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On Propertiu II. 28, 11

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Probably ἐν πλεονί τιμῆς. Cf. Frazer's critical note to 36, 6. Ἄγειν τινά ἐν τιμῇ is the regular phrase and very frequent in Pausanias (Hitzig *ad* 1, 5, 3), whereas ἐς τιμὴν ἄγειν would give ἄγειν quite another sense.

9, 1, 4. ἐκ μὲν γε τοῦ ἐμφανοῦς πόλεμος πρὸς τοὺς Θηβαίους οὐκ ἦν συνεστηκώς, ἀλλ' οἱ Πλαταιεῖς μένεν τὴν εἰρήνην σφίσιν ἔφασαν.... Θηβαῖοι δὲ κ.τ.λ.

The δέ with Θηβαῖοι does not answer to the μὲν after ἐκ, but to a μὲν which we should insert after Πλαταιεῖς and which fell out through μένεν following it. With ἀλλὰ we require the two parallel clauses, giving the views of the two parties. The antithesis to ἐκ μὲν γε τοῦ ἐμφανοῦς is, as often, not expressed.

9, 21, 1. παρέχονται δὲ ἰδεάν οἱ Τρίτωνες.

Add τοιάνδε, not with Frazer τοιαύτην. Cf. 8, 8, 3 quoted above and innumerable other places.

9, 23, 5. For διαπεσόντας we should read ἐκπεσόντας.

10, 4, 2. ὑπῆρει τε ἐπὼν ἡμᾶς τῶν Ὀμήρου μνήμη.

ὑπῆρει may be right, but ἐπ'ῆρει would be much more usual. Cf. on 22, 4.

10, 12, 2. Δήλιοι δὲ καὶ ὕμνον μέμνηται τῆς γυναικὸς ἐς Ἀπόλλωνα.

An accusative with μμνήσκομαι *speak of* is so rare that probably we should read ὕμνου.

10, 22, 4. ταῖς δὲ οὐ μετὰ πολὺν ὑπάρξειν τὸ χρεὼν ἐμελλεν ἢ τε ἀσιτία καὶ ἢ ἀϋπνία.

ὑπάρξειν should be ἐπάξειν. Cf. 2, 6

Ὀνομάρχῳ μὲν τέλος τοῦ βίου τοιοῦτον ἐπήγαγεν ὁ δαίμων.

10, 24, 3. ταῦτα ἡμεῖς ἀκούσαντές τε καὶ ἐπιλεξάμενοι τοὺς χρησμούς, ἰδίᾳ δὲ οὐδένα αὐτῶν λόγον οὔτε ἐς πατρίδα οὔτε περὶ ἡλικίας Ὀμήρου γράφομεν.

Read οὐδένα αὐτῶν λόγον <ποιούμενοι> and probably γράφομεν. Cf. above on 1, 24, 4.

10, 26, 9. παιδίον δὲ ἐν τοῖς γόνασιν ἔχει γυμνόν· τὸ δὲ τὴν χεῖρα ὑπὸ δείματος ἐπιπροσθε τῶν ὀφθαλμῶν πεποιήται.

Insert ἔχον before πεποιήται. So 29, 1 πεποιήται πλέκων. At present τὴν χεῖρα has no construction.

10, 28, 1. καὶ ἀμυδρὰ οὕτω δὴ τι τὰ εἶδη τῶν ἰχθύων, σκιὰς μᾶλλον ἢ ἰχθὺς εἰκάσεις.

This construction (which is curiously like our own, 'so faint, you would think them shadows') need not be doubted. Pausanias' master, Herodotus, has (3, 12, 2) αἱ δὲ τῶν Αἰγυπτίων (κεφαλαί) οὕτω δὴ τι ἰσχυραί, μόγις ἂν λίθῳ παίσας διαρρήξειας. Cf. also *ib.* 108, 3.

10, 30, 2. Insert καὶ before Ἀφροδίτῃ μὲν. Perhaps the *vai* of διδαχθῆναι caused the loss. Again in 8 καὶ seems to have been lost before the final letters of κατεαγότες, unless it is a δέ that has been omitted.

10, 36, 7. ὁ μὲν μέλας αὐτοῦ χωρεῖται ἀνθρώποις καὶ ἔστι γαστρί καθάρσιον.

In default of evidence for χωρεῖσθαι we may read χωρεῖ τε.

HERBERT RICHARDS.

ON PROPERTIUS II. 28, 11.

As Dr. Waldstein in referring to the above place in the present issue of the *Classical Review* cites my opinion, it will be convenient if I set it forth with the proper qualifications in some detail.

The subject of the poem is an illness of Cynthia which Propertius suggests is the punishment of some impiety. I quote the passage from line 5.

sed non tam ardoris culpa est neque crimina
caeli

quam totiens sanctos non habuisse deos.
hoc perdit miser, hoc perdidit ante
puellas :

quicquid iuratur, uentus et unda rapit.
num sibi collatam doluit Venus ipsa ?
peraeque
prae se formosis inuidiosa dea est.

an contempta tibi Iunonis templa Pelasgae

Palladis aut oculus ausa negare bonos ?
semper, formosae, non nostis parcere
uerbis :

hoc tibi lingua nocens, hoc tibi forma
dedit.

