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THE JOURNAL
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ADVERSARIA.

Petron. S. 29 Bücheler

Interrogare ergo atriensem coepi, quas in medio picturas haberent. 'Iliada et Odysian' inquit, ac Laenatis gladiatorium munus. non licebat multaciam considerare.

Among the numerous conjectures mentioned by Bücheler or in other editions, I do not notice maltaceam. As he is speaking of frescoes, it seems natural that he should go on to speak of stucco. Malta or maltha is mentioned by Pliny H. N. xxxvi. 181 Maltha e calce fit recenti. glaebu vino restinguitur, mox tunditur cum adipe suillo et fico, duplici lenimento, quae res omnium tenacissima et duritiam lapidis antecedens. From maltha was formed malthare, and it is certain that an adjective must have existed.

Amm. Marcell. xxx. 2. 11

Quem ibi morantem securius praefectus praetorio Maximinus reversum ad otium spernens, ut solebat dirae luis ritu grassari per omnia, laedere modis quibus poterat adfectabat.

In the fragments of the Marburg Codex published by Nissen (Ammiani Marcellini Fragmenta Marburgensia Berolini 1876) i the words dirae luis are written dirae ruis, whence ruis not luis

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seems to have been the original reading. I believe this is right; the word *ruæs* is proved by the S. Gallen Glossary just published by Prof. Minton Warren [Cambridge (America) 1885] where *ruæs: ruina* is written twice consecutively. The idea is probably of an avalanche which in its fall sweeps away all before it.

Manil. v. 465 sqq.

*Quin et Medaeæ natos fratremque patremque
Hinc uestes, flammæs illinc præ munere missas,
Aeriamque fugam tæctosque ex ignibus annos.*

Bentley conj. *iuctosque in curribus angstues*, which is very wide of the MSS. In all probability the correction is much lighter: read *iunctosque ex ignibus annos* ‘and age overpowered (by youth) when emerging from the fire.’ The allusion is to the magic cauldron in which Medea restored the aged Aeson to juvenescence.

Manil. v. 477

*Et si tanta operum vires commenta negarint,
Externis tamen aptus erit nunc voce poetis,
Nunc +saturo gestu, referetque affectibus ora
Et sua dicendo faciet.*

If the man born under Aquarius cannot be a great tragic or comic poet, he will still *tamen* be a skilful *actoer*, able to express by *outward gestures* (externis) what dramatists have written. Manilius has just mentioned Menander and is still thinking of comedy; hence for *saturo* it seems probable that we should read *fatuo*, ‘the gestures of a clown.’

516 sqq.

*Hinc lenocinium formae cultusque repertus
Corporis, atque auro quaesita est gratia frontis,
Perque caput ducti lapides, per colla manusque
Et pedibus niveis fulserunt aurea vincla.
Quid potius matrona uelit tractare creatos,
Quam factum reuocare suos quod possit ad usus?*

The last two verses are obscure and are I think mistranslated by Bentley. It is pretty clear that the point turns on
the opposition of creatos and factum 'why should our matrons wish to handle jewels as nature made them (lapides creatos) rather than something wrought up artificially (factum) which they can (then) apply to their own purposes (of adornment) ?'

522—4

Ac ne materies tali sub munere desit
Quaerere sub terris aurum furtoque latentem
Naturam eruere omnem, orbemque inuertere praedae
Imperat.

*sub* is here to be taken literally 'lest the material which is to serve as the setting of such a gift.'

530, 1

Protulit ut legeret census spumantis in aurum
Et perlucentes cuperet presare lapillos.

Bentley pronounces these verses spurious. The following conj. will at least make them intelligible.

Protulit ut legeret census summatis in aure,
Et perlucentes cuperet pensare lapillos.

'It has led on an artificer to read a noble lady's income in her ear-rings, and long to be weighing (and so estimating) transparent gems.' Sen. Dial. vii. 17. 2 quare uxor tua locupletis domus censum auribus gerit?


*ne comprime fletus,*

*Ne pudeat: rumpat frenos dolor iste, †diesque*

*Sí tam dura placet, hominem gemis (ei mihi subdo*

*Ipse faces) hominem, Vrse, tuum.*

Domitius' change *diesque* makes all intelligible, though the abruptness of the concise *gemis*, which admirably expresses the incoherent and impassioned earnestness of the poet in his efforts to console Ursus, may easily be misunderstood. 'Check not thy tears, be not ashamed to weep; let grief like thine break through all restraint, and if the Gods resolve so cruelly, remember, Ursus, that it is a frail man thou lamentest, a man
that was thy own slave." The pathos, which, rightly judged, is in the highest vein of poetry, turns on the double sense of homo a man (as opposed to a God) and a slave.

S. v. 1. 205

*Ille etiam erecte (erepte) rupisset tempora vite.*

_Sectae_ seems a probable conj.

