## Two Notes on Vergil, Aeneid X

In each case, I begin from the text and comments of S. J. Harrison, Vergil, Aeneid 10 (Oxford, 1991).

## 1

Pallas encourages the dismounted Arcadian cavalry (362-68):
At parte ex alia, qua saxa rotantia late intulerat torrens arbustaque diruta ripis, Arcadas insuetos acies inferre pedestris ut uidit Pallas Latio dare terga sequaci, 365 aspera aquis natura loci dimittere quando suasit equos, unum quod rebus restat egenis, nunc prece, nunc dictis uirtutem accendit amaris;

366 aquis Madvig : quos $P$ : quis ceteri
Line 366 contains a well-known crux, with two possible solutions. Madvig's, though printed by Harrison, Mynors, and Geymonat, is almost certainly wrong, while Parrhasius', which is not mentioned by any of the editors named and appears to have been entirely forgotten, is, if not certain, at least far preferable to Madvig's. The problems with the line can best be illustrated by quoting the bulk of Harrison's note:
«366-7. In these lines the MSS give a relative pronoun in the same clause as another element expressing the same subordination, the conjunction quando. This is intolerable, and either quis/quos (either is possible: cf. $9-10,3.161$ ) or quando must be corrupt; emendation seems required. Recent editors have favoured Madvig's conjecture aspera aquis (Adversaria critica (Copenhagen, 1873), ii. 43); this is highly plausible palaeographically, and would mean 'made rough by the waters'; . . . .»

After supplying parallels and references for the causal ablative, he continues:
«However, this has seemed unsatisfactory to some, not only because it produces something of an odd phrase but also because it leaves an even odder word-order, the subordinating quando being postponed almost to the end of its clause: quando occurs in fourth place at 6.50 , in third at 11.509 , but never this far back at sixth place. For those unpersuaded by Madvig the passage remains a genuine crux.»

This is damning enough, but Madvig's aquis has one more thing wrong with it: it appears to involve an impermissible - at best highly improbable - elision. In all the
hexameter works on the Packard Humanities Institute's Latin CD-Rom 5.3, I find only five instances, all in Lucretius, of words ending in $a$ elided before forms of aqua. ${ }^{1}$ Even when the preceding vowel is not an $a$, elision before aqua is extremely rare: the only example in Vergil is $A .4 .489$, sistere aquam. The combination in one line of an unparalleled elision and an unparalleled postponement of quando seems to me to rule out Madvig's aquis. Though palaeographically ingenious, it is unlikely in the extreme.

Some of the same considerations apply to O. Nikitinski's recent proposal to emend quis to equis and understand aspera equis natura loci as equivalent to Greek $\delta \dot{\sigma} \sigma \iota \pi \pi o s$ $\chi \dot{\omega} \varrho .^{2}$ It is true that there are horses in the context and that dative equis is less awkward than ablative aquis. However, elision before equus (as in 6.655 , pascere equos) is nearly as rare in Vergil as before aqua. Further, despite Nikitinski's recommendation of the epanalepsis, I find equis and equos in the same sedes in adjacent lines unappealing. ${ }^{3}$ A less subjective objection is that equis does nothing for the unparalleled postponement of quando.

However, if aquis is wrong, and equis no better, we are not therefore forced to put up our daggers, as Harrison's last sentence implies. In fact, his note provides all the evidence needed to locate the fault precisely, though not quite enough to correct it. As he says, either quis or quando must go, and quando is far too late in the line: therefore we should keep quis (or perhaps quos) and alter quando to some word that is not a conjunction. ${ }^{4}$ One of the more obvious principles of textual criticism is that there are always at least two ways to remove a redundancy. If one of them also removes another problem, it is very likely the right way.

[^0]The only remaining problem is to find a contextually appropriate and palaeographically plausible conjecture for quando. What Harrison and other recent editors do not mention is that there is a perfectly acceptable alternative: Parrhasius' quondam. ${ }^{5}$ The difference between quondam and quando (or quōdā and quādo) is little more than an interchange of vowels. At Propertius 2.21.11, to look no further, quondam has been corrupted to quando in the first hand of the oldest manuscript $\left(\mathrm{N}_{1}\right)$, though that is of course nearly a millennium younger than Vergil's oldest manuscripts. While I would not call quondam certain, it seems preferable to the alternatives, and will certainly do until something better is proposed. It may not add much, but quando adds nothing. One should not have to think of it oneself, or go all the way back to Ribbeck to find it in the apparatus. ${ }^{6}$

## 2

Turnus seeks out Pallas for single combat (439-48):
Interea soror alma monet succedere Lauso Turnum, qui uolucri curru medium secat agmen. 440 ut uidit socios: 'tempus desistere pugnae; solus ego in Pallanta feror, soli mihi Pallas debetur; cuperem ipse parens spectator adesset.' haec ait, et socii cesserunt aequore iussi. at Rutulum abscessu iuuenis tum iussa superba 445 miratus stupet in Turno corpusque per ingens lumina uoluit obitque truci procul omnia uisu, talibus et dictis it contra dicta tyranni: . . . .

