

Chattos suos saltus Hercynius prosequitur atque deponit: duriora genti corpora, stricti artus, minax vultus et maior animi vigor.

„Auf der anderen Seite von ihnen beginnt das Siedlungsgebiet der Chatten beim Herkynischen Waldgebirge, und die Chatten werden wegen des Geländes, das nicht so flach und sumpfig ist (wie das der übrigen Stammesgebiete, auf die sich Germanien erstreckt) abgehärtet und ausdauernd²¹). Denn obwohl die Hügel nach und nach weniger werden, begleitet das Herkynische Waldgebirge jedoch seine Kinder, die Chatten, den ganzen Weg und endet dort, wo es sie absetzt: Deshalb hat dieses Volk härtere und ausdauerndere Körper²²), sehnige Glieder²³), einen drohenden Blick²⁴) und eine größere geistige Kraft“.

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ON APULEIUS' METAMORPHOSES

1.12 (Helm p.11, l.6) *ac dum infimum deiectus obliquo aspectu quid rei sit grabatuli sollertia munitus opperior, video mulieres duas*

in finum (Helm) and *in sinum* (Lipsius) having little to commend them, the straightforward answer is *in humum*; cf. 1.19 *humii prostratus*, 1.4 (13.6) *humii proiectus*, Ov. Am. 3, 6, 67 *oculos in humum deiecta*.

1.14 (13.19) *optimum itaque factu visum est anteluculo furtim evadere et viam licet trepido vestigio capessere*.

21) Cf. ThLL V1, 2295, 33 ff. Siehe auch c. 4 und R. F. Thomas (wie Anm. 14) p. 114 ff.

22) Siehe ThLL V1, 2309, 18 ff. Cf. auch ann. 6, 34, 2 *nam Hiberi Albani- que saltuosos locos incolentes duritiae patientiaeque magis insuevere*.

23) Cf. P. Persson (wie Anm. 2) p. 108 f. Man vergleiche hierzu Corp. Hipp. Περί ἀέρων ὑδάτων τόπων c. 20 (II 74, 8 Littre) ἠρόρωμένα τὰ σώματα (cf. auch ngr. σφιχτοδεμένα ἢ γεροδεμένα [σώματα]).

24) Cf. c. 4 *truces oculi*.

The narrator's terror was the *reason* for his flight, not an obstacle. Instead of the illogical *licet* read *ilico*, a word of constant occurrence in this work.

1.18 (16.19) *ad haec ille subridens: 'at tu' inquit 'non sanguine sed lotio perfusus es, verum tamen et ipse per somnium iugulari visus sum mihi, nam et iugulum istum dolui et cor ipsum mihi avelli putavi...'*

Since Socrates' dream evidently corresponds with what Aristomenes saw, *dolui* is a monumental meiosis: cf. 1.13 (12.12) *capite Socratis in alterum dimoto latus per iugulum sinistrum capulo tenus gladium totum ei demergit*. Read *dolari* = *effodi* (cf. Nonius 141,15 L. *DOLITVM, quod dolatum usu dicitur, quod est percaesum vel abrasum vel effossum*): *cor ... avelli* is hereby properly balanced.

1.21 (19.9) *et de quadam anu caupona ilico percontor: 'estne' inquam 'Hypata haec civitas?' annuit. 'nostine Milonem quendam e primoribus?' arrisit et 'vere' inquit 'primus istic perhibetur Milo, qui extra pomerium et urbem totam colit.' 'remoto' inquam 'ioco, parens optima, dic oro et cuiatis sit et quibus deversetur aedibus.'*

Not only do the words *qui ... colit* make no sense, but any sense which they have been supposed to make (e. g. by Aldington, 'for he dwells altogether without the boundary') fails to implement *arrisit* and *remoto ioco*. Nothing that is not sharp and humorous can possibly be right. The clue must be sought in the character which the old woman goes on to give this Milo. He was a very rich man, who lived like a very poor one. His wealth came from usury, and he never made a loan except on collateral in gold or silver (1.22 [20.7]). It may safely be inferred that a large quantity of his fellow citizens' precious metal had found its way into his possession – the vast treasures which the thieves make away with in 3.28. So what did the old woman say? Perhaps *qui extra pomerium et (intra) urbem totam compilarit*, 'considering that he has plundered the entire city inside the boundary and outside.'

