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Diaeresis at Every Foot in Latin Hexameter, Phalaecean and Choliambic Verse

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there is a connection between the two documents. But the evidence does not seem to show whether the Western Acts used the *Διδαχή*, or the *Διδαχή* the Western Acts. The case for the former theory is that the *Διδαχή*, or rather the ground-document (which we may call the 'Two ways'), was current in Syria before the end of the first century; and that the Western reviser, though later than this, was, according to Prof. Ramsay, well acquainted with Syria. Or, if we accept Prof. Blass' view, and consider the Western text to be the earlier form of the Acts, it is easy to understand that, in writing to proselytes, the Apostles would quote what was quite probably a Jewish text-book for proselytes.

On the other hand, the latter theory (that the *Διδαχή* uses the Western Acts) assumes Blass' view;¹ but certainly it gives a good explanation of the genesis of the *B* form.

We know that Hillel used the *A* form, and added that it contained the Law and the Prophets. Now in Matt. 7, 12 the second clause is οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται, which seems to connect our Lord's saying with Hillel's, and so with the *A* form beyond all doubt.

¹ It would make the theory of the dependence of the *Διδαχή* on the Western Acts far easier, and perhaps render the assumption of Blass' view unnecessary, if we thought that the absence of this passage in Barnabas pointed to its absence in the 'Two Ways.'

At the same time the first clause in Matt. [πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς] gives the characteristic phraseology of the *B* form, which therefore probably shows a reaction of the Evangelical wording on a Christian form of the negative saying. The *B* form therefore is Christian, and although it is certainly possible that the genesis of it is due to the earliest Christian redaction of the *Διδαχή*, it seems somewhat more probable that it is to be traced to the Acts, as it is almost incredible that St. Luke would wrest from its setting a saying of this kind and insert it into the Apostolic letter.

It is impossible to quote in support of this view the fact that the eucharistic part of the *Διδαχή* agrees with the Western² text of the third gospel, as this part probably belongs to a different stratum of the *Διδαχή*; but it certainly gives rise to the suspicion that the *Διδαχή* spent the early days of its growth in a locality which favoured the Western text.

In any case it seems highly probable that the chronological order of the *A* form, *B* form, and the Evangelical setting, is

1. Negative setting *A* form.
2. Evangelical positive setting.
3. Negative setting *B* form.

K. LAKE.

² The fact that the Western reading in St. Luke is probably a 'non-interpolation' according to W.H. has also an obvious bearing on the subject.

DIAERESIS AT EVERY FOOT IN LATIN HEXAMETER, PHALAECEAN AND CHOLIAMBIC VERSE.

VERSES in which the word-foot coincides largely or throughout with the verse-foot are rough and produce a prosaic effect. The classical writers generally avoided them. Yet such verses occur more frequently in Latin than is generally supposed.

I. In the *Hexameter*, e.g., as far as is known, but three examples have been cited, and all of these from one poet, Ennius, (cf. Luc. Mueller, *Re Metr.*² p. 218; Gleditsch, *Metrik d. Röm.* p. 173; Christ, *Metr. d. Gr. u. Röm.* § 220; Plessis, *Métrique Grec. et Lat.* § 24). To these three the following should be added:

A. Martial (Gilbert):—

(1) III., 76, 3:

Hic, rogo, non furor est, non haec est mentula demens?

(2) V., 82, 3:

An potes et non vis? Rogo, non est turpius istud?

(3) VI., 40, 3:

Haec erit hoc quod tu; tu non potes esse quod haec est.

(4) VI., 60, 9:

Nescio quid plus est, quod donat saecula chartis;

(5) X., 73, 9 :

Munere sed plus est et nomine gratius ipso.

(6) XI., 32, 1 :

Nec toga nec focus est nec tritus cimice lectus.

(7) XII., 6, 11 :

Non licet et fas est. Sed tu sub principe duro.

B. OVID :—

(8) *Epist.* XV., 309 :

Ut te nec mea vox nec te meus incitet ardor,

(9) *Remed. Am.* 283 :

Hic amor et pax est, in qua male vulneror una,

(10) *Remed. Am.* 481 :

Nam si rex ego sum, nec mecum dormiat ulla,

(11) *Trist.* II., 195 :

Longius hac nihil est, nisi tantum frigus et hostis,

(12) *Trist.* IV., 4, 75 :

Nec tamen hunc sua mors, nec mors sua terruit illum :

(13) *Trist.* V., 5, 21 :

Quatenus et non est in caro coniuge felix,

C. JUVENCUS :—

(14) I. 352 :

Nunc sine, nam decet hoc, sic sancta per omnia nobis.

D. Carmina Epigraphica (*Buecheler*).

(15) 461, 1 :

Suetrius Hermes hic situs est, cui Tertia coniunx.

(16) 720, 12 :

Omnibus his mox est de flammis tollere flammās.

E. Anthologia Latina (*B. et R.*)

(17) I., 1² (p. 89), 21, 110 :

Haec labor haec ars est, hinc fulvum colligis aurum !

(18) I., 1² (p. 244), 286, 297 :

Cernere iam fas est, quod vix tibi credere fas est.

(19) II., 1 (p. 30), 486, 60 :

Angulus ut par sit quem claudit linea triplex,

NO. XCV. VOL. XI.

(20) II., 1 (p. 38), 489, 1 :

Omnia sunt bona : sunt, quia tu, bonus, omnia condis.

(21) II., 1 (p. 39), 489, 4 :

Omnia nam, quae sunt, a te sunt, te sine nil est.

