

Wirklichkeit nämlich nennt Symmachus den Ort, an dem sich das kundige *Latiare concilium* einfand, um dem Vortrag des Palladius zu lauschen: es war das Athenaeum in Rom. An ihm deklamierte Palladius „als Gast“ vor dem entzückten Publikum. Bis dahin, wir wissen nicht seit wann, Rhetor in Rom (Z. 4), debütierte er jetzt an dieser Lehr- und Bildungsstätte und inspirierte den Symmachus zu seinem Empfehlungsbrief. Machen wir die Gegenprobe: falls die Lesart von (II) Konjektur wäre, müßten Schreiber oder Editor mit der Existenz des Athenaeums gerechnet haben, was nach allem, was wir darüber wissen, nicht sehr wahrscheinlich ist.

Nicht zuletzt dies kann man einem Aufsatz entnehmen, in dem unlängst H. Braunert gründlich und ertragreich über das Athenaeum gehandelt hat<sup>62)</sup>. Unter den literarischen Zeugnissen, die er beibringt, ist Symmachus bereits mit einem Beleg vertreten, nämlich mit der oben erwähnten Stelle aus ep. 9, 89<sup>63)</sup>. Es kommt jetzt, wenn unsere Überlegungen zutreffen, ep. 1, 15, 2 hinzu, als eine nicht unverächtliche weitere Quelle für das Athenaeum in Rom.

Regensburg

Klaus Thraede

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## LENONIA PLAUTINA

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- i. *Pseud.* 202 *Huncine hic hominem pati  
colere iuventutem Atticam?*

Punctuated so, this must be translated 'Do the young men of Athens allow this fellow (Ballio) to live here?', a question demanding the answer 'they ought not to!'. The verb *colere* must be taken, as it is frequently from Livy's time onwards, as intransitive, and meaning simply 'live'. This, however, is not the meaning of the word in Plautus, Terence, Sallust, or Cicero, in whom it is always transitive, meaning 'cultivate', literally or metaphorically. The only possible parallel for an intransitive sense here is

*Poen.* 13 *vocem quam per vivisque et colis*, which is either spurious or corrupt or both. Punctuate here:

*Huncine hic hominem pati,  
colere iuventutem Atticam?*

'Do the young men put up with this man here (*pati*), and actually fawn on him (*colere*)?'<sup>2</sup>. The subject of the verbs is *iuventutem Atticam*, and their object *huncine ... hominem*, both ἀπὸ κοινού.

ii. *Men.* 864 *ut ego hunc proteram leonem vetulum, olentem, edentulum*

Menaechmus is pretending to be mad here, but there is, as the doctor observes (927), method in his madness. There is no point in Menaechmus' calling the *senex* a 'stinking, toothless, old lion'. It must seem to Menaechmus that the old man is trying to pass off the *matrona* as his wife; he does not know anything about either of them, but he does know the reputation of Epidamnus (258 ff). It seems to Menaechmus that the old man is a pimp and that the *matrona* is one of his protégées. Read *ut ego hunc proteram lenonem vetulum olentem edentulum*.

iii. *Poen.* 746 ff *Suspendant omnes nunciam se haruspices  
quam ego illis posthac quod loquantur creduam  
qui in re divina dudum dicebant mihi  
malum damnique maximum portendier;  
is explicavi meam rem postilla lucro.*

'...I have unfolded my property to them after that with a profit' is a peculiar expression. Hiltbrunner *T.L.L.* v. p. 1730 v. 19 sq. s. v. *explico* IV explains this passage as an example of *explico* 'ad bonum vel ratum eventum finem perducere, (prosperare) peragere'. However, the parallels he cites for *rem explicare* are not parallel; this phrase means 'finish a business', 'settle it'; *rem* is always general in sense, 'the matter'<sup>1</sup>), whereas here *meam rem* is 'my property', 'my cash'. It is no good to translate 'et le dénouement de tout cela, c'est pour moi une bonne affaire' (Ernout), or invent a special meaning for *explicare* here as do Lewis and Short s. v. ad fin., 'i. e. amplified, enlarged'.

1) Cic. *Phil.* 11, 23; *De Off.* 1, 8, 3; ad *Att.* 7, 22, 2 (*explicari res non potest*); 14, 1, 1; 8, 3, 6 (*o rem ... difficilem et inexplicabilem: atqui explicanda est*); 13, 6, 2 (*coram igitur ut scribis constituamus quem ad modum rem explicemus*); Caes. *Civ.* 3, 75, 2; Plautus *Pseud.* 926 *pulchre ego hanc explicatam tibi rem dabo*.

I suggest that we should read *is expiavi meam rem postilla lucro*, 'and after that, I have expiated my property under their very noses with a profit!'. Lycus is being appropriately impious: instead of purifying his property with sacrifices<sup>2)</sup> to avert the displeasure of the gods, Lycus actually refused to go on sacrificing when it became clear that the gods could not be placated<sup>3)</sup>. Here he claims that the seers were quite wrong in prophesying a bad time and a financial loss (449 ff), and that he has expiated his property not by means of sacrifices but by means of a cash-gain – he is referring to the money which he has been given by Collybiscus, the disguised slave, as part of the deception being practised on Lycus.

*Expio* occurs in Plautus at *Most.* 465 (*Aul.* 775 is corrupt). It means 'aliquid (aliquem) aliquo modo pollutum<sup>4)</sup> purgare, lustrare (malo imminenti subtrahere)<sup>5)</sup>, purum ac pium diisque gratum reddere' (Dursteler *T. L. L.* v. p. 1703. 58 ff). This is the point, and the irony: as if Lycus' property could be rendered 'purum ac pium' at all, least of all with a profit. For a similarly impious joke cf. *Pseud.* 263 ff: *Potin ut semel modo, Ballio, huc cum lucro respicias? : respiciam istoc pretio; nam si sacrificem summo Iovi atque in manibus exta teneam ut poriciam, interea loci si lucri quid detur, potius rem divinam deseram. non potest Pietati opsisti huic, utut res sunt ceterae.*

For the same corruption as that supposed here, cf. Cic. *De Div.* 1, 101 *quod neglectum tum cum caveri poterat post acceptam illam maximam cladem expiatum est* (*expiatum* Davies cl. Livy 5,50; *explicatum* AVB); and ps.-Sen. *Octavia* 859 *iram expiabit prima quae meruit meam* (*exspectabit* A; *explicabit* ψ, corr. α).

University of St. Andrews,  
Scotland

A. S. Gratwick

2) Val. Max. 1, 1, 16 *quod factum ... sacrificiis expiatum est.*

3) *Poen.* 449–459.

4) *meam rem* 750.

5) *malum damnunquae maximum portendier* 749