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Ad Marcum Antoninum

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AD MARCUM ANTONINUM.

A, ιζ' (p. 11, 20 Stich). Πάντα γὰρ ταῦτα θεῶν βοηθῶν καὶ τύχης δέεται.

Verba 'θεῶν β. κ. τ. δέεται' versus partem constituere apparet, nec inepte sic, postquam ultimo hoc capite quaecumque vitae suae commoda deorum benignitati accepta refert enumeravit Antoninus, liber primus commentariorum concluditur.

Γ, δ' (p. 23, 13). Ὁ γάρ τοι ἀνὴρ ὁ τοιοῦτος—ιερεὺς τίς ἐστι καὶ ὑπουργὸς θεῶν, χρώμενος καὶ τῷ ἔνδον ἰδρυμένῳ αὐτῷ—

Corrige: χρώμενος κῶ i.e. κυρίῳ, cf. p. 59, 13 Τὸ ἡγεμονικὸν καὶ κυριεύον τῆς ψυχῆς σου μέρος, p. 30, 16 Τὸ ἔνδον κυριεύον.

Δ, κ' (p. 36, 15). Πᾶν τὸ καὶ ὅπως οὖν καλὸν ἐξ ἑαυτοῦ καλὸν ἐστι —. Τοῦτο φημι καὶ ἐπὶ τῶν κοινότερον καλῶν λεγομένων οἷον ἐπὶ τῶν ὑλικῶν καὶ ἐπὶ τῶν τεχνικῶν κατασκευασμάτων· τό γε δὴ ὄντως καλὸν τίνος (τίνος D) χρειάν ἔχει; οὐ μᾶλλον, ἢ νόμος, οὐ μᾶλλον, ἢ ἀλήθεια, οὐ μᾶλλον, ἢ εὐνοια, ἢ αἰδώς. Τί γὰρ τούτων διὰ τὸ ἐπαινεῖσθαι καλὸν (κάλλιον Richards¹) ἐστίν, ἢ ψεγόμενον φθείρεται; σμαράγδιον γὰρ ἑαυτοῦ χεῖρον γίνεταί, ἐὰν μὴ ἐπαινῇται; τί δὲ χρυσός, ἐλέφας, πορφύρα, μαχαίριον, ἀνθύλλιον, δενδρύφιον;

Tenebrae quibus huius capitis sententia obvoluta est facile, si quid video, removebuntur, si verba τό γε δὴ (*Codd.* AD, vulgo τὸ δὲ δὴ) correxeris et mutata interpungendi ratione ita scripseris: Τοῦτο φημι καὶ ἐπὶ τῶν κοινότερον καλῶν λεγομένων, οἷον ἐπὶ τῶν ὑλικῶν, καὶ ἐπὶ τῶν τεχνικῶν κατασκευασμάτων· (τὸ γὰρ δὴ ὄντως καλὸν τίνος χρειάν ἔχει; οὐ μᾶλλον ἢ νόμος, οὐ μᾶλλον ἢ ἀλήθεια, οὐ μᾶλλον ἢ εὐνοια, ἢ αἰδώς)· τί τούτων διὰ τὸ ἐπαινεῖσθαι κάλλιον ἐστίν, ἢ ψεγόμενον φθείρεται; σμαράγδιον γὰρ e.g.s.

Per ταῦτα (τί γὰρ τούτων διὰ τὸ ἐπ. κάλλιον ἐστίν) non νόμος, ἀλήθεια, εὐνοια, αἰδώς significantur sed priora illa, τὰ ὑλικά scilicet et τὰ τεχνικά κατασκευάσματα, quod ex iis quae sequuntur satis dilucide apparet, ubi tam τῶν ὑλικῶν exempla promuntur (σμαράγδιον, χρυσός, ἐλέφας similia) quam τῶν τεχνικῶν κατασκευασμάτων, qualia sunt λύρα, μαχαίριον· 'λύρα' enim, quod in *Codd.* ADC legitur, omnino adservandum erat.

Δ, λη' (p. 42, 16). Τὰ ἡγεμονικά αὐτῶν διάβλεπε, <ιδέ> καὶ τοὺς φρονίμους, οἳ μὲν φεύγουσιν, οἳ δὲ διώκουσιν.

