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## Varia Latina

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## VARIA LATINA.

### I.

LIV. II. 5. 2: Ager Tarquiniorum qui inter urbem ac Tiberim fuit consecratus Marti Martius deinde campus fuit.

Surely Livy had too nice an ear to finish two clauses close together with *fuit*. Rather than that he would no doubt have written *qui . . . fuerat*, which would indeed have been more regular and proper with the *fuit* following. But should not the second *fuit* be *fit*, a historic present like *res integra refertur* just before? The two words are so much alike that it was easy to identify them.

### II.

CIC. *in C. Verr.* II. 5. 31. 81: sic uixit ut muliebria cotidie conuiuia essent, uir accumberet nemo praeter ipsum et praetextatum filium, etsi recte sine exceptione dixeram uirum, cum isti essent, neminem fuisse.

If *dixeram* is right, there should at any rate be some pause marked between *nemo* and *praeter*. But *dixerim* seems probable, 'I might truly say.'

### III.

STAT. *Theb.* 9. 492:

stabat gramineae producta crepidine ripae  
undarum ac terrae dubio sed amicior undis  
fraxinus.

Should not *ac* be *an*?

### IV.

IVV. 5. 9:

tantine iniuria cenae,  
tam ieiuna fames, cum possit honestius illic  
et tremere et sordes farris mordere canini?

Most editors affirm dogmatically that the subject of *possit* is *fames*. It may be, but the expression is then awkward, and we are not really compelled to understand it so. Out of *fames* we can supply a *he*, a *famelicus*, as e.g. we supply an *aemulans* out of *aemulatio* in Cic. *Tusc.* 4, 8. 17 *est aemulatio aegritudo, si eo quod concupiuerit alius potiat, ipse careat* (cf. 18): or the subject may be simply indefinite, a *man*, as in the lines of Caecilius, quoted by Cicero in

*de Sen.* 25, *unum id sat est* (in old age, which he is apostrophizing), *quod diu uiuendo multa quae non uolt uidet*. But the latter licence is, I think, a good deal commoner in Greek than in Latin. In both languages it obtains most when there is an infinitive adjoining, but Greek has many examples from which the infinitive is absent. Juvenal sometimes shows signs of Greek influence.

## V.

Ivv. 8. 240 :

tantum igitur muros intra toga contulit illi  
 nominis ac tituli quantum <sup>in</sup> ~~non~~ Leucade, quantum  
 Thessaliae campis Octavius abstulit udo  
 caedibus adsiduis gladio.

The MSS are divided between *in* and *non*, the first of which will not scan, while the second fails to give a good sense. Hermann's *uix*, too, though often adopted, seems not very satisfactory in meaning, and the same is, I think, the case with Mr. Owen's *ui*, for that word has a propriety in the parallels he adduces (*C. R.* IX. 347) which is rather lacking here. I do not know whether *mox* has ever been suggested, a word by no means unlike *non*. I should take it in the sense, which it so often bears in Tacitus, of *afterwards*, *presently*.

## VI.

QVINTIL. I. 8. 2. Boys should be made to read aloud. Sit autem in primis lectio uiril . . . non in canticum dissoluta nec plasmate . . . effeminata, de quo genere optime C. Caesarem praetextatum adhuc accepimus dixisse *si cantas, male cantas; si legis, cantas*.

The saying, as it is given, lacks point: *cantas* can hardly have stood alone. Perhaps we should read again *male cantas*, or *cantas male*, only in a new sense. 'If you are singing, you sing badly; if you are reading, you do ill to sing.'

## VII.

AVGVST. *de Civ. Dei*, V. 20: Temperantiae iubeat (uoluptas) ut tantam capiat alimentorum et si qua delectant ne per immoderationem noxium aliquid ualetudinem turbet et uoluptas . . . grauiter offendatur.

Read *ut* for *et* before *si qua*.

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