

of old an object of censure (see Radermacher on Aristoph. *Ran.* 1154 [p. 307]). He is saying that the thing must be done with feeling and expression (cf. schol. on Hom. *Il.* 1. 287 ff.: ἴδιον τῶν θυμουμένων ἐπανακυκλοῦν τὰ αὐτά, and Aquila Romanus 30, "Aristoteli et iteratio ipsa verborum ac nominum et repetitio frequentior . . . actioni magis et certamini quam stilo videtur convenire"). But what is the point about the man carrying the beam? I believe there can be little doubt but that this was an allusive phrase like Διὸς Κόρυθος (Aristoph. *Ran.* 439), and capable, like it, of being applied

to tiresome or pointless repetition; and that it was based on a comical remark made by (or fathered on) Diogenes, of whom we read (D. L. 6. 41; cf. 66) that once, when a man carrying a beam accidentally hit him, and then, very humanly, cried, "Look out!" Diogenes replied, "Why?—are you going to hit me again?" (πρὸς τὸν ἐπιτινάξαντα αὐτῷ δοκόν, εἶτα εἰπόντα: "φύλαξαι," "πάλιν γάρ με," ἔφη, "παίειν μέλλεις;").

J. F. KILLEEN

UNIVERSITY COLLEGE,  
CAMBRIDGE

### HIRCUS IN ERVILIA (PETRON. 57. 11)

"Quid nunc stupes tamquam hircus in ervilia?" is the concluding sentence of a long tirade by Hermeros, one of the freedmen at Trimalchio's dinner party, against Ascylos. The only serious attempt before Friedländer to explain the last three words was that of W. Goes,<sup>1</sup> who claims that vetch is unpalatable to animals unless it has been crushed and mixed with water in the manner described by Columella 6. 3. 4. This was rejected, quite rightly, by Friedländer in his edition (Leipzig, 1891). In reality vetch, whether dry or mixed with water, is good fodder for cattle, sheep, and goats, and is recommended by Columella in several places; in one of these he says that it is ideal for sheep, but expensive.<sup>2</sup> But Friedländer can make no sense of the words in Petronius' context and in his commentary recommends the emendation *hircus in ovili* or *hircus ovilia*, both suggested to him by Fleischmann. A further refinement is O. Keller's *hircus inter ovilia*, which would at least give the goat a reason for gaping.<sup>3</sup> All these conjectures are dismissed by W. Süss<sup>4</sup> and have found no favor with more recent editors.

But while the manuscript reading is now universally accepted, its meaning remains unexplained. E. T. Sage (New York, 1929) suggests "Goat in a garden" as a fair paraphrase, and A. Otto finds a parallel in the German expression "Storch im Salat."<sup>5</sup> Both miss the main point, which must be that Ascylos looks distressed and helpless; in the following chapter the same speaker says to Giton, "Curris, stupes, satagis, tamquam mus in matella," and a little later he compares him to a *volpis uda* (58. 9, 12). Other commentators give up. Neither Paratore nor Sedgwick (2d. ed.; Oxford, 1950) has anything to say about this sentence, and Marmorale (Florence, 1962) takes it as a piece of generalized abuse with no particular relevance to Ascylos. Coming at the very end of the chapter this would be extremely lame, unworthy both of Petronius and of Hermeros whose abuse, with all its coarseness, reveals considerable force of the imagination.<sup>6</sup> If Hermeros' analogy is at all appropriate, he must mean that vetch can produce symptoms of distress in goats similar to those he claims to find in Ascylos; our

1. Quoted in P. Burman's *Variorum Edition*<sup>2</sup> (Amsterdam, 1743).

2. Columella *RR* 7. 3. 19 ff.; cf. 6. 3. 3–4. It is also recommended as a cure for indigestion in cattle, 6. 6. 2, and for humans by Dioscorides 2. 108; cf. Plin. *NH* 18. 38. 139.

3. *Wien. Stud.*, XXXI (1909), 175; Keller thinks that the goat is uncertain which of two folds to enter, and compares Buridan's ass. He is criticized by L. Radermacher, *ibid.*, XXXII (1910), 204 f.; cf. Heraeus' addenda to Bücheler's edition of Petronius (1922<sup>6</sup>, 1958<sup>7</sup>), *ad loc.*

4. *De eo quem dicunt inesse Trimalchionis Cenae sermone vulgari* (Dorpat, 1926), p. 41. Keller and Radermacher regarded *ervilia* as an accusative plural, but Süss points out that it is in fact the ablative of the feminine first-declension form *ervilia*.