Inserui ἰδέ, quod a librario pro glossemate vocis διάβλεπε falso habitum, omissum est.

Ε, κγ' (p. 58, 22). Ἡ τε γὰρ οὐσία οἷον ποταμὸς ἐν διηγεκῇ ῥύσει· καὶ αἱ ἐνέργειαι ἐν συνεχέσι μεταβολαῖς, καὶ τὰ αἷτια ἐν μυρίαῖς τροπαῖς· καὶ σχεδὸν οὐδὲν ἐστὼς καὶ τὸ πάρεγγυς· τὸ δὲ ἄπειρον τοῦ τε παρῳηκότος καὶ μέλλοντος ἀχανές, ὃ πάντα ἐναφανίζεται.

Viro clarissimo Hoffmann² καὶ σχεδὸν οὐδ' ἐνεστὼς scribenti de loci corruptione facilius concedo quam de emendandi ratione; nam primum quidem ἐνεστὼς auctori nostro inusitatum est nisi addito articulo, ita ut substantivi nominis vice fungatur significetque τὸ ἐνεστὼς 'tempus instans', cf. p. 73, 15 τὸ ἐνεστὼς τοῦ χρόνου et p. 86, 14 quem locum ipse Hoffmann citat: Περίγραφον τὸ ἐνεστὼς τοῦ χρόνου: tum, si qui vel concedat ἐνεστὼς idem esse quod ἐστὼς (stans), quis sibi persuadebit Antoninum ita locutum esse 'fere ne stare quidem tempus quod iuxta sit,' cum imprimis et ante omnia hoc dicendum fuerit 'fere ne praesens quidem tempus stare'? Id prius si dixisset, tum postea, si ita libuisset, potuisset adicere 'neque quod iuxta.'

Cum tamen ille significatus qui est in τῷ ἐνεστῶτι vel maxime hoc loco postuletur eumque in verbis turbatis praedicatum aliquod desideretur cui opponatur sequentis enuntiati praedicatum ἀχανές (ἐστίν), in hunc modum verba tradita reformaverim:

καὶ σχεδὸν οὐδὲν <τὸ ἐν>εστὼς καὶ τὸ πάρεγγυς, τὸ δὲ ἄπειρον e.g.s.=ac fere nihil est id quod instat et quod iuxta est, infinitum vero praeteriti et futuri vastum quasi chaos est.

ς, ια' (p. 65, 1). Ὅταν ἀναγκασθῇς ὑπὸ τῶν περισσθηκῶτων οἰονεὶ διαταραχθῆναι.

Per οἰονεὶ et similia verbi alicuius novitas quodam modo excusari vel audacior metaphora mitigari solet: in oratione communi illa locum non habent. Corrigo διασπαρχθῆναι cf. p. 131, 19 ἐν βίῳ τοιοῦτῳ σπαράσσεσθαι. Contra in Epicteti *Enchiridion* c. 5 pro vera lectione παρασώμεθα in uno codice legitur σπαρattώμεθα.

Ζ, κγ' (p. 85, 8). Δεινὸν δὲ οὐδὲν τὸ διαλυθῆναι τῷ κιβωτίῳ, ὥσπερ οὐδὲ τὸ συμπαγῆναι <ἀγαθόν>.

² *Revue de l'instruction publique en Belgique*, T. xlvii. 1 (1904), p. 11 sqq.

¹ *C.R.* vol. xix. 1 (Feb. 1905), p. 18 sqq.

ἀγαθὸν addidi coll. p. 101, 6 τί οὖν ἡ ἀγαθὸν τῷ σφαιρίῳ ἀναφερομένῳ, ἡ κακὸν καταφερομένῳ ἡ καὶ καταπεπωκότι; τί δὲ ἀγαθὸν τῇ πομφόλυγι συνεστῶσῃ, ἡ κακὸν διαλυθείσῃ; τὰ ὅμοια δὲ καὶ ἐπὶ λυχνοῦ, p. 118, 21 Τῷ ἀναρρίφθεντι λίθῳ οὐδὲν κακὸν τὸ κατενεχθῆναι, οὐδὲ ἀγαθὸν τὸ ἀνενεχθῆναι, p. 43, 13 Οὐδὲν ἐστὶ κακὸν τοῖς ἐν μεταβολῇ γινομένοις, ὡς οὐδὲ ἀγαθὸν ἐκ μεταβολῆς ὑφισταμένοις.

