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Persichetti on the *Via Salaria* Niccolo Persichetti. *Viaggio archeologico sulla Via Salaria nel circondario di Cittaducale*. Rome. 1893. Pp. 212.

Arthur Tilley

The Classical Review / Volume 8 / Issue 09 / November 1894, pp 415 - 416

DOI: 10.1017/S0009840X00188997, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00188997

How to cite this article:

Arthur Tilley (1894). The Classical Review, 8, pp 415-416 doi:10.1017/S0009840X00188997

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where Nestor says of the fate of Aegisthus if Menelaus had found him alive: τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν, ...οὐδέ κέ τις μιν κλαῦσεν Ἀχαιῶδων. The stories told of Oriental hospitality illustrate the feeling expressed by Orestes in Aesch. *Cho.* 554 ff.: ὥστ' ἐπικάζειν τινὰ...καὶ τὰδ' ἐννέπειν τί δὴ πύλῃσι τὸν ἱκέτην ἀπείργεται Αἰγισθος, εἴ περ οἶδεν ἔνδημος παρών; and 637: εἴ περ φίλόξεν' ἐστίν. The author gives from the experience of Dr. L. Woolsey Bacon a striking parallel to the entertainment of Heracles by Admetus (Eur. *Alc.* 509 ff.), in spite of the latter's grief for Alcestis. He says that Koords ceased their wailing in order to avoid disturbing stranger guests: 'the privileges of mourning gave way to the demands of hospitality.' After reading the chapter on Oriental hospitality, one can no longer regard as a mere quibble the claim of Lycaon (Homer *Φ* 75 f.), that Achilles should not kill him since he had eaten food (though as

a prisoner) in the tent of the son of Peleus. The author notes many resemblances as well as contrasts between Oriental and Occidental usages, but does not make entirely clear his view of the connexion. Thus he speaks of the 'remarkable survival of these Oriental mourning customs...in the Irish wake,' and calls attention to the fact that the Irish cry of *ullagone* is 'identical in both sense and sound with the Arabic designation of the Oriental mourning cry,' without explaining the relation between the two.

But on the whole I do not know where else the classical scholar can find so conveniently gathered so much illustrative material on the subjects treated. The author, as may be gathered from the second title of the book, has collected also parallels to customs recorded in the Bible.

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PERSICHETTI ON THE *VIA SALARIA*.

Niccolo Persichetti. *Viaggio archeologico sulla Via Salaria nel circondario di Cittaducale*. Rome. 1893. Pp. 212.

THIS treatise is the fruit of a commission given to the author (the head of a noble family of Aquila) by the Minister of Public Instruction to explore the remains of the ancient *Via Salaria* between Rieti and the village of Tufo and between Antrodoco (*Interocrium*) and S. Vittorino (*Amitemnum*), this latter portion being a branch of the main road which was continued to the coast at Giulianova (*Castrum Novum*). Between Rieti and Antrodoco and from there to S. Vittorino the line of route almost coincides with that of the modern railroad from Rieti to Aquila, which is only five miles from S. Vittorino. Travellers by it will remember the tremendous zigzags by which it climbs up from Antrodoco.

The date of the construction of the *Via Salaria* is unknown, but its name testifies to its antiquity, for with the exception of the *Via Latina* it is the only great Roman road which is not called after the censor or consul who constructed it. It is first mentioned by Livy under the year 361 B.C.; but probably at this date it only went as far as Rieti. The fact that *Forum Decii* lies about half-way between Rome and

Castrum Truentinum or *Truentum* would on the analogy of *Forum Appi*, *F. Aurelii* and *F. Flamini* seem to show that the road was continued to *Truentum* in the censorship of P. Decius Mus, B.C. 304. After leaving *Reate* it followed the course of the Velino (*Avens*), the first noteworthy place which it traversed being *Cutilia* or *Aquae Cutiliae* celebrated for its three lakes, on one of which was the floating island known as the *Umbilicus Italiae*, and for its mineral waters, a too liberal use of which caused the death of the Emperor Vespasian. On the edge of one of these lakes Signor Persichetti came upon a piece of the old road about fifty feet in length, but he reports that other large pieces, which are noticed by Keppel Craven in his *Excursions in the Abruzzi*, have recently been destroyed. At *Cutilia* he found considerable remains of buildings, the most important being remains of *Thermae*. At *Interocrium*, six Roman miles from *Cutilia*, the road left the plain and ascended to cross the Apennines. At about four miles from *Interocrium*, immediately under Monte Terminillo (7,710 feet), which Signor Persichetti identifies with *Mons Tetricus*, the *Tetricae horrentes rupes* of Virgil, the real difficulties of the road began. For the next five miles there is ample testimony to the engineering powers of the Romans, the

