

Gellius, XVI, 9, 3: Significat 'susque deque ferre' animo aequo esse et quod accidit non magni pendere atque interdum neglegere et contemnere . . . —

Verum haec ludus ibi, susque omnia deque fuerunt, susque haec deque fuere inquam omnia ludus iocusque;

illud opus durum, ut Setinum accessimus finem, αἰγίλιποι montes, Aetnae omnes, asperi Athones.

Julius Romanus, ap. Charis., *G.L.*, I, 203, 20 K: 'Longe' pro longitudine . . . —

<Volvturnus Capua> longe III milia passuum.

cp. [Asconius] ad Cic. *Verr.*, Act. II, lib. I, 125, p. 193.

Nonius, 396, 13: 'Sumere' etiam significat eligere . . . —
'et spatium curando corpori honestum sumemus.'

Nonius, 25, 22: 'Bronci' sunt producto ore et dentibus prominentibus . . . —

'Broncus Bovillanus dente adverso eminulo hic est rinoceros.'

¹⁰⁸ susque haec D(F.) susque ea B susque et cdd.

¹⁰⁵ αἰγίλιπες Francken prob. M

¹⁰⁶ terminus hic est | Voltturnus Capua Becker, *Phil.*, IV, 82 sqq. coll. [Ascon.] ad Cic., *Verr.*, Act. II., lib. I, 125, p. 193: eminulus est Voltturnus Capua tria millia passuum

¹⁰⁷ corpori D(F.) corpore cdd.

¹⁰⁸ sumimus conī. Terzaghi

¹⁰⁹ broccus M Bovillanus T alii alia novit lanus cdd.

They reach Setia along the Applan Way :

Gellius: 'Susque deque^a ferre' means to be of an even mind and to think of little weight anything which takes place, and now and then it means to neglect and despise . . . —

But there^b all this was play and everything was free and easy, all this I say was free and easy, play and fun; but when we reached the boundary of Setia—that was a hard business—goat-deserted mountains, all Aetnas and rugged Athoses.

Julius Romanus: 'Longe' instead of 'longitudine' . . . —

The Voltturnus, three thousand paces distant from Capua.

They decide to stay at Capua :

Nonius: 'Sumere' has also the meaning to choose . . . —

"and we'll take a good breathing space to refresh our persons."

B. At Capua, where they see a contest between two gladiators :^a

Nonius: 'Bronci' are men who have a jutting jaw and prominent teeth . . . —

"This jut-mouth of Bovillae, with his one little projecting tooth, is a very rhinoceros."

^a up and down, topsy-turvey, higgledy-piggledy.

^b on the Arician slope.

^c Thus Marx and others. At Cape Palinurus (see below) argues Cichor., 254.

^d There were two 'schools' (*ludi*) of gladiators at Capua.

Nonius, 217, 12: 'Posticam' feminino genere consuetudine appellamus . . . —

'Non peperit, verum postica parte profudit.'

Gellius, III, 14, 8: Dimidium est non quod ipsum dimidiatum est sed quae ex dimidiato pars altera est . . . itaque Lucilius eadem secutus . . . —

'uno oculo, pedibusque duobus, dimidiatus, ut porcus.'

Priscianus, ap. *G.L.*, II, 501, 10 K: Deponentia in -rior desinentia . . . tam secundum tertiam quam secundum quartam coniugationem declinaverunt auctores . . . —

'Conturbare animam potis est quicumque adoritur.'

Donatus ad Ter., Phorm., I, 3, 11: 'Amore abundas.' Abundare dicitur qui successu prospero affluit . . . —

Ille alter abundans cum septem incolumis pinnis redit et recipit se.'

Nonius, 123, 25: 'Incitas' dicitur egestas . . . —
illud ad incita cum redit atque interneconem,

¹¹¹ peperit *Flor.* 3

¹¹²⁻¹³ *lib. I trib.* Fiske (310, 363, n. 221), *lib. XV Corpet*

^a or 'like a halved pig,' hung up in a butcher's shop.

