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Tibulliana

J. P. Postgate

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and avoid equating vv. 7 and 8 which are dissimilar, and the syncopation of inflexional syllables which are penultimate in v. 3 (680, 695). Note the double anacrusis to the mesode and the dipodies.

Considering the symmetry suggested by

L, the discovery of 4 possible First Glyconics in one long verse at the end of the stanza hardly justifies the ignoring of L where comparatively short verses can be presented.

C. A. M. FENNELL.

TIBULLIANA.¹

I. 5. 65 sq.

pauper ad occultos furtim deducet amicos
uinclaque de niueo detrahet ipse pede.

In the context of this distich from line 61 onwards Tibullus is describing the attentions which a lover of humble means can render to his mistress. He will be the first to greet her when he meets her abroad, he will keep close by her side in the hustling street (61 sq.). He will elbow her a way through the crowd (63 sq.) and finally he will not shrink from the task of himself removing her walking shoes (66). In the middle of the recital of such humble services comes the verse whose meaning we have to consider, 'the poor man will stealthily take her home to the houses of secret (or unacknowledged) friends.' Whose friends? Hers or his? Male or female? What is the purport of the secrecy so pointedly insisted on? If Tibullus had said 'The rich man will be ashamed of you: he will take you to his friends' houses, it may be, but only secretly, and by stealth; but with the poor man you will go openly,' we should have had an intelligible antithesis. But the text suggests the exact opposite. To the criticism of Baehrens that in itself the line is unintelligible I can find no sufficient reply. But it is hardly less strange in its environment. Do we expect to find among humble and almost menial services which the rich lover cannot or will not render but the lover of modest means can and will, that of taking her to the houses of friends? Granted that he would not walk with her; but would not the lady prefer to drive?

The senseless *amicos* has been long ago condemned, and the corrector of the now discredited Wolfenbüttel codex (Baehrens' G) substituted *amictus*, a change accepted by Statius, by Heyne and by Baehrens, of whom the last named writes 'rara igitur felicitate hic uerum uidit g 'amictus' repo-

nendo.' I agree with these three scholars in welcoming *amictus*, a word which scribes often confuse with *amicus*, and in condemning *occultos*, a condemnation in which, as Baehrens saw, *furtim* also is necessarily involved. But I cannot find any more probability in the latter's reconstitution 'pauper ad hoc cinctos raptim deducet amictus' than its author did in Statius's 'et excultos furtim deducet amictus' or in Heyne's 'et excussos furtim deducit amictus'; and I think my three predecessors have, very naturally, misunderstood the meaning of *amictus* here. *amictus* are not the outer garments but the leggings or stockings (*fasciae crurales* or *tibiales*), the *fasciae* 'quibus crura uestiuntur' Quintilian 11. 3. 144 and which every woman who respected her personal appearance must have worn when walking through the muddy streets of Rome. In this connexion I need only quote Propertius 2. 23. 15 'cui saepe immundo Sacra conteritur Via socco' and Juvenal 3. 247 'pinguia crura luto' (with Mayor's note).

Directly this is observed the correction of the line will present little difficulty; *ad occultos* is *adhuc luteos* but thinly disguised. The same confusion of *c* and *e* has turned *aenique* into *cuique* at III. (Lygd.) 4, 47; *furtim* is an attempt which *occultos* very obviously suggested to make something out of *uris* which had lost its first letter through haplography. It is unfortunately true that wanton alteration must be recognized as a cause of corruption in the text of Tibullus. It is not necessary to examine disputed passages. Two instances from the Panegyric where Scaliger has recorded readings from the excellent Cujacian fragment (F), unfortunately now lost, are sufficient to show this. Pan. 2 *nequeant* F, *ualeant* our MSS. 96 *ueniat grauis* F, *grandis uenit* our MSS. The line then will run

pauper *adhuc luteos suris* deducet amictus,
and its sense will be 'The poor man will

¹ Read before the Cambridge Philological Society on May 31, 1900.

remove from your calves the leggings still plastered with mud.'

