

by the general reference in the Vergil passage to trading ('vector', 'mutabit merces'), recalling the traditional activities of the Sidonians or Phoenicians in the merchant marine, but in my view there ought to be another explanation; the references to the Argo and to the crew of Odysseus are both to mythological or literary voyages, and it would be strange if the allusion to the Phoenicians were simply factual and had no literary aspect.

Here we return to Herodotus 1. The well-known opening of that book refers to clashes between Europe and Asia which provided precedents for the Persian Wars. Hence the Phoenicians play a prominent role; Herodotus begins by quoting the views of the Persians, who blame the original quarrel between East and West on expeditions of the Phoenicians to Greece to kidnap women (1.1.1). Furthermore, this original act of the Phoenicians began a series of further East/West kidnappings which, in addition to that of Helen from Sparta, included that of Medea from Colchis (1.2.2). Here surely we have a reason for the otherwise mysterious occurrence of the Phoenicians alongside the Argonauts and the crew of Odysseus in Horace's list; these same three elements, Phoenician sailing, the voyage of the Argo with Medea and a voyage connected with the Trojan War (the kidnap of Helen, matching the wanderings of Odysseus' crew) appear in a well-known sequence in Herodotus 1, and Horace is taking over with some adaptation material from a book which he had already quarried in this same poem for the story of the Phocaeans. The violators of peace between Europe and Asia in Herodotus become in Horace potential violators of the tranquillity of his Isles of the Blest; their role in Herodotus as provokers of war is appropriate in Horace, where they are to be barred from the region which is a refuge from war, albeit of a civil variety.

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A PROPHET WITHOUT HONOUR?

dicitur Aegyptus caruisse iuuantibus arua
imbris atque annos sicca fuisse nouem,
cum Thrasius Busirin adit monstratque piari
hospitis adfuso sanguine posse Iouem.

Ovid, *Ars amatoria* 1.647–50

Ovid is following Callimachus here, but the surviving fragments do not include the name of Busiris' adviser.¹ It is given as Thrasius by Hyginus (*Fab.* 56), or at least by his editors.² However, most of the MSS of Apollodorus (*Bibl.* 2.116 (5.11.6)) call him *Φράσιος*.³ This was emended by Aegius (1555) to *Θράσιος* to conform to the evidence of Ovid and Hyginus, but the correction is quite uncalled for. The name Phrasius is entirely appropriate for a seer, whose business is to show or declare (*φράζειν*) what is obscure, and is of the well-known type of significant name⁴ exemplified by e.g.

¹ See frs. 44–7 Pf., *SH* 252, and A. S. Hollis, *Ovid, Ars Amatoria Book I* (Oxford, 1977), Appendix IV.

² *Thrasius* is Micyllus' restoration of *thasius* in the lost Freising codex, on which see M. D. Reeve in L. D. Reynolds (ed.), *Texts and Transmission* (Oxford, 1983), p. 189.

³ One has *φράγιος*. See also Nonnus, *Dion.* 32.234, where Keydell has now corrected the accentuation to *Φρασίος*, as called for by Herodian (*Technici Reliquiae*, ed. A. Lentz [*Gramm. Graec.* iii.1], i [Leipzig, 1867], p. 122.6–8 = Arcadius, *De accentibus*, p. 40.22 Barker). Cf. H. W. Chandler, *A Practical Introduction to Greek Accentuation*² (Oxford, 1881), p. 70.

⁴ See the bibliography at (edd.) B. L. Hijmans and R. L. van der Paardt, *Aspects of Apuleius' Golden Ass* (Groningen, 1978), pp. 107–22 and nn. 8–10.

Idmon (A.R. 1.139, al.), Polyidus (Apollod. 3.18 (2.3.2.)), Idyia and Medea. Ovid of course would have been perfectly well aware of the point. His penchant for etymological word-play in both tongues has been sufficiently illustrated by recent scholarship;⁵ his use of *monstrat* (= *φράζει*) here points unequivocally to his having written (what he almost certainly found in Callimachus, who was himself not one to pass up opportunities for word-play) *Phrasius*.

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⁵ See e.g. J. C. McKeown, *Ovid: Amores i* (Liverpool, 1987), pp. 45–61; S. Hinds, *The Metamorphosis of Persephone. Ovid and the Self-conscious Muse* (Cambridge, 1987), Index s.v.

LUCAN 6.715¹

primo pallentis hiatu
haeret adhuc Orci, licet has exaudiat herbas,
ad manes uentura semel.

Erichtho the Thessalian witch is conducting a necromancy: she has selected a corpse, applied her potions to it and invoked the powers of the Underworld to release its soul to deliver the prophecy. She specifies that this is a recent corpse whose soul has hardly entered the Underworld; hence she describes it as 'still hesitating at the entrance to pallid Orcus' chasm' and as 'a soul which will join the dead only once'. However, as Francken says,² "exaudire herbas" est absurda iunctura'. The problem lies in either noun or verb. The phrase must refer to Erichtho's magic; the choice is between spells and potion. *herbas* in the sense 'incantation' is apparently unparalleled,³ but *herbas* as a reference to Erichtho's brew is perfectly acceptable,⁴ especially given the long description of her concoction of the revivifying potion and of her application of it to the corpse in the preceding lines, 6.667–84. Moreover, only a few lines later Lucan draws a contrast between *uerba* and *herbae*, spells and potion (6.768). If *herbas* is sound, suspicion falls on *exaudiat*; the occurrence less than ten lines earlier of the uncontroversial *exaudite preces*, 6.706, which suggests scribal repetition, strengthens the suspicion.

I propose *exauriat*, to which the reading *exaudiat* in M is a significant pointer.⁵ By 'draining down the potion', the potion applied to the soul's corpse only a few lines earlier, the soul is magicked up by Erichtho from where it stands, at the entrance to the Underworld. That *herbae* may be envisaged as liquid is shown by Tibullus in a similarly magical context, 2.4.59–60:⁶

si modo me placido uideat Nemesis mea uultu,
mille alias herbas misceat illa, bibam.

And *exaurio* is regularly used of drinking up or draining down liquids, e.g. wine (Ov. *Fast.* 5.513) and, more appropriately here, drugs or poison: e.g. Quint. 7.2.17 *pater, acceptae potionis epota parte, dixit uenenum sibi datum; filius quod reliquum erat*

¹ Thanks to my colleague Dr Richard Seaford for helpful suggestions.

² C. M. Francken, *M. Annaei Lucani Pharsalia* (Leiden, 1897) *ad loc.*

³ *Pace TLL s.v. herba* 2618.73ff.

⁴ Cf. *TLL* 2618.30ff.

⁵ The corruption will have occurred either by haplography (after 'haeret' or 'has') or by simple omission of *h*; cf. F. W. Hall, *A Companion to Classical Texts* (Oxford, 1913), p. 191.

⁶ *TLL s.v. herba* 2618.69. Cf. passages which mention grasses' juices, e.g. Ov. *Met.* 6.139, 14.299.