

44

1 *Ganymedes*: Jupiter's fancy-boy in myth (aptly follows on from pederasty) >irony in choice of name. At 97.3 Eumolpus calls Giton Ganymedes.

narratis: “go on about” (Smith, who sees impatience; Schmeling detects eagerness).

nec...pertinet: Smith says proverbial for irrelevance.

cum interim: “yet at the same time” (Schmeling).

nemo curat, quid annona mordet: “no one cares how much the price of corn pinches you” (Smith); nb use of indicative in indirect question here.

2 *buccam*: “mouthful” (Smith).

aedilibus male eveniat: Smith reads *aediles male eveniat* (see Smith for explanation of presence of accusative. Aposiopesis? (“The aediles! May they go to hell”) or is *aediles* accusative object of *male eveniat* by analogy with *male me habet?*). Aediles should be supervising the wheat supplies. Dole provided in wheat-bread.

populus minutus: “the man in the street” (Schmeling).

maiores maxillae: of the aediles who grind the people down; nb *isti* is masculine and *maximae* feminine.

semper Saturnalia agunt: Smith says variant of proverb, hints day of repentance will come for those now enjoying themselves immoderately; Saturnalia motif (public holiday 17-23 December) elsewhere.

4 *leones*: i.e. real men.

ex Asia: i.e. area of western Turkey. cf. T (75.10).

5 *illud erat vivere*: colloquial.

simila <si> *siligine inferior es* <s>et,: “If daily flour were found inferior to the finest” (Schmeling, loeb). Smith reads <si> *similia Siciliae inferior erat*: “if the high-grade flour of Sicily was not up to standard” (Smith). Sullivan (1981, Petronian Society Newsletter) says “*Similago* or *simila* (Cels. 2.18; 2.30) was the ordinary flour, priced at half the cost of *siligo castrata*, the very best quality of *siligo* (18.90).”

et larvas ... istos: “those bogeymen” (Schmeling).

percolopabant: “beat up” (Smith); “punched them out thoroughly” (Schmeling).

ut illis Iuppiter iratus esset: “so that they thought that God almighty was angry with them” (Schmeling).

6 *Safinium*: an Osco-Samnitic name.

piper, non homo: “a regular firebrand” (Smith); cf. phrasing at 38.15, 43.3, 58.13, 74.13.

7 *terram adurebat*: “he was a ball of fire” (Smith).

in tenebris micare: proverbial to indicate a person was honest; see Smith for details of game (holding up fingers to guess).

8 *tractabat*: “pull about/savage” (Smith). This may well be a gloss.

nec schemas loquebatur sed directum: “he didn't use figures of speech, but spoke straight out” (Smith).

9 *nec expuit*: Safinius did not spit as an orator.

assi a dis habuisse: “the gods had given him some kind of dryness” (Smith).

10 implies that such relationship between social classes not always kind.

pro luto: “dirt-cheap” (Smith).

11 *asse...*: for an as, one could buy a loaf for two people; “P.'s original readers, a coterie around Nero, might be reminded of the food shortage of AD 64; Tacitus, *Ann.* 15.39” (Schmeling ad loc).

12 *heu...*: supply verb.

13 <non> *trium cauniarum*: lit. “not worth three Caunian figs” (Smith).

14 *denarios mille aureos*: i.e. 100, 000 sesterces, apparently chosen here as the property qualification for the aedileship (Smith). Schmeling on *iam ... aureos*: “literally, ‘I now know...’; but if we have a *iam* which sums up the aedile's malfeasances and Ganymedes' conspiratorial awareness

of them, we might translate *iam* and following 'For you see, I know where he got the HS 100,000 from', viz. the amount necessary to qualify for the aedileship.' Ganymede obliquely accuses him of corruption in office."

17 of course, the freedmen are obsessed with money!

18 *stolatae*: i.e. married women (who could wear the *stola*).

urceatim: "by the bucket" (Smith).

tamquam udi mures: "they returned like drowned mice" (Schmeling).

di pedes lanatos habent: idea that wool in some way hinders punishment of guilty.

45

Echion's speech (45.1-46.8) is the longest speech by a freedman; good example of language of ex-slaves. See Smith on 45 for his characterization (pessimistic, materialistic, sadistic) and his "less classical" Latin. The name occurs in Pompeian inscriptions; also name of one of Theban earthborn in myth.

