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Unrecorded Uses of $\alpha\varsigma\varsigma\alpha$

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The Classical Review / Volume 11 / Issue 09 / December 1897, pp 442 - 444

DOI: 10.1017/S0009840X00051908, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00051908

How to cite this article:

J. B. Mayor (1897). Unrecorded Uses of $\alpha\varsigma\varsigma\alpha$. The Classical Review, 11, pp 442-444
doi:10.1017/S0009840X00051908

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UNRECORDED USES OF αὐτίκα.

BESIDE the ordinary temporal uses of αὐτίκα, the Lexicons (Stephanus, Rost and Palm, L. and S.) only recognise the use, found not unfrequently in Plato and Aristophanes, by which a particular instance is introduced to confirm a preceding general statement. Many examples of this are given in Devarius, and in Ruhnken's note on Timaeus. There is however another use to be found in Clemens Alexandrinus, which approaches more nearly to γοῦν and justifies a previous statement, not necessarily by an example, but by reference to some generally recognised fact or principle, with which it is logically connected. Sylburgh in his Index quotes two examples and translates it by *utique*. It is however very common, and it may be well here to put down the instances I have collected in mention to ascertain its exact force. I will mention first one or two cases in which the rendering 'for instance' is admissible. *Str.* iv. 573 'Choice and rejection are in accordance with knowledge. Hence it is knowledge not pleasure which is the good, and owing to this we sometimes choose a particular kind of pain, e.g. (αὐτίκα) the martyr chooses the pleasure he hopes for by way of the immediate pain'; *Str.* vii. 841 'the heathen make their gods like men, not only in body, but in soul, e.g. (αὐτίκα) the barbarians make them savage in disposition, the Greeks gentler but passionate.' vii. 878 τοῦτο μόνον ὄραν βούλεται ὃ προσήκεν αὐτῷ. αὐτίκα τῶν ἀδελφῶν τὰς ψυχὰς θεωρῶν καὶ τῆς σαρκὸς τὸ κάλλος αὐτῇ βλέπει τῇ ψυχῇ, 'he desires to see that only which becomes him. For instance, while he contemplates the souls of his brethren, he beholds even the beauty of the flesh only with the eye of the mind.' So. ii. p. 570.

Now consider the following: (A) *Str.* i. 316 ψυχῆς ἔκγονοι οἱ λόγοι αὐτίκα ('at any rate') πατέρας τοὺς κατηχήσαντάς φαμεν. The fact that we call our instructors by the name of father, is not an instance of the general statement that 'words are the offspring of the soul,' though it may be alleged in confirmation of it. *Ib.* 323 μεταδιδόναι τῶν θείων μυστηρίων τοῖς χωρεῖν δυναμένοις συγκεχώρηκεν. αὐτίκα οὐ πολλοῖς ἀπεκάλυψε ἀ μὴ πολλῶν ἦν, 'he has permitted us to impart the divine mysteries to those who are capable of receiving them. Certainly he has not revealed to many what was beyond the capacity of many.' Here αὐτίκα introduces a clause to justify the limitation im-

