

when she cites Bentley's opinion, approved by van Wageningen:⁶ 'pertanto, aggiunge il van Wageningen, in questo luogo, *orbis* è nel senso di *caelum* a cui si riferisce il *captum* di v. 954'. But in what follows, when she presents her own opinion, she interprets *orbem* as the sun: 'A noi pare convincente l'argomentare del van Wageningen e riteniamo che non vada dimenticato la metaforizzazione dei termini: il giorno che muore è il sole che tramonta e sottrae alla vista le terre e, nel tramontare, il sole è come se fosse fatto prigioniero e chiuso nel carcere della notte'. This interpretation shifts from *dies* as the sun ('il giorno che muore è il sole che tramonta') to *orbem* as the globe of the sun ('chiuso nel carcere della notte'). I think she is on the right track, although she continues to take *terras* with *surripit*: 'sottrae alla vista le terre'. It is more likely that the daily rotation conceals the globe of the sun (and not the globe of the heavens) from the view of mankind, so that it is caught in the darkness of the night. If we understand *orbem* as the globe of the sun, *per terras* should be translated as 'over the expanse of the earth', as in Virg. *Aen.* 4.522–3 *carpebant fessa soporem / corpora per terras*.⁷

The anastrophe is supported by a commonly accepted parallel in another technical passage (3.520–1):

*sic annum mensesque suos natura diesque
atque ipsas voluit numerari signa per horas,*

'Thus did nature wish year and months and days and even hours to be duly counted out through the signs . . .'⁸ In this passage the two vexed accusatives (*signa per horas*) occur in the same position at the hexameter conclusion as in 2.953 *terrasque per orbem*.

Westfälische Wilhelms-Universität, Münster

W. HÜBNER
huebner@uni-muenster.de

⁶ In her second edition (Galatina, 1991), 205 ad loc. relating to van Wageningen's commentary, 156: 'Orbis igitur h.l. est caelum . . .'

⁷ I am grateful to M. D. Reeve for this parallel.

⁸ Bentley in Housman (1916), 52 ad loc.: 'ordinem esse voluit annum mensesque diesque atque horas numerari per signa intellexit Bentleius', and already in the first volume Housman himself (1903), 22: 'cum horas per signa intellegi vellet'.

PETRONIUS AND THE *VIR MALUS*¹

Early on in the *Satyricon*, Ascyrtos and Encolpius come to a forum where the traders specialize in stolen goods (Petr. *Sat.* 12.1). They decide to try selling a very fine *pallium* which they have stolen. Two potential buyers approach, a countryman and a young woman. The man seems familiar to Encolpius, and turns out to be the same one who had found a very tatty *tunica* belonging to him and Ascyrtos. Sewn into this tatty *tunica*, however, is some money which they are anxious to recover. They decide to try to buy the *tunica* from the man so as to secure at small expense the much larger amount sewn into it. To finance this scheme they decide to lower the asking price for the fine *pallium* in the hope of a speedy sale; but after they display more of the *pallium* than they had hitherto, the woman takes hold of it and begins to lay claim, raising a cry of 'Stop thief!'. Not to be outdone, Ascyrtos and Encolpius grasp and lay equally vociferous claim to the apparently worthless *tunica* . . .

¹ I am very grateful to an anonymous referee for several suggestions as to how my arguments might be strengthened.

et cociones, qui ad clamorem confluerant, nostram scilicet de more ridebant invidiam, quod pro illa parte vindica<ri vide>bant pretiosissimam vestem, pro hac pannuciam ne centonibus quidem bonis dignam. hinc Ascyrtos †pene† risum discussit, qui silentio facto 'videmus' inquit 'suam cuique rem esse carissimam; reddant nobis tunicam nostram et pallium suum recipiant' (*Sat.* 14.7 ff.).²

In the end Ascyrtos and Encolpius recover their *tunica* and the *pallium* is handed over to the rather questionable authorities, allegedly to await the pronouncement of legal arbitration.

So much for the narrative, however. What now of *pene* (*p(a)ene* ldmrtp¹: *bene* p²)? Various suggestions have been made over the years,³ including, fairly recently, *repente*⁴ and *plane*.⁵ No suggestion has yet proved acceptable to all, however, and so, influenced by *bene*,⁶ I put forward yet another: *perite*. Not only is the word palaeographically easy,⁷ but it also makes appealingly ironic sense. Firstly, Ascyrtos' words, though neatly balanced, are not particularly skilfully turned, instead sounding both trite and quasi-proverbial.⁸ Secondly, as is emphasized by his current situation, his morals are dreadful. By reading *perite* one would allow the hint of a Petronian play on Cato, *Fil.* 14: 'orator est, Marce fili, vir bonus, dicendi peritus'. The great influence this passage had is clear from references to it elsewhere, e.g. in Quintilian (*Inst.* 12.1.1) and the Younger Pliny, *Ep.* 4.7.5, who quotes the verdict of Herennius Senecio on the *delator* Regulus: 'orator est vir malus dicendi imperitus'. While it would seem that in the *Satyricon* there survive no similar applications of irony to Ascyrtos, somewhat comparable is the irony with which Trimalchio's intellectual efforts are received by Encolpius, e.g. at *Sat.* 56.7 'iam etiam philosophos de negotio deiciebat'.

Hampton School, Middlesex

T. J. LEARY
tleary6221@aol.com

² The text is that of K. Müller's 1995 Teubner.

³ For some early ones, see F. Bücheler's apparatus (Berlin, 1862).

⁴ K. Müller (Munich, 1961 and 1965); cf. P. G. Walsh's translation (Oxford, 1996): 'at this juncture, Ascyrtos suddenly broke into their laughter'.

⁵ Printed by J. C. Giardina and R. C. Melloni (Turin, 1995), following the proposal of J. Delz in his review of K. Müller (Munich, 1961) in *Gnomon* 34 (1962), 681.

⁶ Printed e.g. by Bücheler, ed. cit., and A. Ernout (Paris, 1950).

⁷ For the easy confusion of *ri* and *n*, acknowledged by I. F. Gronovius's conjecture *periculum* (see the apparatus of Bücheler, ed. cit.), cf. e.g. R's *Veri afri* for *Venafri* at Scrib. Larg. 268. Although the adverb *perite* does not survive elsewhere in Petronius, the adjective *peritus* is used (of a skilful fowler) at *Sat.* 109.7.

⁸ With 'suam . . . carissimam', cf. V. Fl. 5.643 'est amor et rerum cunctis tutela suarum'.

A SKILFUL PETRONIAN SIMILE: *frigidior rigente bruma* (*SAT.* 132.8.5)

In a small verse piece from the *Satiricon*, Encolpius narrates how, after having been unable to satisfy beautiful Circe, he tried in vain to cut his penis off (132.8); in absolute terror, his *mentula* finds shelter in his belly's folds to escape punishment:

Namque illa metu frigidior rigente bruma
Confugerat in uiscera mille operta rugis. (5–6)