

que tuvieron una patria, una historia que los engendró, los puso en movimiento y los condujo hacia el drama que habrían de representar”.

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LINDSAY C. WATSON, *A Commentary On Horace's Epodes*, Oxford 2003, 604 pp.

In the preface Lindsay Watson thanks many scholars including Robin Nisbet, who has taken an interest in his work from the first. Watson has written an useful introduction in which he discusses the historical and literary background to the *Epodes*. He then prints the commentary, which is followed by a bibliography and an index. I hope that the following observation will be of interest to the reader.

On page 97 W. comments on *Epode* 2.17-18. I would like to suggest that *agris* means here “due to the fields”. We should translate as follows: “when Autumn has reared his head, comely with mature fruits due to the fields”.

On page 158 W. discusses *Epode* 4.9-10. Indignation is said to alter (*vertat*) the speech (*ora*) of the passer-by, when they see the upstart walking along the Sacred Way.

On page 213 W. discusses *Epode* 5.37. The mss. reading *exsucta* may refer to marrow that has been “sucked out” of the bones: cf. Juvenal 8.90 *ossa regum vacuis exsucta medullis*.

On page 240 W. comments on *Epode* 5.75. Canidia states that Varus' mind (*mens*), which has been invoked (*vocata*) by Marsian incantations (*Marsis ... vocibus*), will not return to him. For Marsian incantation cf. *Epode* 17.29 *Marsa ... nenia*.

On page 243 W. comments on *Epode* 5.87-88. He points out that “of emendations, the best is *miscent*”: cf. Giangrande, *CQ* 17, 1967, 327-8. I would like to suggest that textual alteration is not necessary. We should translate as follows: “doubtful with what words to break the silence, he hurled forth Thyestean curses, virulence (*venena*): ‘Great right and wrong cannot alter human fate (*humanam vicem*). I shall hound you with curses”. Cf. Lewis and Short, *A Latin Dictionary*, s.v. *venenum* II 1, b: *venena linguarum*.

On page 258 W. discusses *Epode* 6.5-8. Horace states that he will pursue, like a Molossian hound, any wild beast which is superior to him (*quaecumque praecedet fera*). Horace means that he is brave and will attack even those who are superior to him in strength. Cf. Lewis and Short, *op. cit.*, s v. *praecedo* I B: "Trop., to surpass, outstrip, outdo, excel, be superior to".

On page 296 W. comments on *Epode* 8.5-6: *hietque turpis ... podex*. W. notes that the etymology of *podex* is *pedo* ("fart"). It should be noted that *hio* can mean "utter, sing": cf. Lewis and Short, *op. cit.*, s v. *hio* II B. We should translate as follows: "your foul anus sings like that of a crude cow". Horace means that the old woman is farting: cf. *Habis* 35, 2004, 101 ff.

On page 299 W. comments on *Epode* 8.7-8. The *vetula*'s nipples (*mammae*) are flabby (*putres*) like the teats of a horse. Cf. Lewis and Short, *op. cit.*, s v. *mamma*: "a breast, pap ... also a teat, dug of animals".

On page 303 W. notes that "pearls commanded exceedingly high prices among fashion-conscious Roman women". It was commonly believed that in the east the beaches were strewn with jewels and pearls cast up by the sea. Thus Propertius states (I 2.13) that the shores gleam (*collucent*) with natural (*nativis*) gems (*lapillis*): cf. my *Studies in the Text of Propertius* (Athens 2002), 11.

On page 335 W. comments on *Epode* 9.35: *vel quod fluentem nauseam coerceat*. A slave is requested to serve wine in order to stop the fluent vomiting of words. Lewis and Short, *op. cit.*, s v. *nauseo* II: "Trop. A. To belch forth, to give vent to, utter nonsense". Cf. also Lewis and Short, *op. cit.*, s v. *fluens* B: "Of speech, 1. Flowing, fluent". In other words, Horace's *nausea* is metaphorical and consists in his giving vent to speeches.

On page 391 W. comments on *Epode* 12.1: *Quid tibi vis, mulier, nigris dignissima barris?* W. notes that elephants were allegedly given to lust. We should therefore translate as follows: "Why, woman, have you the sexual potency (*vis*) worthy of black elephants?".

On page 411 W. discusses *Epode* 12.19-20. Amyntas' penis is compared to a new pole (*nova ... arbor*), which stands up straight on the hills. Cf. Lewis and Short, *op. cit.*, s v. *arbor* II. Cf. also *Priap.* 10.8 *adstans inguinibus columna nostris*.

On page 433 W. discusses *Epode* 13.13. The mss. reading *parvi* should not be altered. The personified river Scamander is said to be "humble". For personification cf. *Habis* 30, 1999, 112, and my *Studies in the Text of Propertius*, 157.

On page 449 W. comments on *Epode* 14.9-13. Horace states that Maecenas is in love. However, he does not behave like Anacreon and sing to the lyre about his love-affair. We should place a full stop after *amorem*, in line 11, and translate lines 12-13 as follows: "you do not burn miserably (*miser*) to an elaborate measure (*elaboratum ad pedem*).

On page 498 W. comments on *Epode* 16.15-16. Perfect sense can be restored to the transmitted text if we translate as follows: “Perhaps you ask why it would be useful (*quid expediat*) if all, or the better part, avoid evil (*malis carere*) through suffering (*laborius*)”. Horace is referring to the sufferings of exile, which must be endured by those who flee and thus avoid the evils of civil war in the city.

On page 520 W. discusses *Epode* 16.51-52. Translate as follows: “The bear does not growl around the sheep-fold at evening, nor does it get angry (*intumescit*). The land is cherished by vipers (*alta viperis humus*)”. Horace is describing an ideal country. Cf. Lewis and Short, *op. cit.*, s v. *intumescere* II B: “To become angry”.

On page 554 W. comments on *Epode* 17.21-22. Translate as follows: “My youth has fled and my modest hue has abandoned me. My bones are covered in a yellow skin (*ossa pelle amicta lurida*)”.

On page 560 W. comments on *Epode* 17.33 ff. Place a full stop after *cales* and translate as follows: “You rage (*cales*) until I may be carried away by the wanton winds as dry ashes. What end or penalty awaits me from (*i.e.* caused by) Colchian drugs (*venenis ... Colchicis*) from a workshop (*officina*)?”. Horace refers to drugs which have been manufactured in a workshop.

On page 566 W. comments on *Epode* 17.48 W. notes that burial took place nine days after death. Thus Horace says that Canidia is clever at disturbing “the nine-day dust”, *i.e.* the earth (*pulveres*) on the graves of the poor. Canidia desecrates the graves of the dead by removing the earth which covers dead bodies.

On page 579 W. comments on *Epode* 17.71: *ense ... Norico*. The province of *Noricum* is mentioned by Propertius at 4.3.8: cf. my *Studies in the Text of Propertius*, 134. The reading *Noricus* was preserved for us by Burmannus.

Conclusion. Lindsay Watson has written an excellent commentary. He discusses the various theories of many different scholars in a well-balanced and informed manner. Moreover, his knowledge of Greek and Latin literature is very wide, and he is therefore able to provide the reader with much background material, both as regards Horace’s *Sprachgebrauch* and ancient *Realien*. Lindsay Watson has produced an extremely learned monograph, which will be an invaluable starting-point for future research on Horace’s *Epodes*.

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