1.22 (20.3) *et cum dicto modico secus progressus ostium accedo*

In Apuleius *modico* (or *paullo*) *secus*, lit. '(or) a little otherwise' is a modifying expression like 'rather' or 'approximately'; see Oxford Lat. Dict. *secus*² 4. It will not stand with a word like *progressus* as

equivalent to *modicum* (*paullum*). Perhaps *modico secus* (*in rec-tum*), 'almost straight ahead.'

1.23 (21.7) 'ego te' inquit 'etiam de ista corporis speciosa habi-tudine deque hac virginali prorsus verecundia generosa stirpe pro-ditum et recte conicerem'

Valette's translation of *et recte*, 'à coup sûr', doubtless represents the sense, but seems to call for *et certe. et certe conicerem* then = *conicerem et certe* (*conicerem*).

1.24 (22.8) *forum cupidinis peto inque eo piscatum opiparem expositum video et percontato pretio, quod centum nummis indica-ret, aspernatus viginti denariis praestinavi.*

M. Molt in her commentary on Book I (1938) quotes Plaut. Pers. 574 To. *hanc eme: ausculta mihi. Do. modo uti sciam quanti indi-cet.* But that was on the stage, with the subject of *indicet* in full view. It would be easy to write *indicaretur* here; cf. Cic. Off. 3.62 (also cited by Molt) *cum postulasset ut sibi fundus cuius emptor erat semel indicaretur.*

2.8 (31.20) *denique pleraeque indolem gratiamque suam pro-baturae lacinias omnes exuunt, amacula dimovent*

The last two words seem to be a gloss on *lacinias exuunt*.

2.8 (31.25) *si cuiuslibet eximiae pulcherrimaeque feminae ca-pit capillo spoliaveris et faciem nativa specie nudaveris, licet illa caelo deiecta, mari edita, fluctibus educata, licet inquam Venus ipsa fuerit, licet omni Gratiarum choro stipata et toto Cupidinum popu-lo comitata et balteo suo cincta, cinnama fragrans et balsama ro-rans, calva processerit, placere non poterit nec Vulcano suo.*

si (Desertine) added before *calva* is unnecessary, since *calva pro-cesserit* can stand as protasis without it. But this bald reiteration of *si cuiuslibet ... nudaveris* reads as though it had been added by someone who wished to get back on track after the lengthy diversion (*licet ... rorans*).

2.12 (34.21) *ad haec ego subiciens: 'sunt' aio 'prima huiusce divinationis experimenta.'*

Lucius goes on politely to rebuke his host for mocking at Pamphi-le's prediction of rain next day, based on observation of the flame

in the lamp. No satisfactory sense can be made of *prima* (Aldington: 'it is my first experience and proof of divination.' Vallette: 'c'est l'enfance de l'art en ce genre de divination'), and the conjectures *plurima* and *priva* do not mend matters. Read *proxima*: 'we shall soon see this divination tested.' For confusion between *primus* and *proximus*, no rarity, see HSCPh 83 (1979) 285 on Cic. Phil. 8.33.

2.23 (43.30) *'mille' inquit 'nummum deponentur tibi. sed heus, iuvenis, cave diligenter principum civitatis filii cadaver a malis Harpyis probe custodias.'* *'ineptias' inquam 'mibi narras et nugas meras. vides hominem ferreum et insomnem, certe perspicaciorem ipso Lynceo vel Argo et oculeum totum.'*

Thelyphron will have none of the *praeco*'s witch stories, but he guarantees to guard the corpse with all vigilance. *sed* is needed before *vides*.

2.24 (44.16) *ibi corpus splendentibus linteis coopertum introductis quibusdam septem testibus manu revelat ... 'ecce' inquit 'nasus integer ... mentum solidum. vos in hanc rem, boni Quirites, testimonium perhibetote.'* *et cum dicto consignatis illis tabulis facessit.*

facessit ('makes off') must refer to the mistress of the house, who, however, remains very much on the spot, as the following dialogue shows. Read *facessunt* (sc. *septem testes*).

2.25 (45.13) *sic desolatus ad cadaveris solacium*

Interpreters who talk of keeping the corpse company have not realized that we have here, as also in 3.7 (57.15) and 7.19 (169.6), an example of *solacium* = *auxilium*, a use found in later Latin, but also once in Petronius (108.4, see AJPh 108 [1987] 462). Presumably it was in origin colloquial.

