



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

V.—STUDY OF A PROVERB ATTRIBUTED TO THE RHETOR APOLLONIUS.

In treating of the orator's use of the pathetic appeal (de Inventione I 56, 109 fin.) Cicero closes as follows:

Commotis autem animis, diutius in conquestione morari non oportebit; quem ad modum enim dixit rhetor Apollonius, *lacrima nihil citius arescit*.

Fr. Marx in his Prolegomena to Incerti auctoris de ratione dicendi ad Herennium (Lipsiae, 1894), p. 124, in comparing this passage with ad Herenn. II 31, 50: commiserationem brevem esse oportet: *nihil enim lacrima citius arescit*, makes three observations; first, that whereas one might be tempted to admire this phrase *quasi vere Romani saporis* Cicero, in attributing the same expression to the rhetor Apollonius *multo est diligentior et accuratior*; second, that in the Cologne edition of 1539 Gybertus Longolius reconstructed as the original Greek,

οὐδὲν θᾶσσον ξηραίνεσθαι δακρύου,

which is given under ξηραίνω in the thesaurus of Stephanus: and third, the words are easily made into an iambic trimeter:

θᾶσσον γὰρ οὐδὲν δακρύου ξηραίνεται,

which, so far as he knows, is extant in no Greek writer.

There is however another passage from Cicero, which Marx does not cite, which seems to bear directly upon the question. In the Partitiones Oratoriae written perhaps in 54 B. C. (Schanz Röm. Literaturgeschichte I, p. 290; Marx, Proleg., p. 77) in Ch. 17 § 57:

Nihil est tam miserabile quam ex beato miser. Et hoc totum est quod moveat, si qua ex fortuna quis cadat et a quorum caritate divellatur, quae amittat aut amiserit, in quibus malis sit futurusve sit, exprimatur breviter, *Cito enim exarescit lacrima praesertim in alienis malis*.

The last phrase is misquoted by Otto (Die Sprichwörter und Sprichwörtlichen Redensarten der Römer), p. 184. The correct reading is *exarescit* (*arescit* is Orelli's suggestion based on the two passages quoted above) and *malis* should be read not *rebus*. As the words stand in the Partitiones Oratoriae, with the omission of *praesertim*, we have an iambic senarius:

Cito enim exarescit lacrima in alienis malis.

Hence it is reasonable again to open the question as to whether the words attributed to Apollonius were in verse. If so, there is a probability that he like other writers on rhetoric was quoting. Still the Latin verse may have been accidental, written unconsciously; for an original prose quotation from the Greek might have fallen into rhythm in Cicero's mind, to suit the *sententia*, which we shall see became a favorite among the later Roman students of rhetoric. The end of a paragraph or a discussion was a natural place for a pithy quotation, and a quotation was often the best way to reinforce an argument, as is evident in the rhetorical writings of Cicero, the *Controversiae* of Seneca the Rhetor and the *Naturales Quaestiones* of Seneca the Philosopher.

Although the phrase may not occur in extant Greek literature, there is a monostich of Menander (426) which describes the forced tears of the orator (but not the tears of his audience):

ὁμοία πόρνη δάκρυα καὶ ῥήτωρ ἔχει.¹

Furthermore, inasmuch as the quotation occurs in Latin in two forms, one longer and affirmative the other shorter, negative and in the comparative, we may assume that in the Greek there were either two forms, or that one form was differently translated or paraphrased, or that there was a longer form, let us say a couplet, given more fully in one version than in another (either affirmative or comparative). For example we may conjecture:

1. Short affirmative,

κακοῖς ἐν ἄλλων τάχα δάκρυ ξηραίνεται.

2. Long affirmative,

τὸ δάκρυον γὰρ τάχα καταξηραίνεται
τὸ δὴ κεχυμένον ἐν κακοῖς ἀλλοτρίοις.

