(cf. Medea and Jason). However, the role of witch is often assigned to old women e. g. Erichtho in Lucan, Oenothea in Petronius, Dipsas in Ovid (*Am.* 1,8). In Mediaeval and Renaissance times almost all condemned witches were old women: "lame, bleare-eyed, pale, fowle and full of wrinkles ... in whose drousie minds the divell hath gotten a fine seat; leane and deformed, showing melancholie in their faces ... doting, scolds, mad divellish." Reginald Scot, *Discoverie of Witchcraft* (1584) ap. S. R. Burstein, "Aspects of the Psychopathology of Old Age Revealed in Witchcraft Cases in the 16th. and 17th. Centuries", *Brit. Med. Bull.* 6 (1949), 63.

domuitionis: "return home" = domu (m) itio, v. *LHS* 34; perhaps an archaism since Apul. is the first to employ the word after Pacuuius and Accius (v. *ROL* II 288 f., 372 f.) and Lucilius (*ROL* III, 236); cf. 2,32; 10, 18.

gratae atque gratuitae: cf. 1,20 habitus et habitudo; 1,8 scortum scorteum; 4,9 solus ac solitarius; further examples listed by Bernhard, 229.

urigine: cf. 8,29; stronger than libido, "blind lust"; not found before Apul.; Callebat 76.

congressu: "act of intercourse".

annosam: "of long standing".

boni latrones: Apul. often uses bonus in an ironical or sarcastic sense; cf. bona uxor (where ux. = concubina) contrasted with mala fortuna at the end of 1,7; v. Roncaioli, 'Bonus nelle Met. di Apul.', *GIF*, 16 (1963), 229–237.

contegendo: For the final use of the ger. cf. *LHS* 376 f. "der Dat. des Gerundiums ist zu allen Zeiten selten und im Altlatein auf Plt. (*Amph.* 1006 auscultando operam dare) und die Amtssprache der Inschrift beschränkt." cf. 2,31; 3,14.

operulas ... merebam: "every penny of the slender earnings that I won by plying the trade of porter – for my strength had not yet left me –" (Butler); *oper.* = mercedulam (Molt) is not found elsewhere. *sacc.* saccarius is literally a person who carries bags; cf. Paul. *Dig.* 18.1,40.

I. 8

nouissimo extremius: "worse than what you most recently suffered".

extremius: comparative formed from the superlative, as if the latter were the positive. cf. *Apol.* 98 cum adulescentulis postremissumis; Gracchus ap. Aul. Gel. 15, 12, 3; *LHS* 168; Löfstedt, *Synt.* 2,205.

qui uoluptatem Veneriam et scortum scorteum Lari et liberis praetulisti: elaborate alliterative pattern – aa bb cc; an English translation which attempts to reproduce this pattern, e. g. "wild wenching and a stringy strumpet to home and hearth", is more productive of laughter than of indignation. In view of their liking for archaic vocabulary, it was inevitable that the exponents of Fronto's nouella elocutio should give full rein to alliteration and assonance. These devices, "endemic among the Italic peoples", (Palmer, *Latin Language*, 105), were used with much greater restraint and discrimination by authors of the classical period. For Fronto's use of allit. and asson. v. M. D. Brock, *Studies in Fronto and his Age*, Cambridge 1911, 145 ff.

scortum: Varro, *LL*, 7,84; scortari est saepius meretriculam ducere, quae dicta a pelle: id enim non solum antiqui dicebant scortum, sed etiam nunc dicimus scortea ea, quae e corio et pellibus sunt facta. The choice of the word scortum is here probably deliberate since in the preceding ch. Meroe is described as an anus; cf. vulg. Fr. "peau"; Ger. "ein altes Leder".

circumspiciens tutamenta sermonis: "glancing about him for an opportunity to speak with safety"; such actions are frequent in Plautine comedy where fear of eaves-droppers produces a comic effect, e.g. *Most.* 472 circumspice dum, numquis est sermonem nostrum qui aucupet.

tutamenta: "Les mots en –men ont, dans son vocabulaire, une place de choix. Non seulement il en utilise certains qui sont courants, à la manière des poètes antérieurs ... ou en emprunte de rares au vocabulaire poétique ... mais encore il innove, soit en donnant à des mots préexistants un sens nouveau ..., soit en fabriquant lui-même des mots nouveaux ... sur 17 mots nouveaux en –men, 14 apparaissent chez Apulée." J. Perrot, *Les Dérivés Latines en –men et –mentum*, Paris 1961, 119.

feminam: before Apuleius femina had no predominantly pejorative undertone. "In the hands of Apuleius femina has degenerated to such an extent that it can be used constantly with uncomplimentary adjectives and without any implication that the woman in question belongs to the upper class e. g. 5,30; 9,14; 9,15; 10,34." J. N. Adams, "Latin Words for Women and Wife", *Glotta*, 50 (1972), 238 f.

regina caupona: "queen of publicans"; oxymoron, cf. Bernhard, 238, and Juvenal's reference to Messalina as "meretrix augusta", 6,118.

quid: for the rhetorically postponed position of the interrogative cf. 1,24 at has quisquilias quanti parasti? 5,30 sed nunc irrisui habita quid agam?

saga et diuini potens: another sorceress is similarly described at 9,29:

tunc saga illa et diuini potens. As in that context, so in this: the witch is malefica. The term saga is often interchangeable with striga (Hubert, *Darem. & Sagl.* III, 2, 1500), though in many contexts the latter term usually implies vampirism, as is clear from its earliest attested appearance in Latin lit. – Plautus, *Pseud.* 819 ff.; see further Oliphant, *TAPA*, 44 (1913), 133–149; 45 (1914), 49–63, and below note on 1,17, Lamiae; The main primary sources for Thessalian witches are: Aristoph. *Clouds*, 749; Menander, Θεττάλη (Kock III 65 ff.); Plato, *Gorg.* 513 A; Virg. *Ecl.* 8,69; Hor. *Epod.* 5,45; 17,77; Tib. 1,2,43; 8,21; Ovid, *Am.* 2,1,23; *Met.* 12,263; Prop. 3,25,3; 5,5,13; Pliny *NH*, 2,54; 30,6; Petr. 134; Lucan 6,499; Mart. 9,29,9; 12,57,17.

caelum deponere ... inluminare: see n. on 1,3 amnes agiles reuerti etc. Once more Apul. exhibits his Gorgianic taste in the arrangement of these cola where each pair produces paradoxical antithesis; the effect of the arrangement is here appropriately incantatory.

fontes durare: "to solidify *running* water"; cf. Lucian, *Philops.* 13 ἐφ' ὕδατος βαδίζοντα. Pap. Berol. 5025 Preisendanz *PGM*, I, 121 πήξει δὲ ποταμοὺς καὶ θάλασσαν συντόμως καὶ ὅπως ἐνδιατρέχῃς σταδίως ὡς βούλει.

montes diluere: Preisendanz *PGM*, I (p. 156) ἀνάγασει γάρ τῷ λόγῳ καὶ τὰς πέτρας ῥαγῆναι.

manes sublimare: "to raise the spirits of the dead"; *PGM*, I, iv, 1241; 2541; 2830; I, v, 55–60. Festugière, *L'idéal religieux des Grecs et l'Evangile*, Paris 1932, 289 f.

aulaeum: The only figurative use of the word in Lat. lit. "by Apuleius' day it appears that the drop-curtain had come to be operated as in our modern theatres." Beare, *The Roman Stage*, 3. ed. 1964, 154.

siparium scaenicum complicato: "fold up the stage screen"; "the siparium appears to have been a portable screen behind which jesters (paradoxi) could hide when waiting their turn to appear." Beare, *op. cit.* 270. For the simultaneous use of auleum and siparium cf. 10,29 auleo subducto et complicatis sipariis scaena disponitur.

ut se ament: se = illam; a vulgar usage found elsewhere in the *Met.*: 1,9 quod aduersus eam locutus esset, mutauit; 2,18 Byrrhena contendit, apud eam ... interessem; 8,14 quae sibi ... nuntiauerit maritus; v. *LHS* 175 f.; Bernhard 112 f.

Aethiopes utrique: cf. Hom. *Od.* 1,23 ff.; *RE*, 1 (1905), 43.

folia: "trifles"; for this proverbial use of f. v. Otto, *Sprichwörter*, 140.

