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Phaedriana. Addendvm To I

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One example will suffice: *Animis caelestibus* (Affatim 480, 19; Ampl. II. 226, 28) is explained from the English MS. 'mentibus diuinis,' while the Spanish (?) manuscript's marginal note was 'deorum numinibus' (C.G.L. IV. 429, 37). Items such as 'Ante malorum,' which has a common explanation in Affatim and the Virgil Glossary, are as likely to have been culled from Abolita as to owe their identity to chance. Our Virgil items are also distinct from the Abstrusa glosses of Virgil, as is shown by the item *Insignem pietate* (Affatim 527, 38; Ampl. II. 302, 10), explained 'praeclarum misericordia' in the English MS. and in the French (?) MS. 'ualde pium' (C.G.L. IV. 97, 48).

It would be gratifying if trace of an English edition of Terence could also be detected in these glossaries; but Professor Lindsay tells me the occasional Terence items of Ampl. II. are perhaps more likely to be Abolita items. Small Terence clusters are to be found here and there in Ampl. II., e.g. p. 320, 48 sqq. *Peropus est* (*Andr.* 265); *Percellit*; *Peniculum* (*Eun.* 777); *Pedisequus* (*Andr.* 123); *Perpera*<m> (*Phor.* 745); *Perfunctus* (*Hec.* 594). This suggests that 'percellit' was the reading in the MS. of Terence in some such line as *Andr.* 312 *percussit ilico animum*; but such discussion may well be reserved for another occasion.

N. F. G. DALL.

ST. ANDREWS.

PHAEDRIANA. ADDENDVM TO I.

V. x. 4:

aliquando obiectus hispidi pugnae suis
adripuit aurem sed cariosis dentibus
praedam dimisit *hic tunc* uenator dolens
canem obiurgabat.

The MS. *hic tunc* of v. 6 has no friends. L. Mueller's *hoc tunc* is weak and flat, and L. Rank, *Mnemosyne* 40. 51, is justly dissatisfied with the *hietans* of M. Havet's larger and smaller editions, to which the *hians* of Verg. *Aen.* 12. 754 lends no sufficient support, as there the dog is opening its mouth *before* it bites. Add to this that it is by no means certain that Phaedrus would either have used the word or used it in the simple sense of opening the mouth. Rank's own proposal, '*heu*' *tunc*, fails also to carry conviction. There is however a word which belongs to our author's vocabulary (App. 23. 5) and is as near to the manuscripts as either of the above, and which hits the sense at which *hietans* aims. This is *riktus*. The word is often used of the opened mouths of dogs, Lucr. 5. 1064, Ovid *Met.* 13. 568. Juvenal 10. 271 sq. 'canino | latrauit rictu,' and of other animals. That it is appropriate with *dimisit* 'let go' may be seen from the counterpart expression of Martial 1. 48. 1 '*riktibus* his tauros non *avipuer*e magistri.'

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