umbra. The evidence seems to suggest, then, that the particular collocation *Stygia*(*e*) … *umbra*(*e*) is a fairly late (and poetic) development – one which in fact locates its first extant instance in Ovid. This in turn may take its cue from the parallel use by Virgil and Propertius of the similar noun *tenebra*(*e*)[7] and, with reference to Ovid's own parallel use of the similar adjective *Tartareus*,[8] might also represent yet another demonstration of the plasticity of the Ovidian lexicon. This is all, moreover, to say nothing of the more elementary fact, in defence of the singular, that any competent composer of Latin elegiacs would wish to avoid -*iis* … -*is* articulating both verses of the same couplet.[9]

The change here proposed is a small one. While not radically altering our understanding of the text, it does negate a somewhat troubling redundancy, it is sound Latin which finds firm support elsewhere, and it manages, I think, to supply a fuller and richer sense than the text as it stands.

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[7] Verg. *G.* 3.551–2 *saeuit et in lucem Stygiis emissa tenebris | pallida Tisiphone* (~ Stat. *Theb.* 8.376–7 *Stygiisque emissa tenebris | Mors fruitur caelo*) and Prop. 4.9.41 *Stygias … tenebras*. After Ovid, cf. also Luc. 3.13, Sil. *Pun.* 13.625, 13.713, and Apul. *Met.* 4.33 *fluminaque horrescunt et Stygiae tenebrae*.

[8] Ov. *Met.* 6.676 *Tartareas … misit ad umbras* and 12.257 *Tartareas … mittit ad umbras*. In extant Latin, this collocation *Tartarea*(*e*) … *umbra*(*e*) is also found first – and until Horatius Romanus *only* – in Ovid. These two alternative word choices (i.e. *Tartareus* and *tenebra*) are found in combination at Sen. *Her. F.* 436 *tenebrae loquentem magna tartareae premunt*.

[9] For this point I am obliged to the anonymous reviewer for *CQ*.

JEROME, *EPIST.* 147.11.2: *IN TUTO*[1]

Jerome's letter to the deacon Sabinian[2] tells how after committing adultery with the wife of a barbarian general this bed-hopping cleric had then fled from Italy to Jerome's monastery in the Holy Land: *inde per quosdam cuniculos, dum illa tenetur, erumpis, Romam occultus ingrederis, latitas inter Samnitas latrones et ad primum mariti nuntium, quod novus tibi ex Alpibus Hannibal descendisset, navigio te credis in tuto. tanta fugae celeritas fuit, ut tempestatem terra duceres tutiorem. venis utcumque Syriam, inde te Hierosolymam velle transcendere et serviturum domino polliceris.*[3] The aim of the present note is to suggest that at the end of the first of these three sentences *in tuto* should be changed to *intuto*. Various arguments may be adduced in support of this view.

[1] Works are cited according to *Thesaurus Linguae Latinae: Index librorum scriptorum inscriptionum* (Leipzig, 1990²).

[2] This celebrated document is given appropriately full treatment by both J.N.D. Kelly, *Jerome: His Life, Writings, and Controversies* (London, 1975), 275–7 and A. de Vogüé, *Histoire littéraire du mouvement monastique dans l'antiquité* 1: *Le monachisme latin; De l'épitaphe de S. Paule à la consécration de Démétriade (404–14)* (Paris, 1998), 116–23.

[3] *Epist.* 147.11.2. Text of I. Hilberg, *S. Eusebii Hieronymi Epistulae* 3 (Vienna, 1996²). This is the only critical edition.

Issues of language may be considered first. On the one hand Ambrose provides an exactly contemporaneous instance of the application of *intutus* to exactly the same noun (*navigium*) in exactly the same context of the dangers of sea travel: *negotiator inpatiens flantibus euris intuto plerumque navigio sulcat mare* (*Hex.* 4.4.19). On the other hand, if *tutus* were in fact to be employed, *navigio te credis* would require an ensuing *in tutum* ('into safety'; *OLD* 4b), not *in tuto* ('in a safe place'; ibid. 4a). Three points that pertain specifically to style may also be mentioned. In the first place Jerome's use of clausular cretic spondee evinces an overwhelming preference for such cases in which there is only a single caesura, which should come after the trochee:[4] such is the case with *credis intuto*. Secondly *navigio … intuto* generates an elegantly enclosing hyperbaton. Finally rhetorical theory considered longer words a stylistic enhancement: as with *intuto*, they should be placed at the end (cf. Fortun. *Rhet.* 3.5).

Points of content may be addressed next. Hilberg's text entails an inconsistency. Its first sentence represents the sea as absolutely safe: *in tuto*. In the next sentence however this safety is no longer absolute, but merely relative, since Sabinian's preference for this option is due to the precipitance of his flight, which is now said to make even a storm appear 'safer' than land.[5] The *tempestatem* of the second sentence in fact shows that there is no place for a reference to 'safety' in the previous one, where the first three cola are concerned exclusively with the idea of risk (*per … cuniculos … erumpis;*[6] *occultus*; *latitas*); hence *intuto* in the fourth and final colon effectively rounds off a sentence devoted to cataloguing the risks to which Sabinian is exposed.[7] Such an *intuto* also provides an effective foil for the oxymoronic sarcasm about the 'safety' of the sea storm in the next sentence: though the sea was 'unsafe', Sabinian's inordinate panic actually made it seem safer than land.

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[4] Cf. M.C. Herron, *A Study of the Clausulae in the Writings of St. Jerome* (Washington, 1937), 15.

[5] The dangers of a sea storm are stressed by Jerome himself at *In Ion.* 1.5b line 217 Duval: *non tempestate, non periculis*. On the perils of sea travel cf. further Manil. 1.77–8; Sen. *Ag.* 103–7; Aug. *Conf.* 6.1.

[6] For the connotation of risk in these words cf. *Gloss.* 5.187.17 (*cuniculum transitum occultum*); *Synon. Cic.* p. 414.13 (*erupit … effugit*).

[7] The effect is heightened by the juxtaposition of *credis* ('to consign to the … protection of'; *OLD* 1a) and *intuto* ('unprotected'; ibid. 1), which produces a piquant oxymoron. Cf. also Non. p. 275.9 (*credere fidei committere*); *Synon. Cic.* p. 428.29 (*infida … intuta*). The end of the risk is in fact marked by the *utcumque* in the third and last sentence, which describes Sabinian's arrival in the Holy Land; for late Latin *utcumque* 'fast = *utique*' cf. J.B. Hofmann and A. Szantyr, *Lateinische Syntax und Stilistik* (Munich, 1965), 635. Jerome's *utcumque* is mistranslated by (e.g.) J. Labourt, *S. Jérôme: Lettres* 8 (Paris, 1963), 131: 'on ne sait comment'.