^b or 'confuse his senses'; cp. Lucretius, III, 483 (*vemens violentia vini | conturbare animam consuevit*); Cicero, *Tusc.*, III, 15 (*conturbatus animus*). But here perhaps it means 'knock the wind out,' 'knock the life out.' Possibly: 'He is able to knock the life out of anyone whosoever attacks him.'

Nonius: We habitually speak of 'postica' in the feminine gender . . . —

"She didn't *bring* him forth but from the hinder part she *sprawled* him forth."

Gellius: A half is not that which itself has been halved, but that which is one of the two parts of that which has been halved. . . . Therefore Lucilius following the same principle says—

"having one eye and two feet, halved like a pig."^a

Priscianus: Authors have inflected deponent verbs ending in *rior* both in the third and in the fourth conjugation . . . —

'Whoever is the attacker can knock his senses out of him.'^b

Donatus, on 'You billow over in love' in Terence: 'Abundare' is a term used of him who 'overflows' with prosperous success . . . —

"Look, one of the two, billowing over with seven feathers^c lunges^d again and withdraws unscathed."

Nonius: 'Incitas' is a term for 'egestas' . . . —

. . . "when yonder fight comes to a standstill,^c to slaughter,"

^c This seems to refer to one of the fighters who, as a gladiator of the kind called *pinnirapi*, has torn several feathers from his rival's head-crest.

^d or *redit* may be the same as *recipit se*.

^e *incitae* (sc. *calces*), or *incita* (neuter), comes from *incitus* and refers to pieces (on a gaming-board) which cannot be moved within the rules of the game.

Paulus, ex Fest., 88, 4: 'Minorem Delum' Puteolos esse dixerunt . . . municipium Graecum antea Δικαιαρχία vocitatum est. Unde Lucilius—

inde Dicarchitum populos Delumque minorem.

Servius auctus, ad *Aen.*, I, 244: 'Superare' nauticus sermo est. Lucilius—

. . . promontorium remis superamus Minervae.

Gellius, I, 16, 2: Lucilius in tertio satyrarum—

ad portam mille a portu est exinde Salernam.

'mille,' inquit, 'est,' non 'mille sunt.'

Cp. Macrob., *S.*, I, 5, 6.

Probus, ad Verg., *G.*, III, 146: Silarus flumen est Lucaniae. Portus Alburnus et eiusdem nominis mons ad sextum a Primis Tabernis. Mentionem facit Lucilius hoc versu—

Quattuor hinc Silari ad flumen portumque Alburnum.

^{118, 119, 121} *trib. lib. III D(I).*

¹¹⁸ Dicarchitum Unger dicitarchitum vel -icum *edd.*

¹¹⁹ hinc p. Terzaghi

¹²⁰ portu Lafaye, *Rev. Phil.*, XXXV, 24 portam *Gell.*,
Macrob. sex inde *Macrob.* Salernam W (*adiectivum*; cp.
Sil., VIII, 853) *Macrob.* salternum *edd.*
Gell. alii alia

C. Beyond Capua

The travellers go on to Puteoli:

Paulus: They said that Puteoli was 'Lesser Delos.' . . . As a Greek country town Puteoli was formerly often called by the name Dicaearchia. Whence Lucilius—

thence to the peoples^a who form the Dicarchitae, to Lesser Delos.

They go by sea from Puteoli, passing Cape Campanella:

Servius, supplemented: 'Superare' is a sailors' word. Lucilius—

Our oars doubled Minerva's headland.

They call at Salernum:

Gellius: Lucilius, in the third (book) of the Satires—

And then from Salernum's harbour to its gate it is a thousand of paces.

writes 'it is a thousand,' not 'there are a thousand.'