1 *oro te*: Smith remarks that the formula is colloquial; way of introducing a polite request or warning.

centonarius: Smith suggests may mean a "clothes-dealer", or fireman (who used mats to put out fires) or supplier of *centones* (quilts) as fire-fighting equipment (designed to retard fire).

melius loquere: euphemism "avoid saying what is of ill-omen" (Smith) (just had Ganymedes talking about lack of religion). *loquere* meant as active infinitive (showing E's confusion of passive and active)? Cf. 7 where deponent made out of active *delecto*.

modo ...perdiderat: Panyotakis (1997: 77) suggests might be a line from a mime; at 7 Echion frames his observations eg about faithless wives and jealous husbands as though he were watching them on stage.

2 *quod hodie ... truditur*: sentence perhaps formed a popular epitaph; seems proverbial.

3 *patria*: town/home-town (Smith).

homines: "real men" i.e. those capable of governing (Schmeling).

ubique ... est: Smith says i.e. heaven is just as near to us wherever we are. *caelus* a vulgarism. Cf Sen. *Helv.* 8.5 (here parody?).

4 *dices... ambulare*: i.e. a kind of utopia; cf Athenaeus .268 B-C (fish baking themselves).

habiture sumus: periphrastic future (cf. 6 and 10); everyday speech?; emphatic? (so Smith).

munus liberti: "Duncan-Jones (1982) 242 assumes that Titus, who made his money as a tradesman and now as a city magistrate, is paying for a munus, is (Titus) Mammaea (10) who *epulum daturus est ... binos denarios mihi et meis*, and who seems to be a candidate running for office. Upstart tradesmen who gives shows attract the disapproval of Martial 3.59; Tacitus Ann. 15.34."

in triduo die festa: "within three days at the festival" (Smith); "in three days during the holiday" (Schmeling, loeb).

excellente: we would expect *-ens*; seems popular speech.

familia non lanistica, sed plurimi liberti: "not the usual gang of gladiators from the training school but experienced gladiators who had been freed after valuable service" (Schmeling, commentary).

Ex-slaves could continue to fight. Here lowest class of *liberti*, *dediticii*. Schmeling comments ad loc: "the point Echion is making is a distinction between those *liberti*, who will probably provide a special treat for the audience (and thus are perhaps *rudarii*, retired gladiators with experience) and a *familia lanistica* (gladiators trained by a *lanista*) who, Echion supposes, will not fight with spirit."

5 *Titus noster*: as though familiar with the local magistrate (>big himself up); using *praenomen* (which could be deferential, according to Schmeling). Implies close relationship with both Titus and Mammaea.

caldicerebrius: "hot-headed, impetuous" (Smith); only here.

non est mixcix: "he does nothing by halves" (Smith); "he's no wishy-washy" (Sullivan).

6 *ferrum... in medio*: *ferrum* = gladiatorial sword-fight; perhaps a reference to a *munus sine missione* (where fight without clear victory not allowed except under exceptional circumstances).

Cf Hor. *Sat.* 2.6 for Horace talking about gladiators with Maecenas (Horsfall *Culture of the Roman Plebs* 2003: 75): i.e. not just conversation of uneducated businessmen.

canarium in medio: “butchery for all to see” (Smith); “a butcher's shop in front of our eyes” (Schmeling who comments “P. in using *carnarium* might wish to imply that the seriously wounded gladiators, instead of being brought through the porta *Libitinensis* into the *spoliarium* to be stripped of their accoutrements and killed there, would be killed before the eyes of the spectators”).

amphitheater: classical form = *amphitheatrum*.

unde: “the wherewithal” (Smith).

sestertium trecenties: probably rhetorical: HS 30 million seems to be used to indicate great wealth in the *Sat.*: cf. 71.12; 76.4; 88.8; 117.8.

decessit illius: “thirty million sesterces were bequeathed to him on the sad death of his father. He can spend four hundred thousand sesterces without his estate feeling it” (Schmeling loeb); “he came into thirty million on the sad death of his father. He can spend four hundred thousand without his estate's feeling it” (Schmeling commentary, disagreeing with Smith who reads *discessit*).

