

NOTES.

VERG. *Aen.* vi. 743.

Quisque suos patimur Manes.

Manes is used by Vergil in two senses: (1) general—the ‘Benign Powers’ of the lower world, e.g. *Georg.* iv. 489 *ignoscenda quidem, scirent si ignoscere Manes*; *Aen.* xii. 646 *vos, o mihi Manes | este boni quoniam Superis aversa voluntas*: (2) individual—the ghost or spirit of a dead man. Probably the general meaning is earlier than the other: the plural name applied to the individual being best explained by supposing that, as in the idiomatic ‘plural of respect’ the individual is as it were merged in the class to which he belongs, so here the influence of the single spirit is reverentially and with a sense of mystery associated and identified with all those influences of the spirit world, or of its rulers, which are denoted by the collective title of deprecation, *Manes* or ‘Benign Powers.’

We have to do in this passage with the first of these meanings. In no sense could it be said that we endure each of us his own shade (or ghost); and there is no ground for saying that ‘shade’ is put for ‘life’ or ‘doom’ as a shade. Whereas ‘We suffer each for himself the Powers of the other world’ means plainly ‘*The treatment of the Manes is different for each of us*’; *suos Manes* = ‘the Manes in their relation to him,’ i.e. their treatment of him. It is impossible to say *patimur regem*; but *patimur superbum regem* = *patimur superbiam regis*. *Ruptae lectore columnae* would not be Latin: but in *assiduo ruptae lectore columnae* ‘*assiduo lectore*’ = *assiduitate lectoris*. *Curatus inaequali tonsore capillos* ‘trimmed with a barber cutting awry’ is possible because ‘*inaequali tonsore*’ = *inaequalitate* (or *inaequali cultello*) *tonsoris*. *Scriveris Vario fortis... Maeonii carminis alite*, ‘you shall have the epic genius of Varius to record your valour.’ In all these cases, the adjective makes the expression impersonal, as *ademptus Hector* = the loss of Hector. So here: ‘each has his own experience of the Benign Powers of the world beyond the grave, who plague us for our good’; the Manes deal with each of us according to our need, and we abide their dealings.’ So Statius *Theb.* viii. 84 (quoted by Conington) *At tibi quos, inquit, Manes? (sc. attribuum)* ‘How are you to be punished?’

In the same context, it seems impossible that *Titania astra* (725) can mean only the sun: no account could be given of the plural. The sense required is ‘the sun and all the stars’; and this may be justified by regarding *Titania* as an attempt to represent in Latin the idiomatic Greek phrase τὰ περὶ τὸν ἥλιον.

In favour of transposing the two lines 743, 4, *quisque . . . tenemus*, and putting them after 747, it may be suggested that 743 ends in *igni*, 747 in *ignem*, and that the resemblance deceived the scribe, causing him to omit 745–7, which were afterwards inserted in the wrong place, perhaps because of the

fitness of ‘*Quisque suos patimur Manes*’ after 740–2. The transposition gives a very suitable antithesis between *pauci* (the few elect souls who remain in Elysium) and *has omnes* (the souls waiting to return to the upper world): and it delivers us from the alternative of either a needlessly awkward parenthesis, or the supposition that a second purgatorial process goes on in Elysium.

R. WHITELAW.

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SOPHOCLES, *Ajax*, 651 (see *Classical Review*, IV. p. 397, V. p. 66).—I hope it is not sheer obstinacy that makes me adhere to my view about the meaning of this passage, in spite of Mr. Whitelaw’s note. He has not touched upon my chief objections to the interpretation which he supports. These were (and still are): (1) that *βαφή* is everywhere else used of hardening, and seems to have been a recognized metaphor in that sense; (2) that I know of no passage written within 500 years of the time of Sophocles which even suggests any other kind of *βαφή* for iron or steel [I find that in my former note the reference to Blümner is wrongly printed vol. i. for vol. iv.]; (3) that *θηλόνω* is not the word which would be used to express annealing. I cannot but think that the addition of ‘or flexible’ in Mr. Whitelaw’s rendering admits the difficulty of his position. Surely ‘soft or weak’ would more nearly translate *θῆλος*, whereas a word meaning ‘flexible or tough’ would be needed to express the process of annealing. Indeed the very word *θῆλος* might well be used to describe *μάλαξις* and *ἀπαλόγησις* which are said to be the effect upon iron of fire as contrasted with that of water (*Plut. def. orac.* 47 p. 436 C).

As regards the ‘second immersion’ in modern manufacture, it appears to me from a study of the article which Mr. Whitelaw cites from the *Encyclopaedia Britannica* that steel is annealed in most cases (exceptions are noted) by *dry* heat and *dry* (i.e. slow and spontaneous) cooling. In modern phrase therefore to use the word ‘immersion’ would be an odd way of distinguishing the annealing process from the hardening, and it would be at least as strange to use *βαφή* for that purpose in Greek, even if we assume that both processes were known so early.

As to the construction, I confess that I see no more difficulty in *βαφήν κατρεπίε* as a dative of cause than in other recognized instances, such as *τελευτᾶν νόσφ.* Sophocles can supply examples of this case that undoubtedly are harsh, but I should not class this among them. Lastly I must demur to the argument from metre. The rhythm, according to the rendering which I prefer, would be decidedly objectionable if the whole sentence ended (with the line) at *στόμα*: but, unless my ear misleads me, it is not objectionable at all when the sentence is read on to its end at *γυναικός*.

