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E. A. Sonnenschein

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THE NATIONALITY OF HORACE.

SINCE writing my article on the meaning of the word *Sabellus* (*Class. Rev.* for October, 1897), I have received two communications bearing on the point, and both confirming the view which I expressed, that *Sabellus* means 'Samnite,' not 'Sabine' as our dictionaries say. (1) Prof. Conway refers me to the second edition of Brugmann's *Grundriss* vol. i. p. 128, which entirely supports my contention from the philological point of view. Brugmann derives *Sabellus* from *Safno-los*,* *Samnium*, Oscan *Safnim*. (2) Mr. Heitland refers me to Strabo v. 4, § 12, p. 250. After speaking of the 'ver sacrum' which is said to have led to the establishment of the Samnites in Samnium as an offshoot of the Sabines of Sabina, Strabo goes on:—*Εἰκὸς δὲ διὰ τοῦτο καὶ Σαβέλλους αὐτοὺς ὑποκοριστικῶς ἀπὸ τῶν γονέων προσαγορευθῆναι, Σαμνίτας δ' ἀπ' ἄλλης αἰτίας, οὓς οἱ Ἕλληες Σαμνίτας λέγουσι.* His philology is at fault; for he regards *Sabellus* as a diminutive formed directly from *Sabinus*. But that does not affect the main point, which is that we have here explicit testimony that *Sabellus* was a name applied to the *Samnites* (not the Sabines). As yet no scrap of evidence has been produced to show that *Sabellus* ever meant 'Sabine.'

The inference is inevitable. When Horace calls himself a *Sabellus* (Epp. i. 16-49), he cannot be alluding to his possession of an estate in *Sabina*, but must be speaking of his connexion with *Samnium*. In what way

was he connected with Samnium? Not exactly by the place of his birth; for Venusia is in Apulia, and the places mentioned in connexion with his early childhood (Acherontia, Bantia, Forentum; *Od.* iii. 4, 14-16) are in Lucania; and when Horace speaks geographically, he says of himself *Lucanus an Apulus anceps* (*Sat.* ii. 1, 34). I think, therefore, he must be referring to his *nationality*; and that in this passage (Epp. i. 16, 49) we have a direct but hitherto neglected statement by the poet himself as to his blood and descent. To ancient biographers the nationality of the son of a *libertinus* was perhaps of little moment; but to us the question is more interesting. For it has been suggested that Horace was of Greek origin: so Dr. Gow in his recent edition. Prof. W. M. Ramsay in *Macmillan's Magazine* for 1897, p. 450, speaks of Horace as an Apulian; but 'Apulian' is, I take it, a geographical not an ethnological term. It is possible, though I cannot prove it unless by reference to the case of Horace himself, that there were Samnites as well as other nationalities in Apulia. The supposition that Horace was a Samnite is in perfect touch with what we know as to his personal character, and throws new light upon the passage in *Sat.* i. 9, 29, where the Sabellian crone is mentioned, in connexion with his early childhood. I conjecture that he came of a family which had been enslaved during the Samnite wars.

E. A. SONNENSCHNEIN.

SOPHOCLES, *TRACH.* 345: PLAT. *GORG.* 470.

καὶ δὴ βεβᾶσι, χῶ λόγος σημαίνεω. Prof. Jebb rightly retains this, the MSS. reading, as against various needless conjectures. He translates 'Well, they are gone;—so thy story can proceed'; and, for the use of *σήμαινε* he refers to l. 598 *τί χρή ποεῖν; σήμαινε, τέκνον Οἰνέως*. But it seems to me that the proper parallel is to be found in Thucydides in whom *σημαίνω* is absolute, as in ii. 8, 3 *ἔδοκε ἐπὶ τοῖς μέλλουσι γενήσεσθαι σημῆναι*, v. 20, 2 *ἐς τὰ προγεγενημένα σημαίνει*, ii. 43, 3 (perhaps) *οὐ στήλων σημαίνει ἐπιγραφῆ*. The construe of the line should be, I think: 'Well, they are gone, and so let thy story be the token (viz. that they are gone)': i.e. 'speak out plainly and freely.'

Plato, *Gorgias* p. 470 A οὐκ οὖν, ὦ θαυμάσιε, τὸ μέγα δύνασθαι πάλιν αὖ σοι φαίνεται, ἐὰν μὲν πράττοντι ἃ δοκεῖ ἔπηται τὸ ὠφελίμως πράττειν, ἀγαθὸν τε εἶναι καὶ τοῦτο, ὡς εἰσικει, ἐστὶ τὸ μέγα δύνασθαι· εἰ δὲ μὴ, κακὸν καὶ σμικρὸν δύνασθαι. The position of *μὲν* and of *τε* and the parallelism of the sentences seem to me to leave no doubt (1) that Plato meant *εἰ δὲ μὴ* (ἔπεται κ.τ.λ.), (τὸ μέγα δύνασθαι φαίνεται) κακὸν (εἶναι) καὶ σμικρὸν δύνασθαι; (2) that *καὶ τοῦτο ἐστὶ τὸ μ. δ.* is an afterthought substituted for *καὶ μέγα δύνασθαι*. Accordingly I infer (1) that Plato intended to play on the double meaning of *σμικρὸν δύνασθαι α.* 'to have small power,' *β.* 'to signify little'; (2) that the construe is 'So your view seems to