I. 9

That witches exacted terrible punishments from uncooperative lovers was a belief which persisted into modern times: "For that country abounds in henchmen and knights who have leisure for vice, and seduce women, and then wish to cast them off when they desire to marry an honest woman. But they can rarely do this without incurring the vengeance of some witchcraft upon themselves or their wives. For when those women see themselves despised, they persist in tormenting not so much the husband as the wife, in the fond hope that, if the wife should die, the husband would return to his former mistress." H. Krämer, J. Sprenger, *Malleus Maleficarum*, trans. M. Summers, London 1971, 302.

in aliam temerasset: temerare in + acc. does not occur elsewhere, but cf. ὑβρίζειν εἰς.

quod ... liberat: a widespread and unchallenged belief in antiquity; cf. Cic. *Pro Scauro* fr. 7,2,7; Phaedrus, App. Perottina 30 (Perry); Aesop, *Fab.* 118 Perry; Pliny, *NH*, 8, 109; 32,26; Silius, 15,48 ff.; Juv. 12,34; Aelian, *NA*, 6,34; Tert. *adv. Marc.* 1,1 (where there occurs a jingle that Apul. would have admired: castrator carnis castor); Amm. Marc. 17,5,7; Macrob. *Sat.* 7,5,26; Isid. *Orig.* 2,2,21; Physiologus 23; The belief that the beaver bit off its scrotum to escape capture is said by Seruius, *Georg.* 1,58, to be reflected in the etymology of the word: castores a castrando dicti sunt; but v. Ernout-Meillet, *Dict. etym. lat.* s. v. The ancients believed that a secretion, castoreum, which was used in medicines, was found in the scrotum. This substance is in fact found in two bags between the anus and the external genitals of both sexes. The ancient belief persisted into the 16th. century; v. White, T. H. ed. *The Book of Beasts;* being a translation from a Latin bestiary of the twelfth century, London 1954, 28 f.; Adam Zwicker ap. Molt, 66 f. The German word for castoreum, "Bibergeil", seems to perpetuate the ancient belief that the musk is found in the scrotum of the male. The drug used to be employed in the treatment of hysteria, but now "its chief use is as a fixitive in perfumery" (*Extra Pharmocopoeia*, Martindale [25], London 1967, 1513). The beaver (castor fiber) is now extinct in Europe save in Scandinavia and the Elbe and Rhone drainages (*Encycl. Brit.* 1963, Vol. 3, 348); for the distribution of the animal in antiquity v. Wellmann, *RE* 3 1897, 400; for modern folklore about the fanciful self-castration of the beavers v. Thompson, *Motif-Index*, IV, J 351.1.

captiuitati: so φ and retained by Helm; but metuens + Dat. is elsewhere unexampled, whereas egg. of met. + Gen. abound – v. *LHS* 80; captiuitatis would therefore seem preferable.

deformauit in ranam: for the transformation of men into frogs cf. Ovid *Met.* 6,360 ff. where Latona turns some Lycian peasants into frogs for refusing her a drink; v. also Thompson and Balys, *The Oral Tales of India,* Indiana, 1958, 388 (Q. 551,3,2.3.)

dolio innatans: loc. abl. Robertson reads dolium (F), but dolio is likely to be the correct reading here in view of paludibus innatantem 2,29, and uadis innatantem 5,17.

aduentores: "customers"

roncis raucus: for a similar onomatopoeic effect cf. Ovid, *loc. cit.* quamuis sint sub aqua, sub aqua maledicere tentant.

de foro: de used in place of the abl. of origin is frequent in Apul. v. Médan, 65; Callebat 200 f.

aries ille causas agit: a comic detail; that lawyers should be so named is a reflection on their desire for contentious litigation. Hence Trimalchio explains as he lectures his guests on astrology: plurimi hoc signo (sc. ariete) scolastici nascuntur et arietilli (Satyr. 39) on which v. Perrochat, *Le Festin d. Tr.* 3. ed. 1962, 66; de Vreese, *Petron 39 n. d. Astrologie*, Amsterdam 1927, 288. Head's trans. "and gives rebutters and surrebutters" conveys something of the flavour of the original.

in sarcina praegnationis: cf. 10,23 sarcina praegnationis oneratam eam relinquebat.

repigrato: repigrare is not found before Apul.

octo annorum: cf. the five and three year pregnancies mentioned in Epidaurian inscriptions: Dittenberger, *Syll.* ³1168, p. 311 f.; Herzog, *Die Wunderheilungen von Epid.* Philol. Supp. XII, Heft 3, Leipzig 1931, 8, and 71 f. For a modern African parallel, see P. A. Talbot, *In the Shadow of the Bush*, London 1912, 122.

misella illa: m. is here a noun; illa comes close to being a definite article and is often so used by Apul.; v. Bernhard 114; *LHS* 191 f.

uelut elephantum paritura: the gestation period for an elephant was popularly thought to be 10 years: Onesicritus, *FGH*, II B, F 14, v. Brown, *Onesicritus*, California 1949, 93 f.; Plaut. *Stich.* 168; Pliny *NH* 8,28; Ach. Tat. 4,4. The normal period of gestation is 22 months.

quae cum subinde ac multi nocerentur: = cum ea et multi alii deinceps. Armini, *Eranos*, 1922, 20,58 takes subinde as here used apo koinou: subinde ac multi = subinde cum multis. If this explanation is accepted it is not necessary to supply fierent as does Löfstedt, *Spätlat. Stud.*, Uppsala 1908, 45; *Vermischte Stud.*, Lund 1936, 89 ff.

publicitus: a conscious archaism like prosapia (1,1); Enn. (*Ann.* 183 Vahlen) ap. Aul. Gell. 16,10,1; Caecil. fr. 175 (Warm.); Lucil. fr. 456,555, 1016 (Warm.); Plaut. *Amph.* 162,1027; *Bacch.* 313; *Pers.* 509; Ter. *Phorm.* 978. Apul. uses the word again at 3,16; 6,7; 10,1; *Apol.* 14; *Flor.* 9.

saxorum iaculationibus: popular summary justice; at 2,27 and 10,6 lapidatio is also associated with popular lynching. As an official form of punishment lap. has no place in Roman criminal law. In a passage in Philostratus (*Apollon.* 4,10) the thaumaturge urges the Ephesians to stone a "phasma" in the shape of a beggar to death in order to check a plague epidemic at Ephesus; J. Miller, *Philol.* 49, 1892, 584, considers the story true, and that the pharmakos was actually stoned; see further Latte, *RE* IIIA 2294 f.; Hirzel, *Die Strafe der Steinigung*, Leipzig 1909; statutum should therefore not be taken to mean an official decision of the city magistrates, but an ad hoc agreement based on a consensus of popular opinion. Butler's "she should be punished with all the rigour of the law" is misleading. Heliod. 1,13,4; 1,14,1; 1,15,3, seems to think that lapidatio was a legal punishment at Athens. Compare the function of stoning among some African tribes. "We know that even when a supposed witch is set upon by an angry mob and beaten or stoned to death ... this is a judicial execution and not an uncontrolled lynching. The crowd is the public executioner in a non-centralised society: it is not the judge as well." Mayer in Marwick, *op. cit.* 56.

anteuortit: "frustrate in advance / forestall"; cf. 2,20. Apul. is the first author to employ the word in this sense.

unius dieculae ... indutiis: "a delay of one short day"; for this meaning of indut. cf. 2,26.

ut illa Medea ... deusserat: cf. Eur. *Med.* 355,947.

flammis coronalibus: cf. Eur. *Med.* 1186.

deuotionibus sepulchralibus: cf. 2,5 omnis carminis sepulchralis magistra; deuot. sep. and carm. sep. convey the same meaning in these passages; cf. Tac. *Ann.* 2,69 reperiebantur ... carmina et deuotiones et nomen Germanici plumbo insculptum ... Such magic spells were used to evoke the dead with the

help of demons and chthonic deities. For egg. v. *PGM* IV, 1466; Lucan, 6, 510ff.; Wünsch, *Tab. Defix.* p. iv: maneas (sc. eorum) qui per uim aut immature mortui erant, usque dum annos sibi destinatos explessent, circa sepulcra sua errare credebantur ἄωροι, βιαιοθάνατοι cum alia ex parte ut qui mortui et sepulti essent, apud inferos uersari deberent, quae duae opiniones inter se pugnantes neque umquam conciliatae homines eo adduxerunt ut horum animas maxime esse idoneas existimarent, quae litteras perferrent ad inferos quippe quae in terra uersarentur et infra terram. ex eadam autem religione sequebatur ut omnes artem magicam ualere putarent posteriore tempore. cf. also Abt, 215 ff.

in scrobem procuratis: cf. Hom. *Od.* 11,24 ff.; Ovid *Met.* 7,243; Pap. Oxyrh. 3,412; Heliodorus 6,14–15 gives a detailed description of the procedure and says it was commonplace in Egypt; he expresses strong disapproval of it: παρανομοῦσαν εἰς τὴν ἀνθρωπείαν φύσιν καὶ τοὺς ἐκ μοιρῶν θεσμοὺς ἐκβιαζομένην καὶ τὰ ἀκίνητα μαγγανείας κινοῦσαν (15,1); see further Nilsson, *Gesch. griech. Rel.* II, Munich 1950, 525 ff. An interesting survival of this belief is reflected in W. B. Yeats' remark: "Blood is a great gatherer of evil spirits. To cut your hand going into a (sc. prehistoric) fort is very dangerous." *Early Poems and Stories*, 1935, p. 253.

temulenta: a witch, if sober, would be unlikely to disclose her secrets in such a manner as Fotis' remarks to Lucius at 3,15 show: paueo et formido solide domus huius operta detegere et arcana dominae meae reuelare secreta.

in suis sibi domibus: v. note on 1,6 a suis sibi parentibus.

tacita numinum uiolentia: cf. 3,18 caeca numinum coactorum uiolentia.

toto biduo: v. note on 1,7 mense decimo.

consone: "in unison"; the adv. occurs here for the first time in Latin lit.

uertice ... sitam et ob id ... sterilem: "Die klassische Sprache pflegt bei zwei koordinierten Gliedern das logische Verhältnis zwischen diesen, wenigstens in gutem Stil, nicht zum Ausdruck zu bringen. Später, mit dem starken Abnehmen der hypotaktischen Konstruktionen und der wachsenden Beliebtheit der Koordination, zeigt sich das Bedürfnis, bei Beiordnung zweier Glieder das logische Verhältnis auszudrücken; bei Apul., wieder in seinem Streben nach größter Deutlichkeit, ist die Setzung irgendeiner pronominalen Adverbialbestimmung oder eines Adverbiums sehr häufig." Bernhard, 182, cf. 4,6; 8,1; 9,33; 10,2.

ad aquas sterilem: "devoid of water/waterless"; the plur. is not necessarily poetic, but might refer to "sources of water"; sterilis + Gen./Abl. would have been more usual (v *LHS* 78), though Varro *RR* 3,9 has (sc. galli) ad partus ... steriliores; and Pomp. Mela 1,19 ad (at Frick) alia steriles.