Z, να' (p. 90, 9).

‘Θεόθεν δὲ πνέοντ’ οὐρον

Ἀνάγκη τλῆναι καμάτοις ἀνοδύρτοις.’

His, sive ex Euripidis *Chryseippo* sumptis sicut ea quae supra (pp. 89–90) citata sunt, sive aliunde, tamen metrum suum restituitur:

‘Θεόθεν δὲ πνέοντ’ οὐρον ἀνάγκη
Τλῆναι καμάτοις ἀνοδύρτοις.’

Z, νη' (p. 92, 6). καὶ μέμνησο *ἀμφοτέρων, ὅτι καὶ διάφορον ἐφ' οὗ ἡ πρᾶξις.

Recte fecit editor quod Gatakeri coniecturam ἐπ' ἀμφοτέρων non recepit; haec enim verba in prioribus non habent quo respiciant. Immo in sequentibus lacuna statuenda est, quae si in hunc fere modum expletur, omnia recte procedunt:

καὶ μέμνησο ἀμφοτέρων, ὅτι <καὶ μεθ' ὑπεξαίρεσως ὥρμας> καὶ διάφορον ἐφ' οὗ ἡ πρᾶξις. Cf. p. 30, 19 ἀλλὰ ὁρμᾷ μὲν πρὸς τὰ <προ>ηγούμενα μεθ' ὑπεξαίρεσως τὸ δὲ ἀντιστατόμενον ὕλην ἑαυτῷ ποιεῖ, ubi haec ultima = quae in hoc de quo agimus capite p. 92, 4 καὶ ὕλη σοι ἔσται. Cf. etiam p. 78, 9 καὶ μέμνησο, ὅτι μεθ' ὑπεξαίρεσως ὥρμας et E, κ' p. 57, 21 sqq.

H, α' (p. 96, 18). ἀρκέσθητι δέ, εἰ κὰν τὸ λοιπὸν τοῦ βίου, ὅσον δήποτε ἡ σὴ φύσις θέλει, βίωσῃ. Κατανόησον οὖν, τί θέλει—

Verba ὅσον δήποτε cum antecedentibus τὸ λοιπὸν τοῦ βίου iungenda esse, in propatulo est; quae sequuntur (ἡ σὴ φύσις θέλει) ut significant quod debent significare ‘quomodo tua natura vult’ sic refingo:

ἡ (vel ὡς, ut coniecit Casaubonus filius,) ἡ φύσις σου θέλει.

Tam ἡ σὴ φύσις quam ἡ φύσις σου, Antonini stilo convenit; cf. ex. gr. p. 148, 6.—ἡ = ‘sicut’ invenio p. 108, 8 (ex Gatakeri coniectura pro ἡ). σου restitui ex auctoritate *Codicis A*, qui οὐ θέλει exhibet.

H, γ' (p. 97, 12). Ἀλέξανδρος [δὲ] καὶ Γάιος καὶ Πομπήιος, τί πρὸς Διογένη καὶ Ἡράκλειτον καὶ Σωκράτην; Οἱ μὲν γὰρ εἶδον τὰ πράγματα καὶ τὰς αἰτίας καὶ τὰς ὕλας, καὶ τὰ ἡγεμονικὰ τῶν αὐτῶν ταῦτά· ἐκεῖ δὲ ὅσων πρόνοια καὶ δουλεία πόσων!

παράνοια Casaubonus filius, ἄγνοια Hoffmann, περίνοια Richards coniecerunt. An ὑπόνοια? Cf. p. 133, 20 Τίς ὑπονοίας χρεία, παρὸν σκοπεῖν, τί δεῖ πραχθῆναι;

H, κ' (p. 101, 4). Ἡ φύσις ἐστοχάσται ἐκάστου, οὐδὲν τι ἔλασσον τῆς ἀπολήξεως, ἡ τῆς ἀρχῆς τε καὶ διεξαγωγῆς, ὡς ὁ ἀναβάλλων τὴν σφαίραν.