Expenditure on this extravagant (way below 400,000).

male: textual problems: See Smith who translates “even though he mis-spends 400,000 sesterces”.

7 *Manios*: printed by Schmeling. Manius was a Roman male name; colloquially, someone who has fallen on hard times. Smith adopts the conjecture *nannos* (dwarfs, who could be popular spectacles).

mulierem essedariam: British invasion of AD43 led to fame of female charioteers there. Women could fight as gladiators.

delectaretur: here deponent; error of speech? Sex between mistress (*domina*, which also evokes love-mistress) and slave.

videbis amasiunculos: “you will see the crowds quarrel, jealous husbands against Casanovas” (Smith).

8 *facere*: Smith suggests double entendre.

illa matella: i.e. Glyco's wife

9 *filicen*: lit. “fern”.

milvo ... resecare: Smith says proverbial for accomplishing the impossible.

10 *subolfacio quia*: see Smith for the syntax.

plenia velis: “at a canter” (Sullivan).

vinciturum: see Smith for the oddity.

11 *de lucerba equites*: Smith says something like “pint-sized knights”.

burdubasta: only here; stick to drive a mule? cf. “as thin as a rake”?

nervia: “hamstrings” (Smith).

12 *flaturae*: “the only fighter of any quality” (Smith).

Thraex: gladiator armed with sabre and small shield.

planae fugae merae: “an absolute rout” (Smith).

13 *inquit*: understand Norbanus.

plodo i.e. vulgar form of *plaudo*.

manus manum lavat: “one good turn deserves another” (Smith).

46

1-2: class tensions. Agamemnon of higher social class; Echion's inferior education illustrated through his language. Cf. 61.4 (Nicerus' lack of education). Errors = vulgarisms (*argutat*; *loquere...loquis*; *pauperorum*; *prae* + acc.; *persuadeo* with accusative) and hyperurbanisms (an attempt to correct > overcorrection: *delectaretur*, deponent for active).

1 *loquere ... loquis*: see Smith on incorrect Latin; active for deponent.

non es nostrae fasciae: Smith says general sense = “You aren't one of us”.

pauperorum: second for third declension.

prae litteras fatuum: *prae* normally takes abl. “crazy along of (on account of) reading” (Smith who observes that grammatical errors most obvious when Echion comments on education).

quid ergo est: “what does it matter”, colloquial phrase (Smith).

2 *te*: accusative with *persuadere*, rather than dative: unusual.

casulas: plu for sing.

belle erit: *esse bene* = colloquial speech.

depravavit: Smith adopts conjecture *disapallavit*: “scattered”: right word textually disputed.

3 *cicaro*: used of small boy as 71.11; probably not Echion's actual son (lives at the farm); a slave?

Delicium? Informally adopted?

iam quattuor partis dicit: “He can divide now by four” (Schmeling, loeb); Smith reads *quattuor*

partes dicit (“he can divide by four”); OTT pride!

caput...tollit: “he does not take his head out of a book (wax tablet)” (Schmeling); *tabula* could also be an abacus.

bono filo: “there's good stuff in him” (Sullivan); *filum* is “thread”.

in aves morbosus: “mad about birds” (Smith).

4 *occidi*: Echion rather cruel (cf. 45.6 where looks forward to gladiatorial butchery): kills finches of his *cicaro*.

dixi...: NB move away from accusative and infinitive after verbs of saying etc.

mustella: one kind of weasel could be a pet (nb kills rodents).

nenias: “trifles, nonsense”.

5 *Graeculis calcem impingit*: “he's giving Greek the boot” (Smith); “he is kicking out his Greek studies” Schmeling); cf. Quintilian 1.1.12-14 for the idea that studies should start with Greek and move on to Latin.

scit...litteras: see Smith for textual issues.

6 *alter ... doctus .. docet*: a second, better teacher (who works on holidays, is happy with his fees).

itaque ... venire: A. Booth ('The Schooling of Slaves' *TAPA* 1979: p18) suggests that there is an inversion in the normal sequence of schooling: the tutor comes to the boy's home to teach him; earlier Echion had sent the boy to school.

feriatis ... diebus: “on the holidays” (Schmeling); possibility of getting a gift for teaching on holidays.

