poetry,[8] but the *niueos ... lacertos* bared by Claudian's Rome may conceivably evoke Virgil's Venus yet once more: *Aen*. 8.387 *et niueis hinc atque hinc diua lacertis*.

There is not a single element in Claudian's description of armed Rome that cannot be paralleled abundantly in earlier poetry, and that is the point. The late ancient poet expects his readers to recognize (a) Valerius Flaccus and Silius Italicus as the sources of the particular phrases that he has recombined, (b) the fact that Silius' Amazon Asbyte and huntress goddess Diana recombine Valerius Flaccus' war-goddess Bellona and Amazon defeated by Hercules, and (c) that both intermediaries recombined Virgil's Camilla and Venus in unique and different ways. Recombination enables Claudian both to make new a conventional topos and to demonstrate his absolute mastery of prior tradition in his 'first Latin commission'.[9]

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A SHORT NOTE ON RUTILIUS NAMATIANUS 1.632*

Near the end of the first book of his *De reditu* the poet Rutilius is delayed in Triturrita, on the Tuscan coast, because of the dark and stormy weather. The South-West Wind with its dripping wings—says the poet in an Ovidian imitation[1]—does not cease from summoning pitch-black clouds and obfuscating the sun's light for several days (631–2).[2] Elegant images of constellations (633–8)—perhaps not just ornamental, but also indicating the dates and the duration of the delay[3]—and the reference to the tempestuous sea and to two possible explanations of ocean's tides (639–44) round the first book off (1.631-9):

> interea madidis non desinit Africus alis
> continuos picea nube **negare** dies.
> iam matutinis Hyades occasibus udae;

[8] See Ov. *Am*. 2.16.29 *tu nostris niueos umeris impone lacertos*; for *niuei artus*, see e.g. Catull. 64.364, [Verg.] *Ciris* 399, Stat. *Silv*. 1.2.20, etc. Silius applies the phrase to a young warrior: *Pun*. 14.496 *arma puer* ***niueis*** *aptarat picta* ***lacertis***; see L. Sanna, 'Partenopeo e Podeto: due pueri dell'epoca flavia e l'ossimoro arma-puer', *Prometheus* 30 (2004), 261–8.

[9] C. Ware, *Claudian and the Roman Epic Tradition* (Cambridge, 2012), 29. The tradition after Claudian continues to adapt these elements. Taegert identifies an echo in Prudentius' image of *Fides:* Prud. *Psych*. 22–3 *pugnatura Fides agresti turbida cultu* | ***nuda*** *umeros intonsa comas* ***exerta lacertos***. Corippus' Rome recalls Claudian's, but transforms the Amazon's breast to a nourishing mother's breast: *Panegyricus in laudem Iustini Augusti* 1.288–90: *addidit antiquam tendentem bracchia Romam,* | ***exerto*** *et* ***nudam*** *gestantem pectore* ***mammam,*** | *altricem imperii libertatisque parentem*. For the wider context of this transformation of the imagery of Rome, see M. Lavan, *Slaves to Rome: Paradigms of Empire in Roman Culture* (Cambridge, 2013), 205–10.

* I would like to thank *CQ*'s anonymous referee for the critical comments.

[1] Ov. *Met*. 1.264-5 *madidis Notus euolat alis*, | *terribilem picea tectus caligine uultum*.

[2] On the double meaning of *dies* as measure of time and as daylight, see C.H. Keene, *Rutilii Claudii Namatiani De reditu suo libri duo* (London, 1907), 225; E. Doblhofer, *Rutilius Claudius Namatianus. De reditu suo siue Iter Gallicum* (Heidelberg, 1972–1977), 2.258.

[3] See the discussion in A. Cameron, *JRS* 57 (1967), 36–7; Doblhofer (n. 2), 258–9 and, especially, A. Fo, *Rutilio Namaziano. Il ritorno* (Turin, 1992), 119–20.

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iam latet hiberno conditus imbre Lepus,
exiguum radiis, sed magnis fluctibus, astrum,
quo madidam nullus nauita linquat humum;
namque procelloso subiungitur Orioni
aestiferumque Canem roscida praeda fugit.

