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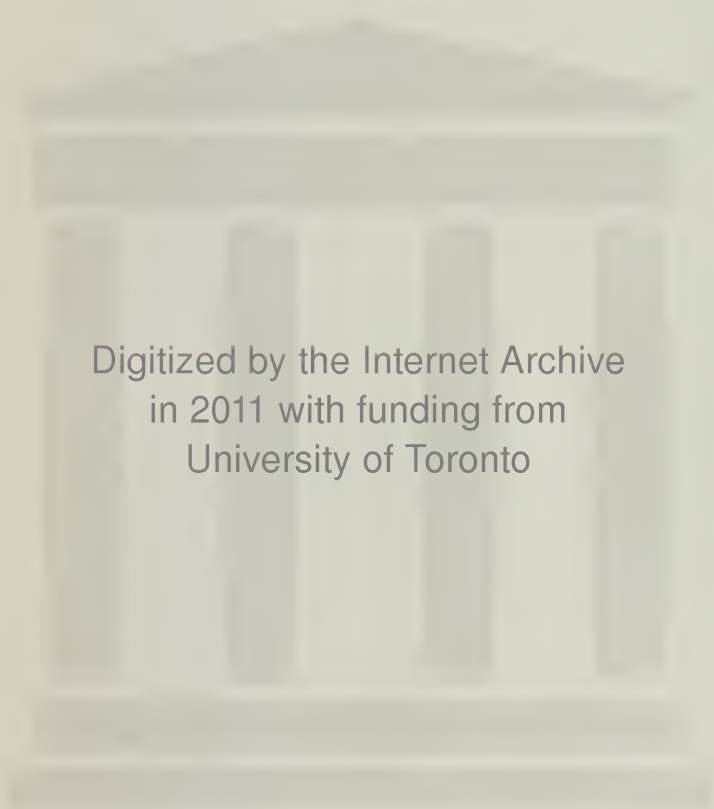
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WITH NOTES CRITICAL AND EXEGETICAL
AND AN INTRODUCTION

BY

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P R E F A C E.

IN adding another play of Plautus to the series inaugurated by the late Prof. W. Wagner, Ph.D., of the Johanneum, Hamburg, I have little to say by way of preface beyond explaining the relation of this volume to the volumes that have preceded it (the *Aulularia*, the *Trinummus* and the *Menæchmi*) and to acknowledge my obligations both to writers of books on my subject and to personal friends who have helped me in my work.

Wagner's edition of Plautus with English notes shared the fate of so many other Plautine schemes; it was interrupted by death. The present volume is a contribution to the undertaking, and it is my intention to follow it up by other plays. The principles by which I have been guided, and by which I was guided in my edition of the *Captivi* (1880), are those of the school of criticism to which Wagner belonged, and which now rules the field, practically without a rival.

It would have been satisfactory had I been able to rely to some considerable extent upon material of

Wagner himself. Unfortunately he left very little in MS.; one short fragment ('Critical Notes on the *Mostellaria*') has been found among his papers; but it is mainly a collation from the *apparatus criticus* of Ritschl, contains very few conjectures by Wagner himself, and is limited to the first hundred lines of the play. The publishers have been unable to obtain from Wagner's executors any copy of Plautus with marginal notes by his hand.

But if I have had to dispense with aid from Wagner himself, I have every reason to be grateful for the very ready help that has been given me by other scholars. To my friend and former teacher Mr Robinson Ellis, I am indebted not merely for his valuable comments upon the *Mostellaria* published in the *Journal of Philology*, but also for the great trouble which he has taken in reading through the proof sheets of the whole play, and sending me many new suggestions of his own; he has also added a special Excursus upon the difficult fifth and sixth *Cantica* (see pp. 153—158). Mr J. S. Reid has also been so kind as to read through my proof and send me notes of his own upon a number of passages. Some of his conjectures I have adopted, but space prevented me from profiting by many of his notes, which I hope may find their place if I ever reach a second edition. My best thanks are also due to Professors A. Palmer, H. Nettleship and Minton Warren for occasional suggestions, and to Dr. Theodor Gottlieb of

Brünn, the Rev. A. J. Smith of the Camp Hill Grammar School, and Mr C. M. Dix of the Oratory School, Birmingham, for reading through part or the whole of the proof: the latter gentleman has also kindly made a full index to the notes.