¹ So in the *Eunuchus* of Terence translated from Menander in l. 67 ff. in the opening scene:

Haec verba una mehercle falsa lacrimula
Quam oculos terendo misere vix vi expresserit,
Restinguet, et te ultro accusabit—

Persius, *Sat. V* 161, quoting Menander:

Dave, *cito*, hoc credas iubeo, *finire dolores*
Praeteritos meditor.

The phrasing is imitated from Hor., *Sat. II* 3, 263; who follows Terence:
an potius mediter finire dolores?

Terence's words are:

An potius ita me comparem
Non perpeti meretricum contumelias?

3. Short negative,

θάσσον γὰρ οὐδὲν δακρύου ξηραίνεται.

4. Long negative,

θάσσον γὰρ οὐδὲν δακρύου ξηραίνεται
τοῦ δὴ χυθέντος ἐν κακοῖς ἀλλοτρίοις.

Again it is not necessary to assume that the γνώμη is original with Apollonius. For in the first place he was the pupil of Meneclēs of whom Cicero says in *Brutus* § 326 [Hortensius] *habebat enim et Meneclium illud studium crebrarum venustarumque sententiarum*, in quibus, ut in illo Graeco sic in hoc, erant quaedam magis venustae dulcesque sententiae quam aut necessariae aut interdum utiles. In the second place it is not likely that he introduced an original trimeter, if it was a trimeter, into a lecture on the ἐπιλογος. Reports of the lectures of Apollonius were used by both Cicero and the Auctor ad Herennium in compiling their rhetorical treatises (Marx Proleg., Schanz, pp. 389–390). In composing at a later period a treatise for the benefit of his son, Cicero has given the most explicit form of this dictum. At any rate the words:

‘Quick dries the tear that’s shed for another’s ills’

need little commentary, whereas

‘Naught dries more quickly than a tear’

unless qualified, seems a pointless exaggeration, as we all know the effects of genuine sorrow. This qualification is implicit in the context, yet is elaborated by Quintilian, when he treats of the epilogus.¹

Before discussing further the meaning and origin of the phrase, it might be well to cite other references to it. Otto (o. c. s. *lacrima*) quotes, besides the three passages given above the following:

Q. Curt. 5, 5, 11, ignorant quam celeriter lacrimae inarescant. Quint. 6, 1, 27, nec sine causa dictum est, nihil facilius quam lacrimas inarescere.

Quint. declam., p. 331, 8 R. et illud verissimum (*not veri simillimum*) est, lacrimas celerrime inarescere. Iul. Sever. praec. art. rhet. 24, p. 370 (Halm), lacrimis comparati sunt, quibus nihil citius arescit.

Otto compares:

‘Hitzige Thränen trocknen bald’
(Körte, n. 7462.)

¹Of one of the two rhetors named Apollonius of Rhodes, Cicero remarks in *de Oratore* I 17, 75, *inrisit ille quidem ut solebat philosophiam atque contempsit multaque non tam graviter dixit quam facete*. The cynicism of the dictum *nihil lacrima*, etc., would accord well with this characterization.

Besides these I think the following passages should be noted. In Cicero ad Att. X 14 (B. C. 49), where he is writing of the grief of Servius Sulpicius, who is in a dilemma between Caesar and Pompey and is weeping for himself and his country we read :

Atque haec ita *multis cum lacrimis* loquebatur, ut ego mirarer, *eas tam diuturna miseria non exaruisse*. The allusion here is to genuine sorrow for one's own fortunes as well as those of others, and Cicero is surprised that Sulpicius could have wept so long. The phrase while generally found in rhetorical writings as a rhetorical precept may well have found a place in *consolationes* also. For compare the epilogue of Tusc. Disp. III (on *consolationes*) 31 § 75. (Artemisia) *quam diu vixit, vixit in luctu eodemque etiam confecta contabuit*. Huic erat illa opinio cotidie recens, quae tum denique non appellatur recens, *cum vetustate exaruit*.

