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Jennifer Ingleheart, *A Commentary on Ovid, Tristia, Book 2*, Oxford 2010, 448 pages.

Jennifer Ingleheart states in the preface that this book began life as a D. Phil. thesis at Oxford. She thanks her supervisors, Stephen Heyworth and Adrian Hollis, for their generosity and kindness. Dr Ingleheart has written an introduction, in which she explains the literary background to Ovid's *Tristia*. She also adds a note on the manuscript tradition of the text: cf. page 28. The Latin text is then printed together with an English translation. I would now like to make the following observations on the text of the poem.

On page 74 I. mentions *Teuthras*. Propertius refers to *Teuthras* at 1,11,11. I have recently argued that we should print the variant reading *Titanis* instead of the reading *Teuthrantis* in this passage. For the variant *Titanis* cf. Burman's note ad loc. For *Titanis* = *Circe* cf. Ovid, *Met.* 14,14. Cf. moreover, my *Studies in the Text of Propertius* (Athens 2002), page 22. Burman used manuscripts in order to correct the text of Propertius: cf. my *Studies*, page 16 (note 3).

On page 89 I. notes that Ovid "plays on the etymology of Augustus' name." Propertius was also interested in etymologies: cf. my *Studies*, page 78. At 2,34,53 Propertius mentions *Stygias ... erumnas* ("Stygian cares", i.e. death). The variant reading *erumnas* was preserved for us by Burman.

On page 199 I. discusses the words *novissima .../ ...terra*. It is possible that *novissima* means "most strange". Cf. Lewis-Short, s.v. *novus* B,1, quoting Virgil, *Aen.* 3,59 *nova monstra*.

On page 216 I. discusses the words *nostros ...iocos*. At Propertius 4,8,22 Cynthia is said to have dared to excite foreskins through her rude jokes: *ausa per impuros frena movere iocos*. Cf. Lewis-Short, s.v. *frenum* II,c,2: "In anatomy: *frenum*, the ligament which attached the inside of the foreskin to the glans. Cels. 7,25,2."

On page 238 I. comments on the word *hirsutius*. Ovid refers here to women. He states that if a woman takes up the *Annals* of Ennius, she is not (*nihil*) more hairy due to them (*illis*), i.e. she is not more like a man. Ovid explains that the woman will read how Ilia became a mother, i.e. she will be interested in sex. Cf. Lewis-Short, s.v. *nihil*: (Adverb) B,I: "not at all". I. notes that the most literal meaning of *hirsutus* is "shaggy", "hairy", and that it is often applied to manliness. Similarly, Propertius states that girls are not interested in the sort of serious

discussions about the nature of the universe and death which engage men: cf. my *Studies*, page 77 f.

On page 262 I. comments on the words *pagina prima*. It should be noted that *prima* means here “excellent”: cf. Lewis-Short, s.v. *primus* II, B. Ovid means that his poetry is excellent: cf. *Habis* 36, 2005, page 210.

On page 312 I. notes that “Itys’ mother, Procne, is portrayed as a mourning nightingale.” According to some ancient sources, Itys was turned into a pheasant. Thus at Odes 4,12,5 Horace states that Itys makes a nest (*nidum ponit Itys*).

On page 329 I. discusses lines 419-420. The variant reading *saxa provides* good sense. We should translate as follows: “There are those stones (*saxa*) due to the monuments of learned men, and through the gifts of our leaders public achievements are obvious.” Ovid is referring to the building of public libraries. According to the scholiast on Horace, Epist. 1,3,17 there was a statue of Augustus in the guise of Apollo in the Palatine *bibliotheca*: cf. my *Studies*, page 70 (note 1).

On page 331 I. discusses Ennius’ poetry. Ovid states that Ennius is mighty in art (*maximus arte*) due to his genius (*ingenio*), whereas Lucretius sets forth the rude (*rudis*) causes (*causas*) of scorching fire”.

On page 351 I. notes that *custodes idem* was conjectured by Francius and Bentley. It should be noted that Bentley used manuscripts in order to correct the text of Ovid: cf. Amores 3,3,20 *laesos* v.l., Bentley (cf. Kenney’s apparatus ad loc). For Francius cf. my *Studies*, page 165.

On the same page I. discusses the role of *custodes* in love poetry. At 2,29 A,41 Propertius states that he was shut out by the guardian of so pure a love: *sic ego tam sancti custode excludor amoris*. He means that he has been rejected by Cynthia, and that he has become an *exclusus amator*: cf. my *Studies*, page 69. Note that the variant reading *excludor* was preserved for us by Burman.

On page 354 I. mentions the hazards presented to the lover by the barking guard-dog, and quotes Horace, Epode 5,57-8 *adulterum / latrent Suburanae canes*. Horace is referring here to the prostitutes of the Subura: cf. *Myrtia* 24, 2009, page 348. At Epode 5,41 ff. Horace refers to the prostitutes of Naples. Thus the words *masculae libidinis ... otiosa ... Neapolis* mean “Naples, which has leisure for male lust”. Cf. *meretrix Neapolitis* (Afran. 136 Ribbeck). Cf. also *Cumana meretrix* in Hollis, *Fragm. Rom. Poetry*, page 89.

On page 383 I. comments on the “postponement of *-que*”. For the fact that *que* was often misplaced by the poets cf. my *Studies*, page 148.

On page 391 I. discusses the six books of Ovid’s *Fasti*. Perfect sense can be restored to the transmitted text if we translate lines 547 ff. as follows:

“However, so that you may not believe that all my work is often (*saepe*) lax, I have given six grand sails to my ship. And I have written the same number of books of the *Fasti*, and each book has an end with its own month. And that law (*scriptum*) which was recently under your name and which was consecrated to you, my verse (*sors mea*) violated (*rupit*). And I have produced a regal work (*opus*), which was written for the tragic buskin.”

Note that we should place commas after *saepe*, in line 548, and after *ego*, in line 549. Note also that *-que* has been misplaced: cf. my *Studies*, page 148.

On page 394 I. discusses verbal repetition. For repetition in Ovid cf. *Mus. Phil. Lond.*, 10, 1996, page 51, quoting *Met.* 2,324 f. *fumantiaque ... / fumantia*. Cf. also J. Moore-Blunt, *A Commentary on Ovid Metamorphoses II*, Amsterdam 1977, page 5 f. Moore-Blunt’s commentary was written under the supervision of Prof. Giangrande, in his research school at London University.

On page 401 I. mentions Heinsius. It should be noted that Heinsius used manuscripts in order to correct the text of Propertius: cf. my *Studies*, page 166 (note 1).

Conclusion. This is an excellent book. Dr Ingleheart has written a very interesting and informative monograph, which contains many fascinating insights into Roman literature. She should be thanked by us for providing such a useful commentary, and her supervisors should be congratulated on the success of their pupil.

Heather White
Universidad de Londres