WHAT'S IN A NAME?



The Significance of Proper Names in Classical Latin Literature



Edited by
Joan Booth
and
Robert Maltby

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The symbol of the Press is the Red Kite. This bird, once widespread in Britain, was reduced by 1905 to some five individuals confined to a small area known as 'The Desert of Wales' – the upper Tywi valley. Geneticists report that the stock was saved from terminal inbreeding by the arrival of one stray female bird from Germany. After much careful protection, the Red Kite now thrives – in Wales and beyond.

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INTRODUCTION

Robert Maltby

The aim of the international conference on the significance of proper names in Latin literature held at the University of Wales, Gregynog, Powys, in July 2002 was to bring together scholars who had independently been working in the fast-growing area of Latin etymological play and onomastics in order to share ideas, to investigate the validity of diverse approaches and to draw some conclusions as to the current status of research in the field.

The collection of papers presented in the current volume brings together a number of different but interrelated studies on the significant name in Latin. Themes touched upon include not only the significance of 'speaking' names, often involving bilingual Greek/Latin play (Michalopoulos, Vallat), but also the manner in which persons or objects are named, particularly in contexts of invective or endearment (Uría, Biville). The suppression or changing of names can often be as significant as naming itself (Booth, Peraki-Kyriakidis). The area of the religious and historical significance of names is developed (Cairns, Stafford) and their importance as a literary device in catalogues (Kyriakidis) or in giving structure and significance to a group of shorter poems (Holzberg, Maltby) is investigated.

The material is arranged in the chronological order of the authors discussed, from Cicero to Apuleius. The collection begins with two papers on Cicero. Biville's study of possessive adjectives attached to proper names in Cicero demonstrates how these can convey a series of varied and complex meanings, moving well beyond the simple expression of familiarity to denote relationships of group-membership, dependence and exchange. In Uría's paper the emphasis shifts from the qualifiers to the names themselves and the varied devices, including etymological play, employed by Cicero to turn names into a carefully crafted tool for invective.

The central group of papers deals with naming in Augustan poetry. Stafford's study of Nemesis, the mistress' name in Book II of Tibullus, combines literary analysis, based on uses of the name in Hellenistic poetry, with a detailed discussion of the implications of the recent introduction of the cult of the goddess Nemesis to Rome. Both approaches prove fruitful in adding to our understanding of the poet's attention to the detailed associations of the name in the construction of his second book and in its relation to the Delia poems of Book I.

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Booth's paper on choice and suppression in naming begins with the significance of the use of Quirinus for Romulus in Jupiter's speech at Aen. 1.292 and of the suppression of the name Marpessa under the circumlocution *Eveni…filia* at Propertius 1.2.18. In both cases the associations of the chosen or suppressed name are shown to have a significant role to play in the literary context. Quirinus, associated by ancient readers with the Sabine *curis* 'spear' and with the root *koivrano-* 'king', has warlike and imperial connotations, which work well in a context looking forward to the historical roles of Caesar and Augustus. The suppression of the name Marpessa at Prop. 1.2.18 paradoxically focuses attention on its associations with 'brightness' – Mount Marpessa in Paros was famous for its bright marble – which is a key motif running through the depiction of the other characters explicitly named in the poem. Finally at Prop. 4.9.51 the name suppressed by the phrase *alma sacerdos*, describing the 'gracious priestess' who bars Hercules' way to the grove of the Bona Dea, is identified as Parca (Fate) and the metapoetical significance of this identification is analysed.

Cairns discusses the use of the three names *Tiberinus*, *Tiberis* and, first in Virgil, *Thybris*, for the river Tiber in the *Aeneid*. He rejects the traditional Servian explanation – that *Tiberinus* is used of the god in sacral contexts, *Tiberis* is the common prose denomination and *Thybris* is used in verse – in favour of an interpretation which links the Trojan river *Thybris* with the Latin Tiber and so emphasizes the continuity between Troy and Rome which is central to the *Aeneid*.