7 *libra rubricata*: vulgar: law-books (so-called because first few words/titles written in red pigment); *librum* (n) but *liber* usually masculine (>seems uneducated).

ad domusionem: “to manage our business” (Schmeling): some knowledge of law would allow lad to manage properties.

quod si resilierit: “but if he shrinks” (Schmeling).

aut tonstrinum causidicum: “either a barber or an auctioneer or at any rate an advocate” (Smith); pleaders were worst-paid and lowest. Auctioneers could be wealthy (although profession looked down on). *tonstrinum* is literally “barber's trade”; barbers could get wealthy.

8 *Primigeni*: common freedman/slave name.

crede ... discis: incomplete dactylic hexameter.

collo suo: Smith comments on vulgar aspect of personal pronoun with a part of the body.

thesaurum: wrong gender again.

artificium numquam moritur: Echion ends on a sententia (typical of freedman-style).

47

Topic= grotesque and low.

Note Trimalchio empties bladder at start of the episode. Star, C. (2012. *The empire of the self : Self-command and political speech in Seneca and Petronius*. Baltimore: Johns Hopkins University Press) discusses Trimalchio's actions against a philosophical backdrop: “Although Trimalchio wishes to be remembered in perpetuity for never having listened to a philosopher, he also seeks relief in the form of a therapeutic self-dialogue. Trimalchio's discussion of the stomach provides a crucial supplement not only to Seneca's ideal of psychological self-knowledge and control but also to Gorgias' closing discussion of ingestion.

[p111] Mirroring the body's metabolic functions of containment and release, the Stoic self is constructed around two ideas of control. On the one hand, the emotions must be contained within

and not be allowed to escape (*continentia*; see *Ira* 3.16.2). At the same time, the passions must also be driven out, extirpated from the soul, lest they create psychological fluctuation and instability (*ex animo tolli*, *Ira* 2.12.3). For example, Seneca advises Polybius that if he is able, he should cast out all his sadness, but if not, he should hide it and contain it (Polyb. 5.5). 105 Gorgias' meditatio on cannibalism only focuses on one aspect, containment. When Trimalchio returns from the restroom, he offers his own account of the difficulties of "extirpation" and the limits of *continentia*. No one is born solid, Trimalchio declares (47.4). Unless the body's insides are regulated and emitted, one risks vapors (anathymiasis) creating fluctuation throughout the entire body. As Trimalchio makes clear, excessive *continentia* is the greatest form of torture. Jove cannot command it. Even the doctors are wise enough to forbid it (47.4–5). Many have died in this way, according to Trimalchio, because they did not wish to confess the truth to themselves (*multos scio sic periisse, dum nolunt sibi verum dicere*, 47.6). Indeed, Trimalchio conceives of his problems in terms of a breakdown of self-dialogue. His stomach has not responded to him in several days. While he hopes that it will regain its old sense of shame, as of late his stomach bellows like a bull. As Courtney has suggested, Trimalchio's claim about the necessity of confessing the truth likely echoes Serenus' statement at the start of Seneca's *De tranquillitate animi* that many people do not wish to engage in a therapeutic and truthful self-dialogue. Serenus states, "I think many people would have been able to come to wisdom if they had not thought they had already arrived at it, if they had not dissimulated certain things in themselves and passed over certain things with their eyes closed. There is no reason for you to believe that we are ruined by another's adulation more than by our own. Who has dared to tell the truth to himself" (*Tranq.* 1.16). 106 Admittedly, it is difficult to think of Trimalchio as an enlightened Stoic. Yet what are we to make of Trimalchio's concerns with self-confession and regulation of internal fluctuation? We can see these connections as a simple, carnivalizing parody. Petronius brings Senecan "command psychology" down to the body. Stoic *continentia* is turned into the body's ability to contain food, and Stoic extirpation becomes the necessary evacuation of food. Petronius' characters remind us that the care of the self is not to be directed to the animus to the exclusion of the body. We have not, however, exhausted the possibilities for analyzing this passage's engagement [p112] with Stoic ideas. Specifically, Trimalchio's discussion of the dangers of internal vapors, or anathymiasis, speaks to concerns about self-revelation and the material nature of the soul."

1 *eiusmodi fabulae vibrabant*: "gossip of this sort was being bandied about" (Schmeling).