I.11

iniecto non scrupulo sed lancea: "nicht einen Mückenstich, sondern einen Lanzenstich versetzt" (Hausrath); zeugma for comic effect, cf. 1,20 non dorso illius sed auribus meis provecto; 2,1 et somno simul emersus et lectulo; this figure, being a form of brachylogy, does not suit Apul.'s tumid style and is therefore infrequent in the *Met.*

itaque: it is only here that it. begins a sentence; usually it takes second place, v. Bernhard 27 f.; according to Redfors, *Echtheitskrit. Untersuch.* 41, itaque is not used in any other work that can be ascribed with certainty to Apul., but cf. *Apol.* 94 itaque acceptis litteris Carthaginem pergit, where it. begins the sentence. Of the 17 inferential particles used by Apul., only igitur is common to all his works; quapropter is found in all but the *Met.*

noctis antelucio: "in the darkness preceding daybreak"; for the Gen. cf. 8,1 noctis gallicinio; Bernhard 173 f.; such a use of the Gen. ident./inhaer. is common in the writings of the so-called African writers, but such usages are also common in other non-African writers and therefore should not be termed "Afrisms"; v. Löfst. *Late Latin*, 42 and n. 4.

antelucio: used again at 1,15; 9,15; cf. 1,14 anteluculo; the word is found only in Apul.

adducta fore pessulisque firmatis: when foris is used in the sing., as is frequent in comedy (Plaut. *Amph.* 496; *Bacch.* 833; *Cas.* 891), it usually refers to one of the two ualuae which formed the whole door. Each foris had a bolt attached to it in such a way that it fitted into a socket in the sill (*Darem. & Sagl.* 3:1, 608). It is likely however, that here foris indicates that the cella occupied by Arist. and Soc., being in a low-class hospitium, had a door consisting of only one leaf (monothuros) with pessuli at the top and bottom edges. Apul.'s use of foris and fores in the rest of the romance (with ref. to bedroom doors) tends to support the above theory, since the sing. is consistently used of doors in dwellings of a poor standard, whereas the plur. is used of doors in richer establishments – cf. 9,30 (miller's house) in suum sibi cubiculum deducit eum et adducta fore ... iam forem pulsare ualidius et, quod diligentissime fuerat oppessulata ... nisu ualido reducto uel diffracto cardine, tandem patefaciunt aditum; 10,20 (rich Corinthian's house) clausis cubiculi foribus; 3,15 (Milo's house; M. is described at 2,21 : ampliter num-

matus et longe opulentus) patere, oro, prius fores cubiculi diligenter obcludam ... et cum dicto pessulis iniectis et uncino firmiter immisso ...; 2,30 (rich widow's house at Larissa) foribus cubiculi diligenter obclusis; 9,2 (house of a uir principalis whose house is described at 8,30 domus amplissima) clausis obseratis super me foribus ... iamque ultro foribus patefactis (9,3).

grabattulo: the furnishings and fittings of the cellae in inns were for the most part meagre and minimal; Kleberg, 113 notes three standard items: lectus, candelabrum, matella. To the literary evidence cited by K. should be added Varro, *Manius*, fr. XVI (Bücheler) lecto strato matellam, lucernam, ceteras res esui usuique prae se portant. grabattus (κράβαττος, κραβάττιον) is a couch- or truckle-bed; cf. Petr. 98 where Giton clings to the webbing of such a bed to escape the notice of a search-party; collectione spiritus plenus ter continuo ita sternutauit ut grabatum concuteret; apart from dust the mattresses of such hotel beds often housed bedbugs (sciphines).

pone cardine(s) supposito: "after placing (the bed) at the base of the door"; φ reads cardine; if the door was univalve, then cardinem is a more likely reading than Helm's cardines; at 9,39 where it is a question of a univalve door Apul. writes diffracto cardine where one would in fact have expected cardinibus diffractis, since the door would have had an upper and a lower pivot. Arist. places his bed transversely across the bottom of the bolted door.

prae metu: v. note on 1,6 prae pudore.

aliquantisper: cf. 6,27; a word revived by the archaisers of Fronto's school; cf. Plaut. *Ps.* 571; Ter. *Ad.* 639; Quad. *hist.* 60; Flor. 2,18,4; Gellius *NA*, 2,30,5; subsequently used by Justin, 1,8,3; 4,2,7; 42,4,8.

circa tertiam ferme uigiliam: "They said that the two hours immediately preceding midnight were the most suitable and opportune, not only for these assemblies [sc. Sabbats] but for all other devilish terrors, illusive appearances and groanings ... for experience teaches that these hours are chiefly notorious for spectres and terrible apparitions ... In Apuleius (for it is good to quote even from fables which, while not recording facts, do nevertheless respresent the probable truth as nearly as possible) Aristomenes says that he and his companion Socrates were attacked by the famous witches, Meroë and Panthia, about the third watch ... Telephion [= Thelyphron] of Miletus was set to guard a dead body ... at such a time of the night." N. Remy, *Demonolatreia* (Lyons, 1595) I, 14.

commodum quieueram et repente: cf. 1,14 commodum ... euaserat et ... "Ganz gebräuchlich ist es bei Apul., nach temporalen Ausdrücken statt

durch cum inversum durch et oder asyndetisch den folgenden Satz anzugliedern, eine Erscheinung, die rhetorischen Gründen vorzugsweise zu entspringen scheint." Bernhard 49.

commodum: c. used adverbially seems to belong to colloquial rather than to archaic Latin. It occurs 8 times in Plautus in 7 different plays (v. *TLL* 3, 1924) and is used 6 times by Cicero in letters to Atticus (2,12,2; 4,19,2; 10,16,1; 13,9,1; 13,19,1; 13,20,2) where it usually introduces "cum identicum." At Verr. 2,3,25 the reading is uncertain. Apul. employs c. 25 times in the *Met.* (v. Index) and this aggregate makes him the most frequent user of the adv. in Latin lit. Callebat, 535 f.

alioquin: "bei Apul. ist al. sehr oft zur Verbindung zweier Adj. verwandt, eine Redeweise, die in ihrer Häufigkeit für den Stil des Autors charakteristisch ist." Bernhard 127; Callebat, 459 f.

I. 12

tunc ... prodeunt: cf. Petr. 89 (Troiae Hal.) 16 ff.; Longus, 4,22; 4,23.

naturalitus: this form is not attested before Apul.; naturaliter is used once at 10,2.

saepicule: used 7 times in the *Met.* but not in Apul.'s other works; cf. Plaut. *Cas.* 703 saepicule peccas.

de gaudio: causal de in place of Abl. of cause is already found in Plautus, *Pseud.* 661 lassus ueni de uia (v. *LHS* 262), but it is used far more frequently in post-classical Latin where it is part of the tendency towards discarding the case inflexions of classical Latin. It is noteworthy that causal de is frequent in the *Peruig. Ven.* which was perhaps written not long after the publication of the *Met.* cf. Clementi's ed. vv 3,23,26,49; the usage gradually supplanted the Gen. altogether; v. Grandgent, *Vulg. Lat.* N. Y. 1932 (repr. 1962) § 88 ff.; Väänänen, *Lat. Vulg.*, Paris 1963, § 250.

testudo factus: cf. 9,26 qui ad instar testudinis alueum succubabat.

grabattuli sollertia: prosopopoeia v. infra on 1,15 iam iam grabattule.

lucernam lucidam: for the fig. etymol. v. supra on 1,7 gratae atque gratuitae.

illa cum gladio: "the one with the sword"; cf. 2,29 ille de lectulo; in both cases ille is equivalent to the Greek article.

Endymion ... Catamitus ...: Vlixi ... Calypsonis: "Diese Verwendung

der Mythologie zum Zwecke der Komik teilt der Roman mit Komödie und Satire, und sie erscheint in gleicher Weise bei Petron." Helm. *Met. oder der gold. Esel*, Berlin 1961, 15; see also Bernhard 207 ff., Junghanns 19 and n. 22,114,155, van Thiel I,15,164 who all tend to follow Helm in emphasising the comic nature of Apuleius' mythological allusions. Two points about these allusions seem worth making: many of them appear to be Apuleian additions (where the *Onos* provides a basis for cross-checking) which often serve to elevate his received materials. One, which is widely accepted as an Apuleian addition (2,4) serves the same function as descriptions of mythological paintings in some of the Greek romances e. g. Ach. Tat. 1,1,2–13; 3,6,3–8; 5,3, 4–8, where the scenes described prefigure some of the adventures of Leucippe. The reference to the metamorphosis of Actaeon at *Met.* 2,4 with the explicit statement that he was punished for his curiosity, here serves as a "prolèptic simile" which foreshadows Lucius' subsequent metamorphosis. For reservations about this interpretation of the paintings in the Greek romances, see T. Hägg, *Narrative Techniques in the Greek Romances,* Stockhom 1971, 241.