In her paper on the proem to *Georgics* I Peraki-Kyriakidou discusses the names of the gods addressed from the point of view of antonomasia and metonymy. The poet does not invoke the gods in order to ask for their aid in his composition, as is traditional in didactic, but rather the gods' names stand metonymically for the subjects to be treated. Emphasis in this paper is laid on Virgil's combination of diverse sources to endow his deities with multiple functions, literary as well as agricultural, so that their naming adds a metapoetical component to the proem.

The use of literary tradition in the use of proper names is also central to Kyriakidis' study of catalogues in Ovid's *Metamorphoses* and *Fasti*. Literary innovation in Ovid's handling of catalogues of proper names in the *Metamorphoses* is contrasted with a return to a more traditional, Virgilian, approach in the *Fasti*.

There follow three papers on name-play in Martial. Vallat's discussion of bilingual Latin/Greek plays on proper names is prefaced by a detailed theoretical discussion of 'significant proper names' and their different uses in poetry. An interesting section on 'transcoding' discusses the application of Latin etymologies to Greek names and vice-versa. The final part of the paper

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relates Martial's use of bilingual name-plays to the earlier literary tradition, showing how Martial's approach, in its richness and variety, is much closer to Plautus than to other earlier writers such as Virgil.

Both Holzberg and Maltby look at names in Martial as linking devices between groups of consecutive poems in a book. Holzberg links poem 7.67 with 7.69 through the root *phil-* 'to love' in the names Philaenis (7.67) and Theophila (7.69) and the root *aen-* 'to praise' in Philaenis (7.67) and Pantaenis (7.69). Moreover poem 7.68 is linked to the group by lexemes which are related to these two roots: *commendare* (7.68.1), *amat* (7.68.2). In the last poem in the group, 7.70, Philaenis appears again with her *amica*. Reading the four poems in linear succession reveals not only internal thematic links but also throws light on the implicit content of the group as a whole. Similarly Maltby links the group 5.43–8 in two chiastic sequences ABA/CBC through the interplay of common nouns and semantically related proper names: *dentes* (5.43.1) is picked up by Dento (5.44.2); Bassa (5.45.2) by *basia* (5.46.1); *ames* (5.46.4) with Philo (5.47.1) and *amor* (5.48.1). What is brought out clearly in both these papers is the need to examine each epigram of Martial in relation to its neighbours in the collection and not necessarily to take every poem as a self-contained unit in a random series. Both individual poems and linked groups gain in significance from this interpretative approach.

Finally Michalopoulos investigates name-plays in the first embedded story of Apuleius *Metamorphoses*, that of Aristomenes at *Met*. 1.2–19. This story has no equivalent in the Greek original of the novel and reveals Apuleius' own interest in etymology and semantics. The names of Aristomenes, Socrates and Meroe are shown to carry multiple meanings which provide valuable insights into Apuleius' narrative technique and characterization.

A theme running through the whole collection is that of the extreme sensitivity of the Romans to names and naming and to the varied opportunities these provide for enriching and enlivening the content of their literary texts.

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1

THE QUALIFICATION OF PERSONAL NAMES BY THE POSSESSIVE ADJECTIVE IN THE *LETTERS* OF CICERO

Frédérique Biville

Meus Alexis, Metellus tuus, Dionysius noster…

I. Scope of the problem: the presumption of affectivity

As with common nouns, so also proper nouns, and especially personal names, take part in a system of qualification by possessives which involves an opposition between marked and non-marked uses: e.g. *Cicero*/*Cicero meus, mi Cicero*. So in the *Letters* of Cicero one can find *meus*, *tuus* and *noster*, *vester* less frequently, and, in exceptional cases, *suus*[1] placed before or after personal names. The use of the possessive is generally interpreted as an indication of an affective relationship and translators render them by such phrases as:[2] *Cicero meus*, 'mon cher Cicéron' ('my dear Cicero', *Fam.* 14.4.3), 'mon petit Cicéron' ('my little Cicero', *Q.Fr.* 3.6.2); *Metellus tuus* ('your friend Metellus' *Att.* 1.20.5).