2.27 (47.22) *conclamant ignem, requirunt saxa, parvulos ad exitium mulieris hortantur.*

Even after Robertson's citation of 'Malespini 1st. Flor. c. 139 "fu lapidato vilmente per gli funciulli"' *parvulos* remains incredible, especially as this was to be a stoning to death. The mob would naturally urge on one another, as is recognized in Castiglioni's conjecture *pars mutuo*; but *pars*, which lends it some diplomatic plausibility, is an encumbrance. Perhaps *per vices*.

2.30 (50.9) *et nunc assistit miser hic praemium non industriae sed debilitationis consecutus.*

Instead of receiving the gold pieces which were to have rewarded his work, Thelyphron is disfigured. The falsity of the antithesis in the text is at least worth noticing. Logic would require *praemium industriae non <aurum> sed debilitationem.*

3.1 (52.16) *hanc illam mihi gloriosam peregrinationem fore Chaldaeus Diophanes obstinate praedicabat.*

fore would be better omitted.

3.10 (59.12) *hi gaudii nimietate gratulari, illi dolorem ventris manuum compressione sedare.*

gratulari can mean 'rejoice', but not with *gaudii nimietate*. Rather than *gracillare* etc. I recommend *lacrimare*, a near-anagram, or *lacrimari*, the deponent form common in later Latin from Hyginus and Tertullian on. In the context of immoderate laughter 'convulsed with laughter' is one cliché and 'laughed till they cried' another. Apuleius is not likely to have left the latter out.

3.16 (64.9) *quod scelus nisi tandem desines, magistratibus te constanter obiciam.*

Van der Paardt in his commentary on Book III (1971) saw the right sense: 'I'll accuse you without delay', but his notion that *constanter* could provide it is baseless (in 3.3 [54.26] *constanter itaque . . . ferte sententias* it means 'resolutely'). *instanter* (Beroaldus) may come to mind first, but the right answer is likely to be *incunctanter*.

3.22 (69.1) '*ain*' inquit, '*vulpinaris amasio, meque sponte asceam cruribus meis illidere compellis? sic inermem vix a lupulis conservo Thessalis; hunc alitem factum ubi quaeram, videbo quando?*'

Lucius has asked Fotis to make him into a bird. *sic inermem* is practically the manuscript reading, but what are we to make of it? 'scil. immunitum . . . contra magas', says Helm. 'Immo contra me Photidem', counters Robertson. But Fotis is saying: 'I have a hard job keeping you from the little Thessalian she-wolves (whores) as it is. With wings you will be anywhere and everywhere and I'll

never see you.' And Lucius replies: 'Though I fly like an eagle, I'll always come back to my nest.' So read *sic inertem*, 'slow of motion as you are.' Naturally, she means 'relatively slow', by contrast with *alitem factum*. – For *hunc* Beyte proposed *tunc*. Perhaps *nunc*, of the immediate future (cf. Oxford Lat. Dict. *nunc* 5 [a]) – she assumes that she is going to do what he asks.

3.24 (70.8) *iamque alternis conatibus libratis brachiis in avem similem gestiebam*.

The sense is clear, though often misunderstood: 'balancing my arms, I made movements like a bird.' Van der Paardt cites a variety of unsatisfactory guesses, while all that is needed is *simile* for *similē*; cf. 10.30 (261.19) *puella . . . in deae Iunonis speciem similis* and Tac. Ann. 2.39.2 *aetate et forma haud dissimili in dominum erat* (both adduced by van der Paardt). The adverbial use of the acc. neuter adjective hardly needs illustration, but cf. 5.21 (119.10) *aestu pelagi simile maerendo fluctuat*.

4.30 (98.8) *en orbis totius alma Venus, quae cum mortali puella partiaro maiestatis honore tractor et nomen meum caelo conditum terrenis sordibus profanatur!*

tractor, 'I am treated', will not combine with *honore*. Read *detractor*, 'I am belittled.'

5.3 (105.7) *et ilico vini nectarei eduliumque variorum fercula copiosa nullo serviente sed tantum spiritu quodam impulsa subministrantur. nec quemquam tamen illa videre poterat, sed verba tantum audiebat excidentia et solas voces famulas habebat*.

