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Since around the time Lyne's commentary was first published, Helvius Cinna's poetry has been considered an important model for the *Ciris*-author.¹ Of the few cases of likely borrowings from Cinna which have been identified thus far in the *Ciris*,² a key example comes from fr. 11 (Courtney):

Haec tibi Arateis multum uigilata lucernis
carmina [...]

The opening line of this epigram has its parallel in *Ciris* 46: *Accipe dona meo multum uigilata labore*, which is made even more obvious by the identical context (a poet presenting a poem). The similarity between the two passages has led to scholars accepting Scaliger's emendation *uigilata*³ –instead of the MSS reading *inuigilata*– in Cinna's text.⁴ Yet, the epigram also appears to be echoed in another passage of the *Ciris* which is not thematically linked to its neoteric model. In lines 68-69 the *Ciris*-author speaks about the allegorical meaning of Scylla's story in the *Odyssey*: Homer portrays «the vice of the groin and venereal lust»⁵ using her name:

inguinis est uitium et ueneris descripta libido.

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¹ Cf. Lyne, 1978, pp. 40-45; Hollis, 2007, p. 33.

² E.g. the rare genitive *tabis* (Cinna fr. 8 and *Ciris* 254) and the epithet *tabidulam* (*Ciris* 182).

³ Scaliger, 1573, p. 217.

⁴ Cf. Burman, 1759, pp. 440-441; Sonnenburg, 1911, pp. 477-480; Courtney, 1993, p. 222; Hollis, 2007, pp. 43-44.

⁵ Tr. Kayachev, 2020, p. 74.

Readers' attention is immediately drawn to the expression *descripta libido* in which the connotation of *describo* ("to describe, to refer to by description") is prevalently prosaic. As Lyne put it: «It is in prose that people *talk about* describing. Poets do it». ⁶ In line 3 of Cinna's fragment we find a similar expression –*descripta libello*– which occurs in the same place of the hexameter:

leuis in aridulo maluae descripta libello

There are also differences in vocabulary and in meaning: *describo* here means simply "to write down" (on something), which is common in poetry, unlike the *Ciris*' use of the verb. It might be objected, therefore, that we are dealing here with a "merely accidental confluence". ⁷ Yet the fact that the *Ciris*-author clearly imitates the initial part of the same Cinna's fragment in line 46 reinforces my supposition: *descripta libido* in the *Ciris* looks like a subconscious echo of *descripta libello* in Cinna's fr. 11.3. A similar thing, involving a loose, inexact sampling of Cinna's text, was noted by Hollis in the similarity between *aridulo* [...] *libello* and Catullus' expression *aridulis* [...] *labellis* (Catul. 64.316), «perhaps a subconscious echo by whichever poet wrote second». ⁸

One more observation ought to be made which, to my knowledge, has not been put forward to date. The presence of *carmina* in Cinna's epigram is an important argument for completing the lacuna in *Ciris* 47 with this exact word (*accipe dona meo multum uigilata labore / promissa atque diu iam tandem <carmina> — x*) and it supports those conjectures which, starting from Sudhaus' *<carmina dicant>*, rely on a form of *carmen*.

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⁶ Lyne, 1978, p. 132.

⁷ Thomas, 1986, p. 174.

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