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Horace, *Car.* III. 30

H. S. McIntosh

The Classical Review / Volume 3 / Issue 03 / March 1889, pp 132 - 132

DOI: 10.1017/S0009840X00194442, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00194442

How to cite this article:

H. S. McIntosh (1889). Horace, *Car.* III. 30. The Classical Review, 3, pp 132-132
doi:10.1017/S0009840X00194442

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Piraeus.' Both from Παλαιόκαστρον and from Katsimidhi, looking down the valley of the Cephissus one can plainly see πλοῖα εἰς Πειραιᾶ καταθέοντα.

The work is fairly free from misprints. In the Text the worst observed are ii. 4, 16, φν; iii. 2, 14, καταστήσαντ ες (for -τας); iv. 8, 26, τῇ Θράκη. In the Commentary they are more numerous, but for the most part so obvious as to do no actual harm.

It is due to the author, or authors, to call attention to the facts detailed in the Preface, where we learn that, because of unavoidable circumstances, the book

was worked upon by several hands in such a way that there was want of a perfectly free exercise of judgment in making the final revision. In spite of this, the work is an attractive and useful addition to the classical apparatus of fitting-schools, and will no doubt prove of great service. Many teachers will hail it with joy as a new and fresh way to the goal usually reached by the beaten path of the *Anabasis*.

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NOTES.

A SUGGESTION ON AGAM. 69-71.

οὐθ' ὑποκ(λ)αίων οὐθ' ὑπολείβων
οὔτε δακρύων ἀπύρων ἱερῶν
ὀργὰς ἀπενεῖς παραβέλξει.

In reading the Ἀρχαιολογία Ῥωμαϊκῆ of Dionysius of Halicarnassus I came across the following passage quoted from the Ionic writer Menecrates of Xanthus (Dionys. *Antiqq.* l. 48). Dionysius is giving the different legends which he had found of Aeneas. After quoting the fragm. of Sophocles' *Laocoön* (Nauck 343)

νῦν δ' ἐν πόλεισιν Αἰνέας ὁ τῆς θεοῦ
πάρεισ' ἐπ' ὤμων κ.τ.λ.

Dionysius says 'Menecrates of Xanthus states that Aeneas betrayed Troy to the Greeks from hostility to Alexander (Paris), and that for doing them this service the Greeks permitted him to preserve his family unharmed. Beginning after the burial of Achilles he has drawn up his narration in these words.

Ἀχαιοὺς δ' ἀνίη εἶχε καὶ ἐδόκειον τῆς στρατιῆς τὴν κεφαλὴν ἀπηράχθαι, ὅμως δὲ τάφον αὐτῶν δαΐσαντες ἐπολέμεον γῇ πάσῃ (τῇ πάσῃ Reiske, βία πάσῃ Schaller), ἔχρι Ἰλῖος ἐάλω Αἰνείεω ἐνδόντος. Αἰνείης γὰρ ἄντιος ἔων ὑπὸ Ἀλεξάνδρου καὶ ἀπὸ γερέων ἱερῶν ἐξεργόμενος ἀνέτρεψε Πρίαμον· ἐργασάμενος δὲ ταῦτα εἰς Ἀχαιῶν ἐγγεγόνει.

Paris had put a slight upon Aeneas by excluding him from sacred privileges, and in revenge Aeneas betrayed Priam and his city to the Greeks. After this act he became a Greek himself.

Müller, who edits this fragm. with the others ascribed to Menecrates in *Fragm. Hist. Graec.* II. p. 343, says that his date is not determinable. He offers no explanation of the words γερέων ἱερῶν ἐξεργόμενος. They seem naturally explicable of exclusion from some sacrificial rites which Priam and his family performed as a privilege connected with their possession of the Trojan sovereignty.

If Aeschylus knew this legend, he may have alluded to it in the passage quoted above. 'Neither by counter-offering, nor by counter-libation, nor by tears, shall Paris soothe the steadfast anger against him for sacrificial rites withheld'—not from the Gods, but from his cousin. Paris might suppose that he could deprive Aeneas of the right to sacrifice, yet make up for doing so by a compensatory sacrifice of his own.

This statement of Menecrates looks like another version of the Homeric account. In *Il.* xiii. 460 we are told that Aeneas ever bore anger against Priam, οὐνεκ' ἄρ' ἐσθλὸν ἐόντα μετ' ἀνδράσιν οὔτι τίσκεν. And in the xxth book Achilles taunts Aeneas (1) by telling him that Priam was not likely to make over his privilege (γέρας the sovereignty) to him even if he

succeeded in killing him (Achilles); (2) by asking whether the Trojans had marked off for him a special τέμενος or precinct as the reward of killing Achilles. It is obvious that to neither of these γέρα could the expression of Menecrates γερέων ἱερῶν ἐξεργόμενος allude: for the latter of the two is a royal, but not in any way a specially sacred privilege; and we are bound not to trifle with the plain meaning of a prose writer. It seems a fair conclusion that the dishonour which Priam put upon Aeneas was represented in later times as an exclusion from certain sacrifices which the regal family of Troy were privileged to perform.

ROBINSON ELLIS.

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PHILEMON, in a fragment of the Ἐφησος, says that there are storms not only for those who sail the sea, but for those also who stay in their own houses.

χοῖ μὲν πλεόντες ἐνὶ οὐθ' ἡμέραν μίαν
ἢ νύκτα χειμασθέντες εἰρ' ἐκ τοῦ κακοῦ
σωτηρίας ἐπέτυχον· ἢ τὸ πνεῦμα γὰρ
αὐτοὺς τὸ σῶζον ἦκεν ἢ φάνη λιμήν.
ἐμοὶ δὲ τοῦτ' οὐκ ἔστιν· οὐκ εἰς ἡμέραν
χειμάζομαι μίαν γὰρ, εἰς τὸ ζῆν δ' ὅλον,
αἰὲ τὸ λυπεῖσθαι δὲ μείζον γίγνεται.

so the fourth line stands emended in Meineke and in Kock's more recent collection. The MSS. seem to give αὐτοὺς τὸ σῶζον ἢ μὲν ἐφάνη or ἡμέρα ἐφάνη. But the repeated τὸ can hardly be right, and ἦκεν, whether from ἵμι or ἦκω, is questionable. Perhaps the poet wrote ἢ τὸ πνεῦμα γὰρ αὐτοῖς ἴσως ἀνῆκεν ἢ φάνη λιμήν, 'either the wind drops or a haven comes in sight.' Compare Alexis' Ἀπεγλανκωμένος, l. 17, εἴσπερ πυρετὸς ἀνῆκεν and l. 14 of his 'incerta' in Meineke: compare also the persons in Herodotus II. 113 and IV. 152 (cited in Liddell and Scott) who were carried to Egypt and beyond the Pillars of Hercules, οὐ γὰρ ἀνίει τὰ πνεύματα. Lines 5-6 give the antithesis to ἀνῆκεν.

HERBERT RICHARDS.

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HORACE, *Car.* III. 30.

Exegi monumentum aere perennius
Regalique situ pyramidum altius.

The word 'situ' is always translated 'structure,' but it is difficult to parallel this use. Perhaps it may have the meaning 'mould,' 'decay.' The line might then be rendered: 'higher than the pyramids, those mouldering relics of old kings.' This sense seems to be borne out by the following lines in which Horace says that his work will not suffer any decay or damage from the storms of heaven or of time.

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