Avienus, Arat. 819, 820 ed. Breysig

_Nec expectanda forent ponto quod sola carerent._

_Cetera descriptis aptantur singula membris Formarum._

Avienus is contrasting a group of stars which have no assignable shape or name, with the other stars which have their own configuration severally. I would read therefore

_Nec spectanda (so Grotius) forent puncto q. s. c._

'Nor ought they to be looked for with the eye, as having by themselves no magnitude.' See Forcellini s. v. _punctum._

_Non. 115_

In the difficult passage of Varro's _Mutuum muli scabunt_ which Prof. Nettleship has treated in his newly-published Essays p. 349, may not the strange word _finaremolet_ or _efynaremolet_ represent a corruption of _φαυομηροι_ et? The word, it will be said, is not known to exist. But it seems at least possible that Varro may have read it somewhere, or invented it as a suggestion from _φαυομηρις_ to suit an occasional purpose.

Donati Vita in Hagen's _Anecd. Helvet._ p. _cclx_

_Quadam namque die aeolicum ingressus consistorium digna sibi nacta caullionem cum magno pudore delituit, quem ita quidam Graeco lepore insultans suapte ingressus est._

_ΒΑΡΣΩΚΩΛΛΩΝΠΟΥΣΤΟΝ ΜΗΛΩΔΟΣ ΑΠΡΙΝΚΙΝΑΝ_ quod dicitur latine 'Cede loco rustice modicarum opilio onium.'

The Greek letters are repeated on the right hand margin of the _MS_ with these variants; for _λος_ it gives _αμον_; for _πούς_ it has _πος_ τοι; for _μηλωδος_ it has _μηλωδο_.

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It is tolerably clear that *Aeolicum* cannot be right; Donatus was reared in Italy, where he pastured she-goats. He might therefore reasonably be thrown into the company of other herdsmen; hence read *aepolicum*. The Greek words are thus transliterated by Hagen: Ἀγροκύκνα ράλλαττον όιών μηλοβοτήρ ἱσχνάν. But, as he suggests, it is pretty certain that a verse lurks in the fragm., and this may be

ΒΑΣΚ ΕΞΩ ΤΙΣΟΛΩΝ ΜΗΛΟΦΟΡΟΣ ΑΠ ΙΧΝΑΝ

Hesych. Πόσθυν: πόσθην τό ἄνδρεῖον αἰσχρόν λέγουσιν. πόσθυνας δὲ παρὰ τοῦτὸ τοῖς παῖδας, τινὲς δὲ τοὺς ψώλωνας, ἄλλοι μωροὺς ἢ παιδαριώδεις. Hence ψώλων = 'a lewd fellow,' which might easily be used in as general a meaning as many equally strong country-phrases in our own language. Hagen seems right in his conj. ἱσχνάν, and μηλοφόρος a keeper of sheep might be supported by στασιωρός. But what the word was which is represented by πογκτόν or πογκτόγι is very dubious; possibly ροιτών, if we can trust Hesychius' gloss γοίτα ὁς. The Latin word is *sūnum*; but none of the ordinary Greek equivalents seems to correspond.

Cic. de Legg. π. 13

*Negque tot nationes id ad hoc tempus retinuissent* †apparigum Phrygum Lycaonum Cilikum maximeque Pisidarum, nisi vetustas ea certa esse docuisset.

Mommsen considers apparigum as a dittography for Phrygum. The letters are not far from Cappadocum.

Π. 22

*Nam prius quam in os iniecta glæba est, locus ille ubi crematum est corpus, nihil habet religionis: iniecta glæba † tumulis et humatus est et glæba vocatur, ac tum denique multa religiosa iura complectitur.*

Possibly tumulo is et humatus est et glæba vocatur. When the earth has been thrown on, the man is considered to have been formally buried in a tomb, and the so-called earth-throwing is effected; and from that time forward the place of sepulture (*locus ubi crematum est corpus*) comprehends a number of religious sanctions.
Amm. Marcell. xxii. 14. 3

Et quamquam his paribusque de causis indignaretur, tacens tamen motumque in animi retinens potestate sollemnia celebrabat.

It would be more like ordinary Latin if Amm. wrote innotamque animi retinens potestatem.

xxii. 15. 16 Speaking of the crocodile Amm. says

Noctibus quiescens per undas, diebus humi \( \dagger \) uituperatur confidentia cutis, quam ita validam gerit ut eius terga cataphracta uix tormentorum ictibus perforetur.

I fancy Amm. wrote \( \dagger \) ictus like a viper' on the ground. But I have not been able to find any authority for this in its own natural word.

xxiv. 3. 17

Aemilianus enim testudine lapidea tectam successerat portam, sub qua tutus et latens dum moles saxearum \( \dagger \) detegunt hostes urbem nudatam inrumpit.

What meaning is there in \( \dagger \) detegunt? The stone masses are not uncovered, but aimed at the besieging works, i.e. derigunt.

xxiv. 6. 13

perrupissetque civitatis aditus lapsorum agminibus mixtus, ni dux Victor nomine manibus erectis prohibuisset et uocibus.

For lapsorum, I suspect we should write lassorum.


This passage is one of the most signal illustrations of a fact not, so far as I know, observed hitherto of Ammianus' style, its tendency to the rhythm of the seazon. It may be traced in almost every part of his history.

\[ \begin{align*}
\text{Vetus poesis Hectoris sonet pugnas}, \\
\text{Tollatur astris Thessali ducis virtus}, \\
\text{Longae Sophanen proloquantur aetates}, \\
\text{Aeminian Callimachon et Cynaegirum}, \\
\text{Tot Medicorum fulmina illa bellorum.}
\end{align*} \]