These translations are fully justified in exchanges marked by a certain familiarity, in which the context, by itself, conveys the idea of affectivity: e.g. *Tullia mea* (*Att.* 6.4.2 and *passim*), *Tulliola mea* (*Att.* 4.1.4; cf. *Tulliola, deliciolae nostrae*, *Att.* 1.8.3). By contrast, there are more formal contexts where it seems more difficult to admit an affective sense for the possessive, as in this reference to a transaction carried out by Cincius, the business manager (*procurator*) of Atticus: *Cincius noster eam mihi abs te epistolam reddidit* ('our dear Cincius passed on your letter to me') (*Att.* 1.20.1). It is clear that the possessive can take on a variety of meanings which go well beyond the simple presumption of familiarity. It is above all, in itself, an indication of an interpersonal relationship; but it also takes its sense from the whole system of oppositions and combinations in which it takes part. In the mouth of Cicero himself, *Cicero meus* does not so much signify 'my *dear* Cicero' (*Fam.* 14.4.3), 'my *little* Cicero' (*Q.Fr.* 3.6.2) as 'my Cicero', 'my son' (Marcus), as opposed to *Cicero tuus* 'your Cicero', that is to say 'your son' (Quintus, the nephew

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of Cicero) and to *Cicerones nostri*, 'our Ciceros' (the son and the nephew). Cicero can also use two possessives in parallel: *Quintus tuus meusque* ('your Quintus [= your son], who is also mine') (*Q.Fr.* 2.5.2) since Cicero sees to his education in the absence of his father, or can deploy them in sets of oppositions with two or three terms: *Xenonem tuum vel nostrum potius* ('your Xeno, or rather our Xeno') (*Att.* 5.10.5), *Cassius tuus et Dolabella noster, vel potius uterque noster* ('your Cassius and our Dolabella, or rather, both of them ours') (*Fam*. 7.33.2). It can also happen that the possessive is combined with a deictic adjective in order to characterize a personal name in two ways: *hic noster Paris*, 'our modern Paris' (*Att.* 1.18.3), with *hic* actualizing the reference; *Tartessium istum tuum*, 'your man from Tartessos' (*Att.* 7.3.11), with pejorative *iste*; *ille noster Cato*, 'our hero Cato' (*Att.* 1.17.9) (cf. *heros ille noster Cato*, *Att.* 1.17.9), with laudatory *ille*. The functions fulfilled by a possessive qualifying a personal name are thus varied and cannot all be explained in terms of possession or affectivity.

When associated with a personal name which assures the identification of the referent, the possessive serves, above all, as a relational marker. It makes explicit the nature of the relationship which joins the speaker with the named individual. It often fulfils an extra-linguistic referential function: it completes the identification of the referent by integrating it into a network of family and social relationships (see examples 1 to 6 below), or it modifies the identification by effecting a metaphorical transfer from individual A to individual B (examples 11 and 12 below). But it can also fulfil a function within the discourse, when it serves to mark out the partners in an exchange, especially when used as an interpellation (examples 7 and 8 below) or when it is deployed in an anaphoric way, to repeat points made in an earlier enunciation (examples 9 and 10 below). It often happens that these different functions multiply and combine so as to endow the possessive with a complex significance.

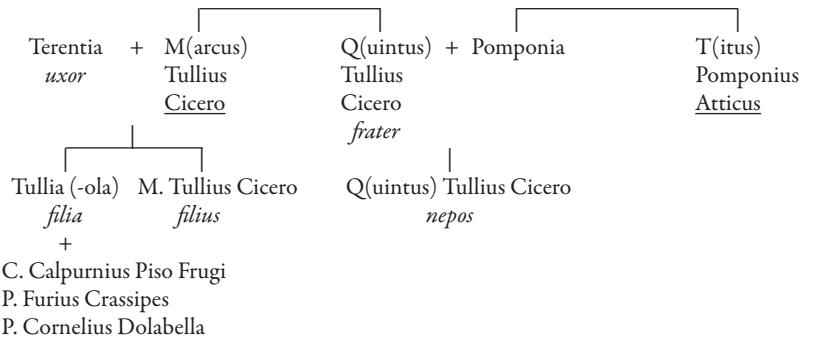
II. The possessive as a marker of interpersonal relations

The possessive is both a marker of *belonging* to a group (social, familial, political, cultural) and, within this hierarchical group, of a situation of *dependence*. As an example of familial relations we will take the family of Cicero, as it is organized in the *Letters* around the speaker/author Cicero.