Catamitus: Ganymede; cf. Plaut. *Men.* 144; acc. to Ernout-Meillet, *Dict. Etym.* s. v. the Latin word comes via Etruscan (catmite) from Greek.

inlusit aetatulam meam: "abused my tender youth"; for this meaning of inludere cf. Tac. *Ann.* 1,71 quia Q. Vari corpus illusisse dicebatur; 13,17 illusum isse pueritiae Britannici Neronem; 15,72 Caesar etiam matri eius illusit. In such contexts the verb is understatement for stuprare/uiolare." 'tis not fit for an ancient woman to match with a young man ... however it is, as Apuleius gives out of his Meroë, congressus annosus etc. ... In such a case how can they otherwise choose but be jealous." R. Burton, *Anatomy of Melancholy*, 6. ed. Shilleto, London 1903, Vol. 3,349.

aetatulam: used 5 times in the *Met.* and freq. in Plaut.

meis amoribus subterhabitis: "who thinks my love is beneath him"; subterh. is not attested elsewhere.

non solum ... uerum etiam: this combination of copulatives occurs only here in the *Met.* n. modo ... uerum etiam, n. tantum ... u. e. both occur 6 times.

uice Calypsonis: at 11,3 the Acc. is used and this appears to have been the case preferred in Cic.'s time; cf. *ad Att.* 10,8,7 uicem Sardanapali; for uice cf. Dictys Cret. 5,13,27 uice pecorum. Apul. prefers the Abl.: 4,5 uice lauacri pulueris; 4,6 uice structi parietis; 7,18 fomenti uice. At 8,31 and 10,25 the disagreement of the MSS makes it difficult to decide between the Acc. and Abl.

faxo ... ut ... paeniteat: the omission of ut here would have made the statement less formal, but the witch is being sternly and impressively formal. For the omission of ut after faxo cf. 1,25; 4,6; 4,30; 5,30; 6,23; 8,12.

sero ... statim ... iam nunc: temporal crescendo which serves to emphasise the immanence and immediacy of the punishment; for a similar example cf. 10,33 uilissima capita, immo forensia pecora, immo uero togati uulturii.

sero: "later on" not "too late."

statim: "straightaway"

iam nunc: "right now"

praecedentis dicacitatis et instantis curiositatis: rhyme produced by homoeoteleuton; "Apul. ist der reimfreudigste Schriftsteller der Antike." K. Polheim, *Die lat. Reimprosa*, Berlin 1925, 206.

curiositatis: v. infra on bacchatim.

I. 13

sudore ... saltaret: cf. *Satyr.* 98 Giton ... ter continuo ita sternutauit ut grabatum concuteret.

uiscera quatior: for a full discussion of the Acc. Graec. "den Apul. in reichlichstem Maße verwendet hat" v. Geisau, 'Syntakt. Grazismen bei A.' *IF*, 36 (1916), 76; the use of quat. + Acc. of ref. is perhaps by analogy with the part. percussus; cf. *Bell. Afr.* 85,7 bracchium gladio percussus.

succussu: cf. 3,21 membra tremulo succussu quatit; prior to Apul. the word is found only once in Pacuuius, and is therefore probably an archaism.

bacchatim: a colourful neologism well suited to its context, to be linked with Arist.'s curiositas. The proximity of the two words calls to mind the gruesome death of the puritan voyeur Pentheus at the hands of the entranced bacchanals led by Agave. Moreover, this association points forward to the description of the statue of Actaeon in Byrrhena's atrium (2,4) who is portrayed "curioso optutu in deam proiectus". Both figures belong to the same family and inherit the same weakness: prurient curiosity; "from Hellenistic times they are linked through the Peeping Tom motif" K. J. McKay, 'Theoc.'s Bacchantes re-examined', *Antich.*, 1 (1967), 20. Lucius, however, is not a Peeping Tom. For Apul.'s use of adverbs in -im v. Reitzenstein, *Das Märchen v. Am. u. P.*, 57 ff. who shows that Sisenna was fond of such forms. See Cal-

lebat's discussion of these and other coincidences of diction between Apuleius and Sisenna, 475 ff.

membris destinatis: "after binding his limbs together"; cf. 4,3; 6,27; 8,30; on the theme of castration in the *Met.* v. van Thiel, I, 68, 150.

supersit ... humo: a prospective reference to the end of the tale, 1,19 comitem misellum arenosa humo in amnis uicinia sempiterna contexi; in the present context humo is masc., perhaps an archaism, v. Prisc. 5,42 sciendum tamen, quod uetustissimi ... inueniuntur confudisse genera, nulla significationis differentia coacti, sed sola auctoritate, ut ... hic et haec humus. Callebat, 244.

capite ... Socrates usquam: the acquisition of blood and parts of the human anatomy (esp. the heart) is a commonplace of witchcraft ancient and modern; cf. Plaut. *Bacch.* 27 nam credo cuiuis excantare cor potes; Ovid, *Fast.* 6, 137 ff. carpere dicuntur lactentia uiscera rostris/ et plenum poto sanguine guttur habent/ est illis strigibus nomen ...; Petr. *Satyr.* 63 sed dum mater amplexaret corpus filii sui, tanget et uidet manuciolum ... non cor habebat ...; *CIL* X 8249,9; "man hat sich offenbar zu denken, daß die Hexen den Körper des Knaben bis auf die Haut ausraubten, wobei sie es – als blutdürstige Dämonen – zuerst auf das Herz abgesehen hatten". Schuster, *WS* 48 (1930), 174, who cites parallels from Grimm and a collection of Serbian folktales; cf. Boguet, *Discours des Sorciers* (Lyons, 1590) ch. 21 "taking the children ... they cut them about ... and collected their blood in phials; Burchardus (Bishop of Worms) *Paenitentia Animarum* 19: (mulieres) in loco cordis eorum stramen aut lignum aut aliquid huiusmodi ponere ...; in Thelyphron's tale, witches remove the narrator's nose and ears (2,30), to which Bodin, *op. cit.* ch. 47 refers: "Apul. in the Golden Ass says that there were witches in Thessaly who used to search everywhere for dead bodies so that if a corpse was not carefully guarded it would be found all gnawed about the nose and cheeks and mouth and several other parts."

hanc ego meis oculis aspexi: cf. the narrator's asseveration in Petr. *Satyr.* 63 plane non mentiar – at one of the most incredible episodes in the story; cf. supra n. on 1,4 isto gemino obtutu aspexi.

a uictimae religione: the Gen. is objective; Roman religious formalism is here whimsically alluded to; the witch, in loco haruspicis, is performing a "black" extispicium; cf. *SHA*, Heliogab. 8,1 f. cecidit et humanas hostias, lectis ad hoc pueris nobilibus ... omnes denique magorum genus aderat illi ... cum inspiceret exta puerilia ...

cor: in folklore the human heart is commonly endowed with magical

properties, v. Thompson, *Motif-Index*, 6,372; Bolte-Polívka, 5,278, s. v. Herz; a representation of a heart was sometimes enclosed in bullae for apotropaic purposes: Macr. *Sat.* 1,16,17 cordis figuram in bulla ante pectus adnectarent.

spiritum rebulliret: sp. here combines the meanings "breath" and "soul"; reb. is esp. vivid and should not be understood as a mere metaphor. The whole expression is therefore not exactly analogous to (animam) ebullire, used by the approx. contemporaneous writers Sen. *Apocol.* 4; Petr. *Satyr.* 42 & 62; Pers. 2,10, a popular slang expression "to give up the ghost", "to kick the bucket", and a more colourful variant of animam efflare; for an explanation of the origin of an. eb. v. Treloar, *Glotta*, 47 (1969), 264 f.

spongia ... transeas: a further reference to the dénoûment of the tale; cf. 1,19 necdum satis extremis labiis summum aquae rorem attigerat ... illa spongia de eo repente deuoluitur; if Apul. followed Pliny in regarding the sponge as an aquatic animal *NH* 9,69 intellectum inesse his apparet (Aelian goes one better NA 8,16 ἔμψυχός ἐστιν), there is no pathetic fallacy involved in Meroe's apostrophe. There might be a superficial connexion between the function of the sponge here and its use in an Irish folktale recorded by Thompson, *Motif-Index*, 5, K18851 where a sponge in the mouth of a corpse causes illusory breathing. Cf. Weinreich, in Friedländer, *Sitt. Roms*,[10] IV, 100.

uaricus: "astride"; here first found as an adv., but cf. Ovid, *AA* 3,304 illa ... ambulat ... uarica; Löfst. *Late Latin*, 132 compares the development of mordicus.

uesicam exonerant: a polite periphrasis for mingo which (like futuo) is scrupulously avoided by Apul. The action of the witches may be no more than an expression of their contempt, though it is also just possible that it has a ritualistic significance; cf. Petr. *Satyr.* 62 ille circumminxit uestimenta sua, et subito lupus factus est where acc. to Schuster, *art. cit.* 161 f., Petr. is parodying the drawing of a magic ring. Of more particular relevance is the remark made by one of Trimalchio's freedmen, *Satyr.* 57: si circumminxeris illum, nesciet qua fugiat; if it was a popular superstition that urinating around or on someone prevented a person from escaping from a particular situation, then the witches' purpose here hardly requires explanation, since Arist.'s subsequent effort to escape from the inn and his attempt to kill himself both fail. Boguet, *Discours*, 21 f. says witches produce hail by beating their urine in a hole in the ground, and that a cure for impotence is to urinate through one's wedding ring (35). For transformations effected by urine v. Thompson-Balys, *Oral Tales of India*, D 562.2.

madore: used again at 7,18; first found in Sall. *Hist.* 4,16 ingens terror

erat ne ex latere noua munimenta madore infirmarentur, and not found again till Apul.; it is therefore likely to be an archaism.

perluerent: for the imp. Subj. after an historic pres. v. Kühner-Stegmann, *Ausführ. Gramm.* 2,186.