444 iussi ed. Aldina : iusso codd. 445 iussa ] dicta aeuv
Again I take Harrison's note (on 444) as my starting-point:
«socii cesserunt aequore iussi: all MSS have iusso, but iussi, found in the first Aldine edition (1501), seems stylistically preferable: Turnus has not ordered an aequor or level fighting-ground (cf. 451), but has told his socii to fall back, and they do as ordered (cesserunt . . . iussi); for the phrase cf. 7. 156 'festinant iussi'. Heyne-Wagner praise iusso as an

[^1]elegant hypallage, recognizing (with Servius) that iussi would be natural Latin, but the language of the line was doubted as early as the commentator Probus (1st c. ad), who according to D. Servius placed here the sign alogos, indicating puzzlement, . . . . iusso, to agree with aequore, would be an easy assimilating error.»

However, iussi does nothing for the other problem in 444, which is that the occurrence of either iusso or iussi just one line before iussa seems highly suspect, all the more so when we note that the two words are directly above one another. ${ }^{7}$ Of the two, the first is the more likely to be corrupt, since aequore iusso is so odd a phrase, while iussa superba is unexceptionable. That would be reason enough to reject aeuv's dicta (in 445), even if the same word did not occur twice in 448. The variant does suggest that some ancient or mediaeval readers objected to the repetition.

The most economical suggestion is aequore iusto. Corruption to iusso would have been very easy with iussa just below: like the Aldine's iussi, this is an 'easy assimilating error', but vertical rather than horizontal. The adjective is suitably polyvalent for Vergil. The primary meaning is that the area vacated by Turnus' allies is of the proper size for a formal duel, large enough to provide elbow-room for the combatants and small enough to afford a good view for the spectators: a 'regulation' arena or duelling-ground, as it were. It also refers to the terrain, which must be flat and open enough to give no unfair advantage to either side. Although Tacitus refers to fighting iustis locis (A. 2.5.3), Vergil generally uses aequus to express the same idea: a fair fight is fought aequo . . . solo (11.706-7). ${ }^{8}$ There may be some implication that this is to be the 'field of vengeance', as debetur (443) hints. One further advantage of reading iusto is that it would provide a bit of lexicographical word-play - always a plus in Vergil —, since iustus is a near-syn-

[^2]onym of aequus, and aequus a cognate of aequor. Although there may be other possibilities, iusto seems to me much better than either iusso or iussi, and it is hard to imagine that anything as good or better would be as close to the paradosis.


[^0]:    ${ }^{1}$ The disc professes to contain all of Latin literature through 200 C.E., and I have not noticed any omissions. The exceptions in Lucretius are 2.344 loca aquarum, 6.497 semina aquai and $6.507,520$, 672 semina aquarum. If we were dealing with one of the more Lucretian passages of the Georgics, rather than a battle-narrative from the Aeneid, an echo or 'metrical allusion' would be worth considering, but I see nothing particularly Lucretian or didactic here.
    ${ }^{2}$ "Zu Vergil Aen. 10, 366", RhM 139 (1996) 191-2.
    ${ }^{3}$ He might have defended it by pointing to my second passage, but I will argue that that is also corrupt. In any case it seems unmethodisch to introduce by conjecture an anomaly that would be barely tolerable in a manuscript reading.
    4 Given its rather weak manuscript support, quos is likely to have come from quis rather than the other way around. The corruption would have been all the easier with equos directly below.

[^1]:    5 The use of quondam in the sense 'previously', with no great length of time implied, is fairly common. A good parallel in Vergil is the description of the dying Camilla: labuntur frigida leto / lumina, purpureus quondam color ora reliquit (A. 11.818-9).
    ${ }^{6}$ O. RibBeck (ed.), P. Vergili Maronis Opera I-IV, Leipzig 1894-95.

[^2]:    7 The last word in 444 would have been almost directly above iussa in 445: there are 30 letters before iusso, 27 before iussa. However, the former are, on the average, narrower letters in most scripts, with one more I and two fewer Ms, so the lengths would have been fairly close - as they are in Mynors' Oxford text, a fact which first gave me the idea for this paper.
    8 F. R. D. Goodyear (The Annals of Tacitus, Vol. II [Cambridge, 1981], ad loc.) has another explanation: «acie et iustis locis The expression iustus locus seems unprecedented, which is not surprising for, while iustus = 'formal, regular' is intelligibly applied e.g. to acies, bellum, proelium, pugna . . ., topography resists such rules. If anything, iustis here = aequis, 'fair, equally favourable': . . . But why did T. not write aequis? Breuis esse laborauit: he had in mind iusta acie et aequis locis, but saves one word by a very forced contraction, akin to ả̃ò xoıvoũ.» Of course, if I am right in emending Vergil, the locution is not entirely unprecedented.