most striking features being the galleries or tunnels through the rock, of which the longest is 200 yards in length, and the huge supporting walls which carry the road, sometimes far above the stream, sometimes below it, now on one side of it, now on the other, wherever the ground offered least difficulty. All this is well described by Signor Persichetti, and his remarks are illustrated by several photogravures. It was in this part of the road that he had the good fortune to discover an unknown milestone *in situ*. It is the sixty-ninth from Rome and bears an inscription of the year B.C. 16.

At about nine miles from Antrodoco the difficulties ceased, and the road emerged on the broad upper valley of the Velino. Two and a half miles further lies Bacugno, which Signor Persichetti identifies as the site of *Forum Decii*, placed by Kiepert at S. Croce, nearly two miles distant. The name and some incorrect information as to the provenance of an inscription has led previous authorities to place here the well-known *Fanum Vacunae*; but Signor Persichetti shows that the true site of this place, which was a *vicus* as well as a temple, is to be found nearer Antrodoco, at a small village called Laculo, situated at a considerable height above the road. At *Falacrine*, the birth-place of the Emperor Vespasian, marked by some remains near the village of Collicelli, the road made the final ascent to the watershed, and after crossing it at a height of about 3,500 feet above the sea, descended into the valley of the Tronto (*Iruentus*). The next station on the Antonine Itinerary is *Vicus Badies*, twelve miles from *Falacrine*. Four miles further on the road reached the village of Tufo, the limit of Signor Persi-

chetti's researches, which he plausibly identifies with the station *Ad Martis* mentioned in the Peutinger Table.

Of that part of the *Via Salaria* which led from *Interocrium* to *Amiternum* there are few visible remains. It first traversed the gorge, three miles in length, known as the Fosso di Rapello, which has more than once played a part in military annals. After ascending about 830 feet it emerged on one of the high plains so characteristic of Apennine scenery. This one is about $7\frac{1}{2}$ miles long; it terminates at Vigliana, the site of the ancient *Fisternae*. A little before Vigliana the watershed (3,300 feet) between the Velino and the Aterno is marked by the railway station of Sella di Corno. The next place on the route is Civita-Tommassa (*Foruli*), whence the road proceeded in a bee-line to S. Vittorino (*Amiternum*). This latter part of its course, about which there was some doubt, has been clearly elucidated by Signor Persichetti.

It should be noticed that in the first chapter, which deals with Roman roads in general, there are some inaccuracies. The distinction between the various classes of roads is not clearly brought out, and the statements on page 14 with regard to the officials who had the charge of the roads are incorrect. In the useful map at the end of the volume the milestone found at Antrodoco is by a slip marked as LXVII instead of LXIV. These however are trifling blemishes which do not detract from the real value of the work. It is a solid contribution to Italian archaeology and topography, and in particular to our knowledge of the Roman system of road-making.

ARTHUR TILLEY.

ROBINSON'S *PHILOCALIA OF ORIGEN*.

The Philocalia of Origen. The text revised with a critical introduction and indices: by J. ARMITAGE ROBINSON, Norrisian Professor of Divinity in the University of Cambridge. (Cambridge University Press, 1893. Pp. lii. 278.)

THIS edition will prove a welcome boon to all students of Theology or of Christian Literature. For the textual criticism of Origen and for that of the New Testament alike the recovery of the textual tradition of the *Philocalia* is of great importance.

But the work has even greater value as an end in itself, as providing the student with this excellent introduction to the study of Origen for the first time in a trustworthy text.

The edition of the *Philocalia* owes its origin to the former motive. Prof. Robinson had contemplated an edition of the *contra Celsum*, and had made considerable progress, in co-operation with Mr. Wallis, in sifting the MS. tradition of that work. But, owing largely to the advice of Dr. Hort, he was soon led to take in hand the *Philocalia*