Here, it will be observed, Propertius puts forward two reasons for the visitation. The first is that Cynthia's illness is a punishment for perjury in breaking her sworn vows to him, the second is that her boastings have roused the ire of one of the trio of jealous goddesses—Venus, Juno and Minerva.

The slightest attention to the general sense of this part of the passage reveals a considerable difficulty. Cynthia's offence consists in her want of prudent reticence : in

personal charms she is not inferior to those goddesses, she knows it and she has said so. The words which I have italicised in the text above show this indisputably. What then of *templa Pelasgae*? Why, in the case of one of the jealous three, is Cynthia's sin the disparagement of a temple, and that in Greece? For answers to these questions we search the annotations of the editors and the excerptors of Propertius; but search in vain.

In the critical annotation on the place in my text of Propertius I suggested that *templa* was a corruption due to *con-templa*; and in a letter to me the late Prof. Palmer approved of the suggestion. Corruptions of this kind are no rare phenomena in manuscripts, nor absent from the manuscripts of Propertius. It will be enough to quote some words I wrote formerly with a different object in view. On 21 of this very poem 'Andromede monstris fuerat deuota marinis' (so N, O *monstrata*) I said 'when, as here, one word swallows another, the victim's features disappear entirely as in I. ii 26 'cultā'] 'una' Φ iv. 19 'nec te'] 'post hec' N (*sed corr.*), II i. 19 'Ossan'] 'Titan' Φ and many other places.¹ If we are to emend *templa*, by far the best proposal is Waardenburg's *membra*. This would contain a reference to the white arms of Juno (λευκώλενος Ἥρη): *membra* might well be understood in this sense; see Lucan 7. 623 (with my note).

The adoption then of Waardenburg's correction would offer a satisfactory solution of the difficulty: but it remains to ask if it is a necessary one. Literally understood, as we have seen, the line is irrelevant:

¹ *Transactions of the Cambridge Philological Society*, vol. 4, pt. 1, p. 72.

can it be made relevant by being regarded as allusive? If the questionable words are, so to speak, only the label of a legend with which Propertius presumes his readers are acquainted and from which they can themselves draw the relevant fact, that would be a defence of them, and, as far as I can see, the only defence possible. The insanity which attacked the daughters of Proetus, King of Argos, and of which they were healed by the seer Melampus, was attributed by some writers (e.g. Hesiod and Diodorus, 4, 68) to the anger of Dionysus, but by others to that of Hera. The latter account is given by Bacchylides 11, 43-46 (quoted by Dr. Waldstein below), in Apollodorus 2, 2, 2 αἰται δὲ, ὡς ἐτελειώθησαν, ἐμάνησαν ὡς μὲν Ἡσιόδός φησιν, ὅτι τὰς Διωνύσου τέλει τὰς οὐ κατεδέχοντο, ὡς δὲ Ἀκουσίλαος, λέγει διότι τὸ τῆς Ἥρας ξόανον ἐξηντήλισαν, the scholiast on Od. 15, 225 διὰ τὴν ἐκ νεότητος ἀνεπιλογιστίαν ἀμαρτουσῶν εἰς Ἥραν παραγενόμεναι γὰρ εἰς τὸν τῆς θεοῦ νεὼν ἔσκαπτον αὐτὸν λέγουσαι πλουσιώτερον μᾶλλον εἶναι τὸν τοῦ πατρὸς οἶκον, Servius on Virg. Ecl. 6, 48 'Proetides...hae, se cum praetulissent Iunoni in pulchritudine uel ut quidam uolunt, cum essent antistites, ausae sunt uesti eius aurum detractum in usum suum conuertere, illa irata hunc furorem earum immisit mentibus ut putantes se uaccas in saltus abirent et plerumque mugirent et timerent aratra.' To this legend, and to that version of it which is mentioned first by Servius and may well have been that of Acusilaus ('they depreciated the image,' that would be the personal charms of the goddess), I think it is clear that both in *Pelasgae* and the preceding word Propertius makes learned allusion; and this whether the reading of the manuscripts be altered or be retained.

J. P. POSTGATE.

NOTE.

SOME MODERN ILLUSTRATIONS OF CLASSICAL AUTHORS.

Cicero, *Ad Atticum*, xiii. 33, 4 (dcxxxvi in Messrs. Tyrrell and Purser's *Correspondence of Cicero*, vol. v.). Venit enim ad me, et quidem id temporis, ut retinendus esset, sed ego ita egi, ut non scinderem paenulam.

The Dublin editors have not compared Swift's 'Polite Conversation,' Dialogue I. (*Miscellanies*, vol. ix. ed. 4, 1751 p. 157). Colonel. Madam, I must needs go home for half-an-hour . . . Miss. Nay, let him go; I promise him, we won't tear his Cloaths to hold him.

Cicero, *Ad Atticum*, i. 3, 1 (viii in Professor Tyrrell's edition, vol. i.).

Aniam tuam scito desiderio tui mortuam esse et simul, quod uerita sit ne Latinae in officio non manerent et in montem Albanum hostias non adducerent.

If the decease of Atticus' grandmother be an agreeable fiction of his distant correspondent (a view, however, rejected by Prof. Tyrrell), then Cicero's vein of jesting in this passage is remarkably like Charles Lamb's (to Thomas Manning, No. clvii. in vol. i. of Canon Ainger's edition of the *Letters*). 'Mary has been dead and buried many years: she desired to be buried in the silk gown you sent her...