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FOUR NOTES ON LATIN VERSE INSCRIPTIONS

aus: Zeitschrift für Papyrologie und Epigraphik 127 (1999) 66

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Courtney 14 (= Plin. *Nat.* 35,115)

*dignis digna †loco† picturis condecorauit
Reginae Iunonis supremi coniugis templum
Plautius Marcus: cluet Asia lata esse oriundus,
quem nunc et post semper ob artem hanc Ardea laudat.*

From Courtney's review of the various attempts which have been made to explain *loco* it is quite clear that the word is corrupt. I suggest that it conceals *loquo*<*r*>, construed with what precedes, 'my story is of worthy rewards for the worthy'. The speaker is then the inscription or the wall on which it is inscribed (cf. *ThLL* VII 2, 1664,83), as at Courtney 17 (= *CLE* 52),1 *deico* (the speaker 'seems to be the speaking tomb', Courtney, who refers to his 19,4 *uolebam*) and 35 (= *CLE* 893),8 *nec renuit titulos limina nostra loqui*, 'he did not refuse that my gate should speak in an inscription' (Courtney).

Courtney 26 (= *CLE* 271),9ff.

*sacra Mamertino sonuerunt praeside sig[na].
tum superum manifesta fides. stetit inclutu[s]
Inachias sospes diti pede pressit harena[s].*

I have punctuated after *fides*, to bring this passage into line with Verg. *Aen.* 2,309 and 3,375, Lucan. 1,524, Stat. *Theb.* 6,638. It is usual to punctuate after *stetit*, but this not only goes against these antecedents but is unsatisfactory in itself ('the manifest proof of the reliability of the gods *was established*', Courtney). The subject of *stetit* is then the prefect Mamertinus (*inclutu[s] heros* is a very plausible supplement): he 'stood stock still' when he heard the 'singing' statue (*signa*) of Memnon. The next clause is added on in asyndeton.

Courtney 63 (= *CLE* 97),12ff.

*inmodice ne quis uitae sco[pulos hor]reat
cum sit paratus portusibus
qui nos excipiat ad quiet[em perpet]em.*

The obvious restoration is either [*naugant*]ibus or [*naufragant*]ibus (Petron. 76,4).

Courtney 114,4f.

*hunc mihi coniuuenes titulum posuere sepulto
et scalpsere sua nomina nostra fide.*

'My fellow club-members placed this epitaph over me where I lie buried and with their characteristic loyalty engraved my name' (Courtney). I think that *sua fide* has a financial sense (*ThLL* VI 667,65ff.): they guaranteed that the expense would be paid. I take the phrase to be equivalent to *de suo* 'at one's own expense', which is common in inscriptions; see *ThLL* V 1 61,18ff. and the subscription to Courtney 193.

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* References are given to E. Courtney, *Musa Lapidaria, a selection of Latin verse inscriptions* (Atlanta, Georgia, 1995) and to *CLE = Carmina Latina Epigraphica* ed. F. Buecheler – E. Lommatzsch (Leipzig 1895–1926). – I am very grateful to Professor Courtney for commenting on an earlier version of these notes.