

Another Sense of *ingratis*

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A sense of *ingratis* not mentioned in the article in the *Thesaurus Linguae Latinae* is suggested by a passage in the letters of Symmachus (Ep. i. 31.2): *tibi uni ad hoc locorum nihil gratia praestitit aut dempsit invidia. ingratis scaevo cuique proboque laudabilis es.* (There are variant readings for *ingratis* (see O. Seeck's *apparatus criticus* in his edition in MGH, Auct. Ant. VI. 1), but the word can be considered certain, as these readings are impossible, and no emendation is suggested by them or required; for the justification of *cuique*, see E. Wölfflin, *Ausgewählte Kleine Schriften*, (Leipzig, 1933), 187/8, and for various manuscript alternatives to *laudabilis*, see the edition of J. P. Callu (Paris 1972)). At first sight the meaning seems to be as follows: 'to you alone up to this point in time nothing has been added by attempts to curry favour with you, and from you alone nothing has been withheld out of envy. You earn the praise of every bad and good man alike, even against their wishes'. The bad praise in spite of *invidia* (a variation on a topos that underlies, for example, Tac. *Agric.* 1), but it is less easy to see why the good, unaffected by *invidia*, should be tempted to withhold the praise that Ausonius is said patently to deserve. The meaning of *ingratis* which suits *proboque*, and the remaining context, is one derived from *gratia* in the sense (used in the previous sentence, and also in Ep. i. 25) of 'unearned favour', 'favouritism', which was common at the time (see J. N. L. Myres in JRS 50, 1960, 25–6, who also illustrates its variable moral status). The normal meaning of *ingratis* is, however, completely suitable to *scaevo*: the bad, usually dissuaded by envy, are involuntarily led to praise. *Ingratis* should therefore be understood in two different senses, in a zeugma, and the sentence rendered as follows: 'to you alone . . . nothing has been added by undeserved favour, from you alone, nothing has been withheld out of envy. You elicit the praise of the bad, against their wishes, as well as that of the good, which comes to you without any suspicion of insinuation'.