5. *Sprichw. . . . der Römer* (Leipzig, 1890), quoted by P. Perrochat, *Pétrone: Le Festin de Trimalcion*<sup>3</sup> (Paris, 1962), *ad loc.*

6. Cf. E. Paratore, *Il Satyricon di P.*, II (Florence, 1933), 189.

problem is to discover whether there are any circumstances in which this might be true.

A possible answer is suggested by an episode in Thomas Hardy's *Far from the Madding Crowd* in which a flock of sheep become seriously ill after invading a field of clover; the symptoms are vividly described: "The majority of the afflicted animals were lying down and could not be stirred . . . They rolled there—

Swoln with the wind and the rank mist they drew.

Many of them foamed at the mouth, their breathing being quick and short, whilst the bodies of all were fearfully distended."<sup>7</sup> There is a perfectly natural reason for this. Though excellent in the right quantities, the consumption of vetch or other leguminous plants (including clover) in excessive amounts or under particularly unfavorable conditions by cattle or other ruminants can give rise to a condition known as "bloat," a distension of the rumen due to the animal's inability to eructate all the gases formed in the digestive process.<sup>8</sup> Similar symptoms of *cruditās* are described by Columella *RR* 6. 6. 3. He does not suggest that they are especially likely to be produced by feeding on legumina, but elsewhere he and several other ancient writers say that vetch sown in March or autumn (instead of January or February) is indigestible.<sup>9</sup>

7. *Far from the Madding Crowd*, chap. xxi. In this case the cause of the trouble is clover, but one of the bystanders remarks that another farmer's sheep suffered a similar fate after getting into a field of vetch.

8. See A. T. Johns, in *Animal Health, Production and Pasture*, ed. by A. N. Worden, K. C. Sellars, and D. E. Tribe

*Stupere* can be used to describe the symptoms both of mental and physical distress. Examples are: "Ecce rubet quidam, pallet, stupet, oscitat, odit," Martial 6. 60 (61), of a hostile reader of his poems. "Cum hic etiam tum semisomnus stuperet," Cic. *Verr.* 2. 5. 95, of Verres on the morning after a debauch. "Torpescent aconiti tactu stupentque pallentes et vinci se confitentur," Plin. *NH* 27. 2, of scorpions poisoned by aconite. In Ascyrtos' case, the chief cause of his distress is mental, disgust at the antics of Trimalchio and his friends and shock at finding himself the object of Hermeros' abuse. The suffering of the goats is, if my explanation is correct, purely physical. Thus the primary point of the comparison is the alleged visual resemblance between Ascyrtos and a goat rolling on the ground with pain. But there is another factor, though a secondary one, which makes the comparison particularly appropriate. Bloat is a consequence of overeating, and Hermeros has already said (57. 2) that Ascyrtos and his friends were not accustomed to dinners as good as the one given by Trimalchio. The implied sneer at Ascyrtos' inability to cope with his food and drink reinforces an insult which in itself is no different from those which any street urchin would shout at an enemy.

H. B. GOTTSCHALK

LEEDS UNIVERSITY

(London, 1963), chap. xiii. I am indebted to Mr. T. G. Boaz of our School of Agriculture for identifying the condition of Hardy's sheep for me; his help illustrates the advantage of having all disciplines represented in a university.

9. Colum. *RR* 2. 10. 34, Theophr. *HP* 2. 4. 2, Plin. *NH* 18. 38. 139.

### A NOTE ON CATULLUS 103

Aut sodes mihi redde decem sestertia, Silo,  
deinde esto quamvis saeuus et indomitus:  
aut, si te nummi delectant, desine quaeso  
leno esse atque idem saeuus et indomitus.

This is one of a number of Catullan poems to which we have no real key. "Der Anlass," as Riese says, "ist unbekannt." The commentators disagree whether the term *leno* is to be

taken literally (Friedrich, Lenchantin de Gubernatis, Merrill) or figuratively (Kroll, Fordyce). It is difficult to feel certain either that Silo is, or that he is not, a pander. We know only two things about him with any certainty—first that he has ten sestertia which belong, or belonged, to Catullus; second, that he has been acting *saeuus et indomitus*. The word *leno* can perhaps not be elucidated