(22) II., 1 (p. 39), 489, 5 :

His sine tu, simul es pro cunctis his et in illis.

(23) II., 1 (p. 39), 489, 6 :

His sine tu, quod es, es ; non hi sunt te sine quod sunt.

(24) II., 1 (p. 39), 489, 7 :

Ac nec id hi quod tu, nec tu quod hi, sed in illis.

(notice in (18) lengthening of quod by *h* following)

(25) II., 1 (p. 163), 716, 10 :

Audit quod non vult, qui pergit dicere quod vult.

It will be noticed that 17 out of the 25 have some form of *esse* in the arsis of the 3rd foot and that 11 of these have *est* ; that some verses are almost entirely composed of monosyllabic words notably No. 18.

If verses in which elision occurs (as II., 1 (p. 40), 489, 47. : At deus esse habet, etc.) were taken into consideration the above number would be considerably increased.

II. *Phalaecean*.—This variety of verse occurs in greatest numbers in Martial and Sidonius, 2048 in the former (not 2054, as Meyer gives it, *Sitzungsber., d. phil. class. der Akad. d. Wiss. zu München*, 1889, p. 208), and 1234 in the latter. Catullus ranks third with 495. In Martial, and also in Catullus, verses with a break at the end of every foot occur more frequently than is generally stated. Leutsch, *Philol.* X., 740, says that in Martial such verses are 'höchst selten.' Paukstadt, referring to the same poet, says, *De Mart. Catulli Imit.*, p. 29, that they occur but once (V., 20, 9), basing the statement upon the results of Leutsch's investigation. Friedlaender, *Martial*, I., p. 29, says, verses like V., 20, 9 occur 'sehr selten.' But at least 15 such verses occur in that poet :

(1) II., 4, 5 :

Quare non iuvat hoc quod estis esse ?

(2) II., 37, 1 :

Quidquid ponitur hinc et inde veris,

- (3) III., 73, 2 :
Et non stat tibi, Phoebe, quod stat illis,
(4) IV., 30, 5 :
Illam, qua nihil est in orbe maius,
(5) V., 20, 9 :
Campus, porticus, umbra, virgo, thermae,
(6) V., 24, 15 :
Hermes omnia solus et ter unus.
(7) VI., 17, 3 :
Tu si Furius ante dictus esses,
(8) VIII., 64, 17 :
Uno iam tibi non sat est in anno,
(9) VIII., 76, 7 :
Vero verius ergo quid sit, audi :
(10) X., 49, 4 :
Quisquam plumbea vina vult in auro ?
(11) X., 72, 4 :
Iam non est locus hac in urbe vobis ;
(12) XI., 75, 2 :
Tecum, Caelia, servus ; ut quid, oro.
(13) XII., 18, 14 :
Quem nec tertia saepe rumpit hora,
(14) XII., 34, 5 :
Et si calculus omnis huc et illuc
(15) XII. 75, 4 :
Mollis Dindymus est, sed esse non vult ;

A similar state of affairs exists in Catullus. Leutsch says such verses occur in that poet but once, namely in 42, 2 ; Paukstadt says only twice, adding the example 2, 9. This latter statement is adopted by Riese in his edition of *Catullus*, But five more cases occur in that poet :

- (1) 5, 7 :
Da mi basia mille, deinde centum,
(2) 26, 1 :
Furi villula vestra non ad Austri
(3) 40, 6 :
Quid vis ? qua libet esse notus optas ?
(4) 42, 3 :
Iocum me putat esse moecha turpis
(It will be noticed that 42, 2 was cited but the line just below it was overlooked).
(5) 58, 1 :
Caeli, Lesbia nostra, Lesbia illa.

Elsewhere 6 other examples have been noticed :

- (1) Priapea, 77, 8 (B.) :
Ergo qui prius usque et usque et usque
(2) Lampridius, p. 381 (Baehr. Frag.) :
Pulchrum quod vides esse nostrum regem,
(3) Lampridius, p. 382 (Baehr. Frag.) :
Pulchrum quod putas esse uestrum regem
(4) Prud., Peristeph. VI., 155 :
Blandum littoris extet inde murmur,
(5) Anthol., Lat. I., 1², 444, 2 :
Quam vos creditis esse, vita ; non est.
(6) Terent. Maur. 2548 (K.) :
Namque et iugiter usu saepe Sappho.

Meyer omits from his list of 5356 phalaecean verses the Priapea, 288 ; he says there are 175 in the Anthol. Lat. There are in all 213 (I. 1, has 168, II. 1, has 45). It may be noted also that Martial's 'Cäsurlöse' verses are 1 in 15 according to Meyer's own statistics, instead of 1 in 12, the number which he gives.

Friedländer, *Mart.* I., p. 29, also says that in Martial verses with a break at the end of each of the first 3 feet as in II., 6, 11 are very rare. At least 88 such verses occur : 8 in Bk. I., 6 in II., 2 in III., 8 in IV., 4 in V., 8 in VI., 12 in VII., 3 in IX., 11 in X., 10 in XI. and 16 in XII. With diaeresis at the end of each of the last 3 feet, 16 verses occur in Martial.

III. *Choliambic*.—As verses in this metre are much fewer in number compared with either of the other two kinds, fewer cases of diaeresis, of course, occur. I have found but one example and that in Catullus, 44, 21 :

Qui tunc vocat me cum malum librum legi.

None occurs in Martial, though a number are found with a break at the end of each of the first 4 feet or of each of the last 4 feet.

It is believed that in the case of the Phalaecean and Choliambic metres, the above list is complete, and that in the Hexameter there cannot, at least, be many more examples than those above cited.

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