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Note on Horace, Sat. I. i. 36

Charles Knapp

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turned by *proelium*, 'bout.' Or may it not have been that Menaechmus in his exultation said *proelium* by mistake, being full of his great battle (cf. *pugnari fortiter*, vs. 129) of stealing the palla (?). It may be however that *adparari...proelium* is a simple *παρὰ προσδοκίαν* witticism, substituted for the expected *adparari prandium* of vs. 174, only some ten lines before. I thus translate the passage.

Er. My darling, Menaechmus, good-morning, Pen. How are you going to greet me? Er. You are out of it.
Pen. Out of it! as the raw recruits are apt to be in the army.

Men. I bade you to-day to get ready for me at your house a bout;
It shall take place to-day. Pen. In that bout let us each drink;
And the one of us who is found the better man o' the tankard
Is yours; take him for your bed with whom to pass to-night.

My interpretation may not be an improvement on the current ones, but it is certainly in closer touch with the manuscripts, and admits nothing but plain palaeographic corrections.

EDWIN W. FAY.

Washington and Lee University.

NOTE ON HORACE, SAT. I. i. 36.

Quae, simul *inversum contristat Aquarius annum*,
Non usquam prorepat et illis utitur ante
Quaesitis sapiens

RECENT editors, it seems to me, have made unnecessary difficulty with the words *inversum annum*. Kirkland, interpreting them to mean 'the closing year, i.e., turned round to its point of beginning,' compares Macrob. *Sat.* i. 14, and the Homeric phrases, *περιπλόμενος, περιτελλόμενος ἐνιαυτός*; also Xen. *Hellen.* iii. 2, 25, *περιόντι τῷ ἐνιαυτῷ*; Thuc. i. 30, *περιόντι τῷ θέρει*. Kiessling's comment is brief, but of similar purport: 'Der Jahresring ist im Januar wieder zu seinem Ausgang (*sic*) zurückgekehrt, also *inversus*: im Januar tritt die Sonne in das Zeichen des Wassermannes, *Aquarius*.' In the editio quarta maior of Orelli (revised by W. Mewes, 1892) we find this note: '*inversum—annum des Jahres Umschwendung*. Cfr. Theocr. xiii. 26: *τετραμῆνω εἶαρος ἤδη*, et Homeri *περιπλομένων, περιτελλομένων ἐνιαυτῶν*. De bruma loquitur, ex qua velut novus circulus sive cursus anni semper vertentis (Macrob. *Sat.* i. 14) exordium capit. Formicae quidem sese abundantiam ante pluviosae hiemis initium; pro qualicumque vero hiemali signo ponit Aquarium.....' The source of this comment would seem to be Propyrrion's note on the passage, which runs thus: ¹ *inversum annum perpetuum epitheton est anni, quia in se semper vertitur, id est, revertitur*. Maxime

autem sole in Aquario constituto tempestates horrendae et frigora ingentia solent esse. Schütz writes: 'Mit dem Wassermann, in welches Zeichen die Sonne Mitte Januar eintritt, ist die strengste Winterzeit bezeichnet; die Ameise verbirgt sich freilich schon vorher. Das Jahr ist bildlich der von der Sonne innerhalb des Thierkreises am Himmel zurückgelegte Cirkel; daher *inversus* entsprechend dem homerischen *περιπλόμενος, περιτελλόμενος, περιτροπέων* u. a. Aehnlich *mensem vortentem servire* Plaut. Pers. iv. 4, 76.'²

In commenting on these views I shall begin by asking whether *inversus* by itself can bear any such meaning as *turned round to its beginning*? For such a sense some limiting word or words (such as *retro* or *ad initium*) are, I think, indispensable. Secondly, I maintain that the Greek phrases cited by Kirkland, Orelli, and Schütz are not in point. I base this claim on the following considerations. (1) We hardly look for (nor do we find) translations of Greek poetic epithets in the prosaic Satires. (2) Assuming that we have a translation of any Greek epithet, *inversus* is surely not a fair equivalent for *περιπλόμενος, περιτελλόμενος, περιών, περιτροπέων*. Vergil (*Aen.* i. 234) translates *περιπλομένων ἐνιαυτῶν* by *volventibus annis* (see Conington *ad loc.*). We may compare also *Aen.* viii. 247 *ter denis redeuntibus annis*. On this passage Conington remarks (*inter alia*) that *redeuntibus*

¹ I cite from Meyer's edition (Teubner, 1874).

