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## Virgil Aen. IV 225

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The Classical Review / Volume 19 / Issue 05 / June 1905, pp 260 - 261

DOI: 10.1017/S0009840X00992783, Published online: 27 October 2009

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### How to cite this article:

A. E. Housman (1905). Virgil Aen. IV 225. The Classical Review, 19, pp 260-261  
doi:10.1017/S0009840X00992783

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almost studiously one might suppose, in the designations of the battle? The question is as natural as the answer is easy. The silence of our authorities shows that the town itself had no connexion with the battle with the operations that preceded it or with the operations that followed it. Had an earthquake swallowed it up, its disappearance would not have made a jot of difference to a single combatant on either side. This surely is a fact which should be noted by our historians, and, if noted, then not obscured by the invention of a battle 'of Pharsalus.'

This punctiliousness of usage warrants yet another deduction. When the freemen of Old Salisbury or Sarum met under the trees which marked the place of the ancient borough to elect their parliamentary representatives, the election might properly be described as taking place in the Salisbury district, and when the same battle is represented as being fought now at Old Pharsalus and now on the Pharsalian plain, we may conclude without rashness that this Old Pharsalus was then no more than an insignificant hamlet.

The noteworthy alternation of *Pharsalia* and *Thessalia* in the hexameters of Lucan provokes a further observation. There are three verses in Roman poets where a scribe's *Pharsalia* makes the metre halt.

Catullus 64. 37 :

*Pharsaliam* coeunt, *Pharsalia* tecta frequentant.

Here Professor Ellis in his commentary defends the MS. reading by the statement, already refuted, that '*Pharsalia* is the name of both a town and a district.'

So then the acknowledged sense of the verse requires the change to '*Pharsalum*' or '*Pharsalon*.'

Statius *Achilleis* 1. 152 :

nunc illum non Ossa capit, non Pelion ingens  
*Pharsaliae* niues.

This is the reading of the best MS. (P); but the others are united on *Thessaliae* which we have seen may stand for its equivalent. Baehrens' *Pharsali* would also remove the difficulty, were it necessary to resort to conjecture.

The third passage is

Calpurnius Siculus 4. 101 :

*Pharsaliae* soluerunt sibila cannae.

The allusion here is to Pan; and *Parrhasiae* 'Arcadian' is the easy and necessary correction of Heinsius.

This trio of cripples a number of scholars have propped back to back in the hope that they might thus retain their position. If this gallant endeavour is to be successful, it must in addition be provided with an answer to the question: 'If it is allowable to force the syllables *Pharsali* into a single foot of a hexameter, why has Lucan studiously avoided the forms *Pharsalia* and *Pharsalius* in such a position and used instead *Thessalia* and *Thessalius*?'

*Note.*—The above article is a development of a paper read before the *Cambridge Philological Society* on May 7, 1903. A brief abstract of it was published in the Society's *Proceedings* in 1904.

J. P. POSTGATE.

#### VIRGIL AEN. IV 225.

Vade age, nate, uoca zephyros et labere  
pinnis,  
Dardaniumque ducem, Tyria Karthagine  
qui nunc  
expectat fatisque datas non respicit  
urbes,  
adloquere et celeris defer mea dicta per  
auras.

'*expectat*, moratur, deterit tempus' says Servius; and the context will allow the

verb no other meaning. But from Servius' day to ours there has been no authority forthcoming for this use of *expectare*, and, what is a graver matter, there is no affinity between this use and its established use, nor even any road discernible by which it could arrive at a meaning so unlike its own. Its own meaning is here out of the question, for Aeneas was not *waiting* nor *awaiting* anything; 'qua spe inimica in gente moratur?' asks Jove in 235, 'qua spe Libycis

teris otia terris?' asks Mercury in 271: 'nulla spe' is the answer; his delay was purposeless.

If, instead of *expectat*, there were a gap at the beginning of the verse, we should fill it with no verb (for even *cunctatur* would be inconsistent with *non respicit*) but rather with some accusative meaning *Italiam*. At v 82 we read 'finis Italos fataliaque arua,' at iv 355 'quem regno Hesperiae fraudo et fatalibus aruis,' and here we might expect to find

Tyria Karthagine qui nunc  
Hesperiam fatisque datas non respicit  
urbes.

The difference in look between *Hesperiam* and *expectat*, though slight compared with the difference in sense between *expectat* and *moratur*, is nevertheless, I daresay, more quickly and sharply perceived. Our bodies are much superior to our minds; and the human eye, though severely criticised by Helmholtz, is at any rate an instrument of greater precision than the average human brain. Few eyes are so dim as to see little

difference between *expectat* and *Hesperiam*; but many brains are cloudy enough to think *expecto* much the same as *moror*, because, I suppose, it is possible to connect both the one verb and the other with the notion of doing nothing. From *Hesperiam* to *expectat* there is a more practicable route. The mispronunciation of *hes-* as *ex-* which so often confounds *hesternus* with *externus* is as old as Virgil's MSS: viii 543 *hesternum* P, *externum* MR. This has converted *Hesp-* to *exp-* in Sil. i 4 *Hesperiae*] *experie* LV and Luc. ii 57 *Hesperium*] *experium* Taurinensis Dorvillii. The further change of *experiam* through *expertam* (georg. ii 382 *ingeniis* R, *ingentis* MP) to *expectam* (georg. iii 369 *conferto* MP, *confecto* RV) recurs at Stat. Theb. xi 339 *experiare*] *expertare* P, *expectare* P<sup>2</sup>; and from *expectam* nothing could issue but *expectat*. The chain of errors is no longer than at georg. ii 315: *persuadeat auctor* M, then *persuadeat author*, then (three changes) *persuadiacanthor*, then finally *persuadit acantho* P.

A. E. HOUSMAN.

#### ON THE NEW FRAGMENT OF THE SO-CALLED LAUDATIO TURIAE (C.I.L. VI. 1527).

ALL students of Roman law know the inscription which goes by this name; and that part of it which raises a complicated question of legal inheritance is to be found in the later editions of Bruns' *Fontes Iuris Romani*. The whole surviving fragments, partly preserved in the Villa Albani in the original marble, partly in the form of copies made long ago of fragments now lost, contain a record of domestic life of exceptional human interest; the heartfelt utterance of a husband on the death of a wife absolutely devoted to him for forty-one years, and addressed, unlike all other *laudationes*, to herself and not to an audience. The portrait which he draws of her is no rhetorical exaggeration, but mainly a record of facts, and she lives in it for ever as a woman of extraordinary energy, ability, and good sense, yet a real tender-hearted unselfish woman, devoted to her household duties and to the interests of her husband and her relations, unfortunate only in having never borne him a son. The most touching pas-

sage in it is perhaps that in which, apparently after the death of an only daughter,<sup>1</sup> he records how she implored him to divorce her and raise up seed by another wife; he breaks out into a passionate protest against the very thought of such treachery to one who had rescued him by her prudence and self-devotion from imminent dangers, and had lived with him in unbroken harmony for so many years.

For the study of this famous inscription, which may count as a fragment of Roman literature, something had been done before 1863 when Mommsen took it in hand, and for the first time made it intelligible as a whole. He read a paper on it to the Berlin Academy, which was published in a separate form, and is now reprinted with the addition of the new fragment which is chiefly the

<sup>1</sup> This is a conjecture of Mommsen's based on the fact recorded in the *laudatio* (Part II. line 53) that according to her wishes he adopted a daughter after her death, his own having presumably died. It cannot, however, be regarded as certain.