There is another reference in Quint., XI 1, 6, ita . . . neque humile atque cotidianum sermonis genus et compositione ipsa dissolutum *epilogis* dabimus *nec iocis lacrimas*, ubi opus erit miseratione, *siccabimus*. So cf. § 54. Tac., Germania 27, lamenta ac *lacrimas cito*, dolorem et tristitiam tarde *ponunt*; feminis lugere honestum est, viris meminisse. Here a fact is stated in a rhetorical antithesis. Cf. Seneca, Ep. 99, 25, meminisse perseveret, lugere desinat.

Again in Juvenal 16, 27, there is a phrase, which suggests a modification of a familiar proverb by this most rhetorical of Roman satirists, after the manner in which proverbs are changed in 4, 89; 7, 48, 202; 12, 129-130 :

Quis tam procul absit ab urbe
Praeterea, quis tam Pylades, molem aggeris ultra
Ut veniat? *lacrimae siccentur protinus* et se
Excusaturos non sollicitemus amicos.

The point is here that tears which would be of no avail should be quickly dried up, for it would be hard to get a witness to appear before a military judge already prejudiced against a civilian.

A number of late writers on rhetoric, even when their treatises are most condensed in following Cicero appear to recognize and paraphrase the dictum :

Fortunatianus II 31 (H), Quid *καθόλου* in epilogis servandum est? ut breves sint, quoniam commotus iudex statim dimittendus ad sententiam ferendam, dum adversario irascitur, et cum in

nostram misericordiam provocatus est lacrimis, etiam commotus statim debet ferre sententiam dum pro nobis movetur.

Martianus Capella c. 53: in epilogis generaliter observandum ut brevis sit, si quidem commotus iudex statim dimittendus est ad sententiam proferendam, dum aut adversariis irascitur aut tuis miseretur lacrimis aut rerum afflictatione commotus est.

Jul. Victor 436 (H.), qua oratione habita graviter et sententiose maxime dimittitur animus hominum et ad misericordiam comparatur cum *in alieno malo* suam infirmitatem considerabit.

Victorinus, Explanationum in Rhet. M. T. C. Lib. I (H), p. 257. Illud tamen praeceptum tenere debemus, sive in indignatione sive in conquestione nos locis omnibus uti non oportere, sed his quos causa suggerat, neque his omnibus sed quoad iudicantium animi moveantur. Quod si etiam uno aliquo loco factum viderimus, orationem continuo finire debemus; *ira enim vel lacrimae dum incipiunt ac recentes sunt*, plurimum valent.

Having noted the persistence with which this dictum was propagated among the late excerptors, it may be in place to analyze several of the earlier passages. Quintilian, 6, 1, 27-29, following Cicero says: Numquam tamen debet esse longa miseratio, nec sine causa dictum est, *nihil facilius quam lacrimas inarescere*. Nam cum etiam veros dolores mitigat tempus, *citius evanescat necesse est illa quam dicendo effinximus imago*: in qua si moramur, *lacrimis fatigatur auditor et requiescit*, et ab illo quem ceperat impetu ad rationem redit. Non patiamur igitur frigescere hoc opus, et affectum cum ad summum perduxerimus, relinquamus, nec speremus fore ut *aliena quisquam diu ploret*. Here we should note how the writer has given in this paragraph four different versions of the sentiment, while still another occurs in the discussion of the epilogue in XI 1, 6, cited above.

Quintus Curtius V 5, 11 ffg. has overelaborated the idea and used it to motivate the highly rhetorical speech of Euctemon of Cyme. Four thousand captive Greeks, who had received cruel punishment, had effected their escape to Alexander. The sight was so pathetic that *plures . . . lacrimas commovere quam profuderant ipsi*: quippe in tam multiplici variaque fortuna singulorum intuentibus similes quidem sed tamen dispares poenas, quis maxime miserabilis esset, liquere non poterat. Then the King wiping away his tears promised the captives that they should see their homes again. Next follows the speech of Euctemon (5, 5, 11-12) which is nothing but an elaboration of this

ρόνος. Atqui optime miserias ferunt, qui abscondunt, nec ulla tam familiaris est infelicibus patria, quam solitudo et status prioris oblivio. Nam qui multum in suorum misericordia ponunt, ignorant, *quam celeriter lacrimae inarescant*. Ita suam quisque fortunam in consilio habet, cum *de aliena* deliberat. This is nothing but highly colored declamation.