Comma post ἐκάστου delendum est (= ἀπόληξις, ἀρχή, διεξαγωγή ἐκάστου).

H, λζ' (p. 105, 20). Οὐ καὶ τούτους πρῶτον μὲν γραίας καὶ γέροντας γενέσθαι οὕτως εἴμαρτο, εἴτα ἀποθανεῖν;

Transpono εἴτα οὕτως ἀποθανεῖν; Cf. p. 165, 1 Ποῦ γὰρ ἰδὼν τοὺς θεοὺς, ἡ πόθεν κατεilahφῶς, ὅτι εἰσὶν, οὕτω σέβεις; Cf. Epictet. iv. 8, 40, et imprimis i. 26, 3 πρῶτον οὖν ἐπὶ τῆς θεωρίας γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι ὅπου ῥᾶω, εἴτα οὕτως ἐπὶ τὰ χαλεπώτερα ἄγουσιν, et i. 13, 29 ἀλλ' ἔδει προῦποσθῆναι σου τοὺς γονέας, εἴτα οὕτω γεννηθῆναι.

H, μέ' (p. 107, 12). Ἀρόν με καὶ βάλε, ὅπου θέλεις. Ἐκεῖ γὰρ ἔξω τὸν ἐμὸν δαίμονα ἔλεων—

Corr. Κάκεῖ.

Θ, η' (p. 116, 9).—καὶ ἐνὶ φωτὶ ὁρώμεν, καὶ ἔνα ἀέρα ἀναπνέομεν, ὅσα ὁρατικά καὶ ἐμψυχα πάντα.

θ'. Ὅσα κοινοῦ τινος μετέχει, πρὸς τὸ ὁμογενὲς σπεύδει.

Capitis octavi ultimum verbum reddatur capiti nono: Πάντα ὅσα e.g.s. Cf. p. 122, 22 Πάντα, ὅσα ὁρᾷς, τάχιστα φθαρῆσεται. Dubito an idem remedium adhibendum sit capiti 15 libri x (p. 134, 19) Ὀλίγον ἐστὶ τὸ ὑπολειπόμενον τοῦτο. Ζήσον ὡς ἐν ὅρει. (Τοῦτο ζήσον!) Cf. p. 91, 20 τὸ λοιπὸν ἐκ τοῦ περιόντος ζῆσαι κατὰ τὴν φύσιν, p. 96, 18 εἰ κὰν τὸ λοιπὸν τοῦ βίου ὅσον δήποτε, ἡ ἡ φύσις σου θέλει, βίωσῃ.

I, λδ' (p. 140, 10). Τῷ τεθηγμένῳ ὑπὸ τῶν ἀληθῶν δογμάτων ἀρκεῖ καὶ τὸ βραχύτατον καὶ ἐν μέσῳ κείμενον εἰς ὑπόμνησιν ἀλυσίας καὶ ἀφοβίας.

Codd: τῷ δεδηγμένῳ vel δεδογμένῳ vel τῶν δεδηγμένων. Neglectam esse Gatakeri correctionem τῷ δεδευμένῳ!

IA, ιη' (p. 151, 23). Δεῖ δὲ μήτε εἰρωνικῶς αὐτὸ (sc. τὸ μεταδιδάσκειν τὸν ἐπιχειροῦντά σε ὑβρίζειν) ποιεῖν, μήτε ὀνειδιστικῶς, ἀλλὰ φιλοστόργως καὶ ἀδότης (= τῷ Richards) τῇ ψυχῇ· καὶ μὴ ὡς ἐν σχολῇ, μηδὲ ἵνα ἄλλος παραστὰς θαυμάσῃ· ἀλλ' ἡτοι πρὸς μόνον, καὶ ἐὰν ἄλλοι τινὲς περιστῇκωσι. . .

Vix dubito quin omne vitium in solo ἦτοι lateat neque causa sit cur laeunam suspiceris. Quamquam correctorem me non profiteor, placet tamen huiuscemodi sententia: ἀλλὰ λαλητέον vel ἀλλ' ἰτέον πρὸς μόνον.

