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Five Difficult Passages in Apollinaris Sidonius (Ob. 488)

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himself in Latin thus: *hinc* (ex imperatoriae artis ignoratione) *Crassi cladesque*. Therefore I call the device impossible; but if it were possible it would still be futile: the sense is hardly better than before. What should induce the satirist to say that gluttony and imprudent bathing bring sudden death upon the old? The old must all die soon, however abstinent. If these practices allow men to attain old age, it is obvious that they cannot be very unhealthy practices. And a retribution which apparently spares the young and the middle-aged and chooses for its victims old men who have neglected to make their wills is not what I should call a *poena praesens*.

Other authors tell quite another story: they say of the luxurious, as David says of bloody and deceitful men, that they shall not live out half their days. Prof. Mayor

quotes Celsus i pr. p. 1, 2 Daremb. 'medicina . . . uix aliquos ex nobis ad senectutis principia perducit.' This is what I expect to hear from Juvenal when I see him use the word *senectus* in such a context; and this is the sense which Madvig obtains by his rather artificial conjecture.

And this is the sense of the MS text. *intestatus*, in virtue of its formation, means the opposite of anything which *testatus* means. *testatus* means *having made a will*, so *intestatus* means *having made no will*: *testatus* means *attested*, so *intestatus* means *unattested*. What Martial vi 29 7 calls *rara senectus* (immodicis brevis est aetas et rara senectus) Juvenal calls *intestata*, that is *adeo inuisitata ut teste careat*. In iv 97 he has polished the phrase into immortality: '*prodigio par est in nobilitate senectus*.'

A. E. HOUSMAN.

FIVE DIFFICULT PASSAGES IN APOLLINARIS SIDONIUS (OB. 488).

(1) Et nunc, dum in carbaso sudat unus, alter in bombyce, tu endromidatus exterius, intrinsecus fasceatus, insuper et concava municipis Amerini (sic) sede compressus, discipulis non aestu minus quam timore pallentibus exponere oscitabundus ordiris: 'Samia mihi mater fuit.'—SIDONIUS, *Ep.* ii. 2. § 2, Mohr's text.

Sid. is addressing a school-master friend called Domitius, to whom he writes from his villa of Aydat, on the breezy slopes of the Mont Dore (in Auvergne), compassionating him on his own sweltering climate. It is full midsummer—"and there *you* are! boy in this corner, boy in that; one in ducks, another in silks; both a sweltering. And Dominie Domitius, beneath his outer blanketing, wears a complete suit of swaddling-clothes; oppressed moreover by the natural situation of the hole called *Camarina* City, . . . he begins with many yawns to expound Terence's 'In Samos was my mother born.'"

'*Camarini*' is plainly what Sidonius wrote. His friend, who has a residence also in Auvergne, is very unlikely, [at a time when the Gallican Schools of Lyons, Marseilles and Bordeaux had almost entirely taken over the literary and educational leadership from Imperial Italy], to be keeping a school either at *Ameria* (N., V., T., C., and Mohr, the latest editor of Sid., read '*Amerini*') in Umbria; or at *Camerinum*

(also in Umbria, on a mountain, and therefore unlikely to be referred to as '*sedes concava*') [M., and Clermont-Ferrand Codex, (C-F) read 'Camerini,' and L.'s reading 'Samerini' is an obvious perversion of the reading of C-F and M]: or at *Camera* in Latium.

Camarina (still more anciently *Campus Capi Marii*) which is the modern Camargues, in the Bouches du Rhône, solves all the difficulties. It is within measurable distance of the *two best* MSS. of Sidonius, C-F and L, and from its position in the Rhône swamps would give point to the badinage about the stuffiness of Domitius' municipal residence. Moreover the last sentences of the letter imply that Domitius was at least within the limits of Gaul.

(2) The Paris Library contains among its 'acquisitions nouvelles' an interesting letter¹ from the great scholar Lipsius to Sirmond, the Jesuit editor, suggesting the following among other clever emendations, which have lain dormant for 300 years. (Date 1596.)

Ep. v. 3 *sub fin.* [to Apollinaris (cousin of Sid., and brother of Alcimus Avitus)].