I. 9. 69.

ista persuadet facies auroque lacertos
uinciat et Tyrio prodeat apta sinu.

This is the reading of the MSS. Strange as it may appear, I cannot find that *ista* <ne> has been proposed; *ne* fell out before *pe*.

Pan. Messallae 39 sqq.

nam quis te maiora gerit castrispue foroue?
nec tamen hic aut hic tibi laus maiorue
minorue;
iusta pari premitur veluti cum pondere
libra,
prona nec hac plus parte sedet, nec surgit
ab illa:
qualis inaequatum si quando onus urget
utrimque,
instabilis natat alterno depressior orbe.

The writer of this composition is comparing the equality of his patron's merits in the arts of war and peace to the equality of a perfect balance; and he spends four lines upon the comparison. Line 41, with which he begins his simile presents no difficulty. It regards a balance which is perfectly true and sensitive (this is the full meaning of *iusta*) and which is loaded with equal weights. He might have stopped here; but the enchantment of his notion

carries him on, and he describes at length the behaviour of such a balance. Now every one knows what that is. The scale pans swing up and down alternately, oscillating to the least impulse.

This then is the meaning of 44 '*instabilis natat alterno depressior orbe*'; and it shows that '*inaequatum—onus urget utrimque*' means the same as '*pari premitur—pondere*' and that *inaequatum* does not mean *inaequale*, as the commentators and lexicons say, but *aequatum*, being the participle of the verb used by Caesar, B.C. I. 27. 4 '*haec leuibus cratibus terraque inaequat*.' Recognizing then that it is the sense of *iusta* which is expanded in the couplet '*qualis—orbe*,' we see that line 41 is out of place and does not belong to the description of the *libra*. It completes the simile and should accordingly be placed after 44, and it is to be understood thus: your merits in camp and forum balance exactly, neither turning the scale; thus when a true balance is loaded with equal weights, we see the scale pans swinging up and down alternately, the fall and rise of both being exactly equal.

In the two following places the manuscript reading should be restored. II. 6. 49 *leg.* '*mihi promissa est*.' And in IV. 6. 15 '*praecipit et natae mater studiosa quod optet*' a comma being placed at the end of 14.

J. P. POSTGATE.

PROLEGOMENA IN M. MANILII ASTRONOMICA.

Cum Astronomicon poeta a nemine ueterum scriptorum commemoratus sit,—neque enim *uss.* I. 692 ad 694, quos scriba codicis Lipsiensis '*Priscianum in exemplum ducere*' in margine adnotat, apud eum leguntur—nomen eius e codicum testimoniis eruatur necesse est. Qua in re male accidit, quod membranarum uetustissimarum, nimirum Gemblacensis saec. X. uel XI. et Lipsiensis saec. XI., tituli genuini coloris rubri rasura deleti, subscriptiones autem, quae poetae nomen contineant, his in codicibus omnino omissae sunt. Quae libri Gemblacensis rasura eo damnosior est, quo diligentius scribam eius ut totum carmen, ita inscriptionem quoque exarauisse ueri est simile, cum titulum Prisciani carminis in eodem uolumine ab eodem descripti plenissimum hunc exhibeat:

INCIPIT PERIEGESIS PRISCIANI GRAMMATICI
et in fine carminis:

FELICITER EXPLICIT PERIEGESIS ID EST
DESCRIPTIO ORBIS TERRARVM ET MARIS
PRISCIANI GRAMMATICI SECVNDVM
D I O N I S I V M

Nunc Gemblacensis a manu saec. XV. prae se fert hanc inscriptionem: *Mālius poeta*, contra Lipsiensis, quocum Cusanus et Vossianus l. consentiunt:

ARATI. PHILOSOPHI. ASTRONOMICON.
LIBER. PRIMVS. INCIPIT. PRELIBATIO.

Haec falsa poetae appellatio aut inde nata est, quod in illo libro, unde Lipsiensis eiusque affines manauerunt, ante hoc carmen Aratei quoque carminis uersio aliqua Latina inerat, aut quod scriba similitudine rerum ab utro-