IA, λζ' (p. 156, 3). Τέχνην δὲ ἔφη (sc. ὁ Ἐπίκτητος) περὶ τὸ συγκατατίθεσθαι εὐρεῖν,—

Verae lectionis vestigia agnosco in *Cod.* A τέχνην ἔφη δὲ et scribo: Τέχνην, ἔφη, δεῖ collato infra p. 156, 9 Οὐ περὶ τοῦ τυχόντος οὖν, ἔφη, ἐστὶν ὁ ἀγών,—

IB, ια' (p. 160, 14). Ἡλικὴν ἐξουσίαν ἔχει ἄνθρωπος μὴ ποιεῖν ἄλλο, ἢ ὅπερ μέλλει ὁ θεὸς ἐπαινεῖν, καὶ δέχεσθαι πᾶν, ὃ ἂν νέμῃ αὐτῷ ὁ θεός.

ιβ'. Τὸ ἐξῆς τῇ φύσει μήτε θεοῖς μεμπτέον· οὐδὲν γὰρ ἐκόντες ἢ ἄκοντες ἀμαρτάνουσι· μήτε ἀνθρώποις· οὐδὲν γὰρ οὐχὶ ἄκοντες. Ὡστε οὐδενὶ μεμπτέον.

‘Τὸ ἐξῆς τῇ φύσει’ glossema esse potest ad ea quae antecedunt: at certo certius novum caput sic incipiendum est: Μῆτε θεοῖς μεμπτέον.

A. J. KRONENBERG.

ROTTERDAM.

ON THE APOCOLOCYNTOSIS OF SENECA.

THE verses in c. 15 are surely not in their proper order; but, if we make the fourth verse the first, we shall read smoothly thus:

‘Et iam coeperat fugientes semper tesserarum quaerere et nihil proficere fusuro similis semper semperque petenti; nam, quotiens missurus erat resonante fritillo, utraque subducto fugiebat tessera fundo, cumque recollectos arderet¹ mittere talos, decipere fidem’ cet.

After the verses we read: ‘apparuit subito C. Caesar’ cet. Surely we should expect the words ‘Et iam coeperat’ cet. to be followed by ‘<cum> apparuit subito C. Caesar’ cet.

There are one or two other places in the Apocolocyntosis about which I venture to offer suggestions at this time. Thus, in

¹ As I would write, with Palmer, instead of the traditional ‘auderet.’

c. 5 the sentence that begins ‘Tum Hercules’ cannot well be right in its traditional form. I offer the following attempt at correction. ‘Tum Hercules primo aspectu sane perturbatus est et qui etiam omnia monstra non timuerit,² ut vidit novi generis faciem, insolitum incessum, vocem . . . raucam et implicatam, putavit sibi tertium decimum laborem venis<se>; se<d> diligentius intuenti visus est quasi homo.’ Near the beginning of c. 12 we might well expect to find ‘Et erat omnino formosissimum et impensa <cum> cura.’ Again, in c. 13 the words ‘primi omnium liberti Polybii . . . Pheronactus, quos Claudius omnes, necubi imparatus esset, praemisera’ seem to contain a flaw in the adjective *imparatus*. Can it be that an otherwise unattested *inapparitus* ‘unattended’ lurks here?

MORTIMER LAMSON EARLE.

² In ‘qui . . . timuerit’ the corruption probably lies deeper.

ON TWO PASSAGES OF THE APOCOLOCYNTOSIS.

I TAKE the opportunity of the appearance of Prof. Earle’s paper to add two suggestions of my own.

Ch. 12. In the anapaests

deflete uirum quo non alius
potuit citius discere causas
una tantum parte audita
saepe *neutra*

neutra scans neither as one word nor as two.
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nec utra should be read. Schneidewin has removed the same corruption from Mart. 5. 20. 11 ‘nunc uiuit *nec uter* sibi’; compare Lachmann’s note on Lucr. 5. 839.

In Ch. 13 Prof. Earle, justly dissatisfied with *imparatus*, hazards the ‘unattested *inapparitus*.’ For the sense thus given to the passage the end of Ch. 3, and, especially the words ‘hos’ inquit ‘tres—mori iubebo nec illum incommittam dimittam,’ might be compared. But I am loth to impute