2 *respondit*: conjugated as if third-conjugation. Smith suggests at least semi-technical with reference to excretion. Cf. a mime of Laberius, *Parilicii*, for discussion of intestinal issues.

nec medici se inveniunt: "the doctors do not know where they are" (Schmeling).

malicorium: "rind of pomegranate" (Schmeling), acting as laxative.

et taeda ex aceto: "resinous pine steeped in vinegar" (Schmeling).

3 *venter*...: Schmeling translates *spero imponit* as "I hope that now my stomach will observe its former proprieties". Euphemistic language. Smith translates "I hope that now it (i.e. my stomach) is behaving itself again."

4 *sua re causa facere*: "to relieve yourselves" (Schmeling: of defecation, also includes farting). NB Smith cfs Theophrastus *Char.* 20.6 for disgusting man's comments re digestion; Schmeling suggests that T shares negative characteristics of many of Theophrastus' character types and says likelihood of allusions here = strong. Note corporeality of the *Sat.*

pudeatur: note vulgar, non-classical deponent form.

nemo ... natus est: "no one of us is born without wind in his insides" or "without openings" (Schmeling); Smith well adduces 102.10 (E. remembering T.?) as reminder of how far the gap isn't.

continere: "hold it in" (Schmeling). Smith has note on the familiarity of the idea.

ne: "not even" (Smith). Is this a parody of a subliterate topos or historical event involving Claudius?? Or T imitating imperial manners?

Iovis: nominative (early and late form).

5 *desomnem*: only here.

lasani: masculine rather than neuter as we would expect.

minutalia: “bits and pieces” (Smith): i.e. sponges used in toilet.

6 *anathymia*<*s*>*is*.... *facit*: “vapours (of stomach gas) go to the brain and start to flood the whole body” (Schmeling).

7 *castigamus* ... *risum*: “we put a restraint on our laughter” (Smith). Recalls Hor. *Sat.* 2.8.63-4 *Varius mappa compescere risum*.

8 *lautitiarum*: suspect text: see Smith's n. Nb E becoming weary of dinner by now (relentless!)

commundatis: at Hor. *Sat.* 2.8.11 the *mensa* cleaned in the dining room.

tres ... *culti*: Schmeling suggests that there may be some religious significance intended by T.

Domesticated pigs hardly require capistra. Encolpius thinks that the pigs trained performers (wrong; and no evidence that there were such things).

nomenculator: (usual spelling *nomenclator*) helps master remember names; Smith suggests his vulgarity lies in over-detailed description of the next course (he introduces next course; cf.

Nomentanus in Hor. *Sat.* 2.8.25ff.).

9 *petauristarios*: spring-board or trapeze artists. Encolpius suspects acrobats as he has experienced so many tricks.

circulis: “side-shows” (Smith). Street-performers were *circulatores*.

portenta: i.e. tricks.

10 *in cenam* ... *feri*: “to be turned into a course for this dinner” (Schmeling).

penthiacum: only here; Pentheus torn apart/mutilated (cf. Eur. *Bacchae*): i.e. reference to dish where ingredients divided and stewed (Smith)? “beef-hash” (Schmeling).

nenias: “rubbish, nonsense” (Schmeling).

aeno coctos: “cooked in a pot”, Schmeling; v *oenococtos*: “cooked in wine” (Smith).

11 *cocum*: i.e. Daedalus (though T. may have multiple cooks: cf. 10 *mei coci*). NB cooks appeared in mime and comedy.

decuria: squad of 10 slaves. Trimalchio makes sure everyone knows (*clara voce*). Schmeling

comments: “By pretending not to recognize this slave (at 70.3 he praises him and calls him

Daedalus) T. implies that he has so many slaves that he cannot remember their names or jobs.

