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A Conjecture on Stat. Silv. V. 3. 94

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assuming, an *objective* genitive. With *capax*, *ferax*, *rapax*, *tenax*, the construction is common, less common with *fugax*; well known, though apparently unique, is *Ou. met. xv 234 'tempus edax rerum'*; less known are *Manil. v 143 'Bacchi Venerisque sequaces'* and *Sil. viii 463 'uiros spernaces mortis'*: *fallax* itself is so employed in *Tac. ann. xvi 32* to which I will come anon. Therefore *fallax ueneni* has no business to mean *ueneno fallaci*: it ought to mean *quae fallit uenenum*; and it does.

But now I hear it asked, What does *fallit uenenum* mean? It means *dissimulat uenenum*. In Greek the equivalent verb *δολοῦν* is employed in this sense by *Sophocles Phil. 128 sq. ναυκλήρου τρόποις | μ ο ρ φ ῆ ν δ ο λ ὶ σ α ς, ὥς ἂν ἄγνοία προσῆ*. In Latin the corresponding use of *fallere* is commoner. *Prop. iv 5 14 'sua nocturno fallere terga lupo,' i.e. dissimulare*, disguise her own shape under that of a were-wolf. *Ou. fast. iii 22 'sua diuina furta fefellit ope,' i.e. celauit*. *Tac. hist. iii 23 'donec adulta nocte luna surgens ostenderet acies falleretque,' i.e. ambiguas visu efficeret*, rendered deceptive to the eye. *Ou. met. viii 578 'spatium discrimina fallit,'* the distance makes the divisions imperceptible. *Manil. i 240 'fallente solo decliua longa,'* the earth disguises its convexity and seems to be flat, 676 'rectaque deuexo fallit uestigia cliuo,' the ecliptic, by its obliquity, conceals the fact that it lies in one plane. Hence proceeds the common usage whose type is *Hor. serm. ii 2 12 (Ou. met. vi 60) 'studio fallente laborem'* (curam, luctum, dolores, horas, noctem), making the toil unfelt.

As with *fallere*, so with *decipere*. The

three following passages are usually explained wrongly or not at all. *Prop. ii 34 35 sq. 'Phrygio fallax Maeandria campo | errat et ipsa suas decipit unda uias,' i.e. dissimulat cursus suos,*¹ disguises its flow, so that you cannot tell which way it runs, 'ita sinuosus flexibus ut saepe credatur reuertit' says *Pliny n.h. v 113*. *Sen. Herc. fur. 154 sqq. 'hic exesis | pendens scopulis aut deceptos | instruit hamos aut suspensus | spectat pressa praemia dextra,' i.e. celatos* (*Ou. met. xv 476 nec celate cibis uncus fallacibus hamos*). *Liu. xxii 4 4 'Flaminius... id tantum hostium, quod ex aduerso erat, conspexit: ab tergo ac super caput deceptae insidiae,' i.e. occultae*: *Madvig* doubtfully proposes a far-fetched explanation, and other editors alter the text. Then with the more familiar shade of meaning *Ou. trist. iv 1 14 'fallitur ancillae decipiturque labor.'*

Not only does *fallere* mean *dissimulare*; it means *simulare* too. *Verg. Aen. i 684 sq. 'tu faciem illius noctem non amplius unam | falle dolo et notos pueri puer indue uoltus,' i.e. simula, ementire*. In the participle this use is not uncommon, as *buc. vi 48 'Proetides implerunt falsis mugitibus agros,'* mimic lowings. Hence has sprung the one other recorded example of *fallax* with a genitive, *Tac. ann. xvi 32 fin. 'specie bonarum artium falsos et amicitiae fallaces.'* From *fallo* (= *simulo*) *amicitiam* comes *amicitiae fallaces* = *amicitiae simulatores*; from *fallo* (= *dissimulo*) *uenenum* comes *fallax herba ueneni* = *herba ueneni dissimulatrix*.

A. E. HOUSMAN.

¹ For the unemphatic *ipsa suas* see *Ou. amor. ii 6 55 'explicat ipsa suas ales Iunonia pinnas.'*

A CONJECTURE ON STAT. *SILV.* V. 3. 94.

Te Pietas oblita uirum reuocataque caelo
Iustitia et gemina plangat Facundia lingua
Et Pallas doctique cohors Heliconia Phoebi
Quis labor Aonios seno pede ducere campos
(cantus Barth)
Et quibus Arcadia carmen testudine mensis
†Cydaliben nomenque fuit.