The implication in the second sentence is that the dishes were served by beings who were heard but not seen. For consistency's sake *tantum* should be *tamquam*. *nullo serviente* is naturally understood as 'without visible service.'

5.6 (108.1) *imprimens oscula suasoria et ingerens verba mulcentia et inserens (? see Helm) membra cogentia haec etiam blanditiis astruit*.

Luetjohann's correction of *coüentia* has not satisfied everybody. 'It were useless to rehearse the various emendations that have been proposed and argue their inadequacy' (W. A. Oldfather in CPh 27 [1932] 403, introducing *ceventia*). If we are willing to forego cor-

respondence with the preceding epithets, which convey the effect of the several *blanditiae*, nothing will serve so well as *cob(a)erentia*; cf. Oxford Lat. Dic. *cobaereo* 1 c. But that we must not do, and *cogentia*, 'bending to his will', must be accepted.

5.10 (111.19) *ad superbiam poeniendam firmiores redeamus.*

The wicked sister refers to Psyche (cf. 1.2 *recordare enim quam superbe, quam arroganter nobiscum egerit*) and I have a strong feeling that she said *superbam* (cf. 5.16 [115.19] *fatuae illius*).

5.11 (111.24) *ac sic parentes quoque redulcerato prorsum dolore raptim deterrentes vesania turgidae domus suas contendunt rursus* (ς) should replace *prorsum*. For *deterrentes* Colvius' *dese- rentes* seems the best alternative but more is needed, e. g. *dolore* (<*discruciatos*>).

6.18 (142.4) *nec mora cum ad flumen mortuum venies, cui praefectus Charon, protenus expetens portorium, sic ad ripam ulteriorem sutili cumba deducit commeantes. ergo et inter mortuos avaritia vivit nec Charon ille Ditis et pater, tantus deus, quicquam gratuito facit; sed moriens pauper viaticum debet quaerere et aes si forte prae manu non fuerit, nemo eum expirare patietur. huic squalido seni dabis nauli nomine de stipibus quas feres alteram.*

Virgil calls Charon a god (Aen. 6.304), but *tantus deus* plainly refers to his employer Pluto. Hildebrand cited Lucian, Catapl. 1 καὶ σχεδὸν ἀμφὶ βουλευτόν ἐστιν, ἡμεῖς δὲ οὐδέπω οὐδὲ ὀβολὸν ἐμπεπολήκαμεν. εἶτα ὁ Πλούτων εὖ οἶδα ὅτι ἐμὲ ῥαθυμεῖν ἐν τούτοις ὑπολήφεται. Helm reads *nec Charon ille Ditis*, (<*s*>et (<*nec Dis*>) *pater*. But a noun is needed after *Ditis*, and rather than *portitor* (Gronovius) or *exactor* (Roberon) I suggest *satelles* from Hor. Carm. 2.18.34, where Charon is called *satelles Orci* (Charon, not Hermes; see my edition).

nemo eum expirare patietur invites two criticisms: 'nobody will allow him to expire' is no way to say 'Charon will not allow ...' or 'he will not be allowed. ...' And when was anybody ever stopped from *dying* because he did not have the standard fee? Read *neminem aspirare*. Charon will let nobody approach (his boat) without paying the fare.

6.19 (142.20) *nec putes futile istud polentacium damnnum leve; altera enim perdita lux haec tibi prorsus denegabitur.*

Psyche is warned not to think the loss of her two *polentae* a light matter. *futile* and *leve* cannot both be predicate after *nec putes*, one of them has to go with *damnum*; and neither will so be in order, because the loss would *not* be trivial. Omit *leve* (gloss on *futile*).

7.21 (170.22) *denique unus ex illis: 'quin igitur publicum istum maritum' inquit, 'immo communem omnium adulterum, illis suis monstruosis nuptiis condignam victimamus hostiam?'*

Can the victim (*hostiam*) be worthy of his own transgressions? Read *condigne*. The adverb, with dependent ablative, occurs in 7.9 (161.15) and 11.25 (287.16).