632 negare *B*: necare *VR*

Although the meaning of the first couplet (631–2) is clear, a textual difficulty seems to affect the pentameter. Since the *editio princeps* by Giovanni Battista Pio (*B,* dated to 1520), a well-established tradition of scholars[4] has preferred the vulgate reading *negare*[5] to *necare*, a reading found in *V* (Vienna, Österreichische Nationalbibliothek, lat. 277, dated to 1502) and *R* (Rome, Bibl. Corsiniana, Caetani 158; *c*.1520/30).[6] However we reconstruct the *stemma* (bipartite: *VB R, V BR*; tripartite: *V B R*)[7], *necare* was the reading of the archetype, whereas *negare* could be a banalization of *necare*[8] or a conjecture of the *editor princeps*.[9]

The Belles Lettres editor, Wolff, represents the only exception within the most recent Rutilian textual criticism. He prints—rightly, in my opinion—the transmitted text *necare*,[10] though defending the meaning of the word as follows: 'le verbe *necare* … a le sens de «tuer en noyant, noyer», ici métaphorique'.[11] It is of course true that Rutilius conveys the idea of the storms as a deluge,[12] and that *necare* is the ancestor of the Romance words for 'drowning',[13] since it is the first piece of evidence we have for this specialized use of *neco* (*mergendo necare*)[14] already in Late Republican

[4] All of them twentieth-century editors.

[5] This has been glossed or translated by scholars as follows: J. Vessereau, *Cl. Rutilius Namatianus* (Paris, 1904), 66: 'dérober le jour'; Keene (n. 2), 225: 'denies daylight'; E. Merone, *Rutilius Claudius Namatianus. De reditu suo* (Naples, 1955), 167: 'oscurare il giorno'; E. Castorina, *Claudio Rutilio Namaziano. De reditu* (Firenze, 1967), 127: 'sottrarre un giorno dietro l'altro'; Doblhofer (n. 2), 1.135: 'verwehrt … der Westwind einen Tag um den anderen'; Fo (n. 3), 45: 'negarci continui giorni'; S. Pozzato and A. Rodighiero, *Claudio Rutilio Namaziano. Il ritorno* (Turin, 2011), 251: 'sottrarci giorni su giorni'.

[6] On Rutilius' textual tradition, see Doblhofer (n. 2), 1.57–71; M.D. Reeve, 'Rutilius Namatianus', in L.D. Reynolds (ed.), *Texts and Transmission. A Survey of the Latin Classics* (Oxford, 1983), 339–40; Fo (n. 3), 133–7; J.-L. Charlet, 'Histoire résumée du texte et des éditions de Rutilius Na(u)mati(an) us', *Vita Latina* 173 (2005), 57–65.

[7] See G. Heidrich, *Claudius Rutilius Namatianus* (Vienna and Leipzig, 1912), 25 and Doblhofer (n. 2), 1.70, but note also the cautious remarks on the relationships among *VBR* expressed by Reeve (n. 6), 340, and the tripartite *stemma* recently proposed by Charlet (n. 6), 65.

[8] In fact, *negare* also happens to be the usual *lectio facilior* of *necare* in many textual traditions (for instance, Plaut. *Most*. 479, Colum. 4.24.19, Sen. *Dial*. 7.18.2, Cypr. *Patient*. 16).

[9] So É. Wolff, 'Retour sur quelques problèmes du De reditu suo de Rutilius Namatianus', *REL* 84 (2006), 258–73, at 263.

[10] Already criticized by Pozzato who defends *negare* (see S. Pozzato and A. Rodighiero [n. 5], 295).

[11] See É. Wolff (with S. Lancel and J. Soler), *Rutilius Namatianus. Sur son retour* (Paris, 2007), 102 and, for a fuller discussion, Wolff (n. 9), 263–4.

[12] Both the insistent reference to water-related terms (*madidis*, *udae*, *imbre*, *fluctibus*, *madidam*, *procelloso*, *roscida*) and the Ovidian imitation from the first book of the *Metamorphoses* point in this direction.

[13] See W. Meyer-Lübke, *Romanisches Etymologisches Wörterbuch* (Heidelberg, 1935[3]), s.v. *necare*. The best and most thorough contributions to the history of *neco* are those of J.N. Adams, 'The uses of *neco* I', *Glotta* 68 (1990), 230–55 and id., 'The uses of *neco* II', *Glotta* 69 (1991), 94–123; Adams charts the usage of *necare* from its origins as 'a general word which could encompass killing by whatever means' (this note [1990], 255) to later specialized meanings.