plied in τοῖς χωρεῖν δυναμένοις. *Ib.* 318 ἀμφω κηρύττουσι τὸν λόγον...τῇ δὲ αἰτία τοῦ μὴ τὸ βέλτιστον ἐλομένου θεὸς ἀνάιτιος. αὐτίκα τῶν μὲν ἐκδανείσαι τὸν λόγον ἔργον ἔστιν, τῶν δὲ δοκιμάσαι καὶ ἤτοι ἐλέσθαι ἢ μὴ, 'God is not to be blamed; at any rate it is the duty of one set to communicate the word, of the others to test it.' *Ib.* 367 φασὶ γὰρ αἴτιον εἶναι κλοπῆς τὸν μὴ φυλάξαντα...ὡς τοῦ ἐμπρησμοῦ τὸν μὴ σβέσαντα...αὐτίκα κολάζονται πρὸς τοῦ νόμου οἱ τούτων αἴτιοι 'any how this is proved by the fact that such are punished by the law.' *Ib.* ii. 447 ὁ νόμος οὐκ ἐποίησεν ἀλλ' ἔδειξεν τὴν ἁμαρτίαν...αὐτίκα ὁ ἀπόστολος γνόσων εἶπεν ἁμαρτίας διὰ νόμον πεφανερῶσθαι, 'the law did not cause, but revealed sin. At any rate the Apostle said that the knowledge of sin was brought to light by the law.' *Ib.* 462 τὸ ἐκούσιον ἢ τὸ κατ' ὄρεξιν ἔστιν ἢ τὸ κατὰ προαίρεσιν ἢ τὸ κατὰ διάνοιαν. αὐτίκα παρακείται πως ταῦτα ἀλλήλοις, ἁμαρτημα ἀτύχημα ἀδίκημα, 'the voluntary is that which is done either in accordance with inclination, or with purpose, or with understanding: at any rate there is a close connexion between error, mishap, and wrongdoing.' (Or should this come under the following head B?) *Ib.* 472 κινδυνεύοντας ἀνεχαίτισε νοσηθῆσας φόβος αὐτίκα οἱ περιλειφθέντες...κύριοι κατέστησαν τῶν πολεμίων, (speaking of the Israelites seduced by Midian) 'when they were in danger, fear rebuked them and pulled them up...at any rate the survivors defeated the enemy.' *Str.* iii. 540 ('as woman is considered the cause of death owing to her child-bearing, so for the same reason she will be called the author of life') αὐτίκα...ζῶη προσηγορεύθη διὰ τὴν τῆς διαδοχῆς αἰτίαν, τῶν τε γεννωμένων τῶν τε ἀποθησκόντων (so Louth for ἁμαρτανόντων) γίνεται...μήτηρ, 'at any rate Eve was called by a name meaning life, because she brought about the succession of birth and death.' *Ib.* 553 ('Cassianus thinks that the soul is of divine nature to begin with, but that it was rendered effeminate by desire, and descended here to birth and death') αὐτίκα βιάζεται τὸν Παῦλον ἐκ τῆς ἀπάτης τὴν γένεσιν συνεστάναι λέγειν, 'at any rate he makes Paul say that generation is caused by deceit.' *Str.* iv. 570 (The martyr departs to the Lord with good courage and hears from Him the salutation 'Dear brother' because of the similarity of their life) αὐτίκα τελείωσιν τὸ μαρτύριον καλοῦσιν, at any rate they call martyrdom perfection.' *Str.* iv. 574 ('Plutus makes men

blind') αὐτίκα πρὸς τῶν ποιητῶν τυφλὸς ἐκ γεγετῆς κηρύττεται, 'certainly he is represented as blind from his birth.' *Ib.* 566 τὴν ἐπιγραφὴν κυρίαν ἔχουσιν οἱ τῶν ὑπομημάτων στρωματεῖς κατὰ τὴν παλαιὰν ἐκείνην προσφορὰν... αὐτίκα οἱ στρωματεῖς ἡμῶν... σὺκ' ἔλαιον ἰσχάδας μέλι προσοδεύουσι, 'at any rate.' *Str.* v. 660 ἀποκεκαλυμμένως οὐχ οἶόν τε ἦν τὰ τοιαῦτα τῶν χαρισμάτων ἐπιστέλλειν. αὐτίκα τῆς βαρβάρου φιλοσοφίας πᾶν σφόδρα ἐπικεκρυμμένως ἤρτηται τὰ Πυθαγόρεια σύμβολα, 'it was not possible to set forth such graces without concealment. At any rate the allegorical precepts of Pythagoras which are derived from the Hebrew philosophy are most carefully shrouded.' *Str.* vii. 844 πᾶς ἀγνός ἐστιν ὁ μηδὲν ἐαυτῷ κακὸν συνειδώς. αὐτίκα ἡ τραγωδία λέγει, 'Ὅρεστα, τίς σ' ἀπόλλουσιν νόσος; ἡ σύνεσις, ὅτι σύνουδα δεῖν' εἰργασμένος. τῷ γὰρ ὄντι ἡ ἀγνεία οὐκ ἄλλη τίς ἐστιν πλὴν ἡ τῶν ἀμαρτημάτων ἀποχή. καλῶς ἄρα καὶ 'Επίχαρμος φησι, Καθαρὸν ἂν τὸν νοῦν ἔχης, ἅπαν τὸ σῶμα καθαρὸς εἶ. αὐτίκα καὶ τὰς ψυχὰς προκαθαίρειν χρεῶν φαμεν ἀπὸ τῶν φαύλων δογμάτων. 'Every one is pure whose conscience is clear. At any rate the tragic Orestes witnesses that to be conscious of guilt is a fatal disease. For purity consists in abstaining from sin. It is well said therefore that, if you have your mind pure, your whole body is pure. Anyhow we say that we must first cleanse our souls also from evil opinions.' *Ib.* 897 (discussing the meaning of the word φουσιόν, Clement says it does not imply vanity but a high-minded trust in God, and contempt for the world) αὐτίκα φησὶν ὁ ἀπόστολος 'καὶ γινώσκειν οὐ τὸν λόγον τῶν πεφουσιωμένων ἀλλὰ τὴν δύναμιν,' εἰ μεγαλοφρόνως τῆς γραφῆς συνιέτε, 'at any rate the Apostle says "I will know not their word, but their power," i.e. whether they have a lofty understanding of the Scripture.' *Protr.* p. 38 ('the demons are always plotting against men and are incapable of benefiting anyone) αὐτίκα γοῦν ἔχω σοι βελτίονα τῶν ὑμεδαπῶν θεῶν, τῶν δαιμόνων, ἐπιδείξει τὸν ἄνθρωπον 'at any rate I can show you that the man comes out much better than the gods in the story of Croesus.' The only example I have from other writers is *Plut. Mor.* p. 1137 D οὐ δὲ ἄγνοιαν ἀπέχοντο ἐν τοῖς Δωρῶσι τοῦ τετραχόρδου τούτου αὐτίκα ἐπὶ τῶν λοιπῶν τόνων ἐχρῶντο, δηλονότι εἰδότες 'it was not owing to ignorance that they abstained from using this tetrachord in the Dorian mode; at all events they used it in the other modes, which shows their acquaintance with it.'