1. The Cicero family

Excluding examples of interpellation (of the type *mi Cicero*) which we will study below, the possessive fulfils above all a distinctive designatory function: it serves to differentiate the male members of the family, all of whom have the same name, *Cicero*. When Cicero speaks of his son,[3] he says *Cicero meus* ('my Cicero, my son') if he is speaking within the framework of a binary

The *Cicero* family



father-son relationship, just as he says *Cicero tuus* ('your Cicero, your son') when he is speaking of the son of his brother, Quintus, and the relations marked by the possessive are reversed when the speaker is Quintus. In this way the possessives become lexicalized and function as substitutes for *filius*: e.g. *uxor tua et…tui Crassi*, 'your wife and your Crassuses = your sons' (*Fam.* 5.8.2). *Cicero noster* ('our Cicero') is employed by Cicero for a tertiary relationship including Terentia, the mother ('our son'), or Quintus, the uncle, who is seeing to the education of the young Cicero in the absence of his father, as in June 58 BC, when Cicero, leaving for exile, entrusts his children to his brother:

(1) *Q.Fr.* 1.3.10:
filiam meam et tuam, *Ciceronem nostrum*, quid ego, mi fater, tibi commendem?… te incolumi orbi non erunt.

Do I need to commend to you, my brother, my daughter, who is also your own, and our Cicero?…for as long as you are there, they will not be orphans.

But just as it can happen that the young Marcus is under the double 'paternal' authority of his father and his uncle, *noster Cicero* can just as well, in the mouth of Cicero, refer to his nephew, Quintus, when Cicero finds himself in charge of him, as in 53 BC, when the boy's father is on campaign in Gaul:

(2) *Q.Fr.* 2.12.2:
maxime vero mihi curae erit ut *Ciceronem tuum nostrumque* videam scilicet cotidie…etiam magistrum me ei profitebor, cuius rei non nullam consuetudinem nactus sum…*Cicerone nostro minore* producendo.

I will do everything possible to see every day your Cicero, who is also mine…I will even make myself his teacher; it is an activity in which I acquired

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> a certain experience when I was educating our own young Cicero [= Cicero's son, one year younger than his cousin].

Meus and *noster* are thus used in an extended sense[4] to mark both the proximity and the hierarchy of family ties, a denotative function which need not exclude, from time to time, the superimposition of affective traits, as in this letter of Quintus addressed from Gaul to Cicero in May 53:

> (3) *Fam.* 16.16.1:
> mi Marce, ita te, *meum*que *Ciceronem,* et *meam Tulliolam*, tuumque filium videam…
>
> My (dear) Marcus, how I would like to see you all again, you and my Cicero (= my son), my dear little Tullia (= my niece, your daughter), and your son (my nephew)…

When Cicero speaks of his sons-in-law, it is not *meus* that he employs, but *noster*, which introduces a certain distance: *Piso noster* (*Fam.* 14.2.2), *Dolabella noster* (*Fam.* 16.12.5), *genero nostro* (*Att.* 7.14.3), because the relationship he has with them is not so direct and necessarily includes his daughter Tullia, but also at times his wife Terentia. Hence the exclamation *O mirificum Dolabellam meum* (*Att.* 14.15.2, cf. ex. 5 below) is all the more significant.

Noster is also the word Cicero employs when speaking of his slaves and freedmen, as it lacks the suggestion of familiarity and affectivity which *meus* could have,[5] whereas he uses *tuus* for the slaves of his interlocutors. Here again *noster* introduces a distance and confirms Cicero's status as master: *Tironem nostrum* (*Att.* 8.6.5, but *mi Tiro*, as an interpellation, see below). *Pamphilus tuus* (*Att.* 7.2.2); *Dionysius quidem tuus potius quam noster*, 'your Dionysius, rather than ours' (*Att.* 8.4.1), of a slave who belonged to Atticus before being given to Cicero (cf. *Att.* 4.15.1), to whom he was a terrible disappointment.