I, 14

Perry, *CP*, 24 (1929), 394–400, (= *Anc. Rom.* 262–264) tries to show that "the main substance of I. 14–17 ... did not belong to the original story of Arist." He examines the motivation of the characters in these chs. and concludes that because the motivation is largely false and implausible Apul. has contaminated the story. However, P.'s analysis is excessively cerebral and tends to ignore the emotional state of the characters in the story. For example, it is clearly absurd to remark "after the witches had left the room, the most natural thing for Aris.. to do before he despaired of the situation was to verify his astounding impressions – to find out whether or not Socrates was really dead", when only one ch. previously Arist. had witnessed the removal of his friend's heart. In short there are no compelling reasons for suspecting Apul. of contaminatio in this or any other part of Arist.'s story.

cardines ... recurrunt: a masterly example of repraesentatio; "die repagula ... die beweglichen, in den Löchern der Pfosten (postes) aufliegenden Querhölzer ... claustra ... das Schloß ... pessuli ... die Fallbolzen desselben." Blümner, *Hermes*, 29 (1894), 296.

mihi superuiuens: superu. is post-class. for class. supersum/superstes; cf. Pliny *Epp.* 2,1,2; Suet. *DJ*, 89.

postumus: "a kind of postumous self" (Butler).

cruci candidatus: cand. = petens usually takes the Gen.; cf. Sen. *Epp.* 118,2 uidere, quam multarum rerum candidatus sit; Pliny, *Paneg.* 63,1 candidatus non consulatus solum sed immortalitatis. Given Arist.'s situation and his mood of panic, it would be rash to assume from this reference to crucifixion that A. belonged to the humiliores. However, if the reference is not a piece of panic exaggeration, then it must be assumed that A. belonged to the latter class since "Hadrian ruled that decurions (the bottom of the honestiores ...) could not receive capital punishment at all except for parricide ..." J. A. Crook, *Law and Life of Rome*, London 1967, 274. Perry, *Ancient Romances*, 375 n. 22 remarks that Apul. is fond "of the dramatic aspect of trial scenes and forensic pleading ... he shows himself abnormally conscious of the danger of the innocent man's being falsely condemned by

means of circumstantial evidence (cf. 3,1; 3,29; 7, 1–2; 7,25–26; 7,27; 9,10; 9,41; 10,6) ... this abnormal concern with the danger of being falsely condemned (sc. amounts) almost to an obsession." As this "obsession" is absent from the *Onos* one might argue that Apul.'s concern over such matters was a direct legacy of his own trial; to proceed to argue that this is an indication that the *Met.* was written after the *Apol.* is, however, to skate on very thin ice.

quid ... redi: for other monologues in the *Met.* v. Bernhard 272 ff.

quid me fiet: the instr. Abl. with facere/fieri is colloquial; cf. Plaut. *Mil.* 973 quid illa faciemus concubina; Ter. *Ad.* 611 quid me faciam; *Andr.* 614, 709; de is found with this Abl. from the time of Ter., e. g. *Ad.* 996 de fratre quid fiet; later super and cum are used; v. *LHS*, 121 f. There is therefore no need to supply *de* here.

paruerit: apparuerit.

cui ... uera: cf. Ach. Tat. 5,30,2 *δίδα μὲν ἄπιστα λέγων, ἀλλ' οὕτω πέπρακται.*

proclamares suppetiatum: cf. 7,7 suppetiatum conuocans; the supine of purpose after verbs of summoning is attested in Plaut. *Men.* 457 essum uocatur; *LHS*, 381.

proclames ... si nequibas: cf. Plaut. *Truc.* 748 si uolebas participari, auferres dimidium domum; the subj. is jussive "you should have called out."

illo: i. e. death.

replicabam: = reuoluebam, as at 3,1; 6,29; this sense is not found in any author prior to Apul.

anteluculo: not found elsewhere.

euadere: it is uncharacteristic of A.'s liking for uariatio to use the same verb 3 times in one ch. The repetition perhaps emphasises the intensity of Arist.'s determination to escape.

licet: "albeit"; this use of licet + Abl. in prose is first found here; v. *LHS*, 140.

subdita claui: "Il ne s'agit point de tirer le verrou du seul à l'aide d'un crochet, mais bien d' ouvrir une serrure avec une clef, puisqu'il est dit que d'abord la clef entre mal: ianuae ... uix tandem et aegerrime tunc clauis suae crebra immissione patefiunt." Momm, & Marq. *Antiq. Rom.* 14,276 n. 3;

acc. to Marq. *Privatleben*, I, 226, these locking devices are still found in N. Africa; cf. H. Diels, *Antike Technik*, 2. ed. 1920, 40–56.

I. 15

latronibus infestari uias: v. note on 1,7 a uastissimis latronibus obsessus; the brigands are here regarded as instruments, not agents.

hoc noctis: cf. Plaut. *Amph.* 154 qui hoc noctis solus ambulem.

cucurbitae caput non habemus: cf. Petr. *Satyr.* 39 in Aquario nascuntur copones et cucurbitae; Todd, *CQ*, 37 (1943), 102 f., rejects the usually accepted equation cucur. = blockhead, Dummkopf, and cites *Met.* 5,9 maritum ... cucurbita caluiorem to argue for the translation "I am not as bald as a gourd in order that I may die instead of you"; his attempt to justify this translation is far from being convincing: "the old janitor imagines ... there are robbers outside. If he opens the door they will burst in and, seeing nothing in the dark interior but his bald pate gleaming faintly ... will make instant onslaught on this as the only conspicuous target, so that he and not Aristom. will be their victim." Translate: "I'm not so blockheaded as to ..." For this proverbial use of cucur. v. Helm, *Lucian u. Menipp*, Leipzig 1906 (repr. 1967), 73 n. 1 and lit. there cited.

ut pro te moriamur: the circumstances under which the doorman might be likely to die for the benefit of/in place of Arist. are not immediately clear; but it is quite possible that as the ianitor is semisomnus, marcidus et semisopitus, he is not fully aware of what he is saying, or what he means by his utterance; alternatively, assuming a greater degree of consciousness on his part, he perhaps envisages brigands waiting to break in as soon as the door is opened; naturally the first man to receive a blow would be the person who opened the door; a third possibility is that in view of the thought expressed by the ianitor below (unde autem scio etc.), he fears that he might be accused of a murder he did not commit; a similar situation is envisaged by Cic. *de Invent.* 2,4,14.

pauperie: paup. is not found in Class. prose where paupertas is regularly used; Krebs, *Antibarb. d. lat. Spr.* II, 262; both words are found in the *Met.*

palaestritis: cf. Petr. *Satyr.* 21 intrauerunt palaestritae complures; the idea Apul. expresses here is excellently put by Juv. 10,22 cantabit uacuus coram latrone uiator. The expression may be proverbial, cf. Pers. 4,39 ff. *quinque* palaestritae licet haec plantaria uellent ... non tamen etc. Apul. has multiplied the number by two, perhaps in agreement with Arrian, *in Epict.*

1,29 κρείττονές εἰσιν οἱ δέκα τοῦ ἑνός. πρὸς τί; πρὸς τὸ ἀποκτεῖναι, ... πρὸς τὸ ἀφελέσθαι τὰ ὄντα.

unde scio an: cf. 5,16; 6,1; as with Virg. *Aen.* 4,534 quid ago, there is no need to take this question as deliberative and note that the Indic. has been used in place of the Subj.; the meaning may be "how *do* I know".

conuectore: "travelling companion"; found elsewhere only in Cic. *ad Att.* 10,17,1 naui eius me et ipso conuectore usurum puto, and therefore perhaps a colloquial word; Callebat 36.

sero: "last night"; cf. 3,12.

illud horae: cf. n. supra on hoc noctis.

esurientem mei: cf. *de deo Soc.* 22 uerae beatitudinis ... esurit; the Gen. after esur. is be analogy with *πεινάω* which only in late Greek takes the Acc. Wölfflin, *ALL*, 1,18,411 cites several egg. of esur. + Acc., but in view of the example above from the *de deo Soc.*, there is no need here to emend mei to me.

I. 16

de genere tumult. Mortis mecum deliberabam: (abortive) attempts at suicide by the heroes and heroines of the Greek sentimental romances are a stock feature of the genre; for refs. v. Kerenyi, 142 f. The theme occurs frequently in the *Satyr.* (80, 94, 101, 102, 108, 111, 112) where Heinze, *Hermes*, 34 (1899), 497, (= *Vom Geist des Römertums*, 419) thought Petr. was parodying the topos, and still more frequently in the *Met.* (4,3; 4,11; 5,22; 5,25; 6,12; 6,17; 6,30; 7,24; 8,7; 8,14; 8,22; 8,31; 9,25; 9,38; 10,29). None of the attempts in Petr. is successful, many in Apul. are: Lamachus, 4,11; the anus who looks after the robbers' cave 6,30; Charite, 8,14; Thrasyllus, 8,14; a slave's wife, 8,22; the last of three brothers, 9,38; a paterfamilias, 9,38. It is significant that neither Psyche (deliberate attempt 5,22) nor Lucius (cf. 4,3) succeed; Merkelbach has pointed out (*Roman u. Mysterium*, 24 and n. 4) to the mystes suicide was forbidden.

genere tumultuario: "the quickest method".

iam, iam, grabattule ... salutare: this "lecti inuocatio" has been criticised by Helm (praef. xvi) and Perry (*art. cit.* 1929) as "strangely inappropriate". Incongruity is, however, a source of laughter, and as Kleinknecht, *Die Gebetsparodie in der Antike*, Stuttgart 1937, 202 f., has shown, the whole passage parodies several prayer-formulae; "Die Parodie besteht hier,

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Apuleius Metamorphoses (Asinus Aureus)

I

Alexander Scobie

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XIX

Risi lepido sermone Fotidis: "I laughed at Fotis' witty speech". *Risi* is in my opinion, the most preferable emendation for (*amplecterer-*) *es* / *atsi*, which does not make sense. Though Kirchhoff[1] and Leo read *amplectar*, the subj. imperf. seems to be right, *–es* being a mistake of the scribe's (cf. Helm Praef. Flor. p. LIV).