7.26 (174.15) *interdum puerum illum parentes sui plangoribus fletibusque querebantur, et adveniens ecce rusticus nequaquam promissum suum frustratus destinatam sectionem meam flagitat. (at) 'non est in his' inquit unus 'indidem praesens iactura nostra, sed plane crastino libet non tantum naturam, verum etiam caput quoque ipsum pessimo isto asino demere. nec tibi ministerium deerit istorum.'* (27) *sic effectum est ut in alterum diem clades differretur mea. at ego gratias agebam bono puero, quod saltem mortuus unam carnificinae meae dieculam donasset.*

So Helm (*at* was added by Luetjohann). The speaker is supposed to be telling the peasant (*rusticus*), who wants to castrate the ass (Lucius) without delay, that the loss of the boy (killed, as supposed, by a thief) was not the ass's doing. But *non est . . . indidem* is a useless jumble of words, expressing neither that nor any other rational idea. Moreover, the speaker must be explaining why he does not want to go ahead with the castration *immediately*. Surely the reason will be that at the moment he and his fellows can think of nothing but the dead boy. Hence Lucius' otherwise unaccountable gratitude to the 'good boy' (a cruel tyrant to him in life) for his brief reprieve. Read '*nunc est nimis*' *inquit unus indidem 'praesens iactura nostra'*, 'at this moment our loss is too much on our minds.' For *unus indidem = unus ex illis* cf. 8.18 (191.11) *unus illinc denique . . . 'at nos' inquit sqq.*

9.12 (211.27) *at ego, quamquam eximie fatigatus et refectione virium vehementer indignus et prorsus fame perditus, tamen familiari curiositate attonitus et satis anxius, postposito cibo, qui copiosus aderat, inoptabilis officinae disciplinam cum delectatione quadam arbitrabar.*

Lucius refers not seldom to his accustomed or native (*ingenita*) curiosity, the source of all his troubles, but he is never amazed at it. For *attonitus* read *admonitus*; cf. 3.14 (62.9) *familiaris curiositatis* (read *-ari -ate?*) *admonitus factique causam delitescentem nudari gestiens*.

9.17 (216.1) *tunc obstinato animo vehementer anxius Myrmex nec usquam dominam suam progredi sinebat et lanificio domestico dstrictam inseparabilis assidebat ac tantum necessario vespertini lavacri progressu affixus atque conglutinatus, extremas manu prendens lacinias, mira sagacitate commissae provinciae fidem tuebatur*.

tantum is difficult and Leo's addition of *permisso* before it does not greatly ease matters. Add *non* before *affixus*? The slave was almost fixed and glued to his mistress. Apuleius is fond of hyperbata, but perhaps *tantum* ⟨*non*⟩ should follow *progressu*. Left pendent by the loss of *non*, *tantum* may have been displaced.

9.19 (217.14) *ita gaudio perfusus* ⟨*advolat*⟩ *ad suae fidei praecipitium Myrmex, non modo capere, verum saltem contingere, quam exitio suo viderat, pecuniam cupiens, et magnis suis laboribus perfectum desiderium Philesithero laetitia percitus nuntiat statimque destinatum praemium reposcit, et tenet nummos aureos manus Myrmecis, quae nec aereos norat*.

Remove *Myrmecis* (a marginal addition) and the comma.

10.12 (245.26) *et illius quidem senis famosa atque fabulosa fortuna providentiae divinae condignum accepit exitum*

The construction of *providentiae divinae* is obscure. Change the genitives to ablatives and we have normal expression. Alternatively *dispositione* (cf. 8.1 [203.14]) might be added after *divin(a)e*.

10.16 (249.18) *ingens exin oborta est epulonum expectatio. nec ulla tamen ego ratione conterritus, otiose ac satis genialiter contorta in modum linguae postrema labia grandissimum illum calicem uno haustu perduxit*.

Why the donkey should twist his lower lip into the shape of a tongue when he had a tongue already passes my understanding – even if it were physically possible. For *linguae* read *lagunae*.

10.17 (250.6) *atque haec omnia perfacile oboediebam, quae nullo etiam monstrante scilicet facerem. sed verebar ne, si forte sine magistro humano ritu (haec) ederem, pleraque rati scaevum praesagium portendere velut monstrum ostentumque me obtruncatum vulturiis opimum pabulum redderent.*

haec add. ed. Salmasiana. Read *haec ederem pluraque*. But for the reason he gives, the donkey could have performed other human actions besides those in which he had been instructed.