They sail to Portus Alburnus:

Probus: Silarus is a river of Lucania. The haven Alburnus and a mountain of the same name are about the sixth mile-stone from Primae Tabernae (The First Inns). Lucilius makes mention of them in this line—

From here four hours to Silarus' stream and Alburnus Haven.

^a peoples—i.e. the original Greek inhabitants, and the members of the Roman colony sent in 194 B.C. Dicarchitum = Δικαρχίτων; Δικαρχία may have been a local form of the real name Δικαιαρχία.

122

Servius auctus, ad *Aen.*, X, 244: Alii more antiquo 'lux' pro luce accipiunt. . . . Lucilius in tertio—

Hinc media remis Palinurum pervenio nox.

123

Priscianus, ap. *G.L.*, II, 209, 6 K: 'Caupo,' 'caupona' . . . significat tam ipsam tabernam quam mulierem . . . —

caupona hic tamen una Syra . . .

124

Nonius, 20, 29: 'Cernuus' dicitur proprie inclinatus, quasi quod terram cernat . . . —

Cernuus extemplo plantas convestit honestas.

125

Charisius ap. *G.L.*, I, 72, 6 K: 'Lignum' singulariter dici semper debet in multitudine . . . Lucilius III . . . idem in eodem ligna pluraliter dicit—

"Scindent hi ligna, videte."

126

Nonius, 216, 4: 'Ostrea' generis feminini . . . —

Ostrea nulla fuit, non purpura, nulla peloris,

¹²⁵ scindent W (*fortasse* cudent) si dent Buecheler
scidunt vel findunt Mr. student *cd.* videte *cd.*
bipenne Mr. videre *ed. princ.*

^a or one inn, called 'The Syrian Hostess.' Virg., *Copa*, 1.
^b Thus Marx interprets *cernuus* (cf. Paul. ex Fest., 38, 42; Isid., Orig., XIX, 34, 13. We have *cernuus* again in Lucilius, Bk. XXVII, pp. 250-1). But *cernuus* comes really from the root *kar*, as *kápa*, *cerebrum*, *celsus*, etc., and Nonius'

122

Rowing brings them to Cape Palinuro by night;

Servius (supplemented); Some, after the archaic manner, take the word 'lux' for 'luce.' . . . Lucilius in the third (book) has 'nox' for 'nocte.'

From here my oars brought me along to Palinurus at mid night.

123

But they find lodging; their hostess:

Priscianus: 'Caupo,' 'caupona'; . . . the latter means equally the inn and its mistress . . . —

still here one Syrian ^a hostess . . .

124

she puts on her shoes:

Nonius: 'Cernuus' is properly a term for bent over, as it were because the person looks at (*cernit*) the ground. . . . —

Forthwith the shoe ^b clothed her pretty feet.

125

A fire is made ready; the hostess speaks?:

Charisius: 'Lignum' should always be used in the singular number in dealing with a quantity . . . Lucilius in book III . . . the same poet in the same book uses the plural form 'ligna'—

"These slaves will split some firewoods. Look to it."

126

Simple fare is served:

Nonius: 'Ostrea' of the feminine gender . . . —

There was no oyster, no purple fish, no clam, lemma implies a context with a man stooping. If so, the line refers to a male assistant of the hostess. 'Forthwith he stooping shoed his noble feet.' *Planta* is the sole of the foot. The diction is mock-tragic (hit at Accius? See pp. 48-49).

Charisius *ap. G.L.*, I, 72, 7 K: *Fasces dicuntur asparag quamvis asparagos pluraliter dicamus, ut Lucilius III—*

asparagi nulli,

Scholl., ad Hor., *S.*, I, 3, 56: 'Incrustari' vas dicitur, cum aliquo vitioso succo inlinitur atque inquinatur, secundum quod et Lucilius in III—

nam mel regionibus illis
incrustatus calix rutai caulis habetur.

Nonius, 164, 26: 'Ructus' a ructando dictus . . . —

Exhalas tum acidus ex pectore ructus.