For '*velut Atticas leges...aere credite incisum*' Lipsius reads *Antiquas* (i.e. ancient Roman) *leges*. The Roman Laws of the XII. Tables were certainly exposed on a

¹ *Nouvelles Acquisitions Lat.* No. 1554.

bronze tablet in the Capitol. Unless Sidonius had special sources of knowledge (he had certainly visited Athens, and done the monuments thoroughly, see Ep. ix. 9), the reference to Bronze-incised Laws at Athens does not seem to be justified by the facts. Why did not Sirmond act upon Lipsius' letter? Possibly it never reached him. Parisians perhaps stole documents from *escritoirs* even in the 17th century.

The Bishop of Salisbury, however, has pointed out to me that the Tables of Attic Laws were actually transported to Rome, and these may have been incised on bronze.

(3) *Amantius* was an adventurer in whom Sidonius, Bp. of Clermont, and Graecus, Bp. of Marseilles, continued to take a lively interest, even after the story of his nefarious wooing (vii. 2), and of the marriage settlements, in which the bridegroom, who happens to have bought a suburban garden in Auvergne, poses as a landed proprietor of Clermont. *Amantius* was a pedlar glorified into a 'Reader' under the ordaining hands of Sidonius.

Epistle vi. 8 (to Graecus) ends with a sentence about *Amantius* which is undoubtedly corrupt in the MSS.

Sidonius hopes that in going to visit Graecus, he will find himself on the highway to fortune—'*si hinc* (from Clermont) *ad vestra obsequia festinans, frigoribus fontium civicorum* (there was a cold spring in the middle of Clermont called "Fontgîève" in Savaron's time) *saepe fontem mercatoris anteferat.*' (Mohr etc.)

mercatoribus LCN (N¹ corrected to '*medicatis*').

mercatoris M.

mediatoris (tui) T. Leo conjectures *caloris tui*.

'*Medicatoris*' (i.e. Bishop Graecus) of N² gives a hopeful sense, but supplies no sufficient antithesis to '*frigoribus*' (connoting 'stupidity').

For

SAEP E FONTEM MERCATORIBUS

I am inclined to suggest

SAPIENTIAE FONTEM MERCATOR BONUS.

For the expression '*sap. font.*' compare '*ad meracissimam scientiae fontem*' (iii. 10). Meanwhile Professor R. Ellis' 'Romanic' commentator on Sidonius reads '*fontem mercatorum*,' and is of opinion that the man will prosper by means of a judicious teetotalism. '*Fons aquae frigidae... quoniam*

mercatores cum in mercimoniis suis proficiscuntur in aliquam regionem, frequentius ex aqua bibunt quam juxta viam reperiunt, quam ex vino.'

(4) The first genuine line of Epistle 1, of Bk. IX. [I believe the whole muddle, from '*Exigis, domine fili*' (l. 1) to '*celeriter addemus*' (l. 29) is a bad interpolation founded on IX. 16, which it parodies and repeats] presents considerable difficulty.

Mohr reads '*Etsi Apollinaris* (his son) *totius studii in ceteris rebus, tum est in hac certe negligentissimus*' [viz., that he will not apply himself to his books, either for love or licking].

After the word '*Apollinaris*'

F reads '*tuis cui studium in,*' &c.

P „ '*tuis cum in ceteris rebus.*'

C „ '*tuis cui animus cum in cet. r.*'

[Note that the Laudian MS. (L) omits the whole letter. But such lacunae are only too frequent in this great codex.]

The editor Savaron follows P.

Wilamowitz—'*tuis frugi in cet. reb.*'

Taking C's reading '*animus*' as a clue to what Sidonius wrote,

'*Etsi Apollinaris, plus quam animosus¹ in ceteris rebus*'?

seems a probable emendation.

The athletic proficiency of his son Apollinaris is a subject of boasting to Sidonius in one of his quaintest letters (VIII. 6) addressed to the invalid sportsman Nau-matius.

'Shame,' he says, 'to be making war on the poor leverets of the Île d'Oléron! and, all the time, it is not worth their while to be terrified by the ostentatious loosing of your hounds from the leash, since there is little fear of your getting within measurable distance after the start, you and your father. But if my boy Apollinaris was of the party, then I admit there might be more ground for their uneasiness.'

(5) Ep. ix. 14, to the young student *Burgundio*.