10.19 (251.26) *grandi denique praemio cum altore meo depecta est noctis unius concubitum; at ille nequaquam (sollicitus quidnam) posset de me suave provenire lucro suo tantum contentus annuit.*

The rich lady of Corinth pays Lucius' master for the privilege of sleeping with him (Lucius). The supplement in Helm's text follows Lucian, *Asin.* 50 κάκεινος οὐδὲν φροντίσας εἶτε ἀνύσει τι ἐκείνη ἔξ ἐμοῦ εἶτε καὶ μὴ. But *isti* is indispensable. Perhaps *nequaquam* (sollicitus (or anxius) ecquid isti) posset; cf. [Ov.] *Ep. Sapph.* 14 *nec mihi dispositis quae iungam carmina nervis / proveniunt.*

11.3 (268.15) (vestis) *multicolor, bysso tenui pertexta, nunc albo candore lucida, nunc croceo flore lutea, nunc roseo rubore flammida et, quae longe longaeque etiam meum confutabat optimum, palla nigerrima splendescens atro nitore.*

longe longaeque, in which I see no virtue as placed in the text, should surely precede *splendescens* – better, *longe lateque*.

11.19 (281.7) *at ego quamquam cupienti voluntate praeditus tamen religiosa formidine retardabar, quod enim sedulo percontaveram difficile religionis obsequium et castimoniorum abstinentiam satis arduam cautoque circumspectu vitam, quae multis casibus subiacet, esse muniendam.*

esse wrecks the syntax. Delete, and we have three parallel expressions: *difficile* (= *quod difficile erat*), *satis arduam*, and *cauto conspectu muniendam*.

11.20 (281.14) *nocte quadam plenum gremium suum visus est mihi summus sacerdos offerre ac requirenti quid utique istud respondisse partes illas de Thessalia mihi missas*

Though it soon appears that the priest's lap is full of eatables (*partes*), this had better be stated right away: *plenum <edulium> gremium*.

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*NEC SPUENS AUT OS AUT NASUM TERGENS
VEL FRICANS*
(AMM. MARC. XVI 10, 10)

Nam et corpus perhumile curvabat portas ingrediens celsas et velut collo munito rectam aciem luminum tendens nec dextra vultum nec laeva flectebat tamquam figmentum hominis nec, cum rota concuteret, nutans nec spuens aut os aut nasum tergens vel fricans manumve agitans visus est umquam: So schildert Ammian den Kaiser Constantius II. bei seinem Einzug nach Rom anlässlich seines Besuches im Jahre 357 n. Chr. Geb. (XVI 10, 10). P. de Jonge¹⁾ zitiert nur die Paraphrasen von J. A. Wagner, die dieser zu den ersten Wendungen gibt²⁾, und fügt hinzu: „Classic description of the outward behaviour of a Byzantine emperor, elsewhere also illustrated by the sculpture and the mosaics“³⁾; die letzten, hier in der Überschrift wiedergegebenen Formulierungen kommentiert er nicht.

1) Philological and Historical Commentary on Ammianus Marcellinus XVI, Groningen 1972, 120.

2) J. A. Wagner/C. G. A. Erfurdt (edd.), *Ammiani Marcellini quae supersunt I/III*, Leipzig 1808, II 212.

3) Vgl. auch A. Alföldi, *Die monarchische Repräsentation im römischen Kaiserreiche*, Darmstadt 1970, 274 (zuerst 1935); R. MacMullen, *The Art Bulletin* 46, 1964, 439, der „a curious rapprochement“ registriert: „At the same time that imperial statues were coming to resemble their subjects by being borne about in processions, carried in chariots, wreathed and hailed and addressed as witnesses to oaths, the emperors themselves copied their own statues“; G. Sabbah, *La méthode d'Ammien Marcellin*, Paris 1978, 429; doch s. S. MacCormack, *Historia* 21, 1972, 727. J. Fontaine (ed.), *Ammien Marcellin Histoire I (Livres XIV–XVI)*, Paris 1968, 277 (A. 326), erinnert an die Forderungen des Hofzeremoniells; doch ist zu betonen, daß Ammian keine derartigen Beschreibungen vom Auftreten der anderen Kaiser gibt.