fulfilled (p. 300). Tacitus does not specifically raise this issue. However, his account closes with the ominous words "haec agenti Suetonio repentina defectio provinciae nuntiatur."

It is highly probable that Lucan and Tacitus both knew of the events on Mona from first-hand sources. To a certain degree, the relation of the structures of the two accounts may reflect this. However, more direct influence possibly existed.⁵ It may be observed that Lucan ends his account with an epigram that might well have caught the eye of Tacitus:⁶ "... servat multos fortuna nocentes, / et tantum miseris irasci numina possunt" (448–49)

The second example of sacrilege that could have interested Lucan had taken place sixty years before Caesar besieged Massilia and was considered one of the classic scandals of the Roman Republic. In 106 B.C. Q. Servilius Caepio attacked the tribe of the Volci Tectosages in the Toulouse area. In the course of this attack, he looted the tribal sanctuary which was particularly rich in dedications in valuable metals. Divine retribution was not long in following. Caepio was one of the Roman commanders at the disastrous battle of 105 B.C. at Orange, and was condemned in 104 or 103 B.C.⁷

The whole affair became a cause célèbre and received ample mention in the various classical authors. Cicero refers to it twice (Nat. deor. 3. 30. 74; De. or. 2. 28. 124). Justin in his epitome of Pompeius Trogus makes the connection between the sacrilege and military disaster clear with the statement "Quod sacrilegium causa excidii Caepioni exercituique eius postea fuit. Romanos quoque Cimbrici belli tumultus, velut ultor sacrae pecuniae,

insecutus est" (32, 3, 9-11). The account in Strabo is the most interesting. His information was drawn from Timagenes with some corrections from Posidonius. After discussing the possibility that some of the treasure at Toulouse was loot taken from Delphi, he goes on to say, "and it was on account of having laid hands on them that Caepio ended his life in misfortune, for he was cast out by his native land as a temple robber and he left behind as his heirs female children only, who, as it turned out, became prostitutes, as Timagenes has said, and therefore perished in disgrace . . . " (4. 1. 13). Whatever may be thought of the lurid details in the Strabo-Timagenes account, it is possible to see that the author was conceiving the Caepio story in terms of the archetypal sacrilege which Phillips sees as relevant to the episode in the Bellum civile.

Lucan may well have become familiar with the Toulouse sacrilege in the course of his reading in the history of the late Republic. Both the sacrilege at Toulouse and the events surrounding the siege of Massilia took place in Gaul and were intimately bound up with the history of the area. It is not impossible that Lucan was acquainted with the works of Timagenes, especially since the latter had written on the activities of Pompey.8 Indeed, it is tempting to think of the combination of the past action of a Roman general in Gaul narrated in the pattern of Timagenes and the current deeds of another general in Britain stimulating Lucan's thought on the relation of historical action and mythological process.

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- 7. For his career, see Münzer, "Q. Servilius Caepio" (49) in RE, 2e R., IIA (1923), 1783 ff.
- 8. For the place of Timagenes in the Roman culture of Augustus, see G. Bowersock, Augustus and the Greek World (Oxford, 1965), pp. 123-26.

HOMER *ODYSSEY* 21. 406–9

ώς ὅτ' ἀνὴρ φόρμιγγος ἐπιστάμενος καὶ ἀοιδῆς
ρηϊδίως ἐτάνυσσε νέῳ περὶ κόλλοπι χορδήν,
ἄψας ἀμφοτέρωθεν ἐϋστρεφὲς ἔντερον οἰός,
ῶς ἄρ' ἄτερ σπουδῆς τάνυσεν μέγα τόξον 'Οδυσσεύς.

Merry, in claiming that "the insertion of a fresh peg and the fixing of a new string in the $\phi \delta \rho \mu \nu \gamma \xi$ is the most ordinary piece of routine with a musician," is only half right. It is

1. W. W. Merry, Homer: "Odyssey," Books XIII-XXIV (Oxford, 1878), ad loc.

^{5.} L. Robbert, De Tacito Lucani imitatore (Göttingen, 1917); R. Syme, op. cit., pp. 142-43; E. Paratore, Tacito² (Rome, 1962), pp. 255-58.