2. Social groups

Outside the private, family sphere, the possessive denotes membership of a social group and adhesion to a common set of values and shared political and cultural convictions. Cicero opposes *nostri*, the party of political legitimacy, that of the Pompeians, which is his own (*Pompeii nostri*, *Fam.* 16.11.13), to that of the *Clodiani* (*Fam.* 3.5.3) and the *Caesariani* (*Att.* 6.8.2). The possessive and the suffix *-ianus* both mark membership of a group: *Catonem nostrum*, 'our Cato' (*Att.* 2.1.8), *Catoni<a>nos*, 'the Catonians' (*Fam.* 7.25.1). *Noster* qualifies the members of the group to which one belongs, *vester*, those of the opposing party. There also exist within the group degrees of intimacy and esteem, which can lead to the substitution of the opposition *noster*/*vester*

by the individual variant *meus*/*tuus*: so *Pompeius*/*Gnaeus noster* (*passim*), *tuum Cn. Pompeium* (*Fam.* 8.15.1), *Curio meus* (*Fam.* 16.11.2), *Lentulus tuus* (*Fam.* 9.18.2). This partisan dichotomy between *noster* (*meus*) and *vester* (*tuus*) can easily take on a polemical dimension. Writing to Cicero, the Caesarian M. Caelius Rufus takes pleasure in underlining the weaknesses of Pompey as contrasted with the merits of Caesar:

(4) *Fam.* 8.15.1:
Ecquando tu hominem ineptiorem quam *tuum Cn. Pompeium* vidisti…? Ecquem autem *Caesare nostro* acriorem in rebus gerendis…?

Have you ever seen a man more incompetent than your Cn. Pompey… and one more determined in action than our Caesar?

But political engagement and sympathy are not always as clear-cut. Prudence and compromise lead Cicero to say *Caesar noster* (*Fam.* 7.10.1; 8.15.1) and even *Caesar, amicus noster* (*Fam.* 16.11.2) and, when speaking of his son-in-law, the Caesarian Dolabella, who had accomplished an heroic act, he lets himself go with this enthusiastic exclamation:[6]

(5) *Att.* 14.15.2:
O mirificum *Dolabellam meum*! Iam vero dico 'meum', antea, crede mihi, subdubitabam.

My marvellous Dolabella! I can now say 'my', but before, believe me, I was doubtful about it.

The contrasting pair *noster*, referring to the sphere of the speaker, and *tuus*, referring to that of his interlocutor, is also used to characterize the socio-cultural milieu, to describe friends and relations who frequent the same places, meet the same people and share the same cultural values: *noster Diodotus* (*Fam.* 9.4), says Cicero of his friend the philosopher, who lived for a long time at his house, and *noster Hortensius* (*Att.* 5.2.1), of the great orator who came to pay him a visit in his property at Cumae. The possessive tends to become lexicalized as the semantic equivalent of nouns such as *amicus, familiaris* or *necessarius*, 'friend':

(6) *Fam.* 7.33.2
(to P. Volumnius Eutrapelus):…vivamque tecum multum et cum *communibus* nostris amatoribus. Nam et *Cassius tuus* et *Dolabella noster*, vel potius *uterque noster*, studiis *iisdem* tenentur.

I will give over a large part of my time to you and to those whom we both love. For your friend Cassius and our friend Dolabella, or more exactly our two friends, share the same interests as us.

In this shared cultural universe the possessive does not simply qualify the

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contemporary members of the community, but it can also extend to cover the founders and representatives of this Graeco-Latin culture, which nourishes their thoughts and discussions, such as the philosopher Plato: *Platonem nostrum* (*Fam.*1.9.12), or the actor Aesopus: *deliciae vero tuae, noster Aesopus*, 'he who is your delight, our dear Aesopus' (*Fam.* 7.1.2).

III. The possessive as a discursive marker

Outside these referential uses, which make plain the identification of an individual, characterizing him by his membership of, and place within, a familial, political or socio-cultural group, there are uses of the possessive which can be qualified as discursive, because they serve to identify the participants in the discourse or to repeat, anaphorically, the points made by the speaker.

