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Miscellanea

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he was holding,' *i.e.* nihil esse praestabilis otiosa vita plena et conferta voluptatibus. § 23.

§ 24. id autem foedus meo sanguine ictum sanciri posse.

ictum is suspected.

It is defensible if we translate 'the treaty, if cemented by my blood, could be ratified,' *i.e.* take meo sanguine as instrumental ablative after 'ictum' not after 'sanciri.' This seems the intention of Halm's note.

Cf. *Cic. in Pis.* § 28.

Foedus quod meo sanguine in pactione provinciarum iceras.

§ 30. 'Nihil acerbius socii et Latini ferre soliti quam se ex urbe exire a consulibus juberi.'

Cf. in *Catil.* i. § 13 'Exire ex urbe jubet consul hostem' which expression has distinctly the air of an old political formula.

§ 72. ex iis princeps emitur ab inimicis meis is quem homines in luctu iridentes Gracchum vocabant, quoniam id etiam fatum civitatis fuit, ut illa ex vepreculis extracta nitedula rempublicam conaretur adrodere.

'Gracchum' is, I think, right. Like Gracchus, Numerius attacked the constitution.

But why does Cicero call him a 'nitedula'? Because, say the edd., his name was Rufus, and he was a 'rusticus.' Therefore he is connected with 'mus agrestis rubens.' Possibly there is a joke on the name Quintius which may suggest 'squeaking,' cp. *κοῖξεν* and the Greek transliteration of Quintius into *Κοῖντιος*. It has been suggested to me in support of this that in the 'Testamentum Porcelli' the name of the pig testator's sister is Quirina. Infra in § 82 it is said of the same Numerius that, learning that he was to be murdered to serve his party's ends, 'messoria se corbe contextit. Cum quaerent alii Numerium alii Quintium gemini nominis errore servatus est.'

It is impossible to take the method of this escape seriously. Like a mouse he hid

himself in a corn basket. A reaper's basket cannot really have been big enough to hide a man.

But what is the meaning of 'gemini nominis errore'? Not surely the 'mistake arising from his having two names' but 'the mistake arising from his having two names that fitted into one another.'

They would be calling him in the vocative case Numeri-Quinti. People did not recognize that they were searching for anybody, but thought that they were shouting numbers connected with the distribution of corn. Numerius has hidden himself in a granary. See Forcellini (de Vit) s.v. numerus § 39, who quotes an inscription, late it is true, and adds 'numerus designare videtur vel personam cui data ex ordine tessera illa vel ostio (*sic* ? ostium) unde frumentum accipiebatur.'

§ 72. non ille Serranus ab aratro sed ex deserto† gaviolaiores† a calatis gaviis in Calatinos Atilios insitus. Read 'ex deserto gaviario,' on which a Greek gloss has been written *λαρείω*. Cicero is again punning on animal names. Gavia = *λάπος*. To take a parallel from Punch, we might say in English 'Mr. Hogg from the tumble-down piggery.'

'a calatis Gaviis' I should like to regard as a gloss of some kind, perhaps 'exoletis Gaviis'—it is certainly not wanted in the text, though it seems feeble to expunge it without a better explanation. Or possibly the gloss may have been '*λάπος* a Latinis Gavia.'

§ 131. cum ipsis Nonis Sextilibus idem dies adventus mei fuisset reditusque natalis, idem carissimae filiae, etc., etc. Edd. have obscured this passage by putting the comma after natalis. It should be placed after reditusque.

'The same fifth of August was the day of my arrival, back to Italy, the birthday too of my daughter, the anniversary of the colony of Brundisium, &c., &c.'

ERNEST I. ROBSON.

Sydney, March 1897.

MISCELLANEA.

