A NOTE ON THE 'NEW APULEIUS' (3.20 STOVER, P. 100)

Lines 3.20–2 of the text published by Justin Stover as Apuleius' *De Platone* 3[1] are printed by him as follows:

improbat deinde eos qui negantis homines in seruitute habeant aut qui omnino eiusdem ciuitatis nationem belli iure diruant aut qui hostium spolia deorum aedibus adfigant.

He [*sc*. Plato] then rebukes those who hold people in slavery against their will, or else who destroy utterly the people of that same city by right of war, or who hang the spoils of enemies on the shrines of the gods. (transl. J. Stover)

Gregory Hays[2] notes, however, that the word *negantis* is extremely suspicious, since '[m]ost, if not all, slaves are enslaved unwillingly', the accusatives in *–is* are very rare in the 'new Apuleius' and, moreover, what Plato discusses in the corresponding passage is actually the enslavement of Greeks by other Greeks, not simply enslavement in general; cf. *Resp*. 469b–c:[3]

πρῶτον μὲν ἀνδραποδισμοῦ πέρι, δοκεῖ δίκαιον Ἕλληνας Ἕλληνίδας πόλεις ἀνδραποδίζεσθαι, ἢ μηδ' ἄλλῃ ἐπιτρέπειν κατὰ τὸ δυνατόν, καὶ τοῦτο ἐθίζειν, τοῦ Ἑλληνικοῦ γένους φείδεσθαι, εὐλαβουμένους τὴν ὑπὸ τῶν βαρβάρων δουλείαν;

ὅλῳ καὶ παντί, ἔφη, διαφέρει τὸ φείδεσθαι.

μηδὲ Ἕλληνα ἄρα δοῦλον ἐκτῆσθαι μήτε αὐτούς, τοῖς τε ἄλλοις Ἕλλησιν οὕτω συμβουλεύειν;

πάνυ μὲν οὖν, ἔφη· μᾶλλόν γοῦν ἂν οὕτω πρὸς τοὺς βαρβάρους τρέποιντο, ἑαυτῶν δ' ἀπέχοιντο.

'Firstly enslavement. Does it seem right for Greek states to enslave fellow Greeks, or, as far as possible, should they prevent any other state from doing so, and make a habit of sparing the Greek race, in order to avoid slavery at the hands of barbarians?'

'Sparing them would be far and away the better thing to do', he said.

'Then they themselves should not acquire a Greek as a slave and should advise the rest of the Greeks to do the same?'

'Very much so', he said. 'In that way, they would be more inclined to turn against the barbarians, and keep their hands off their own people.' (transl. C. Emlyn-Jones and W. Preddy)

Hays suggests that '*negantis* conceals a term equivalent to *Graecos*' and that '[s]omething like *cognatos* or <*eiusdem*> *nationis* would fit for sense', but finds himself unable to come up with a solution that would seem 'immediately right' and consequently limits himself to obelizing the word.

[1] J.A. Stover, *A New Work by Apuleius: The Lost Third Book of the* De Platone (Oxford, 2016).

[2] G. Hays, 'Notes on the "new Apuleius"', *CQ* 68 (2018), 246–56, at 247.

[3] I quote from S.R. Slings (ed.), *Platonis Respublica* (Oxford, 2003), 203; γοῦν ἄν is Slings's conjecture instead of γ' ἄν οὖν and γὰρ οὖν found in the manuscripts.

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I suggest that to solve this problem we need to recall that the word preceding *negantis* in the manuscript is actually *quis*; *qui* is Stover's conjecture.[4] Accordingly, we can conjecture *qui suae gentis* instead of *quis negantis*; the corruption was obviously due to incorrect word-division[5] and the similarity of *u* and *n* in Latin minuscule script. This solution fits the sense postulated by Hays very well, and is at the same time quite plausible from the point of view of palaeography. For the expression *suae gentis homines*, cf. Livy 21.20.6, 38.26.6.

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THE SKIN OF A SWALLOW: APULEIUS, *METAMORPHOSES* 6.26

In Book 6 of Apuleius' *Metamorphoses*, Lucius contemplates his possible death at the hands of the robbers. After one robber threatens to throw him off a cliff, he remarks to himself how easily such an act would kill him (*Met.* 6.26):

'uides istas rupinas proximas et praeacutas in his prominentes silices, quae te penetrantes antequam decideris membratim dissipabunt? nam et illa ipsa praeclara magia tua uultum laboresque tibi tantum asini, uerum corium non asini crassum, sed hirudinis tenue membranulum circumdedit. quin igitur masculum tandem sumis animum tuaeque saluti, dum licet, consulis?'

'Do you see that ravine nearby and the sharp rocks jutting into it which will impale you before you hit the bottom and tear you limb from limb? For that wondrous magic of yours gave you only the appearance and hardships of an ass, but in truth it surrounded you not with the thick hide of an ass but with the thin little membrane of a leech. Why not, therefore, take up your manly spirit at last and seek your safety while you can?'

Lucius seems to contradict the description of his metamorphosis at 3.24: *pili mei crassantur in setas, et cutis tenella duratur in corium*, 'my hair thickens into bristles and my thin skin hardens into hide'. *Met*. 6.26 suggests that Lucius' metamorphosis may not be as complete as it initially seemed: his skin is not the thick hide of an ass but the delicate membrane of a leech. This passage is further complicated by a textual dispute: where all modern editions and most translations read *hirudinis*, 'leech', our earliest and best manuscripts have *hirundinis*, 'swallow'.[1] I propose that we should

[4] See the apparatus criticus in Stover (n. 1), 100.
[5] For other instances of incorrect word-division in this text, see Stover (n. 1), 57, M. Shumilin, 'A conjecture on the "new Apuleius"', *CQ* 68 (2018), 351–2.
[1] *hirudinis* appears in all major editions and commentaries from the twentieth century onwards: R. Helm (ed.), *Apulei Platonici Madaurensis Metamorphoseon libri XI* (Leipzig, 1907, rev. 1913, 1931), 148; S. Gaselee (ed.), *Apuleius: The Golden Ass* (London and New York, 1915), 286; C. Giarratano (ed.), *Apulei Metamorphoseon libri XI* (Turin, 1929), 163; D.S. Robertson (ed.), *Apulée Les Métamorphoses*, 2 vols. (Paris, 1940–5), 2.95; B.L. Hijmans, Jr., R.T. van der Paardt, V. Schmidt, R.E.H. Westendorp Boerma and A.G. Westerbrink (edd.), *Apuleius Madaurensis*

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