Philodemus....criticizes this affectation, which must have been popular (at least in literature); see n.

at 117.10 where Eumolpus is encouraged to confuse the names of his slaves so that he should

appear to be a rich man. T.'s household (*familia*) is described as so large (37.9 *familia vero babae*

babae) that it is divided into decuriae, groups of ten; at 74.7 a changing of groups of slaves is

described as *subiit igitur alia classis*.... T. means to convey the impression that his *familia* is so

large that it must be compared with the imperial household; at 53.2 the *actuarius* records that 70

slaves were born on one day on one estate; at 74.6-7 we see that the slaves working in T.'s house

operate in shifts. T. drops hints that his wealth, his importance, and the size of his estates require

him to function on the scale of the imperial court: he wears purple (32.2) and gold rings (32.3); an

actuarius reads aloud his business arrangements (53.2). Others in attendance at T.'s court include

pueri capillati (27.1), *servi a pila* (27.2), *duo spadones* (27.3), *tres iatraliptae* (28.3), *cursores*

(28.4), *deliciae* (28.4), *ostiarius* (28.8), *dispensator* (30.2), *procurator* (30.1), *atriensis* (29.9),

nomenculator (8), entertainers (53.12), acrobats (53.11), *Homeristae* (39.2), cooks (70.1), carvers

(36.7), torturers (49.6), and a host of the nameless.”

12 *ex quadragesima* (sc. *decuria*): i.e. indicating there are at least 400 slaves in T.'s household. Cf.

37.9. Probably too many for T.'s house but important to boast. Does this indicate the canonical

number of slaves to indicate the estate of a wealthy aristocrat (class aped by T.)?

empticius an: “purchased or”.

domi natus: i.e. vernulae (the most prized).

Pansae: T. arranges it for cook to let his name slip (cognomen Pansa used by long line of Rpmagistrates according to Schmeling).

13 *ut diligenter ponas*: Schmeling suggests reading *ponas* in its theatrical usage “to stage a performance” in addition to its sense of *appono* “serve at table”.

viatorium: Smith suggests here equivalent to *cursores* (slaves who ran in front of carriage).

cocum...: see Smith for textual issues.

cocum ... duxit: “The scene of a pig (*obsonium*) leading a cook into the kitchen belongs to the stage, *obsonium* often implies fish (Horace *Serm.* 2.2.4; Juvenal 4.64) or something eaten with bread, or food (meat at 36.6) in general ... The pig is personified here as is the fish in Juvenal 4.64” (Schmeling).

48

1-3: cf. 38.1 (Hermeros says: *omnia domi nascuntur*).

2 *salivam ... facit*: “makes your mouth water” (Smith).

vos ... faciatis: “you ought to do justice to it (by drinking it)” (Schmeling).

Tarraciniensibus et Tarentis: Tarentum about 150 miles from Tarracina; West (1996) suggests that T is bragging that is estate close to 2 excellent wine-producing areas in Italy according to Horace: Hor. *Od.* 1.20.9 (region where Caecuban wines grown) and Hor. *Od.* 2.6.18-20. Schmeling notes links with Hor. *Sat.* 2.8.15-17 and cfs. Hor. *Od.* 2.2.9-12. Smith comments that T's boastfulness pointed by the alliteration and Vulgar form *Tarraciniensis* for – *nensibus* as well as by *suburbano* and mock-modest diminutive *agellis*.

3 “Trimalchio's ability to control the consumption of his guests, as well as the insides of the very food [106]they eat, is dependent upon the geographic expansion of his estates. He hopes to buy Sicily so that he can travel to Africa without ever having to leave his property (48.3). Setting his sights to the north, he claims that he will have lived long enough if only he can join the region of Apulia to his land (77.3). He gets rams from Tarentum and honey from Attica (38.2–3). He sends out to India for mushroom spores (38.4). Trimalchio passes this expansionism off as necessary for achieving the dream of autarchic self-sufficiency. His doorway proudly bears the inscription that he only eats out twice a year (30.3). He boasts that thanks to the benefit of the gods, he has not purchased the wine they are drinking. It is from his estate that borders on Tarracina and Tarentum, some 150 miles apart (48.2)” (Star 2012: 105f.).

3 *agellis*: diminutive of pretended affection.

Siciliam: as if he could buy Sicily! Schmeling wonders if Petronius is parodying Sen. *Ep.* 114.2 and notes that in *Ep.* 89.20 Seneca seems to complain about men like T (cf. *Ep.* 90.39). “It seems almost possible for P. to construct much of the literary figure T. from complains about people and customs found in Seneca (*Ep.* 12.8-9, 27.5..(but P. might be alluding to actual behaviour of Seneca himself, which was at variance with his preaching (*Vita Beata* 17.2).” (Schmeling).

Africam ... ire: no preposition before country (Vulgar; sometimes in classical prose). Africa produced much wheat for Rome.