What is the origin of this peculiar use? The word αὐτίκα properly means 'on the

instant' as αἰτοῦ means 'on the spot.' Hence it is employed like εὐθύς to introduce a sudden thought with the force of 'to go no further,' 'to take what first comes to hand,' and so is fitly joined with an example, implying that they are so abundant there is no need to spend time in looking for one. As the word γοῦν, which originally means 'at any rate,' is narrowed to mean 'for instance,' it is possible that αὐτίκα may have received a converse extension of meaning, especially as it is often united with γοῦν by Clement (cf. p. 108, 113, 159). More probably however it is a parallel development from the root-meaning.

(B) Among the instances of the use of the word by Clement there are some which do not seem to come quite under either of the heads mentioned. Thus *Str.* i. 342, after speaking of the importance of regular training in husbandry, medicine and other pursuits, and showing that an athlete is thought little of without it, C. goes on αὐτίκα καὶ κυβερνήτην τὸν πολυπειρον ἐπαινοῦμεν. Here neither the interpretation 'for instance' nor 'at any rate' seems appropriate, as αὐτίκα merely continues the series of examples already commenced. Perhaps it may be equivalent to the Latin *jam* 'further.' *Str.* iv. 577 (What is the meaning of the parable of Lazarus, and of the saying no man can serve God and Mammon?) αὐτίκα εἰς τὴν κλήσιν τοῦ δείπνου οἱ φιλοκτήμονες κληθέντες οὐκ ἀπαντῶσιν... διὰ τὸ προσπαθῶς κεκτήσθαι. Here neither 'for instance' nor 'at any rate' will give a natural meaning to αὐτίκα, which, I think, must be translated 'further,' 'again.' *Str.* iv. 633 (God is passionless, without anger and without desire. This is the meaning of the Pythagorean precept that man should be one, as God is one) αὐτίκα ὁ σωτὴρ διὰ τῆς ἐπιθυμίας συνανήρει καὶ τὸν θυμὸν τιμωρίας ὄντα ἐπιθυμίαν, 'further the Saviour did away with anger by forbidding desire, anger being a desire of vengeance.' *Ib.* 633 ἡ γὰρ σωφροσύνη ἐαυτὴν ἐπισκοποῦσα καὶ θεωροῦσα ἀδιαλείπτως ἐξομοιοῦνται κατὰ δύναμιν θεῷ. αὐτίκα τὸ ἐφ' ἡμῖν ἐστιν οὐκ ἐπ' ἴσῃ αὐτοῦ τε κύριοί ἐσμεν καὶ τοῦ ἀντικειμένου, 'self-control constantly surveying and observing itself is made like to God so far as is possible. 'Now that which is within our power is that in which we are masters alike of the thing and of its opposite.' *Str.* v. 659 (After a quotation from St. Paul on the distinction between the spiritual and the psychological man) αὐτίκα ὁ ἀπόστολος πρὸς ἀντιδιαστολήν γνωστικῆς τελειότητος τὴν κοινὴν πίστιν θεμέλιον λέγει, 'again the apostle calls ordinary faith the

foundation in contrast to gnostic perfection.' *Ib.* 663 (After quoting sayings of Pythagoras which are taken from the Bible just as a candle is lighted from the sun, Clement proceeds) αὐτίκα ἐπιτομήν τῶν περὶ δικαιοσύνης εἰρημένων Μωϋσεὶ ὁ Πυθαγόρας πεποίηται, λέγων ζυγὸν μὴ ὑπερβαίνειν, 'again P. has given an abstract of the words of Moses about justice in his phrase "not to exceed the balance."' *Ib.* 712 (Plato calls the light of this world night, and the descent of the soul into the body slumber and death; so David says of the Saviour, 'I laid me down and slept, I awakened for the Lord shall sustain me'), αὐτίκα ὁ αὐτὸς σωτὴρ παρεγγυᾷ γρηγορεῖτε, οἷον μελετᾶτε ζῆν καὶ χωρίζειν τὴν ψυχὴν τοῦ σώματος, 'again the same Saviour charges us to watch, i.e. to practise how to live and to separate the soul from the body.'