1. **Identification of participants in the discourse**

An examination of the syntactical functions of phrases containing personal names where a possessive is present shows that the possessive is used more often in an address function than in other uses. Cicero frequently writes to his freedman and friend Tiro addressing him as *mi Tiro*;[7] but one does not find *Tiro meus*, and rarely *Tiro noster* (*Att.* 8.6.5), when he speaks about him. If *mi Cicero* is used by Cicero's correspondents when they address him, *Cicero meus* or *meus Cicero* is used exclusively in the writing of Cicero to refer to his son (see above). In this address function the use of the possessive *meus* is a sure indication of familiarity and esteem between the interlocutors.[8] Sometimes, however, a greater subtlety of analysis is required, to justify its use by a greater investment of affective sentiment, or by a particular verbal strategy on the part of the speaker as in the distribution of *Terentia* as against *mea Terentia*, or in the change of relations and tone illustrated by the letters of March 49 addressed to Cicero by L.Cornelius Balbus:

> (7) *Att.* 8.15A.1:
> obsecro te, *Cicero* ('I beg you, Cicero')
> and 9.7B.1: mehercule, *mi Cicero*, sentio quod tu… ('Indeed, I think the same as you, my dear Cicero…').

The possessive, then, serves a double function: it marks an interlocution, and it integrates into this affirmation the speaker's own perception of the relationship involved. If the possessive *meus* normally refers to the addressee of the message and in doing so includes within it the impression the speaker has of the addressee, it is more surprising, indeed unusual, to find the second person possessive, *tuus*, referring to the speaker himself. But this is just what Cicero does, by referring to himself as *tuus Cicero* in an enthusiastic letter, overflowing with self-satisfaction, which he addresses to Atticus in 51 BC and

in which he airs the merits of his pro-consulship of Cilicia:

(8) *Att.* 5.16.3:
Me hercule etiam aduentu nostro reviviscunt iustitia, abstinentia, clementia *tui Ciceronis*, idque opiniones omnium superavit.

Yes, indeed! A veritable resurrection has been provoked by our arrival, thanks to the spirit of justice, disinterest and clemency of your Cicero, a thing which has surpassed everyone's expectations.

Tuus Cicero refers to the locutor-author, who appears to his correspondent in the double role of object of the discourse and partner in the conversation. *Tuus Cicero* is 'your Cicero', who speaks to you, who loves you (as you love him), of whom you can be proud (as he is proud of himself). This distancing from himself is characteristic of the familiar language and bears witness to a strong affective sense.

2. **Anaphoric repetition**

In discursive uses, referring to the partners in the discourse, the possessive can also serve to repeat the points of the speaker. Cicero replies to a letter of Paetus, in which the latter had made use of a quotation from the tragedy *Oenomaos* of Accius, by saying (*Fam*. 9.16.4): *Oenomao tuo nihil utor* ('I can't make anything of *your* Oenomaos'), that is '(of the verses) of Oenomaos which *you* have cited'. This type of usage, which is both deictic (referring to the speaker) and anaphoric (referring to an earlier letter, that is an earlier enunciation), occurs in a very particular kind of letter, namely letters of reply which, after acknowledging receipt, go through and comment point by point on the contents of the letter received, preserving its overall structure:

(9) *Att.* 1.20.1:
Cincius noster eam mihi abs te epistolam reddidit…Ei nunc epistulae litteris his respondebo. Ac primum…Qua de re cum…scripseris… 2. Quod ad me de re p. scribis… 3. Eam quam mihi dicis Σπάρταν… 4. De Sicyoniis… 5. *Metellus tuus* est egregius consul… 6. De meis scriptis…

our friend Cincius passed on to me the letter you had given him…To that letter I shall now reply with this one. First of all…On the point that you wrote about…As concerns what you write about politics…That Sparta, as you say…On the subject of the Sicyonians…Your friend Metellus is an extraordinary consul…As for what I wrote…

Here *Metellus tuus* 'your Metellus' refers to the Metellus of whom Atticus spoke and what he said about him (he is referring to the consul Q. Caecilius Metellus Celer). The same epistolary method and procedures can be seen in another letter of reply to Atticus, in which the latter had mentioned

a Tartessian:

