The Classical Review

<http://journals.cambridge.org/CAR>

Additional services for *The Classical Review*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)

Plautus, *Cvrcvlio* 192

J. Whatmough

The Classical Review / Volume 36 / Issue 7-8 / November 2022, pp 166 - 166

DOI: 10.1017/S0009840X00017157, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00017157

How to cite this article:

J. Whatmough (1922). Plautus, *Cvrcvlio* 192. The Classical Review, 36, pp 166-166
doi:10.1017/S0009840X00017157

Request Permissions : [Click here](#)

- l. 18 ends ὑπαρχόντων ;
 l. 26 ἦν ἐλεξεν ἡ μήτηρ ;
 l. 27 προνοήσαι τὸ μέλλον ;
 l. 29 οὐκ ἀπέτρεψεν ;

col. ii., l. 17 μ[η]δεῖ μ[α]ν χάριν ;
 l. 18 π[ροα]λ[η]πται ;

P. Petr. I. 4 (1). Now Brit. Mus. Pap. 487. Comedy (latest text in *Kleine Texte*, No. 135, p. 15). L. 13 δεῦρο καὶ μένε ὡς ἔχεις. In l. 9 a possible reading seems ἔλληγες τί γάρ.

Brit. Mus. Pap. 155. Choliambics (see Gerhard, *Phoinix von Kolophon*, p. 8). L. 9 κέρδος ἐκ λίθου παντός ; l. 13 ἐλαττοῦ τήν ; l. 20 ὅκου τι δεῖ λαβεῖν ; l. 32 δ[ικ]αιον ; ll. 36, 37 ἡ δυσγένεια κριθ[ι]ᾶ κατ' ἀνθρώπους | τῆς δ' εὐγενείας ἀλμυρὸν κατε[π]τύσο[θ]η ; l. 39 begins πτωχὴν ; l. 40 ends τέγους Λυδῆν (a natural name for a harlot in Ionia) ; l. 41 begins ἔχων. H. J. M. MILNE.

THE BEGINNING OF THE AENEID.

IN the Uffizi Gallery Bartolommeo's Isaiah holds a roll with the words ECCE DEUS SALVATOR MEUS (Isai. 12, 2). How rash would be the inference that in Bartolommeo's bible the book of Isaiah began with these words! And yet that is the inference a Continental scholar drew recently from a representation of Virgil holding the *Aeneid* open at the words *Musa, mihi causas memora*. And (unless my memory is at fault) a similar inference has been made about Sappho, not so very long ago. Is that greatest of goddesses, Commonsense, losing her hold on classical scholars?

W. M. LINDSAY.

PROPERTIUS II. XXIV. 1-4 :

'Tu loqueris cum sit iam noto fabula libro
 et tua sit toto Cynthia lecta foro ?
 Cui non his verbis aspergat tempora sudor ?
 aut pudor ingenuus aut reticendus amor.'
 sis S edd. *ingenuis* Haupt.

This passage seems to have been misunderstood by commentators and editors.
 Paley accepts *ingenuis*, and says :

'Men of good birth must either expect to be put to the blush, or they must keep secret their love.' Or thus : 'If young nobles have any shame they will not talk of their loves.'

Palmer accepts *ingenuis*, but gives no interpretation of line 4.

Postgate and Housman express their dissatisfaction and misunderstanding of the text by their attempts at emendation :

'a pudor ingenuis haut reticendus amor'
 (Postgate).
 'a pudor, ingenuus reiciendus amor'
 (Housman).

Phillimore reads :

'aut pudor ingenuus aut reticendus amor?'

Butler has the following note, which I quote in full, because it sums up the question :

'3. 4. *Pudor* and *amor* are in apposition with *sudor*. In its form the sentence involves a slight confusion between cause and effect. But

the sentence, *cui non aspergat tempora aut amor aut pudor sc. sudore*, would be possible enough. The combination of the phrases, *aspergat tempora sudor* and *aspergat aut pudor aut amor sc. sudore*, is bold, but the sense is excellent but sufficiently clear : "Whose brow that heard such words as these would not be bathed in sweat, whether for honest modesty or for the shameful secret of his love?" I therefore follow Professor Phillimore in retaining the MSS. reading and punctuation.'

Canter suggested *sudore*, which would remove all difficulty of interpretation, but introduces a poetical license unknown to the elegiac poets. If any emendation were required, the simplest course would be to place the query after *sudore* (*sic*), and, reading *ingenuis* with Haupt, regard the pentameter as a comment explanatory of the hexameter. 'Men of free birth should either be moral, or, failing that, should keep silence as to their love.'

In 1906 Professor Phillimore translated the line :

'No choice but to live clean like a gentleman or to keep your love a secret'

It cannot be claimed that any of these interpretations springs so naturally from the Latin as the following :

My suggestion is that *reticendus* applies both to *pudor* and *amor*. The symmetry of the phrase then makes *ingenuis* extremely probable but not entirely necessary. Propertius has just been displaying *pudor* in a remonstrance to a friend. The friend not unnaturally demands what right HE has to speak with the reputation he enjoys. Line 4, then, gives the moral. We must, if we are gentlemen, keep silence either on our *pudor* at the indiscretions of our friends or on our own loves. A. CAMERON.

PLAUTUS, CVRVLIO 192.

Ebriola persolla, nugae—the first hemistich of a trochaic septenarius. *ebriola* Leo, Lindsay, with the MSS. But Goetz's conjecture *ebriola's* is clearly right, as Professor Lindsay would now argue. For (metrical considerations apart) amongst the testimonia cited by Goetz for *persolla* we read

persol<1>as personas

from 'Placidus' (i.e. pseudo-Placidus, see Lindsay, *Journal of Philology*, 34, pp. 255 ff., where attention is called to the bearing of pseudo-Placidus upon the text of Republican authors); the manuscript of Plautus therefore used by 'Placidus' must have had *ebriolas persollas* (with the marginal adscript *personas*), an erroneous transcription of *ebriolas* (i.e. -ola's) *persolla*. J. WHATMOUGH.

ON THE ETYMOLOGY OF MARRA, 'HOE,' IN LATIN.

LEWIS AND SHORT (*Lat. Dict.*, p. 1115c) cite *marra*, 'hoe,' as occurring several times in post-Augustan Latin, but state that its etymology is unknown; Liddell and Scott (*Gk. Lex.*, p. 922a) also give μάρρον, 'iron spade,'