(C) There are some passages in which αὐτίκα is read, where the text seems to me corrupt. Such are *Str.* i. p. 426 (the Apostle used the phrase 'according to that ye are able' because he knew that some had only received milk) οὐδέπω δὲ καὶ βρῶμα, αὐτίκα οὐχ ἅπλως γάλα. Here I think we must read with Louth ἢ τάχα ('not yet allowed meat, perhaps not even milk unconditionally,' i.e. unless mixed

with water): αὐτίκα makes no sense. *Str.* ii. p. 460 πάθος δὲ... ὄρμη ἐκφερομένη καὶ ἀπειθῆς λόγῳ. παρὰ φύσιν οὖν κινήσεις ψυχῆς κατὰ τὸν πρὸς λόγον ἀπειθειαν τὰ πάθη, ἣ δὲ ἀπόστασις καὶ ἔκστασις καὶ ἀπειθεια ἐφ' ἡμῖν... διὸ καὶ τὰ ἐκούσια κρίνεται. [αὐτίκα καθ' ἓν ἕκαστον τῶν παθῶν εἰ τις ἐπεξιοί, ἀλόγους ὀρέξεις, εὖροι ἂν αὐτά]. τὸ γοῦν ἀκούσιον οὐ κρίνεται. I have elsewhere suggested that the sense requires us to transfer the sentence in brackets after ἀπειθῆς λόγῳ. This would give the force of 'at any rate' to αὐτίκα, which is meaningless as it stands, but would then justify the preceding words by reference to the fact that each particular passion is an ἄλογος ὄρεξις. *Str.* iv. 566 'Ἐπίχαρμος μέμνασ' ἀπιστεῖν, φησιν, ἄρθρα ταῦτα τῶν φρενῶν. αὐτίκα τὸ μὲν ἀπιστεῖν τῇ ἀληθείᾳ θάνατον φέρει, ὡς τὸ πιστεῦν ζῆν, ἔμπαλιν δὲ τὸ πιστεῦν τῷ ψεύδει ἀπιστεῖν δὲ τῇ ἀληθείᾳ εἰς ἀπόλειαν ὑποσύρει. Here it seems to me that αὐτίκα has no meaning as it stands. If we exchange it with the following ἔμπαλιν δέ we should get the sense 'on the contrary to disbelieve the truth brings death... at any rate to believe a lie sweeps men to destruction.'

J. B. MAYOR.

HORACE, ODES I. 28.

It would be useless to recapitulate the difficulties which this ode presents. Editors are ranged into two hostile camps on the question 'Is the ode a dialogue or a monologue?' and among those who favour the view which makes it a dialogue, there is the greatest divergency of opinion as to the verses spoken by each of the dramatis personae. Moreover, as the identity of the speaker or speakers is by no means clear from the ode itself, we can easily sympathise with Wickham, when he pronounces the ode 'not very successful if it be essential to good drama that the dramatic play should be so obvious that most intelligent readers should put the same interpretation on it.'

Would not all difficulties disappear if we suppose that the ode addressed to Archytas ends and is completed at line 20?

These twenty verses I would take to be a meditation by Horace at the grave of the famous philosopher and mathematician. That Archytas was buried seems quite clear from vv. 2-4; for surely 'cohibent pulueris exigui munera' could not mean 'the want

of the gift of a little dust keeps you fast,' as the supporters of the opposite view are forced to take these words (see Page on this ode). The contrast is evidently between the narrow compass of Archytas' tomb and the infinite range of the universe which his mind had once spanned. One would analyse the ode thus:—

vv. 1-6. Archytas, you whose speculation ranged so wide, lie in so narrow a tomb as this.

vv. 7-15. The great of ancient times, Tantalus, Tithonus have all passed away.

vv. 15-20. All men must die, some in war, some by shipwreck, all, young and old alike.

The ode would then end with the sonorous cadence, *nullum | saevia caput Proserpina fugit.*

Up to this all is clear; the *motif* is much as in Cicero, *Tusc. Disp.* v. 23-64, where Cicero visits the tomb of the mathematician and philosopher Archimedes:

'The sceptre, learning, physic must
All follow this and come to dust.'