Mohr reads, in the last section, '*gaudis et quas facies recreaturis unda fruamur.*' So Codices C, M: || '*Recreaturus*' || F. The editors Elmenhorst, J. B. Pius, Savaron, Sirmond, and Luetjohann—'*Recitaturus.*'

(1) Mohr must have meant 'And we (elders) shall together enjoy the pleasure (of hearing your recitation). which will en-

¹ C '*tuis cui animus.*'

liven your composition.' Not very complimentary to the composer. (2) The other editors' reading entails translating 'facies (gaudia),' 'you will give pleasure,' which is not (even Sidonian) Latin: and 'facies recitaturus,' 'you will give pleasure in (while) reciting,' which would be 'facies "recitans" or "recitando."' "

For which the following emendation seems likely:—

'gaudisque, tuae facilitatis creaturis (subst. in app. to gaudiis) una fruemur.'

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* * MS., or other, notes of recent research upon the text or elucidation of Sidonius' letters will be welcomed by the author of these suggestions.

THE MEANING OF HELLESPONTUS IN LATIN.

In Ribbeck's *Tragicorum Rom. rel. incert* 104 we find the words of an old poet (name unknown):

en impero Argis, regna mihi liquit Pelops,
qua ponto ab Helles atque ab Ionio mari
urgetur Isthmos.

The lines are quoted by Seneca Ep. 80: the speaker is Agamemnon, and the 1st line is cited by Quintilian ix. 1 140 with the reading *sceptra* which Ribbeck has (justly) preferred. It is due perhaps to the fact that there is an Isthmos in the neighbourhood of the 'Hellespont' as we commonly interpret the word, the narrow strait separating Asia from Europe (v. Mela ii. 2: terra . . . inter Hellespontum Aegaeumque procurrit et angustias Isthmon . . . uocant), it is due I say to this that another widely different interpretation has not so far as I can see been given. It only needs to be pointed out for all to admit that the Isthmos in question is the *Corinthian* isthmus. Agamemnon is asserting in his 'hot fit of pride' preeminence in the Peloponnese (v. 1): *qua* means '(as far as) where:' the *Ionium mare* is the sea to the west, so we infer that *pontus Helles* here means the *Aegean sea*. (Cf. Silius Italicus xv. 154 sqq.)

It has long been recognised that in Greek a similar meaning of Ἑλλήσποντος is found not infrequently from Homer onwards. Thus in *Il.* 24, 545 we have 'Ε. ἀπείρων: Leaf in his note on the epithet refers to *Il.* ix. 360 on which he says: 'The Hellespont seems to include the N.E. portion of the Aegean sea.' So, except for the hesitancy in the expression, Heyne on *Il.* vii. 86 where the epithet *πλατὺς* is used of the Hellespont, and the meaning 'broad' is as destructive of the truth as 'brackish' is of the poetry;

unless the view stated by Leaf is correct, when the 'broad' Hellespont becomes intelligible.

In Herodotus (i. 57 and elsewhere) the term Ἑλλήσποντος includes the Propontis: and in Thuc. ii. 9 the adjacent country also. But in Herodotus iv. 85 we find the sense in which Hellespont was specifically used by both Greeks and Romans: the strait between Europe and Asia, 400 stades in length, 7 in breadth: ἐκδοῖ δὲ ἐς χάσμα πελάγεος τὸ δὴ Αἰγαῖον καλεῖται. This distinction of title is attested by very many instances: but it does not prevent Antipater of Thessalonica from writing of Amphipolis: (the date is circ. 15 B.C.)

Στρυμόνι καὶ μεγάλῳ πεπολισμένον Ἑλλησπόντῳ | ἥριον κ.τ.λ.—(Mackail p. 223. v. his note.)

It is the chief object of this paper to collect from *Latin* other instances of this peculiar usage, which we shall find to maintain itself beside the other better known meaning through a considerable period. I have used the list of references in De Vit's *Onomasticon s.v.* Helle etc. The exx. under A. I regard as certain: those under B. less certain.

A. i. [Vergil] *Culex* 335-6.

reddidit heu Graius poenas tibi, Troia,
ruenti
Hellespontiacis obiturus reddidit undis.

The reference is to the destruction of the Greek ships, on their return from Troy, at Caphereus in Euboea.

ii. [Vergil] *Ciris* 410-2.

illa ego sum Nisi pollutis filia quondam
certatim ex omni petiit quam Graecia regno
quam curuus terris amplectitur Hellespontus.