(10) *Att.* 7.3.1:
tuas litteras legi quas Philotimus mihi reddidit… Ac primum illud in quo… 3. De animo autem meo erga rem publicam…*Illa quam scribis* 'Custos Urbis' (…) 6. Nunc venio ad privata…7. De Philotimo… 10. Venio ad 'Piraeea'… 11. …. *Tartessium istum tuum*… 12. Quid superest? Etiam. Gener…

I read your letter which Philotimus passed on to me… And first, about which… As far as my feelings for the republic are concerned… This 'guardian of the city', as you write… I come now to private matters… As far as Philotimus is concerned… I now come to the (word) Piraeus… Your Tartessian… What else is there? Ah yes, my son-in-law…

Tartessium istum tuum is not to be understood as 'your good friend, the man from Tartessos' ('ton bon ami, l'homme de Tartessos' as translated by C.U.F.), but 'the man from Tartessos, as you call him'. Cicero without doubt is repeating the allusive and ironic ethnic designation, used somewhat disparagingly (*istum*) by Atticus in his letter, to refer to the Caesarian L. Cornelius Balbus, who came originally from Tartessos.

IV. The possessive as a metaphorical marker

As a marker of interpersonal relations the possessive can also, more subtly, indicate a metaphorical name change. By an implicit process of analogical equivalence it can serve to transfer the proper name of individual A to an individual B who shares with him common traits. *Meus Alexis* (*Att.* 5.20.9) 'my Alexis', writes Cicero to Atticus, which can only appear paradoxical, since Alexis is not the freedman of Cicero, but rather of Atticus, and since, furthermore, Cicero never uses *meus* but always *noster* when referring to his freedmen (see above):

(11) *Att.* 5.20.9:
Alexis, quod mihi totiens salutem adscribit est gratum. Sed cur non suis litteris idem facit quod *meus* ad te *Alexis* facit?

I much appreciate the fact that Alexis so often makes use of your letters to wish me well; but why does he not do that in his own letters, as my Alexis does?

Alexis is to Atticus what Tiro is to Cicero. This – second – name for Tiro rests on the comparison, pushed in this case as far as assimilation, between the two men, both secretaries of great worth and confidants of their masters. Alexis is 'the image of Tiro': *Aleximi… imaginem Tironis* (*Att*. 12.10).

When the metaphorical transfer identifies a legendary or historic character from the past with a contemporary individual, then the use of the possessive, to indicate this transfer, is used together with deictic adjectives, which serve to distinguish the two time-frames, that of the present (*hic*) and that of

the past (*ille*). In a letter of January 60 addressed to Atticus, Cicero gives a spirited account of one of the latest scandals in Rome, a story of adultery among the great:

(12) *Att.* 1.18.3:
M. Luculli uxorem Memmius suis sacris initiavit; Menelaus aegre id passus, divortium fecit. Quamquam *ille pastor Idaeus* Menelaum solum contempserat, *hic noster Paris* tam Menelaum quam Agamemnonem liberum non putavit.

Memmius initiated into his own mysteries the wife of M. Lucullus; Menelaus took it badly and divorced her. But whereas the Idaean shepherd had only harmed Menelaus, our modern Paris no more spared Menelaus than he did Agamemnon.

Decoded, the story involves two time-frames and four protagonists. The roles can be assigned as follows:

	Seducer	Wife	Deceived husband	Husband's brother
Modern story:	*Memmius*	*uxor M. Luculli*	*M. Lucullus*	*[L.Lucullus]*
Myth:	*hic noster Paris*			
	ille pastor Idaeus	*[Helen]*	*Menelaus*	*Agamemnon*

This metaphorical system, with its quadruple transfer of personal names (explicit or implicit), is activated by the assimilation of Memmius to Paris and rests on the deictic opposition between *hic* (*noster Paris*) and *ille* (*pastor Idaeus*), which allows us to distinguish between two frames of reference, that of contemporary events and that of myth. The possessive *noster* refers us back to the sphere of the speaker and reveals the ironic and emphatic metaphorical usage of the mythological proper name, which falls from its mythic status to descend into the sordid banality of an adulterous liaison.