[14] See also *TLL* 5.2.563.12–30, s.v. *eneco*. It might be relevant to those who want to gloss *necare* with *dies* in the Rutilian verse as 'drown' that *mergere* can be used of heavenly bodies which seem to

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and Early Imperial Latin.[15] Nevertheless, in this passage *necare* does not seem to mean 'drown' ('kill by drowning'), but rather seems to possess a metaphorical sense that could be glossed, for the sake of classification,[16] as *tollere*.[17] This nuance is well attested for *neco* from Publilius onwards (Publil. *Sent*. P 14 *pro medicina est dolor, dolorem qui necat*).[18]

Consequently, the poet probably means that the wind (with the clouds and the rain) has metaphorically 'killed', i.e. 'suppressed, eliminated', the light of the sun, obscuring it. This image is of course not unknown to Latin poetry, as a Virgilian parallel shows (Verg. *Aen.* 1.88-9): ***eripiunt*** *subito nubes caelumque* ***diem****que* | *Teucrorum ex oculis; ponto nox incubat atra*. To these passages I would like to add Apul. *Met*. 1.3.1 (*solem inhiberi, ... stellas euelli,* ***diem tolli****, noctem teneri*) and some further texts in which *necare, enecare* and *interimere* refer, in the wider sense of *tollere*, particularly to the extinguishing of fire and light (mostly by stifling): Ov. *Rem. am.* 808 *lenis alit flammas, grandior* ***aura*** *necat* (807 *uento restinguitur ignis*); Macrob. *Sat.* 1.19.13 *cum sol ... obscurando sidera ueluti enecat ui luminis sui conspectum eorum auferendo*; Fronto, *Ep.* p. 47,4-5 v.d.H. *ne* ***uentus*** *lucernam interemat*. A final example, drawn from the *carmina* of Alcimus Avitus of Viennes (5.200-7), appears to be quite close to our Rutilian passage: *cum surgens mediam* ***nubes*** *se porrigit* ***atra*** | *nascentemque* ***diem depulso lumine clausit***. | *in molem nox densa coit,* ***perit*** *obrutus aer* | *palpantesque manus densas sensere tenebras* | *atque repercussus uexatur anhelitus aeger*: | *et si sopitos flando quis suscitet ignes* | *aut flammas excire uelit,* ***compressa necantur*** | ***lumina***, etc.

In conclusion, it seems that the material gathered here allows us to restore the transmitted reading in the main text, to place *negare* in the apparatus, and to explain *necare* as 'suppress'.

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EURIPIDES' *ALCESTIS* AND THE APOLLONIUS ROMANCE

In 1924 *The Classical Quarterly* published a note by Alexander Haggerty Krappe titled 'Euripides' *Alcmaeon* and the Apollonius Romance'.[1] Drawing attention to the obscure origins of the ancient Greek and Roman novels in general and pointing out the scholarly

dip into the sea (*TLL* 8.831.31–46, s.v. *mergo*; to the listed passages add the variant reading *Apolline merso* in Stat. *Silv.* 5.3.12, a reading that is discussed by B.J. Gibson, *Statius* Silvae *5* [Oxford, 2006], 273–4, in his commentary, but not accepted in the Latin text).

[15] See Adams (n. 13 [1991]), 97–8; *contra*, E. Löfstedt, *Late Latin* (Oslo, 1959), 192.

[16] Broadly understood, because we cannot be sure about what nuance or nuances really prevailed in every single listed case from the point of view of the Latin speaker.

[17] The verb *eneco* is attested in a similar sense (see *TLL* 5.2.563.31–40), as are other verbs of killing, such as *occido* and *perimo*.

[18] See *OLD* s.v. *neco* 2b. Further examples are Petr. Chrys. *Serm*. 106.2; Ps. Opt. Porf. 22.6 (in the embedded verse), 22.13–14; Greg. M. *in evang*. 15.3.

[1] A.H. Krappe, 'Euripides' *Alcmaeon* and the Apollonius Romance', *CQ* 18 (1924), 57–8.

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