The MS. readings reported by *Bährens* are *Cydalibem* or *Cydaliben*, and *Cyclaliben* (*Poliziano*). The best of the *Bodleian MSS.* (*Barlow 23* = *Auct. F. 5. 5*) gives *Cidalibem*; only in one MS. have I found a v. l. which at once struck me as not improbably

guiding to the true reading of the passage. It is in the library of the *Gerolomini* at *Naples*. This MS. had as the first writing *Cicla liber*, changed later to *Cyda liber*. Retaining *liber* = book or title to authorship, I trace in *cicla* or *cyda* the rare, and, to many scholars, unknown word *Chria*. *Chria* is a mere latinization of the Greek *χρεία*, and had a technical meaning. *Quintil. i. 9. 4. Chriarum plura genera traduntur: unum simile sententiae, quod est positum in uoce simplici 'dixit ille' aut 'dicere solebat': alterum, quod est in respondendo 'interrogatus ille uel 'cum hoc ei dictum esset, re-*

spondit: tertium huic non dissimile 'cum quis dixisset aliquid uel fecisset.' etiam in ipsorum factis esse *chriam* putant ut 'Crates, cum indoctum puerum uidisset, paedagogum eius percussit,' et aliud paene par ei, quod tamen eodem nomine appellare non audent, sed dicunt χρεῖδες, ut 'Milo, quem vitulum adsuueerat ferre, taurum ferebat,' in his omnibus et declinatio per eosdem ducitur casus, et tam factorum quam dictorum ratio est. Cf. ii. 4. 26. A minute and very lucid account of *chriae* is given by Diomedes p. 310 in vol. i. of Keil's *Grammatici Latini*. I may cite from this chapter of Diomedes two specimens, both from Vergil 'Publius Vergilius Maro dixit "Auri sacra fames,"' 'Publius Vergilius Maro dixit "Degeneres animos timor arguit."' In this chapter the word appears in the MSS. in the forms *curiarum*, *churiae*. Diomedes again speaks of *Chriae*, p. 482, under the heading *De specie poematis exegetici uel enarratiui*. His words are *Exegetici uel enarratiui species sunt tres, anagelice, historice, didascalice. anagelice est qua sententiae scribuntur ut est Theognidis liber, item chriae*.

In this latter passage of Diomedes *Chriae* is spelt in the MSS. *diriae*.

The fact that a book of *Chriae* is here compared with Theognis sets the meaning of the word in a tolerably clear light. Any collection of ethical maxims, rules of conduct, principles of morality, would fall under the word, particularly if prefaced with the name of the author, who, at first, would usually be a poet.

The *liber Theognidis* is in Elegiac metre. Statius in particularizing the *lyre* (*Arcadia testudine*) would allude to *chriae*, collected from the Greek lyric poets, who of course abound in such *sententiae*, as any page of Bergk's P.L.G. proves.

I would write then :

Et quibus Arcadia carmen testudine mensis.
Chria liber nomenque fuit.

and explain of collections of versified gnomes or sentences excerpted from Greek lyric poets, prefaced with their names, and formed into a book (*liber*). To the lyrists whose gnomes were thus collected, the collection would be 'a book and a name.'

ROBINSON ELLIS.

A BODLEIAN MS. OF MACROBIUS.

EYSENHARDT in his edition of Macrobius has used for the *Saturnalia* only two MSS., the ninth century Bamberg MS. (containing Books I.-III. xix. 5) and the eleventh century Paris MS. (containing the whole). Prof. Goetz in his *Commentatiuncula Macrobianae* (Jena, 1890) points out the inadequacy of this material and calls the attention of future editors to a ninth century codex in the Regina collection at the Vatican, with shelf-mark Reg. lat. 1650. This codex, he shews, is closely related to the Bambergensis, and serves to correct its errors.

I should like to direct attention to a Bodleian MS. (Auct. T. II. 27). which is similarly related to the Parisinus. It is a MS. from Metz and passed from the famous Meerman collection into the Bodleian Library. In Mr. Madan's *Summary Catalogue* it is numbered 20637 and is thus described: 'Saturnalia of Macrobius, written in the 10th. century. Ends in III. iv. *propria dici theus megalous oous chris*, no more having been written... Was written by three scribes

concurrently... A facsimile of fol. 94^r is in R. Ellis' *XX Facsimiles from Latin MSS.* (Oxf. 1891).'

Its connexion with the Parisinus (*P*) may be seen from the following passages: I. vii. 28 both MSS. leave a blank space for the Greek quotation. III. init. both MSS. omit *violatum... multa*. I. iv. 7 *hostilius hosti filius P*; *hostilius hosti filium* Bodl. I. x. 13 *scortoque nobilissimum scortum intra aedem inclusisse P*; *scortoque nobilissimum id temporis scortum intra aedem inclusisse* Bodl. I. xvii. 24 *Libystinus—promuntorium Apollo* om. *P* Bodl. I. xviii. 6 *καβατος P* Bodl. 12 *αμεοιο P* Bodl; 22 l. 1 *ταυτα ιε... ιτερα P* Bodl; 1. 7 *τεπολιο P* Bodl. I. xxi. 17 *vertere P* Bodl. I. xxiii. 22 *ελκαυτα P* Bodl.

It is free from a good many errors of *P*, e. g. such omissions as I. tit. *conviviorum*. I. i. 2 *omnis*. I. ii. 3 *visum*. I. iv. 24 *unicum*. I. xviii. 19 *nam... Ιαω*; such transpositions as: I. ii. 17 *aut his aut nobis*. I. iv. 4 *nobilitate quam doctrina*. I. v. 4 *inquit*