My text is the result of a careful study of the play, extending over four years. I have had the editions of Ritschl, Ramsay, Lorenz, Bugge and Ussing constantly before me, and have tried to keep pace with other recent Plautine literature of Germany. Several valuable articles in periodicals by Brix and Langen have received the consideration due to anything that comes from their pens. I hope too that I have been able to contribute something myself to the improvement of the text. In a play so corrupt as the *Mostellaria*, there is plenty of room for conjecture even after the labours of the above-mentioned scholars; in every dozen lines there is a passage in which the question is not whether an emendation should be admitted but which particular emendation should be preferred. In such places the editor who emends need not fear to rush in where so many wise men have already trodden. Occasionally (as in lines 469, 1042) I have ventured to suggest a correction in a passage not usually regarded as corrupt. At the same time the critic will, I hope, find in my work signs of a careful study of the MSS., and an effort to protect their tradition where possible. In some passages I have been more conservative than Ramsay himself. I have, in fact, tried to

emulate the principle of the most recent school of Plautine criticism in Germany, which is, briefly, respect for the MSS., subject only to greater respect for well established laws of language, metre and logic.

In the explanatory notes my obligations are mainly to the first edition of Lorenz: his second edition reached me after my work was in great part finished; but I have not hesitated to gather from it what seemed to me valuable. From Ramsay and Ussing I have also derived help, and have occasionally drawn upon Lambinus, whose edition remains still the best complete commentary on Plautus. In writing the Metrical Introduction, I have relied mainly upon the *Prolegomena to the Trinummus* of Ritschl and the *Metrik der Griechen und Römer* by Christ (2nd Edition, 1879).

BIRMINGHAM,
November, 1884.

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INTRODUCTION.

THE *Mostellaria*¹, like other plays of Plautus, is founded on a Greek original called Φάσμα 'The Ghost' (see the *didaskalia*, or notice appended to the play by the grammarians). There were several plays of this name belonging to the *νέα κομωδία*; probably the one in question was written by Philemon (cf. note on 1149), from whom Plautus borrowed the plot of his *Trinummus* and *Mercator*.

The scene is laid in a public street in Athens (cf. 30, 66, 1072) in which stand the houses of Theopropides and Simo. The time is midday (cf. 579 *circiter meridiem*, 651, and note on *merenda* 966). Between the two houses, which occupy the back of the stage, is a narrow street (*angiportus* cf. 1045), employed in several passages of the play as a place from which the conversation on the stage may be overheard. The stage is approached by two side doors, that on the left of the spectators leading to or from the harbour, that on the right to or from the town (*forum*); see *Menaechmi* 555 f., *Amphitruo* 333.

Before Simo's house stands the usual altar (cf. *Aul.* 598).

I. THE PLOT OF THE DRAMA.

During the absence abroad of Theopropides, an Athenian merchant, his son Philolaches has been sowing his wild oats. He has fallen in love with a slave-girl named Philematium and after purchasing her from her master with borrowed money, has presented her with her freedom; his days are being spent in riotous living. In Act 1, Scene 4 we are introduced to a drinking bout and make

¹ The word is a feminine adjective derived from *mostellum*, the diminutive of *monstrum*: *Mostellaria* (sc. *fabula*) then means 'A Ghost Story.'

the acquaintance of one of his friends, Callidamates, who has come ~~now with his sweet~~ heart Delphium. Philolaches is aided and abetted in his prodigal career by the clever and unscrupulous Tranio, one of his father's slaves.

This state of things is interrupted by the news that Theopropides has suddenly returned and is already in the Piræus, at the very time when the banquet above referred to is in full swing. At this critical moment Tranio, the dissolute and pampered slave (cf. *urbanus scurra, deliciae populi* 15) steps forward and assumes the direction of affairs and the position of hero of the piece. No time must be lost, if detection is to be avoided. The house is promptly locked up. Philolaches, Callidamates, Philematium and Delphium retreat indoors and are enjoined to keep strict silence: Tranio remains on the ground to meet the enemy. The old gentleman is now made the victim of the slave's inventive genius. He is informed that the house has been shut up for seven months, owing to the discovery that it was haunted. In an admirable scene Tranio pretends that Theopropides has himself incurred the resentment of the Ghost by knocking at the door of his house, and so converts the ghost-story into a matter of present and patent fact; Theopropides is only too glad to be able to escape with his head wrapped up in his cloak (*capite obuoluto* 424).