² Keightley, Dillenburger, and Palmer also cite the phrases from Homer.

annis is from Lucretius i. 311 *multis solis redeuntibus annis*, and both perhaps from the Homeric περιπλομένων ἐνιαυτῶν. *Veniet lustris labentibus aetas*, Aen. i. 283, also bears a certain likeness to the Greek phrases under discussion. The evidence thus afforded by the actual practice of a poet whose study and imitation of Homer are well known is supported by the grammatical consideration that a *past passive* participle like *inversus* cannot be the equivalent of a *present active* (or neuter) participle like περιτροπέων or περιών, or of a *present middle* participle like περιπλόμενος or περιτελλόμενος.

Nor do I see any appropriateness in the reference made by Dillenburger, Orelli-Mewes and Kirkland to Macrobius *Sat.* i. 14. The only part of that chapter which bears any resemblance to our passage is § 4: *Nam sicut lunaris annus mensis est, quia luna paulo minus quam mensem in zodiaci circumitione consumit, ita solis annus hoc dierum numero colligendus est quem peragit dum ad id signum se denuo vertit ex quo digressus est, unde annus vertens vocatur...* Note that here again we have *annus vertens*, not *inversus*. The same phrase is suggested by Porphyrius's words cited above: *quia semper (annus) in se vertitur, id est, revertitur*. Again, if we interpret at all strictly, when the sun enters Aquarius on January 16th, the year is not 'turned round to its beginning,' as Kirkland and Kiessling¹ would have us believe, but rather turned *past* its beginning. In order to get the sense advocated by them, we must say (as does Conington on Verg. *Georg.* iii. 303, *cum frigidus olim | Iam cadit extremoque inorat Aquarius anno*) that 'Aquarius sets in February, which with the Romans would be close to the end of the natural year.'

Turning now to Wickham and Palmer, we find that the former is entirely too subtle. 'Summer and winter,' he says, 'are represented like night and day (Verg. *Aen.* ii. 250) as two hemispheres which succeed each other. In the winter the lower one has come to the top.' I fail to see any such suggestion in the passage. Palmer seems undecided: 'The "inverted year" may mean

the new year: the sun enters A. on Jan. 16th. Cf. the Homeric περιτελλομένων ἐνιαυτῶν. Theocr. 13, 26: *τετραμμένω ἔαρος ἤδη*. The year has run its course and begins as it were over again. But another explanation is possible: just as *vomer inversus*, Epod. 2, 63, means the ploughshare turned backwards so that it will not cut; as *inversi mores*, Carm. 3, 5, 7, mean manners with their bad side out, altered for the worse; as *virtutes invertere*, 1, 3, 55, means to turn virtues into vices; so here *inversus annus* may mean the year with its winter side, wet and cold, turned towards one, the bright summer side being turned out of sight.'

In all these differing views, the fault, as it seems to me, is precisely that of over-acuteness. I would take *inversum* in our passage as equivalent merely to *changed*, *altered*. If it be objected that this sense is indefinite, I would reply that its indefiniteness is relieved by the very next word *contristat*. Then take *inversum contristat* . . . *annum* as = *invertit et contristat annum*, a piece of syntax for which it is surely unnecessary to cite parallels. Translate 'As soon as Aquarius brings a saddening change over the year.' This interpretation is perfectly simple, requiring on the one hand no recourse to any Greek original, and on the other according fully with the context. The meaning of the whole sentence plainly is 'As soon as winter comes, the ant ceases to gather and begins to use, whereas neither summer's heat nor winter's cold abates your zeal in gathering.' This interpretation, I am aware, makes it necessary to regard Aquarius as used generally for any winter sign. But this can create no difficulty. The sun's passage through Aquarius, as Porphyrius tells us, was attended by especial cold and storms. Hence the selection of Aquarius here would be precisely parallel with the selection of *Aufidus* in *Sat.* i. 1, 58, or that of *Auster* in *Sat.* i. 1, 6, or of *Pontica pinus* Carm. i. 14, 11, or of *Cypria trabs* Carm. i. 1, 13. Just as *Aufidus*, poetry apart, = simply *flumen*, as *Auster* = *ventus*, so *Aquarius* = *hiemps*.

CHARLES KNAPP.

Barnard College, New York.

¹ I take it for granted that in Kiessling's note *Ausgang* is an error of the press for *Eingang*.