

## READING NOTES

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### MARIUS AND SATURNINUS

Plutarch (*Marius*, 30.5) writes ἐπεὶ δὲ παντοῖος γενόμενος ὑπὲρ τοῦ σωῶσαι τοὺς ἄνδρας οὐδὲν ὤνησεν, ἀλλὰ κατιόντες εἰς ἀγορὰν ἀνηρέθησαν, which in N. I. Barbu's very readable translation of the Lives is rendered as follows: "Dar eu toate că avea întreaga putere ca să-i salveze, nu le-a făcut nici un bine, ci, coborînd în for, a poruncit să fie uciși". The whole incident reflects discredit enough on Marius, but in Plutarch's account I do not think he acted with quite the duplicity which Professor Barbu's version implies, although his charge of "nehotărîrea și oportunismul" (Notiță introductivă, 62) cannot be denied. Perhaps, though resolute in war, he was a "Hamlet" on the domestic scene. Unlike Velleius Paterculus (2.12.6, but contrast Florus 2.4.6) Plutarch does not say that Marius was directly responsible for the slaughter ("coming down to the forum they were killed") and παντοῖος . . . ὤνησεν must surely mean "although he went to every shift (literally, became every kind of man) in order to save them he (was not able to) help them".

### DIO CASSIUS, 14.3.3

Pompeianus, a senator, had withdrawn from public life during the reign of Commodus τό τε γῆρας καὶ τὸ τῶν ὀφθαλμῶν νόσημα προβαλλόμενος. Under Pertinax, whom he had befriended in the past, he was active again; then μετὰ τὸν Περτίνακα πάλιν ἐνόσει· ἐπὶ γὰρ ἐκείνῳ καὶ ἔδλεπε καὶ † ἑώρα † καὶ ἐβούλευε . . . The Loeb edition of E. Cary prints ἔρωτο for ἑώρα — compare apparatus criticus — but I should like to propose ἦν ἐν ὥρᾳ (or, perhaps less easy paleographically, ἐν ὥρᾳ ἦν) which would provide an ironical antithesis to τὸ γῆρας: "he was (once more) in the flower of youth!"