

situation. When in *O.T.* 404–5 the Chorus attributes *ὀργή* alike to Tiresias and to Oedipus, the audience know that Tiresias is entirely in the right; but at that point in the play the Chorus do not know, and they comment impartially on the basis of the things said on both sides at that time. During a later dialogue in the *Electra* itself (871–1057) it is not always clear whether the Chorus support Electra or Chrysothemis, although ultimately they appear to be on Electra's side.¹ Once again, the problem evaporates under examination.

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¹ See the latter part of my 'Sophocles *Electra* 1082–9', *RhMus* 119 (1976), 127–33.

ΒΩCECΘΕ AGAIN

βιώσεσθε? Or future of *βόσκεσθαι*? Professor Skutsch (*CQ* N.S. (1973), 60, 378), calling the contraction *βιω* → *βω* 'impossible' (but see Ardizzoni's note), insists on the latter; F. Vian in his *Budé Apollonius* (p.82) leaves the question open.

A.R.1.685 ~ 693 (Polyxo speaking; note the context of 683–8):

πῶς τήμος βώσεσθε.;
. τάδε φράζεσθαι ἄνωγα.

Hom.h.Ap. 528 (–30), the Cretans newly arrived at Pytho:

πῶς καὶ νῦν βιώμεσθα; τό σε φράζεσθαι ἄνωγμεν.

This hymn is used elsewhere in the Lemnos episode: A.R.1.667–8: 345–6 + *Od.* 2.14, 5.3; 1.669:317; 765:153–4; 788–9:9 + *Il.* 9.200, *Od.* 10.233, *h.Cer.* 193; 831:38; 838:476–7.

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AN EMENDATION IN PLUTARCH CONFIRMED

Isidorus Pelusiotes, *Epistulae* 2.42 preserves an opinion of Plutarch on genuine Atticism:¹

Πλουτάρχῳ δὲ δοκεῖ τὸ σαφὲς καὶ λιτὸν γνήσιον εἶναι Ἀττικισμόν· οὕτω γάρ, φησὶν, ἐλάλησαν οἱ ῥήτορες. Γοργίας δ' ὁ Λεοντίνος πρῶτος τὴν νόσον ταύτην εἰς τοὺς πολιτικούς λόγους εἰσήγαγε, τὸ ὑψηλὸν καὶ τροπικόν ἀσπασάμενος καὶ τῇ σαφηνείᾳ λυμννάμενος.

The word *τροπικόν* is an emendation of Bernardakis for the manuscripts' reading *τυπικόν*.²

This emendation is confirmed by a fragment of Dionysius of Halicarnassus apparently overlooked by editors of Plutarch:³

¹ Plutarch, *Moralia*, ed. F. H. Sandbach (Leipzig, 1967), VII, fragm. 186.

² Plutarch, *Moralia*, ed. G. N. Bernardakis (Leipzig, 1896), VII, fragm. 138.

³ Dionysius Halicarnaseus, *Opuscula*, ed. H. Usener and L. Radermacher (reprint Leipzig, 1965) II.214–15.

ἄμεινον δὲ τῷ Ἀλικαρνασεὶ Διονυσίῳ ἐπομένους ποιητικὸν μὲν λόγον φάναι τὸν τροπικῇ τε καὶ μεταφορικῇ καὶ διθυραμβῶδει συνθήκη συντεθειμένον, ὁποῖα ἡ Γοργίου τοῦ ῥήτορος φράσις· πρῶτος γὰρ ἐκεῖνος, ὥς φησι Διονύσιος ἐν τῷ Περὶ μμῆσεως δευτέρῳ, τὴν ποιητικὴν καὶ διθυραμβῶδη λέξιν εἰς τοὺς πολιτικοὺς εἰσήνεγκε λόγους.

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QUO USQUE TANDEM PATIEMINI?

In his article (*CP* 71 (1976), 97–105) R. Reneham rightly classes Sall. *Cat.* 20.9 as a conscious imitation of Cic. *Cat.* 1.1, but adopts the unsatisfactory explanation of parody. Such parody is, as he notes, without parallel in Sallust and ineptly distracts attention from the vigorous development of Catiline's rhetoric. Elsewhere *mimesis* is regularly a compliment to the author imitated, often closely functional by reinforcing a point from the parallel of a similar context (e.g. Sall. *Cat.* 4.1 ~ Pl. *Ep.* 324 b). Similarly I suggest that here Sallust recalls Cicero's words to illustrate that perversion of vocabulary which is the keynote of Catiline's speech: just as he misuses, for example, the terms *virtus fidesque* at the beginning of his speech, in stark contrast to Sallust's own definition, so he perverts the famous words of the attack which revealed his true villainy in similar savage *indignatio*. For such indirect insight into Catiline's warped morality compare *Jug.* 10, where the hypocrisy of Micipsa is highlighted by the contrast with the noble Cyrus, similarly attempting to reconcile brothers to rule in amity after his death (*Jug.* 10.4 ~ Xen. *Cyr.* 8.7.13–14), and, *mutatis mutandis*, Thuc. 3.38 ff., where Cleon is obliquely criticized by his misuse of Periclean phrases (e.g. 3.38.1 ~ 2.61.2).

On this interpretation Cicero is subtly complimented, as in a second echo of *Cat.* 1.1 in Sallust, *Hist.* 1.77.15 'vos autem, patres conscripti, quo usque cunctando rem publicam intutam patiemini . . .?' Here Philippus is in a parallel situation to Cicero as he urges the senate to pass the *s.c.u.* against Lepidus.

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QUINTILIAN 6.3.15–16

nihil autem uetabat et componi materias in hoc idoneas, ut controuersiae permixtis salibus fingerentur, uel res proponi singulas ad iuuenum talem exercitationem. quin illae ipsae (dicta sunt ac uocantur), quas certis diebus festae licentiae dicere solebamus, si paulum adhibita ratione fingerentur, aut aliquid in his serium quoque esset admixtum, plurimum poterant utilitatis adferre; quae nunc iuuenum uel sibi ludentium exercitatio est.

The text of the parenthesis *dicta sunt ac uocantur*, which has been generally suspected, is defended by M. Winterbottom in *Problems in Quintilian* (B.I.C.S.