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Note on Strabo, ix. 1. 16 (P. 396)

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NOTE ON HORACE, *OD.* I. 7.

THE thought expressed in verses 1-14 is different from that given in the succeeding stanzas. This abrupt change of subject led some of the ancient critics to think that this poem consisted of two independent odes, joined by an error of the copyists. Kiessling (*Hor. Oden und Epoden*, p. 53), however, is right when he says that the words 'seu te fulgentia signis castra tenent seu densa tenebit Tiburis umbra tui' form a bridge connecting the one part of the ode with the other. But the relation of these two parts given by him seems to me not congruent with the laws of logic. In explaining the argument of the poem he connects the first part with the second by a causal particle: 'Moegen die Einen Asiens gefeierte Städte preisen oder des Apollo heilige Stätten: andere in endloser Dichtung die Stadt der Pallas, jener nur auf Junos Preis bedacht Argos und Mykenae feiern: mir hat nichts in der Fremde, weder Lakedaemon noch Larissa, solchen Eindruck gemacht, wie der heimischen Albunea Grotte und des Anio Rauschen (1-14. *Drum*, wie der regnerische Notus ja auch zur Abwechslung öfters die Wolken verscheucht, so beherzige auch Du, Plankus, die Lehre, dass man des Lebens Plagen im Weine begraben müsse, sei es im Waffenglanz des Lagers, sei es künftig in deinem Tibur (15-21). Hat ja auch Teucer, als er eben heimgekehrt vor dem Zorn des Vaters wieder in die Ferne ziehen musste, mit seinen Genossen den Schmerz im Weine zu bannen gewusst (21-32).' But I cannot see how the fact, that Tibur is the dearest place in the world to Horace, can be a *causa bibendi* to Plancus. Besides Kiessling himself confesses that he does not know what

the story of Teucer, who is held up to Plancus as an example, has to do with the situation of the latter.

All these difficulties are obviated by assuming that the poet means to place the words 'seu te fulgentia signis castra tenent seu densa tenebit Tiburis umbra tui' in a sharp contrast to the thought of the preceding stanzas: Tibur, he meant to say, is to me the dearest place in the world. But whether you are in the field of battle or in your shady Tibur, wine must drown the troubles of your life.

The situation is presumably this. Plancus is in the army. We can see that from the change of 'tenent' and 'tenebit.' The cause of his melancholy becomes clear from the comparison of him with Teucer. Plancus has probably gone away from his Tibur with the same reluctance as Teucer departed from his lately regained home. If this Plancus, as Kiessling supposes, was Munatius Plancus, the former legate of Caesar and follower of Antonius, he was an elderly man, who had passed a stormy life and might well have preferred to spend his old age in the rural repose of his Tibur. But unknown circumstances, perhaps the will of the emperor, lead him again to take arms unwillingly. Horace tries to console his discontented friend, and this is the meaning of his words: I can readily appreciate your sorrow. For me, too, there is no place in the world so precious as Tibur. But in Tibur, as well as in the army, wine must banish the cares of your life. Teucer being in a similar situation has set us the example.

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NOTE ON STRABO, IX. 1. 16 (p. 396).

So frequently do modern writers state that Polemo (apud Strab. p. 396) gave the number of the Athenian demes in his time as one hundred and seventy-four, that I was surprised the other day to find that we have no right whatever to father any such statement on Polemo. Only to mention a few of the places where this error occurs, I may refer to Grote's *History*, ch. 31, Smith's *Dictionary of Antiquities*, s. v. Demus, Sandys on *Ἀθηναίων πολιτεία*, ch. 21, § 4, and Kenyon

ad loc., while Prof. Case, in his *Materials for the History of the Athenian Democracy*, actually quotes as follows: Πολέμων δ' ὁ περιηγητής... Ἐλεουσὶν τε εἰπὼν κ.τ.λ. ! Though the error does not occur in *e.g.* Stein on Herodotus, v. 69, and doubtless many other authorities, it seems worth while to point out what Strabo actually does say. 'On the rock is the Hieron of Athena, *i.e.* the ancient sanctuary of the Polias containing the ever-burning lamp, and the Parthenon built by