Helm emends: *at* ‹*ego plau*›*si*, explaining this conjecture in a note to his translation (Akad. Verl. p. 403): "Die Ergänzung von *ego* erfordert der Sprachgebrauch der Metamorphosen, das Verbum ist zweifelhaft; *plausi* ..... ist gewählt wegen der Ähnlichkeit von *at* und *au* in der sog. langobardischen Schrift, um den Ausfall durch Überspringen zu erklären". Paleographically attractive is Petschenig's suggestion (W.S. IV 1881 p. 153) *exarsi*, endorsed by Armini p. 291, adopted by Frasinetti. Armini referred to Apol. 78, where *exarsit furore* is found. We must object however, that, according to Th.L.L. s.v., the verb *exardescere* is always used in connection with *ira*, *furor* etc., not with joy; Petschenig's own reference to III 10 (59,12) is not to the point, for the meaning of the verb is wholly different there.

With most editors I have chosen the verb *ridere*. Giarratano and Terzaghi read *at* ‹*ego ri*›*si*; Damsté Mnem. 1928 p. 11 suggested *at* ‹*ri*›*si*; Brakman ibid. p. 173 *sat* ‹*ri*›*si*; Walter B.Ph.W. XXXVI 1916 p. 126 preferred a compound verb: *adrisi*, which has been adopted by Robertson and Brandt, who, in connection with this compound verb, also read *sermoni Fotidis*.[2]

I feel that we are adopting the simplest solution here, for the change of *risi* into *atsi* is paleographically highly probable: RISI → ATSI.

in vicem cavillatus: "jesting in my turn". Oudendorp, who read:

[1] Kirchhoff, De Apulei clausularum compositione et arte quaestiones criticae, Diss. Leipzig 1902 p. 11. He continues :*E re satis lepidos sermones Fotidis et in vicem cavillatus* ... Leo proposed ... *amplectar*. *Recreatus* ... If *amplectar* were correct, I should prefer Castiglioni's emendation (Mél. Thom. p. 113): *Erectus satis*.

[2] Not Robertson's suggestion ,as he himself states in his app. crit., but already proposed by H. Blümner, B.Ph.W. XXVIII 1908, p. 294 sqq.

ac sic lepido sermone Fotidis invicem cavillatus, remarked: "Eo sensu passivo *cavillor* numquam usurpatur. Certe non ab Appulejo". This is not true, for we find passive forms of *cavillor* twice in Latin literature: Tert. Resurr. 21 *per quae fere promulgatio veterum cavillatur*; Apul. Metam. IX 28 (224,5) *talis sermonis blanditie cavillatum deducebat ad torum nolentem puerum*; cf. Callebat S.C. p. 297.

ergo igitur: Van der Vliet was certainly wrong in writing *ego*: "*igitur* ....." for the combination of both adverbs is very frequent in Apuleius. Cf. I 5 (5,11); II 18 (39,17); IV 2 (75,9). More examples in Bernhard p. 173, Novak p. 24 sqq., Callebat S.C. p. 530 sqq.

For these and other pleonasms of this kind, vide Löfstedt P.Aeth. p. 59 sqq., id. Synt. II p. 217 sqq., Hofmann L.U. p. 97. Beck p. 54 refers to Greek equivalents like ἐμμενὲς ἀεί, τότ' ἔπειτα, μὰψ αὔτως.

primam virtutis adoriam: "the first trophy of my valour". *Adoriam* is not Helm's conjecture, but is already found in the ed. princ. for *adorsam* of F. For the interchange in the Mss. between *s* and *i*, vide Helm Praef. Flor. XLVI and note on III 13 (61,22). The derivation of the word is uncertain, but it is generally derived from *ador* ("corn"). Cf. Paul. Fest. p. 3 L. *adoriam laudem sive gloriam dicebant, quia gloriosum eum putabant, qui farris copia abundaret*. Pliny the Elder makes it refer rather to a donative given to victorious soldiers: N.H. XVIII 14 *gloriam ..... a farris honore adoream appellabant*. Servius on the other hand, on Verg. Aen. X 677, connects it with *adoro*: *veteres adorare adloqui dicebant: namque ideo et adorea laus bellica, quod omnes eum cum gratulatione adloquebantur qui in bello fortiter fecit*. Though Horace has it once (Odes IV 4,41; vide Kiessling & Heinze ad loc. and J. H. Waszink in a collection of essays on Horace entitled Horatius, Amsterdam 1965 p. 68), the word is mainly ante- and postclassical.

ad exemplum duodeni laboris Herculei numerare: "pair off with one of Hercules' twelve labours". Cf. IX 27 (223,23) *ad exemplum naccinae truculentiae*; II 17 (39,13) *ad cuius noctis exemplar*. Brakman Mnem. 1907 p. 87 collected many examples of this use of *ad* in the Metam., and Leky p. 24 referred to the comic writers for this "vis modalis" of *ad*: e.g. Plaut. Mil. Glor. 757 *fit pol illud ad illud exemplum*. *Duodeni laboris* may stand for *duodecim laborum*, a use of the distri-

butivum which becomes frequent in Latin literature. Vide supra, on III 4 (55,6). For mythological allusions, see note on Aiax, III 18 (65,22).

trigemino corpori Geryonis vel triplici formae Cerberi: "(with) Geryones with his three bodies or Cerberus with his three heads". Geryones (or Geryon) was the king in Spain, whose oxen were carried off by Hercules, who killed him. Lucius already referred to this myth in II 32 (52,2) *utpote pugna trium latronum in vicem Geryoneae caedis fatigatum*. Cf. Lucr. V 28 *tripectora tergemini vis Geryonai*; Verg. VI 289 *forma tricorporis umbrae*. Vide Roscher Lex. Myth. I 2 p. 1630. For *triplici* cf. Helm Praef. Flor. p. 36: "haesites utrum praeferas 'triplici formae Cerberi' an quod in margine legitur 'tricipiti'". His reference to Ovid. Met. IX 185: *nec me pastoris Hiberi | forma triplex nec forma triplex tua, Cerbere, movit*, confirms our decision to preserve *triplici* here.

Cf. also Eur. Herc. Fur. 24 τρισώματον κύνα; Prop. IV 7,52 *tergeminus-que canis sic mihi molle sonet*.

coaequando: "comparing". The gerund in the abl. case is frequently used as a present participle. Cf. I 2 (3,3) *tam absurda tamque immania mentiendo*; VII 17 (167,13) *incutiens et feriendo ..... compulsat*. Vide Leky p. 34, Sidey p. 64 (with statistics on p. 66: the abl. ger. is used four times without object, seventeen times with object), Callebat S.C. p. 319 sqq. Isolated instances of this use are found in archaic Latin, in Catull. 110,7 and Cicero; it is more frequently found in Sall., Ovid. and Prop. and becomes common from Livy and Vitruv. onwards. Vide Löfstedt P.Aeth. p. 159 ("Die ganze Erscheinung ..... wurzelt natürlich in der alten, obgleich ursprünglich nicht sehr gewöhnlichen modalen Funktion des Abl. ger., die sich von der instrumental-kausalen oft nur schwer unterscheiden lässt ..... Der Gebrauch hat hauptsächlich volkstümlichen Charakter"), Svennung p. 425, Rönsch p. 432, Väänänen Intr. p. 150, K.St. II 1 p. 752, L.H.Sz. p. 380.

ut ..... omne delictum ..... remittam: "to win my pardon for all your mistakes". Koch C.U. p. 316 points out the resemblance to expressions in biblical Latin. Cf. Cypr. Test. III 28 *non posse in ecclesia remitti ei, qui in Deum deliquerit*; Matth. IX 2 *peccata remittere*; vide Rönsch p. 87.

expostulo: = *exoro*, with *summis votis* as abl. instr. Cf. Suet. Tib. 13,2 *impensissimis precibus reditum expostulare*. Vide Th.L.L. V 2 p. 1778,46 sqq.

divinae disciplinae: a periphrasis for *magiae*, like *maleficae disciplinae* in III 16 (64,7). Cf. I 8 (8,5) *parce ..... in feminam divinam;* the witch is called *divini potens* in I 8 (8,9) and IX 29 (225,2). For the divinity of magic and magicians, cf. Abt p. 35 (109): "Dass sie ihr Tun, das andere als *maleficium* bezeichneten, noch als heiliges Amt ansahen, eben als *ars deos colendi pergnara*, beweist der Umstand, dass sie ihrer Kunst den Namen der ἱερὰ μαγεία geben ..... Ihre Beschwörungen sind καλαί, der Magier selbst ein ἀνὴρ ὅσιος, ein *vir divinus; divinitate enim plenos se esse assimulant*" (Rhab. Maurus, De consang. nupt., Migne 110 p. 1098 A.).

certe cum reformatur: "at least when she changes into some strange shape" (Butler). This is Elmenhorst's emendation, for *cum refortatu* in F, which is nowadays accepted by most editors.[1] The Greek equivalent: μαγγανεύουσαν ἢ μεταμορφουμένην points in the same direction. Robertson supplied: ‹*vel*› *certe*, with Lütjohann p. 496 and Van der Vliet, but *certe* itself may have the meaning of "at least". Cf. Hand Turs. II p. 23 sqq.

coram: deleted by Elmenhorst, but the position is not unusual: cf. III 17 (65,5) *ignorabiliter lamminis litteratis*. Becker p. 22 points out that in the Metam. *coram* always is an adverb, so here: "(to confront magic) face to face".

cupitor: "lover", is a rare noun in Latin. Before Apuleius it is only used by Tacit. Ann. XI 7 and XV 42, after him by Ps. Aurel. Vict. and

[1] In his third Teubner-edition Helm still printed Leo's conjecture *cum res ornat u‹t› videam*, which is also found in Brandt and Terzaghi, though Helm himself hazarded *cum sese ornatu ‹induit, patere› videam* in his app. crit., which may be an Apuleian expression, but which is paleographically hard to defend. Near to Leo's conjecture came Rossbach's suggestion (Phil. LIV 1895 p. 137) *cum rei ornatum videam* (transl. "die Vorbereitung zu dem Zauberwerk"). Van der Vliet made his own text: .... *ostende ‹et› cum deos invocat, ‹vel› certe cum reformatur ‹fac› videam.*

Mart. Capella. Apuleius has it once again in the Metam. VII 11 (162,27) *oblita es nuptiarum tuique mutui cupitoris*, and several times in his other works. For nouns in *–tor*, see on III 9 (58,16).

nec ipsa tu videare rerum rudis vel expers: "you yourself seem to be neither ignorant nor unskilled in these matters". Cornelissen p. 57 supposed that after *videare*, *earum* could have been left out, which addition is adopted by Van der Vliet. Robertson objected that neither *eorum* nor *earum* as an adj. is found in the Metam. Referring to I 24 (22,1) *nihil ..... rerum istarum ..... indigemus*, he preferred ‹*istarum*›, which has also been adopted by Frasinetti. A full list of the demonstrative pronouns in the Metam. has been given by Wolterstorff p. 200 sq., who remarked (p. 200, note 1): "Wegen der Seltenheit des adjektivischen *is*[1] halte ich es für gewagt, ein Adjektivum *is* in den Text hineinzukonjizieren; daher dürfte III 19 besser *harum rerum* zu setzen, am besten nur das überlieferte *rerum*". I agree with Wolterstorff in preserving the text, seeing no reason to alter it (cf. Dutch "ter zake (on)kundig").

