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Note on Hor. *OD.* IV. ii. 49

H. F. H.

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This is satisfactory evidence that in later Latin *ascopera* was used of a receptacle for liquids like the simple ἀσμός. If the usage may be assumed to reach back to Suetonius' time we can get a much more pointed meaning out of the words by punctuating: *Ego quid? potui; tu autem culleum meruisti*—

where *potui* is the dative expressing the purpose, 'the predicative dative,' and the meaning is: 'What am I? A sack to drink from. But you have deserved a sack of another kind.' The allusion is of course to the well-known punishment of matricides.

W. CHAWNER.

NOTE ON HOR. OD. IV. ii. 49.

It may seem rash to attempt to emend an author like Horace, who is so much read, and has had so many editors; and it may be thought presumptuous to meddle with a passage on which so many well-known scholars have spent their efforts; still the emendation which I have to propose is at once so simple and so probable that I can think of no reason why it should have escaped so many generations of editors.

The traditional reading of the best MSS. in this passage is:—

teque dum procedit, io triumphe!
non semel dicemus, io triumphe!

and this Hirschfelder (4th ed. of Orelli) retains, finding none of the emendations yet suggested an improvement on the MSS.

With this reading *Triumphus* is personified (as it is taken in *Epodes* ix. 21) and *procedit* refers to Augustus. But it should be noted that throughout the poem the second person refers to Iulus as in verses 2, 33, 41, and again in v. 53, the first line of the following stanza. The variant *procedis* does not eliminate the difficulty of the passage, whether the 2nd person is under-

stood to refer to Augustus or to the personified *Triumphus*.

'*Procedit*' should clearly be kept, from MSS. evidence as well as from intrinsic probability; and the word can only refer to the 'triumphator.' The next step is to get rid of the pronoun: editors who have done this are Meineke and Bentley; but the former's 'atque' is as prosaic as the latter's 'isque' is weak and un-Horatian: nor can one see how the reading 'te,' which has the consensus of the MSS., could have arisen from either of them.

I propose to read '*terque*': 'and we, as Caesar doth advance, the citizens, not once alone will raise the cry "Io Triumphe!" but thrice "Io triumphe!"' etc.

I do not wish to lay any stress on the antithesis '*ter...non semel*' (the Greek πολλάκις τε κοῦχ ἄπαξ) but rather on the 'thrice-repeated cry' *io triumphe*, with which one may compare the threefold repetitions in the chant of the Arval Brethren, also the thrice-uttered Greek shout of triumph 'τῆνελλα καλλίνικε'—καλλίνικος ὁ τριπλῶς κεχλαδῶς, Pindar *Ol.* ix. 2.

H. F. H.

θερίδιον.

In Julian's charming epistle to Evagrius (numbered 46) occurs a word *θερίδιον*, which ought to find a place in the lexicons:—

τοῦτο ἐμοὶ μεираκίῳ κομιδῇ νέψ·θερίδιον
ἐδόκει φίλτατον.

θερίδιον is formed from *θερίζω* as *χειμάδιον* from *χειμάζω*.

L. and S. quote Xenophon and Aristotle for *θερίζω* with the meaning of *passing the summer*; but omit the noun. The whole of this letter of Julian shows that he uses it here to indicate a dwelling for the summer.

E. J. CHINNOCK.