

following *Sinite exorator sim.* Cf. *Prol. Amph.* 34, *Nam iusta ab iustis iustus sum orator datus*, and *passim*, where again the *Prologus* (Mercury) has a request to make of the audience. In the only other instance of the use of the word by Terence, *Heaut.* 11, *Oratorem esse voluit me, non prologum*, the same signification is probable; cf. 26 *infra*, *qua re omnis vos oratos volo*. The close connection in this passage with *actorem* (12) and *orationem* (15) makes it possible to understand *orator* here in a slightly different sense—not ‘ambassador,’ however, but ‘advocate.’

Festus thus understood *Hec.* 9 and Afranius 92, and explained the use as *pro deprecatoribus*; cf. with this explanation *Cic. Imp. Pomp.* 12, 35, *legatos deprecatoresque misissent*. Even in the use of the word of an embassy, it is to be noted that it is used not so much with reference to the spokesman or the fact that the message is oral, as because the ambassador is a petitioner. This is no less true that his petition is in behalf of another. Accordingly, we find regularly

mention of the thing for which he is to treat. Cf. *Enn. Ann.* 211, *orator sine pace redit*; *Liv.* 1, 15, 5, *Veientes pacem petitum oratores Romam mittunt*; *Verg. Aen.* 11, 100, *Iamque oratores aderant...veniamque rogantes*; *Plaut. Poen.* 357, the command *exora* and the retort *sed vide sis, ne tu oratorem hunc pugnis pectas postea*; *Stich.* 494-5, *Haut aequomst te inter oratores accipi*, of the ambassadors, and the retort *Equidem hercle orator sum, sed procedit parum*, of the parasite begging for a dinner.

An overwhelming number of like passages might be cited to prove that *orator* was commonly used of the ambassador as petitioner or intercessor, even in the face of the testimony of *Servius* (*Verg. Aen.* 11, 100), of *Festus* (p. 198 Müll., *Orare antiquos dixisse pro agere testimonio est, quod oratores dicti et causarum actores et qui reipublicae mandatas causas agebant*), and even of *Varro* (*L.L.* 6, 13, *quia verba facti apud eum ad quem legatur*).

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NOTE ON TER. AD. 223-4.

THE MS. reading *quasi iam usquam tibi sint viginti minae, Dum huic obsequare* has been generally suspected and variously amended. The majority of editors, accepting the explanation of *Donatus* (*Quasi numero in aliquo ducas et in aliqua aestimatione constituas: et non, si velis, penitus contemnas viginti minas, dum modo huic obsequaris*), have seen in the supposed abnormal use of *usquam* the only objection to this understanding of the passage. The only parallel that has been cited for this use is found in *Eun.* 293, *Neque virgost usquam neque ego*, but here the local force with which the word is first introduced is the warrant, as it affords the opportunity for the turn. Negative adverbs of place, however, and equivalent adverbial expressions are not uncommon in this signification, e.g. *nullo loco, οὐδαμοῦ*.

There may well be, then, two ways of thinking with regard to the objection urged on the score of usage against the traditional interpretation of this passage, but as to the strength of the position taken by *Dziatzko* against the logical inconsequence of that interpretation there can be no question. *Sannio* is to be made to feel that he is in great danger of suffering a total loss; there

is no longer any thought of reassuring him, and with *age novi tuom animum* the work of intimidating him begins. *quasi...obsequare* is plainly a threat, and another is conveyed by implication in *praeterea...Cyprium*. It is strange that with this definite notion of the meaning to be conveyed and with but the single word *obsequare* not making for that meaning, *Dziatzko* should have been unable to hit upon a satisfactory emendation.

Is not the passage as it stands capable of interpretation as he would have it interpreted? The effect sought for may be obtained as well by making *dum...obsequare* refer to the future as by substituting a word that will represent the actual present state of affairs. In other words, we have a clause denoting time ‘contemporaneous in limit,’ and not a proviso, as we have supposed it on the authority of *Donatus*; and the subjunctive is anticipatory or due to subordination to *sint*.