S. Dosson (*Étude sur Quinte Curce*, Paris, 1887, pp. 244-6), having compared the rhetorical sentiments in IX 2, 8-11; IX 3, 1-15; IX 4, 16-20, with Seneca's first *Suasoria*, passes on to this episode and Euctemon's speech, adding that although we have no contemporary declamation with which to compare it, we may believe, that if Curtius devoted so much space to developing the sentiment, he must have been moved to do so by the success of some one of his contemporaries, perhaps one of those very declaimers against whom Petronius inveighs for having elaborated a similar theme (Sat. 1, 1): *num alio genere furiarum declamatores inquietantur, qui clamant: "haec vulnera pro libertate publica excepi; hunc oculum pro vobis impendi: date mihi ducem qui me ducat ad liberos meos, nam succisi poplites membra non sustinent"*. In fact Euctemon's speech reads like a rhetorical exercise, a *χρεια*, elaborating the proverb along the line satirized in Petronius. The very citation of the rhetorical precept introduces us into the atmosphere of the schools.

The example in Ps.-Quint. declam. 3, 38 is in the *sermo de prooemio et epilogo*, again from a rhetorical discussion.

The following recapitulation will show how the quotation has been used:

I. Negative form with comparative:

1. Auct. ad Herenn., nihil lacrima citius arescit.
2. Cic. de Invent., lacrima nihil citius arescit.
3. Quint. (a) nihil facilius quam lacrimas inarescere.
4. Jul. Severian., lacrimis quibus nihil citius arescit.

II. Affirmative (or with litotes.)

1. Cic. part. or., cito exarescit lacrima in alienis malis.
2. Cic. ep. ad Att., eas (lacrimas) tam diuturna miseria non exaruisse.
3. Cic. Tusc. Disp. III. 31, 75, opinio (luctus) cum vetustate exaruit.
4. Q. Curtius, quam celerrime lacrimae inarescant.

5. Quint.

- (b) veros dolores mitigat tempus.
- (c) citius evanescat imago.
- (d) lacrimis requiescit.
- (e) non . . . aliena . . . diu ploret.
- (f) XI 1, 6, nec . . . lacrimas . . . siccabimus.

6. Ps.-Quint., lacrimas celerrime inarescere.

7. Tacitus, lacrimas cito . . . ponunt.

8. Juvenal, lacrimae siccentur protinus.

9. Victorinus, lacrimae dum recentes sunt.

[10. Fortunatianus, lacrimis commotus . . . statim debet ferre, etc.]

[11. Mart. Cap., dum tuis miseretur lacrimis aut rerum afflictatione commotus est.]

[12. Jul. Victor, sententiose, etc. . . in alieno malo.]

A study of the different forms of statement shows that the favorite Roman form was affirmative; that in this form the compounded verb *exarescere* or *inarescere* was usual; the dictum, where the cases of use are certain, is confined to rhetoricians, or writers steeped in the precepts of the schools. The differences in phraseology do not necessarily point to differences in the rendering of some well-known Greek verse or proverb. So far as the Latin is concerned, they all seem to go back to Cicero, who may have been exploited here by the Auct. ad Herenn.; Cicero and the Auctor may both go back to notes on the lectures of Apollonius. The question then arises, is there any evidence that the Greek form was a popular proverb, or rhetorical precept, or a line from some poet? It seems to have been applied by Apollonius as an illustration of restraint in handling the epilogus. It does not appear in Aristotle nor in the late Greek writers on rhetoric who followed the ancient traditions. If Apollonius (whether *ὁ μαλακός* v. Pauly-Wissowa Real-Encycl. Apollon. nr. 84, line 55 ffg, or Molo *ibid.* nr. 85, cf. Susemihl II 489-494) took after Menecles, his master, whose fondness for embellished style is noted in Cic. Brutus § 326, we may suspect that he borrowed from the Greek poets many of his fine phrases just as did the later writers on rhetoric.