4 *controversiam*: i.e. rhetorical declamation which is a fictitious speech (case) in imitation of a court pleading. See Smith for this who comments that the following *causas* should also be taken in a technical sense (i.e. “cases”).

litteras didici: “I've learned to read and write” (Smith).

in domusionem “for home-use” (Schmeling).

fastidium: used as deponent.

tres bibliothecas: passage disputed including text (Schmeling retains H's *tres*). Smith suggests the point may be T. boasting of what a better-educated person takes for granted, noting *bybliotheca* (the form he reads) can mean little more than a bookcase with its contents.

peristasim: “subject” “theme”, “facts of a case” (Schmeling). Smith comments this is a Greek technical term in oratory, defined by Quintilian as the facts of the case.

5 rich and poor man familiar in such rhetorical exercises; Smith comments on T's interruption as pretence of being too wealthy to understand the meaning of the word poor (nb he was poor when slave) and evocative of the rhetoricians' custom of starting from a careful definition of terms.

urbane: Agamemnon skilled in getting repeat invites.

si factum est: see Smith ad loc on taking *controversia* in its technical sense. Friedländer (1906) ad loc suggests double entendre “it is not a *controversia*” and “there is nothing controversial about it”.

7 i.e. guests form a clique.

Hercules' labours: very familiar.

pollicem ... extorsit: see Smith: not version from *Odyssey*. From a farcical comedy about Polyphemus? *poricino* meaningless > various conjectures including *forcipe* (Studer) read by Schmeling.

ego puer apud Homerum legere...: little knowledge compared to an educated school-child from elite background.

8 *Cumis*: i.e. probably Campanian Cumae (episode set in Campanian town: Puteoli?). Pausanias (10.12.8) claims her bones were preserved in an urn at Cumae; Courtney 2001: 97 suggests “In rationalistic terms Petronius probably wants us to understand that Trimalchio has been taken in by an illusionist tourist attraction, the proprietors of which will have dictated the question to be put to the Sibyl”. Alternatively could refer to Kyme in Asia Minor (T. came from Asia 75.10: did he see as a small boy?).

in ampulla pendere: Sibyl got immortality but not everlasting youth > shrank so could fit in small bottle. Theme of death relevant for episode.

Greek quotation (only here mix of Greek and Latin): “Sibyl, what do you want? ‘I want to die!’.” Smith comments: “Despite their Greek origins, Trimalchio and his friends are nowhere credited with any more than a smattering of Greek; cf. 58.7 *deuro de*, and note 59.3 *ille canora voce Latine legebat librum*”.

49

1 *nondum efflaverat omnia*: “he was still griping away” (Smith). Encolpius adopting slangy Latin to suit freedmen style?

repositorium: 33.3 Third course arrives, ready for consumption (47.8: previously alive!).

3 *apparuerat*: Heinsius' conjecture (H= *aper fuerat*).

4 *in medio*: abl for acc.

5 *piper et cuminum*: Smith observes that pepper and cumin popular seasonings at time. *Conicere*= technical cookery term.

6 *tortores*: slaves could be tortured by masters but *tortores* usually only had by state (apeing imperial practice?). Slaves aren't actually tortured by T, just threatened (54.4 begun but then manumission); cf. 30.7 slave stripped and threatened but idea for guests to intercede as part of entertainment. Schmeling cites Martial 3.94 (*esse negas coctum leporem poscisque flagella. / mavis, Rufe, cocum scindere quam leporem*) to suggest threats to whip slaves at banquets may not have been that uncommon.

mittas: gladiatorial feel?

7 *ego, crudelissimae severitatis*: “I felt hard-hearted” (Schmeling, who notes he is not); genitive of quality rarely found with a personal pronoun according to Smith. Note E.'s credulity; question of interpretative capacity again.

debet: “must” (Smith); Schmeling translates *debet ... nequissimus* as “He just has to be a completely worthless slave”.

oblivisceretur: “subjunctive marks a rhetorical question of which an idea already mentioned is indignantly repudiated” (Smith); Schmeling: “A rhetorical question in the subjunctive from the past point of view”.

8 *palam*: Smith remarks rarely used as a preposition.

9-10: not surprising a dish (see Smith ad loc.).

botulis: “black-pudding”, i.e. a blood-sausage.