When joined with personal names, then, the possessive adjective can convey a series of varied and complex meanings, which reveal a whole range of nuances, both denotative and connotative, inviting us to enter into the inner meanings of the text. Each use must be evaluated in its context, in its relation to each separate enunciation and it is the appreciation of the meanings attached to each use which allows us to propose a more exact translation of the possessive.

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Notes

[1] Except in letter headings, so: *Tullius Tironi suo* (*Fam.* 16.1), 'Tullius to his dear Tiro'. Cf. also Cic. *Fam.* 1.9.19: *quoniam illi haberent* suum *Publium, darent mihi ipsi* alium *Publium* ('since they have their own Publius, let them give me a Publius as well').

[2] The French translations referred to here are those of the *Collection des Universités de France.* Those that follow are translated from the author's French versions.

[3] Nowhere in the *Letters* does he refer to him by his first name *Marcus*, although he uses *Quintus* to refer to his nephew.

[4] This can be a source of ambiguity, as when Cicero writes to Atticus: *cura, amabo te, Ciceronem nostrum* ('please look after our Cicero') (*Att.* 2.2.1). The reference here is not to Marcus, Cicero's son, but to Quintus, his nephew, who is also, through his mother, the nephew of Atticus: 'our (nephew) Cicero'.

[5] *Meus* by contrast occurs in expressions where a distinction is being made: *Acasto nostro* (*Att.* 7.1.1), 'our Acastus', but *Acasto servo meo* (*Att.* 6.9.1) 'my slave Acastus'. For *meus Alexis* (*Att.* 5.20.9), cf. example 11.

[6] See Biville, F. (forthcoming) '*O mirificum Dolabellam meum!* (Cic. *Att.* 14.15.2). L'ἀριστεία de Dolabella. Accusatif exclamatif, possessif, et référence au grec', in C. Cusset (ed.) *Hommages à Bernard Jacquinod*, Mémoires du Centre Jean Palerne, Université de Saint-Étienne.

[7] *Mi Tiro* at *Fam.* 16.1.2, 3.2, 4.2, 10.1 etc. Cf. also *Tiro noster* (*Fam.* 16.7), *noster Tiro* (*Fam.* 16.9.4).

[8] It is particularly employed of those close to him: Terentia, Quintus, Atticus, Tiro (cf. Adams 1978).

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2

PERSONAL NAMES AND INVECTIVE IN CICERO

Javier Uría

The aim of this paper is to explore, from a linguistic point of view, the literary role of personal names in Cicero's speeches, especially where invective is concerned. Most literary approaches to personal names deal mainly with etymological wordplay, and this will be also considered here; but special attention will be paid to other uses of personal names which are not normally regarded as literary devices. They have the common trait of being – so to speak – 'improper' uses of the proper name.[1] In order to distinguish proper and improper uses, I shall start with some theoretical remarks concerning proper names; then I shall briefly consider the significance of names in Roman culture, and finally I shall attempt both a classification and an explanation of the different uses of personal names in Ciceronian invective.

I. The linguistic nature of proper names

The linguistic status of proper names has been widely disputed by both philosophers and linguists, and this is not the place to set out the history of that debate. For the present purpose it is enough to start from the most accepted opinion, namely that, unlike common nouns, proper names may have *reference* but not *sense* and that they cannot be used predicatively in the sense that common nouns can (Lyons 1977, 219).[2] This means that even when a proper name is syntactically used as a predicate, there is no predication at all; I mean, there is no pointing to any property of the subject (just contrast *This is John* and *John is a postman*).

The relationship between a proper name and its bearer is clearly different from the relationship between a common noun and its 'denotata' (i.e. the objects to which it can be applied). Proper names 'identify their referents, not by describing them in terms of some relevant property or properties which the name denotes, but by utilizing the unique and arbitrary association which holds between a name and its bearer' (Lyons 1977, 214).

According to their nature, proper names have either a referential or a vocative function (Lyons 1977, 216). Two passages in the *Second Philippic*

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