Ictinus, in which is the ivory work of Phidias, the Athena. But (I will be brief) for if I once begin to describe such a multitude of famous and well-known objects of interest as Athens has to show, I shall be prolix and not adhere to the principle of my work. For I recollect what Hegesias says... 'Hegesias is, I suppose, the Magnesians mentioned p. 648, who lived early in the third century (Müller-Donaldson, iii. 53). The quotation from him is mutilated at the end, but the point of it is that he mentions only one interesting object on the acropolis, the marks of Poseidon's trident, only two or three buildings in the city, and outside Athens only Eleusis: it ends in a rhetorical flourish about Attica being the favoured land (or something of the sort) of gods and heroes, which is substituted for any detailed description of the wonders of the land. οὗτος μὲν οὖν (Hegesias) ἐνὸς ἐμνήσθη τῶν ἐν ἀκροπόλει σημείων (the trident-marks), Πολέμων δ' ὁ περιηγητὴς τέτταρα βιβλία συνέγραψε περὶ τῶν ἀναθημάτων ἐν ἀκροπόλει, while Polemo filled four books with his description of the votive offerings on the acropolis. Strabo goes on τὸ δ' ἀνάλογον συμβαίνει καὶ ἐπὶ τῶν ἄλλων τῆς πόλεως μερῶν καὶ τῆς χώρας. Ἐλευσινὰ τε εἰπὼν, ἓνα τῶν ἑκατὸν ἐβδομήκοντα δήμων πρὸς δὲ καὶ τεττάρων ὥς φασιν, οὐδένα τῶν ἄλλων ὠνόμακεν. Müller translates: 'Eandem vero rationem etiam de reliquis urbis partibus deque agro eius Hegesias sequitur, quumque Eleusinem dixerit unum ex pagis centum septuaginta et praeter hos etiam quattuor, ut dicunt, reliquorum nullum nominavit. Groskurd seems to take the passage in the same way 'ähnliches Verfahren beobachtet er auch bei dem übrigen Theile der Stadt und des Landes: denn nachdem er Eleusis als einen der hundert und siebenzig Landgaue (ausserdem noch vier nach Andern) erwähnt hat, nennt er weiter keinen der übrigen'; though he leaves it a little ambiguous, he certainly means, like Müller, to take Hegesias as the nominative to ὠνόμακεν. I

submit that this is the only way in which the context allows us to take the sentence. It is only by the way that the discursive and rhetorical method of Hegesias is contrasted with the voluminous work of Polemo, and the person with whom Strabo is concerned, just at the moment when he is about to skip over Athens with a few lines and feels it necessary to apologize for this apparent neglect, is of course Hegesias. The theme was too great for details, thought Hegesias, οὐ δύναμαι καθ' ἕκαστον εἰπεῖν, and Strabo finds this sentiment a convenient one to quote, when—for reasons which we will not here discuss—he is passing over the intellectual capital of the world with so brief a mention. Who then is the authority for the one hundred and seventy-four demes? If Hegesias, according to the translations given above, the statement is considerably earlier than if it had emanated from Polemo. But I appeal to the unprejudiced reader of Strabo whether he would not rather translate thus: 'and while Hegesias spoke of Eleusis, one of one hundred and seventy demes and four besides, as the number is commonly given, he has named none of the rest.' Of course it can be taken as above 'he spoke of Eleusis as one....' but, as the context shows, Hegesias had no object in laying stress on the exact number of the demes, nor was it likely that so rhetorical a writer would indulge much in statistics; it is Strabo, who by the example of Hegesias justifies his own brevity, for Hegesias, though he might have mentioned one hundred and seventy-four demes, only mentioned one. ὥς φασιν is therefore perfectly vague, and we can only say of the number, that it was one current in Strabo's time. It has been suggested to me, that the subject of φασίν might be Hegesias and Polemo, but this seems to me very unlikely, if I understand rightly the drift of the passage.

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FOUR CONJECTURES ON THE *REPUBLIC*.

In *Republic*, iii. 396 E, where Plato is describing the style of λέξις which the good man will adopt, occur these words: οὐκοῦν διηγήσει χρησεται οἷα ἡμεῖς ὀλίγον πρότερον διηλθομεν περὶ τοῦ Ὁμήρου ἔπη, καὶ ἔσται αὐτοῦ ἡ λέξις μετέχουσα μὲν ἀμφοτέρων, μιμήσεώς τε καὶ τῆς ἁλλῆς διηγήσεως, συμκρόν δέ

τι μέρος ἐν πολλῷ λόγῳ τῆς μιμήσεως; The words τῆς ἁλλῆς διηγήσεως mean either (1) 'the rest of διήγησις' or (2) 'διήγησις besides.' If (1) is meant, Plato states that the good man's style will partake in (a) imitation (b) simple διήγησις (c) the mixed style. See 392 D ἀρ' οὖν οὐχὶ ἤτοι ἀπλῆ