But so far only the first difficulty has been overcome. Theopropides returns when he has recovered from his fright, having made enquiries of the person from whom he bought the house: the latter has indignantly denied the whole story. The situation is complicated by the appearance of the money-lender Misargyrides, who demands payment of interest long overdue. Tranio finds himself between two fires. But he is equal to the occasion. He advises Theopropides to go to law with the refractory vendor of the house. The debt he does not deny, but explains it as a necessary means of raising money *to buy another house*, when the old one had to be abandoned. He even induces Theopropides to promise payment next day, and Misargyrides departs pacified.

'Where then is this new house?' asks Theopropides.

Tranio is in doubt for a moment, but decides to locate it next door. Philolaches, he says, has bought the house of his neighbour Simo, and at a ludicrously small figure. The delight of the old man of business knows no bounds; his son is a chip of the old block. Yet another awkward demand of Theopropides—that he should be shown over the house—is met by the reminder that there are ladies therein, whose permission must first be asked. (That Philolaches is not in present possession of the house, but in the country, is not explicitly stated in the text as we have it, but seems rather to be assumed or inferred; cf. note on 929.) Theopropides promises to wait until Tranio has spoken to the present occupant, Simo, and leaves the stage.

In the interview with Simo that follows Tranio pretends that his master wishes to inspect the house with a view to imitating certain parts of it: he is himself, says Tranio, about to build an additional wing to his own. Simo remarks ironically that he might have chosen a better model, but consents, and also promises not to breathe a syllable about the misdemeanours of Philolaches. Tranio now summons Theopropides. He informs him that Simo regrets the bargain he has made, and begs him to say nothing about the purchase *out of consideration for his neighbour's feelings*. Thus primed for the interview, the two old men are allowed to meet and the inspection of the house takes place, without either of them discovering that he is a puppet in Tranio's hands. The latter is all the while on the alert to twist any ambiguous phrase into evidence that makes for his story of the purchase. So far Tranio has been entirely successful: when his master orders him to go to the country to fetch Philolaches, he employs this, his first moment of leisure, to release the rioters from the 'state of siege' (1048) by means of a back gate leading into the *angiportus*.

But the whole device is, after all, only a temporary measure. Theopropides must ultimately discover that Simo has not really sold his house. This truth Tranio recognizes in 1054:

nam scio equidem nullo pacto iam esse posse haec clam senem.

The discovery has indeed been already made through an untoward incident. According to a custom frequently alluded to in the plays of Plautus, slaves called *Aduorsitores* (cf. on 313) come to fetch their master Callidamates from the banquet and knock loudly at the door of the house supposed by Theopropides to be haunted. Theopropides warns them off, but is only laughed at for his pains: from the lips of these slaves, to whom he is a perfect stranger, he learns that for the last three days his house has been the scene of one long debauch. He hastens to Simo, who, in answer to his anxious enquiries, denies explicitly that he has ever had any business transactions with either Philolaches or Tranio. The whole truth dawns upon the unhappy father: the ghost-story is a fabrication. His mind is now filled with one purpose—he will have his revenge on the slave who has so impudently hoaxed him. Simo enters into his plans and lends him a number of flogging-slaves (*lorarii*), with whom he lies in wait for Tranio. The day of reckoning has now come; but the indomitable Tranio rises once more to the emergency. Instead of running away, he meets his master with a smiling face and innocent manner; and the moment the latter shows signs of bringing out the *lorarii*, calmly seats himself upon the altar in front of the house of Simo—a place of refuge from which social and religious feeling forbade Theopropides to drag him. Meanwhile Callidamates arrives as peacemaker. He promises that Theopropides shall not be out of pocket by his son's extravagance and makes profession of deep contrition in the name both of himself and his friend. Theopropides is partly pacified. But Tranio shall not escape unpunished. The slave himself certainly does not contribute to bring about such a result. He assumes an air of provoking indifference and answers the threats of Theopropides with light banter and impudent taunts. But Callidamates is importunate. He will not yield in his entreaties that Tranio be pardoned. Tranio's last speech is a bright idea. 'Pardon me? why not indeed?' he says: 'I shall be sure to get into some scrape to-morrow and then you can punish me for both things at once.'