^{6.} For a comparable Tacitean example, see *Hist*. 1. 3. 2: "non esse curae deis securitatem nostram, esse ultionem."

extremely rare for a string player to need a new tuning peg.

Stanford justly regards $\nu \epsilon \omega$ (407) as difficult and cites the emendations $\nu \delta \omega$ (Agar), $\epsilon \hat{\omega}$ (Tyrrell), and $\nu \epsilon \eta \nu$ (Düntzer).²

νόω suggests that some kind of deliberation or careful judgment is involved, but $\dot{ρ}η\ddot{ι}δίωs$ (407) and $\ddot{α}τερ$ σπουδη̂s (409) show that the stringing is done quite automatically; it is second nature to the performer.

 $\hat{\epsilon}\hat{\varphi}$ is an unattractive alternative: since it adds practically nothing, its sole merit is that it fits the meter. It is, of course, not un-Homeric.

νέην makes good sense. It tempts one to wonder whether νέω is actually an instance of hypallage. A parallel is provided by "δεῦρο δη

2. W. B. Stanford, The "Odyssey" of Homer (London, 1948), II, 369.

ὄρσο, γρηΰ παλαιγενές, ἥ τε γυναικῶν / δμφάων σκοπός ἐσσι κατὰ μέγαρ' ἡμετεράων." Here ἡμετεράων is linked grammatically with γυναικῶν but probably belongs in sense with its neighbor μέγαρα.

Actually, however, I believe that $v \not \in \omega$ goes perfectly well with $\kappa \delta \lambda \lambda \delta n \iota$ if its true sense is understood. The peg is "new," not to the instrument but to the string. In other words, by a slight extension of the normal meaning, $v \not \in \omega$ should here be translated "unfamiliar," a meaning common in the tragedians, as Liddell and Scott point out. Every violinist knows that the chief difficulty with a newly fitted string is that it tends to slip out of tune until it is adequately stretched by the (at first) unfamiliar peg around which it is wound.

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NAEVIUS' WIFE

The main purpose of this Note is to correct a thrice-repeated error in *RE* and suggest the deletion of an unwarranted entry. The point at issue is the family relationship between Publius Quinctius and Sextus Naevius, the parties in the lawsuit in course of which Cicero delivered the *Pro Quinctio*. In section 16 of his speech Cicero says: "nam P. Quincti consobrinam habet in matrimonio Naevius et ex ea liberos."

It will be remembered that Naevius had been in partnership with P. Quinctius' brother Gaius, now deceased. The author of the RE article on Gaius Quinctius (RE, XXIV [1963], col. 998, s.v. "Quinctius" [6]) states that Naevius was married to "the daughter of a sister (name unknown) of Quinctius," i.e., to a niece of Gaius (and Publius). In the article on Publius Quinctius (ibid., col. 1006, s.v. "Quinctius" [16]), which is by the same writer, the same relationship is maintained, Naevius being described as the husband of Publius Quinctius' "sister's daughter," i.e., "niece." Since this presupposes the existence of a sister of the Quinctii, an entry is made for her, by the same writer (ibid., col. 1104, s.v. "Quinctius"

[58]), where she appears as "(Quinctia?)" and is described as having a daughter who was married to Naevius.

There is no reason to suppose that *consobrina* ever bore the specific, delimited meaning "one's sister's daughter," "one's niece," and as this alone would have justified the prosopography given above, the latter should be abandoned. As there is no other evidence that Publius or Gaius Quinctius had a sister, the "(Quinctia?)" entry in *RE* should be deleted.

The evidence for the meaning of consobrinus and consobrina, including the relationship of these terms to sobrinus and sobrina, is collected in TLL and in the Vocabularium iurisprudentiae Romanae. It is not entirely clear and consistent evidence, and TLL gives no absolute pronouncement or prosopographical analysis. What emerges, however, is that on the whole the words consobrini and consobrinae were used, and understood by etymology, to mean in the first instance the "children of sisters" (i.e., my consobrinus is the child of my maternal aunt). This may be called the strict usage. Alternatively—or more

^{3.} Odyssey 22. 395-96.

^{1.} Ausonius at *Parentalia* 20. 2 addresses his wife's sister's son as *consobrine*, but no one would claim that the word denoted this relationship to the exclusion of others.