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A Phrase of a Boeotian Poet

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eam). Amph. 117 *processi sic cum servili schema*. Ter. Phorm. 145 *quid rei gerit?* G. *sic tenuit*. id. Eun. 601 *limis specto sic per flabellum clanculum*. Cic. Flacc. 66 *sic summissa voce agam*. Sen. Hipp. 394 *sic temere iactae colla perfundunt comae*. In every one of these passages (including the last, as is clear from the context) *sic* is = *hoc modo*, the *modus* being indicated by a gesture or intonation of the voice, the meaning being further and more clearly indicated by the adverb or adverbial expression which follows.

(3) *Hac* immediately preceding and the vividness of the words which follow, *Quis restinguet* etc., *Quis eliciet*, point to the use as being *δεικτικῶς*. For the realistic language cf. Ode i. 27. In Ter. Eun. 595 *cape hoc flabellum, ventulum huic sic facito*, we have a good parallel for the juxtaposition of *sic* and *hic*.

I therefore suggest that *sic temere* ought to be translated 'like this, at our ease,' or 'like this, carelessly.'

J. STANLEY.

A PHRASE OF A BOEOTIAN POET.

In *Misopogon* p. 477, l. 4 *sqq.* ed. Hertl. (= Spanh. 369 B), Julian, speaking of the price of corn, quotes a proverbial expression from a Boeotian (presumably Hesiodic) poet:

εἰ δὲ τοσαῦτα μέτρα θέρουσ' ἦν παρ' ὑμῖν τοῦ νομίσματος τί προσδοκᾷ ἐδει τηνικαῦτα, ἡνίκα, φησὶν ὁ Βοιωτίως ποιητής, χαλεπὸν γενέσθαι τὸν λιμὸν ἐπὶ τῷ δράγματι;

This is the reading of V(ossianus). Other MSS. have *δράγματι*, *δράματι*. The vulgate is *ἐπὶ δώματι*, on which Reiske has this note: *ea anni tempestate quum desider-*

ium est domi propter frigus, exclusis quae-rendi alimenti ergo excursionibus. The meaning clearly is: Hunger is a hard visitor to entertain in winter, but *δώματι* is not likely to have been thus corrupted. I suggest that we should restore *ἐπὶ τῷ φράγματι*, the original line perhaps ended in *χαλεπὸν δ' ἐπὶ φράγματι λιμός*.

Limos is imagined to be prowling at the enclosure of the farmyard; *φράγμα* = *ἔρκος* *αὐλῆς*.

J. B. BURY.

NOTE ON SOPH. TRACH. 660.

Ὅθεν μόλοι πανάμερος.

MR. VERRALL'S interesting treatment of this passage in the March number of the *Classical Review* suggests to me the publication of my own view of the true reading. It is so simple that I feel sure it must have been anticipated, yet I cannot find that it has been. It is to preserve *πανάμερος* of the

MSS., but to take it from *ἡμερος* not from *ἡμέρα*. The formation is quite right; cf. *πανάθλιος* and scores of other adjectives. The meaning, 'all-peaceful' after war's alarms, is far better than that given by the so-called emendation *πανίμερος*. No sense can be extorted from *πανάμερος* if derived from *ἡμέρα*.

R. Y. TYRRELL.

'BASSAREUS.'

I OMITTED in my note on Bassareus to quote, in addition to Apollo Smintheus and Apollo Lyceius, Apollo Parnopius at Athens to whom (Pausanias i. 24, 8) a bronze statue made by Pheidias was erected in consequence of his promise to drive away a plague of locusts (*πάρνοπες*). My friend Mr. J. G. Frazer out of his boundless stores of learning has pointed out to me a passage from Strabo (613) which shows the frequency of deities being named after some

pest, which injured vines and other crops. It runs thus:—

καὶ γὰρ ἀπὸ τῶν παρνόπων, οὓς οἱ Οἰταῖοι κόρνοπας λέγουσι, κορνοπίωνα τιμᾶσθαι παρ' ἐκείνοις Ἡρακλέα ἀπαλλαγῆς ἀκρίδων χάριν ἱποκτόνον δὲ παρ' Ἐρυθραίων, ὅτι φθαρτικὸς τῶν ἀμπελοφάγων ἱπῶν.—Ῥόδιοι δὲ ἐρυθρίβιον Ἀπόλλωνος ἔχουσιν ἐν τῇ χώρᾳ ἱερόν, τὴν ἐρυσίβην καλοῦντες ἐρυθρίβην. παρ' Αἰολεῦσι δὲ—θυσία συντελεῖται παρνοπίωνι Ἀπόλλωνι.

WILLIAM RIDGEWAY.