Now let us turn once more to the context of Cic., part. orat., § 17 (and the result is essentially the same for Cic., de Invent. and Auct. ad Herenn.). After detailing the many devices by which the hearer's feelings may be aroused Cicero concludes: *nihil est*

tam miserabile quam ex beato miser, with an elaboration of this sentiment, ending *cito enim exarescit*, etc. It is doubtless going too far to suppose that *nihil est tam miserabile quam ex beato miser* is also from a Greek trimeter like

οὐ δυστυχέστερ' ἢ πένης ἐξ εὐτυχούς.

(Cf. Menand. Meineke 4, 247 (40))

πένητος οὐδέν ἐστι δυστυχέστερον

and monostich 436; Diph. 4, 424, 24). The sentiment is commonplace enough especially in the Greek tragedians (Eurip. Troad. 509-510, Troad. 639-640; frag. Arch. 232, 234, 264, Auge, 275, Beller. 287, Danae 328).

Now if we examine the treatise of the late Greek rhetorician Apsines (3d cent. A. D.), who, however, preserves the old Greek tradition (cf. Christ, Gr. Litt.-gesch., p. 755, § 549), we see that in discussing the proper use of 'pity', ἔλεος, in the ἐπίλογος, he quotes three times from Euripides' Troades (472-473; 474-478, 479-483), where Hecuba recites her former happiness in order to enhance her present affliction. Apsines adds:

ἡ ἀντιπαράθεσις τοῖς ἀγαθοῖς τῶν κακῶν τὸν ἔλεον κεκίνηκεν. ἔλεεινοὶ μὲν γάρ εἰσι καὶ οἱ ὀπωσοῦν δυστυχοῦντες, ἔλεεινότεροι δὲ εἶναι δοκοῦσιν οἱ ἐκ λαμπρᾶς εὐδαιμονίας συμφοραῖς μεγάλαις χρώμενοι.

This corresponds closely to Cicero's *nihil est tam miserabile quam ex beato miser*. It should also be noted that Apsines closes his whole treatment of the subject (p. 329, Spengel-Hammer) with the words: δεῖ δὲ τὸ πάθος ἐν τῷ πολιτικῷ μέτρον ἔχειν, ἵνα μὴ εἰς τραγωδίαν ἐμπέσῃ, πλὴν εἰ μὴ ἡ ὑπόθεσις τραγικὴ εἴη.

Now the parts of Hecuba's speech which are quoted, while they do not contain the idea 'quick dries the tear that's shed for another's ills' have in the text of Nauck 481-2 (cited differently by Apsines):

οὐκ ἄλλων πάρα
κλύουσ' ἔκλαυσα, τοῖσδε δ' εἶδον ἄμμασιν

and in 508-510

ὡς πεσοῦσ' ἀποφθαρῶ
δακρύοις καταξανθείσα. τῶν δ' εὐδαιμόνων
μηδένα νομίζετ' εὐτυχεῖν πρὶν ἂν θάνῃ.

While it is not essential to the argument to discuss the text of these last lines, I have a suggestion to make in passing. If *καταξανθείσα* be read, *δακρύοις* looks suspicious and Hartung pro-

posed ἄκραις or πέτραις. But καταξανθείσα (from καταξαίνω, 'tear in pieces', figuratively, 'wear or waste away') may be the false reading, for κατανανθείσα (from καταναίω, dry up, wither up, pine away utterly) both αἰάω and the compound being used in tragedy. The point would then be: Hecuba having pined away, from weeping till the fountain of her tears was dried, as a plant, that has lost its sap withers and falls, would herself fall and perish.