Damsté Mnem. 1928 p. 11 altered *rerum* to *rei*, for "perspicuum est rem magicam dici". Evidently he failed to see that this remark of Lucius' is "à double entendre", for Lucius also refers to Fotis' experience in love-affairs. For this use of *expers* cf. Th.L.L. V 2 p. 1689,30 sqq. *Rudis* and *expers* are synonyms, but "dem poetischen Ausdrucke folgt der prosaische, dem übertragenen der eigentliche" (Koziol p. 58).

rubentibus bucculis: "with rosy cheeks". *Buccula* is a word from the sermo cotidianus. It occurs in Plaut. Truc. 290 *quiaque bucculas tam belle purpurissitas habes*, and then before Apuleius only in Suet. Galba 4 *apprehensa buccula*; cf. VI 22 (145,5) *prehensa Cupidinis buccula*. Vide Desertine p. 27.

hiantibus osculis: "(with) your lips parted for a kiss." Cf. IV 31 (99,12) *sic effata et osculis hiantibus filium ..... saviata*; Th.L.L. VI 3 p. 2812,54.

[1] As an adj. *is* occurs sixteen times, as a pronoun four hundred and eleven times. Another reading, worth mentioning here, is *talium*, which is found in some Mss. and in Oudendorp's edition.

fraglantibus papillis: "(with) your perfumed bosom". In φ *flagrantibus* is found, which is defended by Hildebrand: "optime possunt intellegi eae, quae prae nimia libidine calent et intima Venere uruntur". The verbs are frequently interchanged in the Mss. (see Th.L.L. s.v.), but without doubt *fraglantibus* is the right reading here and must be explained with Van der Vliet, R.Ph. IX 1885 p. 101, as "sinus suavem odorem emittens". Cf. II 8 (32,5) *Venus ..... cinnama fraglans.*

addictum atque mancipatum: "your slave and bondsman" (Butler). Another Apuleian metaphor from the sermo iudicialis. In its literal sense an *addictus* is "derjenige insolvente Schuldner, der, wenn er nicht binnen dreissig Tagen nach seiner Verurteilung seine Schuld tilgte, von dem Magistrat seinem Gläubiger adjudiziert wurde ..... Im Hause des Gläubigers musste er die Schuld abverdienen, wurde zu den schwersten Arbeiten verwendet, überdem auch mit Fesseln belegt und des Nachts in das *ergastulum* eingesperrt". (Norden Privatrecht p. 87). For tropical use cf. II 29 (49,10) *addictus noxio poculo* ("dem Todesbecher verfallen" Hild.) *torum tepentem adultero mancipavi*; X 23 (254,20) *bestiis addicta.*

When Apuleius uses the verb *mancipare,* "so hat er dabei nicht mehr die alte formliche Kaufvollziehung, als die allgemeine Idee des Zu-eigengebens, der Eigentumsüberlassung im Auge" (Norden Pr. p. 166). Cf. IX 14 (213,23) *matutino mero et continuo stupro corpus manciparat*; X 8 (243,6) *mancipabatur potestas capitis in manum carnificis*; Plat. II 7 *quarum religiositas meum honori ac suppliciis divinae rei mancipata est.*

denique: = *ergo, igitur*. Cf. M. Helbers-Molt Mn. 1943 p. 130.

nec larem requiro nec domuitionem paro: "I am neither returning home nor making any preparations to go". Damsté Mnem. 1928 p. 11 thought that something was lost before *larem*: ‹*patrium*› or ‹*nostrum*›, but this is not necessary. *Domuitio* is a poetical word, rather frequent in Apuleius, but rare before him. Cf. Pac. trag. 173 *solus Danais hoc domum itionem dedit*; Acc. apud Nonium p. 566 L. *ab domuitione‹m›*; Rhet. Her. 3,21,34 *iam domum itionem reges Atridae parant*; Apul. Metam. X 18 (250,28) *domuitionem parabat.* Vide Callebat Arch. p. 352.

et nocte ista nihil antepono: "and I set nothing above this night". Oudendorp proposed *nocti istae* (with the archaic dat. form of *ista*), because "*ista nocte*, quod Mss. optimi praebent, nullo modo defendi possit" (Hild.). But Schmalz, B.Ph.W. XXVIII 1908 p. 1133, rightly compared Colum. XI 1,16 *dici vix potest quid navus operarius ignavo et cessatore praestet.*

For more examples of this abl. comp. after verbs vide L.H.Sz. p. 111; K.St. II 2 p. 467.

For *et ..... nihil* instead of *nec quicquam*, which occurs as early as in Plaut. Rud. 1321 *habuisse et nihil habere*, vide Callebat S.C. p. 99, L.H.Sz. p. 480.

"Quam vellem", inquit illa, "praestare ..... quod cupis": "How gladly, she said, would I grant your desire". F gives *inquit respondit*; φ has only *inquit*, but *respondit* in margine, which has been cancelled by another hand. Nearly all editors follow ς in cancelling *inquit*, but Giarratano and Frasinetti prefer a transposition: *Respondit illa*: "*quam vellem*", *inquit* eqs. referring to Dds. prol. 2 (2,15 Th.), but Robertson rightly objects that the situation is different there. The manuscript reading (of F) has been defended by Oudendorp ("..... nisi censeas *inquit* pleonastice positum ut Graecum ἔφη") and as an *asyndeton bimembre* by Blomgren (p. 5 note). Though Blomgren seems to be right in pointing out that this asyndeton is not uncommon (contra Bernhard p. 56) he cannot give parallel constructions with *inquit*.

Hence it seems better to follow φ in writing only *inquit*, with Bernhard, Gnomon VI 1930 p. 308, at least if we fully understand his remark: "Deutlich ist *respondit* als Marginalnote zu dem nichtssagenden *inquit* zu erkennen". (I found *inquit* elsewhere only in the text which Bétolaud printed under his translation, Paris 1835-1836). The insertion of *respondit* in F might be explained by the fact which Löfstedt P.Aeth. p. 229 pointed out, viz. that *inquit* is very rare in later Latin: it does not occur at all in the Per. Egeriae, seldom in the New Testament Vulgate and is absent in the Romance languages. His conclusion is: "Vor oder neben dem Aussterben des Wortes in der späteren Volkssprache muss indessen eine allgemeinere Entkräftung davon stattgefunden haben, die wohl mit der festen Stellung und formelhaften Verwendung desselben zusammenhing: es wurde wahrscheinlich sozusagen mechanisiert und mehr wie ein Zeichen der Zitierung als wie ein eigentliches Verbum empfunden". In that case we are to assume that a copyist noted *respondit* as a gloss which later came into the text. Anyhow, this seems more probable than the view that *respondit* needed an explanation.

praeter invidos mores: "besides, she is envious". Lindsay trans-

lates: "on account of the invidious nature of the pursuit" evidently reading *propter* with Oudendorp, Hildebrand and Eyssenhardt (and Helm in his first edition), but for the use of *praeter* cf. III 15 (63,7) *qui praeter generosam natalium dignitatem, praeter sublime ingenium ..... profecto nosti sanctam silentii fidem*. For Pamphile's jealousy cf. the description Byrrhena gives of her in II 5 (29,1 sqq.).

in solitudinem semper abstrusa: "always seeking solitude to hide herself". Cf. the description which Apuleius gives of magic in Apol. 47: *magia ista ..... res est legibus delegata ..... plerumque noctibus vigilata et tenebris abstrusa et arbitris solitaria ....., cui non modo servorum, verum etiam liberorum pauci adhibentur*. Cf. the passage in Ovid. Met. VII 255 about Medea: *hinc procul Aesoniden, procul hinc iubet ire ministros | et monet arcanis oculos removere profanos*; the flight of Canidia and Sagana in Hor. Sat. I 8,46 sq. when they hear a noise: *displosa sonat quantum vesica pepedi | diffisa nate ficus: at illae currere in urbem*; the fury of the witch in Heliod. Aeth. VI 15,5 when she hears some have watched her in her magical practice: γνώμην ..... ποιουμένη διαχρήσασθαι εἰ ἀνεύροι ὡς ἐπιβούλως τε καὶ πρὸς ἐναντίου τοῖς αὐτῆς μαγγανεύμασι κατασκόπους γεγενημένους. Vide Eitrem p. 78 sq., Abt p. 196 (270).

