***Satyrica* 44-47: Class Notes**

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).
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* fem.
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.
<si> similia Siciliae inferior erat: "if the high-grade flour of Sicily was not up to standard" (Smith).
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 derectum: "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).

udi tamquam 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 mome; 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 ie 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 (fihs baking themselves)
habituri sumus: periphrastic future (cf. 6 and 10); everyday speech?; emphatic? (so Smith).
munus ..... liberti: *in triduo die festa*: “within three days at the festival” (Smith). “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.”
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). 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 *rudiarii*, 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 (>bigs himself up); using *praenomen* (which could be deferential, according to Schmeling). Implies close relationship with both Titus and Mammea.
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 conversaion 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.
discessit .... illius: "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, disagreeing with Smith). Expenditure on this extravagant (way below 400,000)
male: textual problems: See Smith who translates "even though he mis-spends 400,000 sesterces".
7 *nannos*: Smith adopts this conjecture (dwarfs, who could be popular spectacles). Schmeling prints *Manios*.
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).

<u>46</u>
1-2: class tensions. Agamemnon of higher social class; Echion's inferior education illustration through his language. Cf. 61.4 (Niceros' 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.
dispapallavit: "scattered" (Smith who adopts this conjecture: 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?
quattuor partes dicit: "he can divide by four" (Smith); 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 *dixi*..: NB move away from accusative and infinitive after verbs of saying etc.
occidi: Echion rather cruel (cf. 45.6 where looks forwary to gladiatorial butchery): kills finches of his *cicaro*.
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 turor comes yo 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).

<u>47</u>
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 *veterem*...: Smith translates “I hope that now it (i.e. my stomach) is behaving itself again; Schmeling translates *spero .... imponit* as “I hope that now my stomach will observe its former proprieties”. Euphemistic language.
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 subliterary 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 *anathymiasis.... 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 ... fieri*: “to be turned into a course for this dinner” (Schemling).
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, nonense” (Schmeling).
oenococtos: “cooked in wine” (Smith); some critics read *aeno coctos* (“cooked in a pot”).
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 Rpman magistrates 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)