Such a miscreant is irresistible, and the play concludes with the promise, extracted from Theopropides, that bygonēs shall be bygonēs.

The *Mostellaria* must be considered as one of the best of the plays of Plautus. The characters are drawn with a masterly hand: Tranio is almost an Iago in his architectonic faculty for intrigue; Philematium is one of the most charming figures in Plautus. Her pretty simplicity of character and girlish delight in dress are portrayed with effective naturalness, and her faithful devotion to Philolaches raise her above her class. Simo too is a very well drawn character. He belongs to a class often ridiculed in Plautus—husbands of old, ugly and bad-tempered wives whom they have married for the sake of their money. His unhappiness shows itself in cynical sneers and a certain malignity of temper. He has no moral indignation for the misdeeds of Tranio and Philolaches; he even takes pleasure in the idea of keeping his neighbour in the dark about them. But when there is a chance of seeing Tranio flogged, he is quite ready to lend his *lorarii*. He is totally without the capacity for sympathy, and remains a mere outsider to the action. Theopropides¹ is the narrow minded, mercantile Philistine, the chief notes of whose character are avarice, superstition, and childish vindictiveness. His only grievances are the pecuniary loss he fears he may suffer, and the wounding of his *amour propre*. Callidamates claims sympathy by his frank good nature; the reader is willing to condone his vices. The minor characters are none of them colourless. Grunio the honest but uncourageous peasant, Scapha, the sceptic of human nature and would-be temptress of Philematium, the merry Delphium, the pampered and effeminate Phaniscus, the jealous *ad-vorsitor* have all their clearly marked traits, and stand out as living figures. Perhaps the least effective character in the drama is the prodigal son, Philolaches.

The management of the plot and humorous business deserves all praise. But in criticizing the play as a whole,

¹ The name ('prophetic') is probably ironical: its owner is unable to see an inch before his nose.

it is impossible to conceal certain defects. We are not quite clear about the ultimate fate of Tranio. But what about Philematium? The thread of her destiny is completely lost. Without attempting to prescribe a happy ending for the love-story, such as that suggested by Lorenz, the reader notes that Philematium could not, as a freedwoman, become the wife of her liberator. The interest excited in the couple remains thus unsatisfied. Tranio has become so completely the hero, that Philematium and Philolaches are forgotten, and their faithfulness not rewarded.

Nor is the tone of the piece as a whole a high one. It is the old story—repeated over and over again on the Latin stage—of successful knavery. The old father is regarded as fair game for the pleasure-loving son and the astute slave. That Theopropides is himself a man of low type is an accident and not consciously present to the poet's mind as warranting the mortification that he suffers. There could not be any stronger evidence of the wholly non-ethical character of the comedy of Plautus than the fact that the love of Philolaches and Philematium, which in reality raises them so far above many other pairs and which has its romantic side, is never pleaded as their justification, or as mitigating their fault. The story need not have been different, had the relation of the two been as low as that of Menæchmus and Erotium. That they are true lovers is a detail. There are all the elements of high class comedy in the plot of the *Mostellaria*; but the author, whether Greek or Roman, has contented himself with writing a farce.

The *Mostellaria* has been frequently imitated. *I Fantasmi* by Bentivoglio (Venice, 1545), *Les esprits* by Pierre la Rivey (1550—1600), *Le Comédien poète* by Montfleury (1640—1683), *Le Retour imprévu* by Regnard (1655?—1709), *Abracadabra* by the Danish playwright Holberg (1684—1754) are all founded upon it¹. In English we have the *Alchemist* of Ben Jonson (first acted 1610): in this play *Face* the housekeeper excludes

¹ See Lorenz, *Einleitung zur Mostellaria*, pp. 34—40.

Lovewit from his house by means of a made up story; his prototype, both in action and character, is *Tranio*; and that the *Mostellaria* was present to the author's mind is shown by some direct quotations, e.g. Act v, Scene 1,

'Nothing's more wretched than a guilty conscience'

cf. *Most.* 544

nihil est miserius quam animus hominis conscius,

a line which in this edition is excluded from the text.