Alcestis 320—322.—In the March number of the *Classical Review* (p. 107) Mr. St. George Stock criticises Professor Earle's treatment of this passage. Mr. Stock himself disposes somewhat summarily of the difficulty by reviving the old explanation,

according to which *Alcestis* is speaking on the *first of the month*, the day on which Death, like other creditors, comes to claim his due. This explanation is seemingly very easy; but in reality it is liable to serious objections, which Mr. Stock appears

to have overlooked. (1) The expression ἐς τρίτην μηνός, 'on (or rather "against") the third of the month,' is a very suspicious one. An Attic writer would have said εἰς τρίτην ἰσταμένου, or the like. I will not absolutely deny that ἐς τρίτην μηνός is a possible expression in verse; but *exempla desunt*; and until they are produced the soundness of the text must remain in question. (2) The day on which debts were paid at Athens seems to have been the last of the month (ἐν καὶ νέα) rather than the first day of the month (νομηνία). It is true that Plutarch and other late writers mention the payment of debts on the νομηνία: but they wrote at a time when the Roman custom of paying on the Kalends had probably led to a change in the Greek usage. That the ἐν καὶ νέα was the usual day for settling accounts at Athens is clear from the *Clouds* of Aristophanes, from Lysias *against Panleon* 6, and other passages too numerous to mention. For

these reasons it seems probable that the text is corrupt. Whether Kvičala's emendation, which Professor Earle accepts, is the right one, is another matter.

C.I.A. ii. 3961, 2.—αὐτὸ δ' οὐ παραδείξαι ἀφείλετο δαίμονος αἴσα. The sense and syntax of this line have not been clear to editors (see for example Kaibel, *Epig. Gr.* 87; Hoffmann, *Sylloge*, 40). I would read, without changing a letter, αὐτὸ δ' οὐ πάρα δείξαι ἀφείλετο δαίμονος αἴσα, etc. The construction then becomes perfectly simple.

Horace *Sat.* i. 8, 39.—*Iulius et fragilis Pediatia furque Voranus*. *Iulius* is clearly wrong, as no member of the Julian family would be mentioned by Horace in this contemptuous way. Read *Tillius*, and compare *Sat.* vi. 107-9. The change from *Iulius* to *Tillius* is palaeographically very easy.

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NOTE ON CICERO AD ATTICUM, V. 19. 2.

FILIOLAM tuam tibi iam † Romae iucundam esse gaudeo, eamque, quam nunquam vidi, tamen et amo et amabilem esse certo scio.

Nearly all editors place this passage beside Att. vii. 2, 4 *Filiola tua te delectari laetor et probari tibi φυσικὴν esse τὴν πρὸς τὰ τέκνα*. Lehmann, accordingly, suggests *amore* or *natura*. Rather we should read ὁρμῇ 'by a natural instinct.' In the language of the Stoical philosophy ὁρμῇ was the regular word for the natural instincts

cp. *Fin.* iv. 39 *Naturalem appetitionem, quam vocant ὁρμὴν*: Off. ii. 18 *appetitiones quas illi ὁρμᾶς* (sc. *nominant*). Written in Roman characters, as the word often is in MSS. (e.g. N.D. ii. 58; *Fin.* iii. 23), it might readily have been corrupted into *Rome*, a mere transposition of letters. Such transpositions are frequent in the Medicean, e.g. Att. v. 12. 3, *alterum* for *laterum*; vii. 13. 3, *scripti* for *scripsit*.

L. C. PURSER.

FRONTO AND PLUTARCH.

IN the article on Fronto, the tutor of Marcus Aurelius, in Smith's Dictionary of Greek and Roman Biography, Professor William Ramsay says: 'the story that he was descended by the mother's side from Plutarch is a mere modern fabrication.' These words are apparently taken [from a remark of Niebuhr in his edition of Fronto (p. xxv.) that this story 'recentioris aetatis commentum est.' Niebuhr adds 'Auctorem citant Joannem Saresberiensem, sed parum

attente lectum; nam Sextum cum Frontone confundunt.' It seems however to have been Niebuhr himself who was guilty of reading John of Salisbury 'parum attente.' He had doubtless observed that a passage, *Policraticus* viii. 19, which mentions Fronto, contained the words 'Institutus est (sc. M. Antoninus) ad philosophiam per Apollonium Chalcedonensem, ad scientiam litterarum Graecarum per Chaeronensem Plutarchi nepotem.' The grandson of Plutarch here