arguments from paleographic plausibility are inherently less conclusive. It may be that *ubi* was first corrupted to *ibi*, which survived in G, and was then further altered in other manuscripts by scribes who

<sup>4</sup> These are MERKEL'S Ψ (Heinsius' Petavianus Secundus, formerly Holkhamicus 320, now Mus. Brit. 49367) and 11 (an unidentifiable Medicean). The fact that *dea* is found in the next couplet (*frigida caelestum matres Arethusa uocarat: / uenerat ad sacras et dea flaua dapes*, 423-4) may be counted against it two different ways: the repetition is very awkward, and the corruption of *ea* to *dea* would have been very easy with *dea* just three lines below.

<sup>5</sup> These are MERKEL'S Z (A-W-C's G, Bruxellensis Bibl. Reg. 5369-5372) and 21 (Ambrosianus E 74 sup.). It is perhaps significant that SCHILLING, in the new Budé text, puts an «y» into his French translation which has no equivalent in the facing Latin, which reads *ea*: «elle y possède de nombreuses villes, parmi lesquelles Henna à la campagne fertile».

<sup>6</sup> «Where AZU are extant they contain virtually all the readings that must be considered traditional; the isolated good readings offered by the *recentiores* are hardly ever beyond the powers of a twelfth- or thirteenth-century master.» So R. J. TARRANT in L. D. REYNOLDS (ed.), *Texts and Transmission: A Survey of the Latin Classics* (Oxford, 1983), 267. Since IGM form the family Z, TARRANT'S AZU refers to all five of the primary manuscripts.

<sup>7</sup> Parallels show that the phrasing is suitably Ovidian: *transit et Icarium, lapsas ubi perdidit alas / Icarus, et uastae nomina fecit aquae* (F. 4.283-4), *hinc mare Trinacrium, candens ubi tinguere ferrum / Brontes et Steropes Acmonidesque solent* (F. 4.287-8), *at longis anxia curis / Argolis Alceme, questus ubi ponat aniles, / cui referat nati testatos orbe labores / cuiue suos casus, Iolen habet* (M. 9.275-8). Some (cf. BÖMER) have athetized the first passage, and the similarity to the second at so short an interval is certainly one point against it. However, we are still left with two good parallels, which should suffice.

found the sense unsatisfactory. On the other hand, it is possible that all of the rather assorted readings are successive attempts to replace a missing or illegible word.<sup>8</sup>

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<sup>8</sup> It is conceivable that A's *et* is a misplaced correction from the line below, by a scribe altering *Henna* to *Etna*. In that case, there need be no resemblance between *et* and what it extruded. On the other hand, the *recentiores* read *Ethna* or *Aethna* rather than *Etna*, so this is probably a red herring.