Syrus has taken upon himself the task of persuading *Sannio* that he will do well to accept what the girl cost him, and he accomplishes his purpose by threatening the procurer with the loss even of this, and by letting him see that his intended departure for

Cyprus is known and has been counted upon to make him more complaisant. 'As if you were at all sure of the twenty minae (as if you would ever get the twenty minae) until you come to terms with Aeschinus. And

besides, it is currently reported that you are on the point of departure for Cyprus.'

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RIESE'S *ANTHOLOGIA LATINA*.

Anthologia Latina. Ediderunt FRANCISCUS BUECHELER et ALEXANDER RIESE. Teubner 1894-7. M. 17. 70.

WE have here a second edition of the first portion of Riese's *Anthologia Latina*, followed by a gathering which Buecheler has made of the metrical inscriptions, thus accomplishing for Latin what Kaibel has done for Greek. The labour expended on the work has been vast; to praise it would be almost impertinent; to criticise it, or even to convey any adequate idea of it, within the narrow limits of a review, is impossible. It will be an indispensable adjunct to any first-hand study of Latin. In whatever portion of the field a scholar may be toiling, he will find matter for consideration in these volumes. The co-operation of many scholars for a long time to come, will be needed in order to arrive at a full understanding of these *carmina*. Every practised Latinist who reads them with attention may expect to solve some difficulties which have baffled others. Buecheler has achieved his task as no other living man could have achieved it. But much remains to be done, and the words of Aristotle apply: δόξει ἂν παντὸς εἶναι προαγαγεῖν καὶ διαθρῶσαι τὰ καλῶς ἔχοντα τῇ περιγραφῇ. There is indeed much that is fatiguing, even repulsive to read in these *carmina*, but he who perseveres will be amply repaid.

Riese has given full consideration to the criticisms of the poems contained in the *Anthologia* which have appeared since the date of his first edition. Naturally, the influence of Baehrens has been great, perhaps too great. It is much to be regretted that the editor has not given references to the journals or works in which the criticisms quoted by him have been published. This would have cost him little labour, and the reader who wishes to hunt up the original articles must waste time hugely for want of clues. Also, the abbreviations used are not clearly set forth. Those who read the volume for the first time will often be puz-

zled by them. And it is a pity that the passages of classical writers imitated by these late poets have been so very rarely noted. Buecheler supplies far more help of the kind. The text of the verses is on the whole very corrupt, and there is still a wide field for criticism. I append comments on a few passages, quoting the poems by the numbers which Riese gives them.

11, ll. 64, 5. The poet compares Hippodamia, who is standing close by her father and Pelops, to a precious stone set in gold:

qualis gemma micat, fuluum quae diuidit
aurum,
inter utramque uiam talem se laeta ferebat.

The words *utramque uiam* must surely have been corrupted from *utrumque uirum*. The codex Salmasianus indeed gives *utrumque*.

21, ll. 204, 210:

hoc sapiens Furia, Venus inuida, Iuno
cruenta.....
quod furor exposcit demens, quod praelia
saeua.

The whole piece is curious; it is a versification of a rhetorical controversy, of the kind with which we are familiar from the rhetorician Seneca and the pseudo-Quintilian. In the lines quoted *hoc* and *quod* refer to *aurum*. In the first of the two lines I would read *saeuiens* for *sapiens* and in the second *demensque in praelia saeuit*. The writer is much given to repeating himself, and l. 210 echoed l. 204. As to the scansion of *saeuiens* as a spondee, it hardly calls for illustration in so late a writer. But I would refer to Lucretius 5,396, a line which both in A and in B runs thus:

ignis enim superauit et ambens multa per-
ussit;

but B has the correction *lambens*, which Lachmann adopted, changing *superauit* to