The English Traveller by Thomas Heywood (1633) contains a bye-plot in which the young prodigal *Lionell* and his servant *Reignald* hoodwink *Old Lionell* by a story of a haunted house. Other characters too are taken from the *Mostellaria*: *Robin* stands for *Grumio*, *Blanda* for *Philematium*; *Scapha* is the name for the old servant in both plays.

That Shakspeare knew the play seems to be shown by his employment of the names *Tranio* and *Grumio* in his *Taming of the Shrew*; in at least one passage he appears to have taken a hint from *Plautus*; see note on 18 (and also on *Personae* p. 5).

II. THE TEXT.

For an account of some of the principal MSS. (*A*, *B*, *D*) on which the text of the *Mostellaria* is founded, the reader is referred to Introduction to *Captivi* pp. 16, 17. The palimpsest (*A*) is far more copious in this play than in the *Captivi*, being available in *vv.* 576—613, 653—723, 759—796, 826—858, 893—1030, 1044—1073. Another MS. of which mention must be made here, is the *Codex Decurtatus* (*C*) belonging to the 12th century, and at present at Heidelberg. It is of similar importance to *D*. *J* does not contain the *Mostellaria*.

In the present edition clarendon type and the symbol M are employed to denote the reading of the three Vatican or Palatine MSS. *BCD*, minor discrepancies being neglected. Where the differences are of importance, the MSS. are referred to singly as *B*, *C* and *D*. The readings of *A* are given in clarendon capitals.

An inferior MS. to which occasional reference is made is *F*, the *codex Lipsiensis* (15th century). It contains many conjectures, and representing as it does the views of Platine language and prosody held by scholars of the time at which it was written, is of similar authority to *Z*, the *Editio Princeps*, by Merula (printed at Venice, 1472).

The critical notes in this edition do not form a complete *apparatus criticus*, but are designed to illustrate and, so far as possible, to justify the readings adopted in the text by reference to MS. authority¹ and the conjectures of previous scholars. Mere orthographical variants are not as a rule given: the student who desires minute information about the MSS. must go to Ritschl or Ramsay. Nor has it been thought necessary to cite all the conjectures even of eminent critics: only those are inserted which seem deserving of special consideration². On the other hand it is hoped that everything of importance has been gleaned, and that the notes have been brought up to date. Owing to the intimate connection between prosodical and metrical questions on the one hand, and questions of reading on the other, remarks on these topics are given side by side.

The numbering of lines in the margin is that of Ritschl³: at the head of each page are given the Act,

¹ Words, or parts of words, printed in italics in the text, are *omissions* (not merely errors) of the MSS. The words '*omitted in M*' are usually added in the critical notes: sometimes however this is not expressly stated (if the matter be of secondary importance), but left to be inferred from the italics in the text.

² A reading adopted in the text is always attributed to its author, and the names of the modern editors who have adopted it are also given. About readings merely mentioned in the notes and not admitted to

the text, less full information is usually given. In a few cases in which the MSS. confuse the distribution of parts, or omit the name of a speaker, it has not been thought necessary to mention the author of an obvious correction.

³ It cannot be denied that systematic adherence to Ritschl's numbering gives rise to occasional difficulties. Thus in such passages as 205—206, 457—467, where Ritschl transposed the lines and I have reverted to the order of MSS., I have nevertheless been compelled to employ Ritschl's numbers. This may

Scene^{*} and Verse according to the traditional description in the Vulgate¹.

This play has suffered seriously by transposition of pages in the archetype (and the archetype of the archetype) from which *BCD* are derived. The result is that in these three MSS. a large part of the text is dislocated. A glance at the edition of Parens (A. D. 1619, 1623) who followed them, will make this clear: 802—841 (Par. iv 1, 29—69) are placed *after* 842—883 (Par. iii 3, 20—iv 1, 28): further, 601—646 (Par. iv 2, 3—44) follow after 885 *a* (Par. iv 2, 2), and 647—685 (Par. v 2, 18—60) after 1065 (Par. v 2, 17). Camerarius, the great German student of Plautus of the 16th century, utilizing the labours of previous scholars, restored all these passages to their proper places²; but in one point he went too far. He transferred the whole scene beginning *Quid tibi visumst mercimonium* (904) from its present position and inserted it between the scene ending 857 and the scene beginning 858. The order of Camerarius was followed by the Vulgate, so that this scene bears the traditional description III 3. Ritschl restored it to its present position, which is also its position in the MSS.

cause some difficulty to the young student: but consistency in this matter seemed imperatively necessary.