omnium praesentia viduata: "bereft of the presence of all". *Viduatus*, especially used in poetry, is rather frequent in Apuleius. Cf. X 23 (255,14) *parentumque praesidio viduatam*. Vide Neuenschwander p. 31. For the solitariness of the magician cf. Pap. Par. 39 μηδενὸς ἄλλου αὐτὸν κατιδόντος τὴν μὲν κεφαλὴν εἰς τὸν ποταμὸν ῥῖψον. Pap. Lond. I 1,37 κατάφαγε τὸν νεοσσὸν μόνος · ἄλλος δὲ μηδεὶς συνέστω. Vide Abt p. 197 (271).

tuum postulatum: "your wish". The word is elsewhere used in the juridical sense of a demand in a court of justice. Cf. Dig. 3,1,1,2 *postulare est desiderium suum vel amici sui in iure apud eum, qui iurisdictioni praeest, exponere vel alterius desiderio contradicere.*

modo ..... fidem silentiumque tribue: "only you must keep a discreet silence". I agree with Koziol p. 226 in seeing a hendiadys in this: "beobachte ein gewissenhaftes Stillschweigen" rather than with Bernhard p. 165, who explains: "Der zweite Begriff dient dazu, den ersten zu erklären". The insertion by Castiglioni Mél. Thom. p. 113 of

tu after *modo* (and before *ut!*) is not needed. For *modo* with imper. cf. Callebat S.C. p. 108, L.H.Sz. p. 339.

nobis garrientibus: the sense of the part. is obvious, sc. "chattering", but the orthography is not. F seems to have *gabientibus*, altered by a second hand to *ganientibus*, but φ has *garrientibus*, which is found in all modern editions. *Gannientibus* is found in Oudendorp, (Hildebrand) and Eyssenhardt, in Lewis-Short s.v. *gannire* and Th.L.L. VI 2 p. 1692,25 (but also ibid. p. 1696,22 s.v. *garrio*).

Hildebrand, in a very extensive note to the place in question, discusses the difference between the two verbs:

1. *gannire* est κνυζάομαι, more canum mussitare ..... Tum refertur quoque ad vocem humanam et de homine mussitante vocemque comprimente dicitur.
2. *garrire* vero est blaterare, loquacem esse, obloqui.

Hildebrand, however, thinks of a third verb: *ganire*, "quod a γάνος i.e. hilaritas, voluptas, sine dubio ducit originem et primum de omni voluptate dicitur, deinde vero de liguritione potissimum et cupedia". Hence he wants to read in Juv. Sat. VI 64 *Apulia ganit, sicut in amplexu*, but this verb is not found elsewhere.

In Apuleius forms of *gannire* are elsewhere only found in V 28 (125,22), where it seems to be an imitation from Afran. com. 283 *non sum tam criminosa quam tu vipera: gannire ad aurem nunquam didici dominicam*, and in X 21, in the so-called *spurcum additamentum* (which is certainly not by Apuleius[1]). Hence it seems the safest solution to read *garrientibus* here.

animos simul et membra suscitat: "roused us emotionally and physically". Helm preserves the zeugma "regt uns zugleich Herzen und Glieder auf". Examples of other zeugmata in Apuleius are I 11 (10,10) *iniecto non scrupulo, sed lancea*; I 20 (19,4) *non dorso illius sed auribus meis provecto*; II 1 (24,18) *et somno simul emersus et lectulo*. Vide Kretschmann p. 22.

hactenus: an old emendation for *acten* of F. It puzzled Oudendorp and Hildebrand: "Quid hic significet *hactenus* me nescire fateor", the

[1] See Ed. Fraenkel, Kleine Beiträge etc., Roma 1964, vol. II p. 391–394; R. Merkelbach, Una nuova pagina di Sisenna, Maia V 1952, p. 234–241.

first wrote. Hence many conjectures have been made: Eyssenhardt proposed *iacemus* for it, but he was then forced to put a comma after *intecti*, thus separating *intecti* from *nudati*; his reviewer Koziol p. 167 (cf. id. Der Stil des A. p. 87, note 2) was right in protesting against this, but his own conjecture *actutum nos* is surely no better.

Paleographically ingenious was Petschenig's emendation *ac taeniis* (W.S. IV 1881 p. 153 sq.), which has been adopted by Van der Vliet in his text. Petschenig referred to X 21 (252,15) *tunc ipsa cuncto prorsus spoliata tegmine, taenia quoque, qua decoras devinxerat papillas,* and concluded: "Der pluralis *taeniis* bezieht sich also auf die Haar- und Brustbinden der Fotis".

Now the emendation ‹*h*›*actenus* is, rightly, generally accepted.[1] Rönsch p. 341 note 8 explained *hactenus intecti* as "iam non tecti, non amplius tecti" (cf. Kronenberg C.Q. II 1908 p. 204-205; Hey A.L.L. XIII 1904 p. 206-207; Heraeus, rev. Novak p. 262), but a better suggestion has been given by Lütjohann p. 500 ("Diese Conjectur Eyssenhardts ..... ist völlig unnötig, da *hactenus* bei Apuleius ungefähr die Bedeutung von "gänzlich ohne Unterbrechung bis ans Ende" zu haben scheint"), whose assumption is supported by Wiman p. 31, who refers to C.G.L. IV 303,27, where *hactenus* is explained as "huc usque vel in totum". Cf. also VI 18 (141,22) *sed non hactenus vacua debebis per illas tenebras incedere.*

denique: = *ergo, igitur*. Vide M. Helbers-Molt Mn. 1943 p. 130.

intecti atque nudati: cf. X 31 (261,27) *nudo et intecto corpore*; IX 30 (225,19) *nudis et intectis pedibus*. Vide Bernhard p. 167, Médan p. 363 sq.

bacchamur in Venerem: "held a bacchanal in honour of Venus" (Lindsay). Cf. X 2 (237,17 sq.) *at ubi completis igne vaesano totis praecordis immodice bacchatus Amor exaestuabat*; Colum. X 197 *nunc spiritus orbis bacchatur Veneri*; Inst. Iust. III 12,1 *libera mulier servili amore*

[1] Other proposals are Novak's *ac* ‹*la*›*ciniis* or ‹*et l*›*aciniis* (p. 25); Weyman's *ac tegminibus* (B.Ph.W. XXV 1905 p. 1059); Helm's *ac tandem* (app. crit.), the combination *tandem denique* indeed being typically Apuleian, vide Callebat S.C. p. 530, and Robertson's *cute tenus* (app. crit.). Leo held *laciniis* to be a gloss on *amiculis*.

bacchata. A usual meaning of the verb, vide Th.L.L. II p. 1663,60 sqq.

cum quidem ..... obtulit: Helm's *tum quidem* (Akad. Verlag) doe not seem necessary, for as to the ind., vide K.St. II 1 p. 341-342; L.H.Sz. p. 623.

de propria liberalitate: "with generosity of her own". Rather striking perhaps is the use of *de*, instead of the single abl. form or *per* with acc. Ruiz de Elvira p. 117 notes "tiene ..... el caracter de Ablativus causae"; Médan p. 66 refers to expressions like *de iussu*, *de more* and ranges it under the heading of "avec le sens de, par suite de, d'après". In my opinion it is an instrumental use of *de* which comes very near to the modal use. This use of *de* is e.g. very frequent in Cyprian. Vide Schrijnen-Mohrmann I p. 110 sqq.; Th.L.L. V 1 p. 62,18 sqq. (for Apuleius p. 67-70). Morelli I p. 172 compares Tert. De Spect. 30 *de sua liberalitate praestabit*.

puerile obtulit corollarium: "she tempted me to make love to her as though she were a boy" (Graves). *Corollarium* ("douceur") is especially used "de praemiis histrionum" (cf. Th.L.L. IV p. 976,76 sqq.), and might be taken as a metaphor from the stage-world. See Bernhard p. 198.

Helm compares Martial IX 67,1 sqq. *Lascivam tota possedi nocte puellam | cuius nequitias vincere nulla potest. | fessus mille modis illud puerile poposci*.

This *puerile* of Martial shows that the emendation by a second hand in φ (originally *puerilis*, preserved by Hildebrand and Eyssenhardt) is certainly right. Cf. Van der Vliet, Rev. Phil. IX 1885 p. 101.

luminibus nostris vigilia marcidis: "(over) our overwatched eyes". Cf. III 14 (62,21) *oculos Fotidis meae udos ..... et prona libidine marcidos*. Weyman p. 375 compares Mart. Capella VI 727 (p. 256,9) *marcidulis luminibus*; Morelli I p. 177 compares Fulg. 13,21 *marcentia lumina*. *Marcidus* is especially said of those who "languent et flaccidi sunt vino et libidine" (Hild.).

in altum diem: "till it was already high day". *Altum* is Gruterus' conjecture for *alium* of F, of course a highly acceptable emendation (for the interchange in the Mss. between *i* and *t*, cf. Helm Praef. 45).

Cf. I 17 (15,10) *qui alta nocte immodice festinabas*; II 25 (45,16) *nox altior*. Oudendorp and Hildebrand have objections, because, they say, it is hard to understand, "quomodo unica Milonis ancilla tam diu in lecto potuerit percubare, nec dominis suis iam prius debuerit servire". Eyssenhardt also preserves *alium*. Blümner Phil. LV 1896 p. 346, however, rightly points out that to sleep *in alium diem* is "nichts erwähnenwerthes, das thut man ja täglich; hingegen ist es ganz natürlich, dass es nach seinen scharfen Liebeskämpfen bis tief in den Tag hinein schläft". This seems to me a sufficient explanation, which is only weakened by Blümner's response to Oudendorp's remark: "Milo und seine Frau schliefen vermuthlich noch etwas länger", for both these explanations are "ἔξω τοῦ δράματος".

APULEIUS

THE METAMORPHOSES III

ED.

R. T. VAN DER PAARDT