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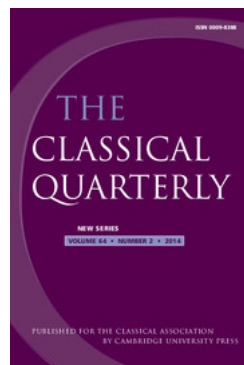
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## A new Epithet of Juno

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## A NEW EPITHET OF JUNO.

AN inscription found in 1912 near Praeneste,<sup>1</sup> and now easily accessible in the new edition of Vol. I. of the *Corpus* of Latin inscriptions (*CIL.* I. pars 2, fasc. 1, 1918, No. 2439), records a dedication in honour of Juno PALOS~~§~~CARIA(e) (dat. sg.), an epithet previously unknown, and not yet, I believe, satisfactorily explained. Rosenberg's attempted explanation<sup>2</sup> (*palus* -i sens. obsc.—an extremely rare meaning, it should be observed—and *stigare* in the sense of 'instigare,' referring to Juno as the goddess of motherhood) will not secure many adherents, while that of Lommatzsch (*CIL.* l.c.), who would connect the word with *palus* -udis, and see an allusion to the 'paludes Pomptinae,' involves us in serious, though not insuperable, phonetic and morphological difficulties. If we were reduced to accepting the derivation from *palus* 'marsh,' I should prefer to see rather a reference to the festival of Juno on the *Nonae Caprotinae* (July 7), which took place near the *Caprae* (or *Caprea*) *palus* in the Campus Martius.<sup>3</sup> There would then be at least a definite connexion of the goddess with the *palus*, whereas there is no such connexion, so far as I know, of Juno with the Pomptine Marshes.

But a recent examination of the inscription itself has convinced me of what I had previously suspected from the facsimiles published in the *Notizie degli Scavi*<sup>4</sup> and elsewhere,<sup>5</sup> that ~~§~~ is not *t*, as Mancini (*N. d. Sc.*) read it, nor *ti*, as Marucchi and Rosenberg took it, but simply an engraver's error imperfectly effaced. The offering, then, is made to Juno *Paloscaria*, or, as the word would have been later written, *Paluscaria*.

Now Macrobius,<sup>6</sup> quoting Cloatius, mentions *palusca* (figus) as a variety of fig-tree. From *palusca* (older, *palosca*) the formation of an adjective *paluscaria* is perfectly regular; further, as is well known, it was under a wild fig-tree that the sacrifices in honour of Juno on the *Nonae Caprotinae* took place, the women who took part tearing down boughs from the tree.<sup>7</sup> Varro<sup>8</sup> tells us that the fig-tree in question was 'in Latio': was it near Praeneste, where this inscription was found?

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<sup>1</sup> Mancini, *Notizie degli Scavi*, 1914, p. 195.

<sup>2</sup> *Rh. Mus.* LXXI. (1916), p. 117.

<sup>3</sup> *Plut. Rom.* 29: cf. *Cam.* 33, *Dion. Hal.* 2, 56.

<sup>4</sup> l.c.

<sup>5</sup> Rosenberg, *Rh. Mus.* l.c.; Marucchi, *Bull. Comm.* XLI. (1913), p. 22.

<sup>6</sup> *Sat.* 3, 20, 1.

<sup>7</sup> Wissowa, *R.K.*, ed. 2, p. 184, Warde Fowler, *R.F.*, p. 175. The significance of this tree in the rites of Juno will be discussed in an essay on the cult of Juno to be published elsewhere.

<sup>8</sup> *L.L.* 6, 18. For the worship of Juno at Praeneste see *CIL.* XIV. 2867, I., ed. 2, 563 sq. 551; Ovid *Fasti*, 6, 62.