¹ The division of the play into three Acts (cf. pp. 57, 110) is due to Lorenz. The reader may be referred to my note in *Introduction to Captivi*, pp. 1, 2, where I have adopted the same principle of division for

that play: the three acts contain the statement, the complication and the solution of the problem, respectively. The traditional division into five acts is due to the Italian editors at the time of the Renaissance.

² The palimpsest (not, of course, known to Camerarius) has escaped this error of transposition.

METRES OF THE MOSTELLARIA¹.

IAMBIC METRES.

The iambic metres of Plautus are based upon the double iambus (*dipodia iambica*).

∪ — ∪ —

But the double foot does not always retain this, its pure form; instead of either iambus the Latin comic writers admit a tribrach, a spondee, a dactyl or an anapaest (except at the close of the verse: see below), thus proceeding further in license even than Greek comedy. The Plautine *dipodia iambica* may therefore exhibit any of the following forms:

∪∪ ∪∪
 — — — —
 ∪∪ ∪∪

The proceleusmatic (∪∪ ∪ ∪) is not common, but it is sometimes admitted, especially in the first foot, e. g. Trin. 66 (cf. Asin. 71, 430, 482).

sēd hōc ānīm' āduōrt' ātqu' aūfēr rīdīcūlārīā,
 so in the second foot, Most. 19

nūnc, dūm tībī lībēt, līcētquē pōtā, pērdē rēm,
 cf. Most. 131 (-*tēnūs ābē-*), Aul. 330, 657.

The position of the ictus should be carefully observed. In iambic verse the dactyl, for instance, has always the form — ∪ ∪, never ∪ ∪ ∪. The second half of each dipodia has a minor ictus in corresponding places.

¹ This sketch is intended for the student who is approaching the subject of Plautine verse for the first time; it makes no pretension to originality.

The most common iambic metre—indeed the most common of all the metres of Plautus—is the

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Iambic Trimeter

or *Senarius*, so called because it is composed of six iambs, or three *dipodiae iambicae* (hence the Greek name *τρίμετρος*): it bears three principal ictus, one on the first arsis of each *dipodia*.

Although other feet are admitted instead of the iambus, as explained above, yet certain restrictions are observed :

(a) The last foot must always be pure.

(b) The fifth foot should be a spondee; an iambus is however permitted when the verse ends with a cretic, diiambic or polysyllabic word, or when the final iambus is preceded by a word of the form of a 4th paeon: the following verse-endings are therefore legitimate (the upright lines mark the beginning and end of a word):

$$\begin{array}{ccccccc} & & & & - & | & - & - & - & | \\ & & & & - & | & - & - & - & | \\ | & - & - & - & - & | & - & - & & \end{array}$$

(c) The use of the anapaest is limited: as a rule the three syllables of the anapaest belong to one word, or to two words that are closely connected, as in Trin. 759

pōtīn' ēst āb āmic' ālicūnd' ēxōrārī? pōtēst.

(d) The dactyl is employed under the same limitations as in trochaic verse (see p. xxii.).

(e) On the prosodical license by which, especially in the first foot, a bacchiac or cretic is allowed to stand for an iambus, see Introduction to Captivi A (ii), (v).

The caesura is more carefully preserved by the Latin than by the Greek comic poets. The principal caesura is the penthemimeral, i.e. the division of the verse after the fifth half-foot: Most. 1, 2:

*ēx' ē cūlīnā | sīs fōrās, māstīgā,
quā m' īntēr pātīnās | ēchībēs ārgūtīās.*

Occasionally the hepthemimeral caesura is found: Most. 27 f., cf. 36, 41, 67, etc.