G. E. MARINDIN.

CORRESPONDENCE.

March 12.

SIR,—My attention has been called to a controversy between Mr. Hobhouse and Mr. C. Torr à propos of a mistake in a recent book of mine. May I venture to plead in behalf of serious discussion in place of such trivialities?

When speaking in passing of the friendship of Pontic tyrants with Athens, and merely to note that fact, I said that ‘Leucon had obtained this friendship by means of large gifts of corn’: I should have said that ‘Leucon had obtained this friendship by means of granting trade facilities

which amounted to large gifts of corn.' So Grote describes the facts, and so Demosthenes, the Athenians, and Mr. Hobhouse, rightly understood them. But what matter? Does it affect, in the smallest degree, my argument? Let Mr. Torr clothe himself in infallibility, but confine himself to the office of universal censor, instead of producing infallible books which nobody can possibly read. His criticisms are always of value to an honest author, who is glad to correct even the most trivial inaccuracies; they may mislead careless readers, who only count, and do not weigh, objections.

To state, or to insinuate, that in a book containing many thousand statements the occasional occurrence of such flaws is a proof of general incompetence, or to state that all the errors carefully sought out and paraded are fair specimens of the rest of the book, is either to make an assertion which nobody is likely to believe, or to circulate a malicious falsehood concerning what *may* be a book of some value.

But I can hardly think your readers green enough to believe any critic when he says that he has left aside graver blunders than those which he enumerates, and which he has discovered, with manifest pride. This is however what I see said every day in notices of serious books, and even by men who are not infallible.

Let me conclude with something better than this useless protest against the absurdities of pedantry. As regards the *Antiope*

Frag. B. 15, Profs. Blass and Wil.-Möller independently suggested to me that this line belonged to the chorus, and not the previous speaker (as Mr. Bury and I supposed). I then again studied the vestiges at the opening of B. 16 and read $\pi\tau\rho$, with room for two letters before and after. Mr. Bury then found me the required $\sigma\kappa\eta\pi\tau\rho\omega\iota$, and we also discovered that the previous word was not $\tau\upsilon\rho\rho\alpha\nu\iota\kappa\omicron\nu$ but $\tau\upsilon\rho\rho\alpha\nu\iota\kappa\omega\iota$: so then the lines now read

ἀλλ' αὐτὸς] εἰ χρὴ δοῦσαι τυραννικῶι
σκηπτρῶι λυκος παρῆστι σιγῶμεν φίλοι.

Even the front of the κ and the first half of the ω are visible.

Does it not follow from this that the chorus of 'Theban old men' must have been mountain peasants, to whom Lycus' appearance was unknown? Or is this too strict an inference?

In the first line of C $\beta\alpha\lambda\omega\nu$ has crept in by some curious error for $\tau\upsilon\theta\epsilon\iota\varsigma$, which is plain in the MS., and now lies before me in my rough copy. This of course proves that I am quite unfit to decipher any MS., and that probably the whole discovery of the *Antiope Fragments* is a mare's nest.

J. P. MAHAFFY.

[Mr. Torr is at present engaged in topographical investigations in the neighbourhood of Carthage, and his reply to the above is necessarily deferred till his return.]

MONTHLY RECORD.

GREAT BRITAIN.

In a cave in Deepdale near Buxton the Rev. J. C. Cox has brought to light some pottery of most elaborate Italian make, and excellent specimens of Samian and Rhone Valley cream-coloured ware, also home-made samples from different parts of Roman Britain. Besides the pottery, some remarkable bronze fibulae were discovered, of various patterns, and very perfect, the most noticeable being two of circular shape, with six projecting cusps, moulded into the form of a buckler or target, apparently a unique pattern. It is not easy to see why such objects should have been deposited in a remote cavern, unless they formed part of a treasure hidden away there.¹

FRANCE.

Rheims.—A remarkable mosaic of the time of Nero has been found here, measuring five feet each way. In the middle of the field are two gladiators, equipped with helmet, sword, and shield, engaged in combat. This design is surrounded by a richly-coloured and well-preserved border. The mosaic

was somewhat damaged in excavation, but can be repaired.²

SWITZERLAND.

Avenches (Canton Vaud).—During the excavations carried out by the Society *pro Aventico*, a wall eight feet in thickness was unearthed at the east end of the theatre, and also traces of the pavement round the theatre; a restoration of the whole building will soon be possible. The grave of a young girl, whose skeleton was much damaged, has also been found, with a great quantity of vases, pots, and small lamps made of fine red clay. Near the supposed site of a temple were found a marble hand, part of a foot, and the fragments of an inscribed marble tablet.³

ITALY.

Pompeii.—Excavations have been recently conducted in Insula iv. of the fifth region, and, together with many domestic objects or utensils of bronze, such as vases, buckets, lamps, and candelabra, a bronze statuette of Silenus has been found.⁴

² *Antiquary*. March 1891.

³ *Athenaeum*. 7 March 1891.

⁴ *Antiquary*. March 1891.

¹ *Antiquary*. March 1891.