But to resume our argument. Let us suppose with Christ that Apsines is following the ancient tradition, which must have treated of the abuse as well as the proper use of πάθος. If the earlier lecturer, Apollonius, had used this speech of Hecuba, the two passages might have suggested, as a sort of corrective to the emotional tendency of some orators, some current proverb, some γνώμη from the New Comedy, or possibly a phrase from Euripides himself with which to refute that tragic poet out of his own book, as it were; and Apollonius might have warned his pupils, that a listener soon falls out of sympathy with a tragic character, a poet or an orator, who plays too long on one's feelings, for "naught dries more quickly than a tear, when shed for another's ills!"

A line of argument, such as we have considered, is in the nature of things mostly subjective. At all events we have Seneca's evidence (Contr. VII 4, 3) that Apollonius was 'strong on the epilogue' in epilogis vehemens fuit Apollonius Graecus,— if our Apollonius is the individual referred to; as well as Cicero's statement (De Or. I 17, 75) as to the scoffing attitude of one of the rhetors named Apollonius towards philosophy, and the evidence that his teacher Meneclæus was given to epigrams and an embellished style.

Such poetic snatches often become fixed as rhetorical precepts, just like Shakespeare's 'tear a passion to tatters' and 'speak it trippingly on the tongue'. The German proverb 'Hitzige Thränen trocknen bald' is not coextensive with *cito exarescit lacrima in alienis malis*, any more than our:

"Laugh and the world laughs with you
Weep and you weep alone".

There is a cynical touch in 'quick dries the tear that's shed for another's ills', whereas 'nothing dries more quickly than a tear' could be used for comfort in a *consolatio*. Compare for example in Seneca Ep. 99, 16, in a composition of this type, the insincere grief of some: *sine spectatore cessat dolor*, an idea elaborated by Martial 1, 33 of Gellia *siquis adest missae prosiliunt lacrimae*.

So again Ep. 99, 21, in lacrimis aliquid sat est; § 25, meminisse perseveret, lugere desinat.

Ep. 63, 2. Duram tibi legem videor ponere, cum poetarum Graecorum maximus ius flendi dederit in unum dumtaxat diem, cum dixerit etiam Niobam de cibo cogitasse.

§ 3. Brevem illi (sc. amico) apud te memoriam promittis, si cum dolore mansura est.

§ 12. Malo relinquo dolorem quam ab illo relinquaris, et quam primum id facere desiste, quod etiam si voles, diu facere non poteris.

§ 13. Quam tamen mihi ex illis mulierculis dabis vix retractis a rogo, vix a cadavere revulsis, cui lacrimae in totum mensem duraverint? nulla res citius venit in odium quam dolor qui recens consolatorem invenit et aliquos ad se adducit, inveteratus vero deridetur nec immerito, aut enim simulatus aut stultus est.

The allusion to Niobe is Homer, Iliad 24, 613:

ἡ δ' ἄρα σίτου μνήσασ' ἐπεὶ κάμει δάκρυ χέουσα.

Forced or insincere tears (our "crocodile" tears) are often mentioned, in Ovid, Martial, and others. The following three passages illustrate how quickly a new emotion may banish tears:

Ovid, Fasti III 509:

Occupat amplexu lacrimasque per oscula siccatur

Ovid, Heroides XVIII 25-26:

Dumque queror, lacrimae per amantia lumina manant
Pollice quas tremulo conscia siccatur anus, etc.

Propert. 19, 23:

Cogatur et invitam lacrimas siccare cadentes

Another side of the picture is to be seen in such statements as:

Cic., Ep. ad Fam. V 12, 5, ceteris vero nulla perfunctis propria molestia, casus autem alienos sine ullo dolore intuentibus etiam ipsa misericordia est iucunda.

Also Lucret. II 1-4, 19.

Sen., ad Polyb. de Consol. VI 5, ut periclitantium et ad misericordiam mitissimi Caesaris pervenire cupientium lacrimae [*siccari possint*] tibi tuae [*ante*] siccandae sunt.

GEORGE DWIGHT KELLOGG.