Nonius, 455, 37: 'Rictum' ferarum dici volunt, cum Titinius auctor sit etiam hominis dici debere . . . —

Malas tollimus nos atque utimur. . . . rictu.

Nonius, 173, 11: 'Sententia' sensibilitas . . . —

Vertitur oenophori fundus, sententia nobis.

cp. Isid., Orig., I, 35, 3; XX, 6, 1; Schol. ad Pers., *S.*, V, 140; Consent., *G.L.*, V, 345, 21 K.

¹²⁹ rutai L rutia, ruta *cdd.* trib. lib. IV Acro
¹³⁰ exhalans Terzaghi tam Mr.
¹³¹ utimus rictu Rutgers
¹³² oenophoris Non., *Isid.*, I fortasse oenophorū

Charisius: Men speak of bundles of asparagus, although we use the plural asparaguses, for example Lucilius in book III—

no asparaguses,

Scholasts on 'incrustare' in Horace: A vessel is said to be incrustated when it is besmeared and made dirty with some foul moisture; in accordance with this Lucilius also says in the third book of the *Satires*—

. . . for in those regions the dirt-coated pot and the stalk of rue are esteemed as honey-sweet.

which brings indigestion:

Nonius: 'Ructus' is a term derived from 'ructare' (to belch) . . . —

Then you puff out sour belches from your chest.

But the travellers eat and drink heartily:

Nonius: They would have it that 'rictus' (open mouth) is a term applicable only to wild animals, though Titinius informs us that it should be used even of a man . . . —

We lift wide our jaws and regale with grin and gape.

Nonius: 'Sententia,' the same as 'sensibilitas' (feelings) . . . —

The bottom of the wine-holder was turned upside down, and so were our feelings.^a

^a *i.e.* the good wine caused us to change our intention of seeking a better inn? or to get drunk?

LUCILIUS

133-4

Nonius, 279, 24 : 'Deponere' est desperare . . . —

Symmacus praeterea iam tum depostus bubulcus
expirans animam pulmonibus aeger agebat.

cp. Non. 38, 25.

135

Servius auctus, ad Verg., *Ecl.*, VI, 53 : Apud veteres unus
quisque eo super quod iacebat 'fultus' dicebatur. Lucilius
in tertio—

et pulvino fultus.

136-7

Nonius, 489, 14 : 'Nefantia' pro nefanda . . . —

Tantalus qui poenas, ob facta nefantia, poenas
pendit.

138-9

Diomedes, ap. *G.L.*: I, 376, 12 K : Expergitus dicitur qui
satiatus somno sponte evigilat. Unde et Lucilius ait—

Ergo

e somno pueros cum mane expergitus clamo,

Cp. Prisc. ap. *G.L.*, II, 513, 1 K : . . . (Lucilius in III . . .)

¹³³⁻⁴ depositus *cdd.* expirans *Non.* 38 (*s. v.* 'expirare')
exalans 279

¹³⁶⁻⁷ nefantia poenas pendit *cdd.* (*om.* poenas *Par.* 7665
Montepess. Ox.) nefantia pronus pendit Lafaye, *Rev. Phil.*,
XXXV, 27

¹³⁸ ergo *vulg.* ego *Diomed. om.* Prisc.

¹³⁹ clamo *Diomed.* clamas *Prisc.*

BOOK III

133-4

Symmachus (? employed on one of *Lucilius*' estates) was ill :

Nonius : 'Deponere' means to despair of . . . —

Besides this, *Symmachus* the ploughman was
already by that time despaired of, sick in the lungs,
breathing his last, giving up the ghost.^a

135

Servius (supplemented) : In the old writers everyone was
said to be propped up (*fultus*) by that on which he might be
lying. Lucilius in the third book—

and propped up by a pillow.

136-7

Trouble after eating and drinking too well ? :

Nonius : 'Nefantia' instead of 'nefanda' . . . —

Tantalus, who pays a penalty, yea a penalty, for
his unspeakable deeds.

