



detail; *manantia* goes well with *inficiunt* and with *fluitare*; its reference is not difficult after the firmly established neuter plurals of 75–77, and the *tremantia* of 77, occupying the same place in the line. Lucretius uses the verb fourteen times, in a variety of contexts.

## IV

praeterea magna ex parti mare montis ad eius  
radices frangit fluctus aestumque resorbet.  
ex hoc usque mari speluncae montis ad altas  
perveniunt subter fauces. hac ire fatendumst

\* \* \*

et penetrare mari penitus res cogit aperto  
atque efflare foras ideoque extollere flammam  
saxaque subiectare et harenae tollere nimbos  
[6: 694–700].

The exceptional force and fury of Etna, and its ejection of rocks and clouds of sand, are in large part explained by the force of the sea that lashes its roots. It seems therefore appropriate to read in 698:

et penetrare maris penitus vis cogit aperti.

The penetration is deep because it has behind it the full force of the open sea. *Penitus* is perhaps shared between the mountain and the sea; far within the mountain, and from far out at sea; but this may be overly subtle. It still seems best to assume a lacuna after 697.

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## THE SALE OF SACRIFICIAL MEAT

In the *Vita Aesopi* the following passage occurs: ἐλθὼν [*sc.* Aesop] οὖν εἰς τὸν μάκελλον τῶν τεθυμένων χοιριδίων τὰς γλώσσας ἡγόρασεν.<sup>1</sup> In Planudes' *Vita Aesopi*,<sup>2</sup> the same story is related, but Planudes has omitted the detail that the tongues were from sacrificial pigs. Apparently, Planudes did not see any point in mentioning the sacrificial nature of the pigs and thus omitted that detail. Why, then, did the author of the *Vita* specify that the tongues were from sacrificial pigs? That is the problem of this paper. And in the light of the following passages, the whole question of the sale of sacrificial meat may have some interesting implications for the passage in the *Vita Aesopi*.

So far as I know, the text quoted above has never been cited in the debate over a passage of Pliny's famous letter to Trajan concerning the Christians (10. 96. 10). Sherwin-White<sup>3</sup> accepts Körte's<sup>4</sup> emendation: "... passimque venire victimarum <car-nem> cuius adhuc rarissimus emptor in-

veniebatur." Of course, the Aesop passage is in harmony with Körte's emendation. However, the Aesop passage should have been cited, since it may be the case that only in this passage do we have an identifiable person entering a butcher shop and buying sacrificial meat. Moreover, the Aesop passage would be an additional small testimonium for W. Schmid's<sup>5</sup> emendation of *passim* to *prosicium* or *prosicem*, if tongues may be considered *prosicies*.

Another interesting passage in this connection is found in St. Paul: I Corinthians 10: 25 and 28. Apparently, a Christian, on entering a butcher shop, would not know which of the meats were sacrificial and which were not. It would be necessary, one supposes, for someone to inform him. How, then, did Aesop know that he was buying the tongues of sacrificial pigs?

If the author of the *Vita Aesopi* was a lower-class Egyptian of the first century after Christ, as B. E. Perry<sup>6</sup> maintains, it is tempting to search for some recondite

1. B. E. Perry, *Aesopica* (Urbana, 1952) p. 52, § 51. A similar passage occurs in § 54. Also in the *W Vita*, pp. 90 and 91, the same passage occurs with a few changes which will be discussed later.

2. A. Eberhard, *Fabulae Romanenses Graece conscriptae* (Leipzig, 1872), pp. 259–62.

3. *The Letters of Pliny* (Oxford, 1966), pp. 709–10.

4. "Zu Plinius' Brief über die Christen," *Hermes*, LXIII (1928), 481–84.

5. "Ein verkannter Ausdruck der Opfersprache in Plinius' Christenbrief," *VChr.*, VII (1953), 75–78.

6. *Op. cit.*, p. 2: "Neque de ipsa vitae forma primitiva, quod maioris refert, iam dubitare possis quin sit in Aegypto ab auctore aliquo de plebe Nilotica parum litterato . . ." *Ibid.*, p. 5: "... quem [*sc.* auctorem] vixisse probabile est saeculo p. C. n. primo . . ." But see the same author's *Studies in the Text History of the Life and Fables of Aesop* (Haverford, 1936), p. 26: "... the most that one may say with certainty is that