138-9

Dawn comes :

Diomedes : The term 'expergitus' is applied to a man who,
satiated with sleep, wakes up of his own accord. Whence
also Lucilius says—

therefore when, awake from my sleep in the
morning, I bawled for the slave-boys,

^a This fragment seems to fit best here. It is usually put
earlier as giving the reason for *Lucilius*' journey—see Marx, and
Cichor., 252, F. 315.

LUCILIUS

140-1

Nonius, 266, 21: 'Commodum,' integrum, totum.
Lucilius—

bis quina octogena videbis
commoda te, Capua quinquaginta atque ducenta.

142

Porphyrio, ad Hor. *S.*, I, 10, 30: 'Bilinguis' dicitur,
quoniam utraque lingua usi sunt. . . . Ennius et Lucilius—

Bruttace bilingui.

Cp. Paulus, ex Festo, 25, 20.

143-5

Probus ad Verg., *Ecl.*, 326, 17 H: Facelitis autem Dianae
Lucilius quoque in tertio satyrarum meminit sic—

et saepe quod ante
optasti, freta, Messanam, Regina videbis
moenia, tum Liparas, Facelinae templa Dianae.

146-7

Nonius, 11: 'Stricturae' . . . —
crebrae ut scintillae, in stricturis quod genus olim
ferventi ferro.

¹⁴⁰⁻¹ trib. lib. III D (I.)

¹⁴¹ te add. tunc Mr. at e Linds.

¹⁴² trib. lib. III Mr.

BOOK III

140-1

*The travellers sail from Palimuro to a point in the Gulf of
S. Eufemia :*

Nonius: 'Commodum' (having full measure), complete,
whole. Lucilius—

you will see that you have travelled twice eighty
five thousand paces in full measure, and two hundred
and fifty thousand paces from Capua.

142

The Bruttians :

Porphyrio, on 'bilinguis' in Horace: 'Bilinguis' is the
term used because the Canusians spoke both languages (*Greek
and Oscan*).^a . . . Ennius and Lucilius—

a Bruttian speaking two languages.

143-5

The travellers cross to the neighbourhood of Mylae :

Probus: Of Faceline Diana Lucilius also makes mention in
the third book of the *Satires*, thus—

and, as you often expressed a wish to do, you
will see the straits and Messana, the walls of Regium,
and then the Liparae and the temple of Faceline
Diana.

146-7

They see Stromboli in eruption as they sail^b past by night :

Nonius: 'Stricturae' . . . —

as crowds of sparks, of the kind we see sometimes
round lumps of metal when the iron is glowing hot.

^a Oscan, as shewn by Paul. ex Fest., 35.

^b Cf. Marx, *Rh. Mus.*, LXXV, 235-6.

LUCILIUS

148

Nonius, 206, 17: 'Forum' . . . masculini . . . —

Romanis ludis forus olim ornatus lucernis.

Cp. Charis., ap. *G.L.*, I, 71, 32 K.

Porphyrio, ad Hor., *S.*, I, 10, 53: 'Nil comis tragici mutat Lucilius Acci?' Facit autem haec Lucilius cum alias, tum vel maxime in tertio libro.

BOOK IV

148

Comparison of the sight with the lamp-lit Roman forum:

Nonius: 'Forum . . . ' in the masculine . . . —

as at times the forum decked with lamps at the Roman games.

Lucilius in book III mocked Accius:

Porphyrio on Horace: 'Is there nothing of the tragic poet Accius which polite Lucilius would alter?' In fact Lucilius does this both elsewhere and especially in the third ^a book.

^a Except perhaps lines 124, 136-7, no fragments from this book can be taken as attacking Accius. Cp. Lafaye, *Rev. de Phil.*, XXXV, 26.

REMAINS OF OLD LATIN

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III

LUCILIUS

THE TWELVE TABLES



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