*hōcīnē bōn' ēss' ōffīcīūm | sēru' ēxīstūmās
ūt ērī sūī cōrrūmpāt | ēt r' ēt fīlīūm.*

Frequently the hepthemimeral and the trihemimeral are

found combined, in place of the single penthemimeral caesura: Most. 24, 502, etc.

parásitos: | opsonátē | pōllūcībilitēr
dēfōdīt | insēpūltūm | clām in hīsc' aēdībūs.

The iambic trimeter is the suitable vehicle for ordinary, unimpassioned dialogue, being of all metres the most like prose. This was observed by Aristotle Poet. IV *μάλιστα γὰρ λεκτικὸν τῶν μέτρων τὸ iambeïón ἐστιν. σημεῖον δὲ τούτου· πλείστα γὰρ iambeïa λέγομεν ἐν τῇ διαλέκτῳ τῇ πρὸς ἀλλήλους*: similarly Cicero (Orator LVII § 191) speaks of iambic verse as '*orationi simillimus*' and Horace (A. P. 81) as '*alternis aptus sermonibus*.' On the same principle we find in Plautus that when a letter is read aloud on the stage, or a formula (e.g. an oath) is recited, the metre changes to senarii cf. Bacch. 1007, Pers. 501, Pseud. 998, Rud. 1338; cf. on Most. 887 f. A scene written in this metre was never accompanied by music and was called *Diuerbium* ('dialogue').

On the difficult question of hiatus in the principal caesura of senarii and other metres, the reader may be referred to Intr. to Aulularia G. pp. lix—lxiii, Intr. to Trinummus (2nd Ed.) pp. vi—viii, and Intr. to Captivi D.

Iambic Tetrameter Catalectic.

This metre (called in Latin *Iambicus Septenarius* and by Prof. Key the 'Laughing Metre') consists of four iambic *dipodiae*, the last being catalectic:

~~~~~  
 ~ ~ ~ ~ ~  
 ~ ~ ~ ~ ~  
 ~ ~ ~ ~ ~

The proceleusmatic is excluded in the last *dipodia*.

This verse is subject to the same limitations in regard to the employment of the tribrach, spondee, dactyl and anapaest as the Iambic Trimeter.

The principal caesura falls after the fourth foot; from which, in this case, the spondee and its representatives are excluded; cf. Most. 168, 173:

*quīd tū t' ēxōrnās, mōribūs | lēpidīs quōm lēpidā tūtēs*  
*ūrtūtē fōrm' id ēuēnīt | t' ūt dēcēāt quīdquīd hābēs.*



But caesura after the thesis of the fifth foot is occasionally permitted as a substitute. There is no example of this caesura in the *Mostellaria*. One line in this play is found without either caesura (183).

At the end of the second *dipodia* the license of the *syllaba anceps* is permitted: cf. *Most.* 158:

*nēc quōm mē mēlīū mēā Scāphā | rēār ēssē dēfīcātām.*

Here *Scāphā* stands for an iambus: so too in 170, 174. Cf. 169 where *-ērīs* (*mulieris*) stands for ∪ — : cf. critical note. Hiatus too is occasionally found in the caesura, cf. *Asin.* 653

*īd pōtīūs . uīgīntī mīnāē | hīc īnsūnt īn crāmīnā.*

*Most.* 230, 236 exhibit hiatus, according to the reading of the MSS.; but emendation is easy in both cases.

Scenes written in this metre were accompanied by music and called *Cantica* in the wider sense of the term<sup>1</sup>.

#### *Iambic Tetrameter Acatalectic.*

This verse (called in Latin *Iambicus Octonarius* and by Prof. Key the 'Swearing Metre') is composed of four iambic *dipodiae*. Caesura is found after the thesis of the fifth foot, or, less frequently, after the arsis of the fourth foot: for the former see *Most.* 118, 131, 143, *Capt.* iv 4, 1—14; for the latter *Most.* 107, 128, 132, 146. In this metre, as in the *Septenarius*, the fourth foot is regularly pure.

#### *Iambic Dimeter Acatalectic.*

This verse is composed of two iambic *dipodiae*, and employed as a *clausula*. It occurs, among other places, in *Most.* 885 *a*, 886 *b*.

#### *Versus Reizianus.*

The exact constitution of this metre is still a matter of dispute among the Germans: Reiz, after whom the verse is called, Hermann, Studemund, Wagner, Christ and Spengel take different views. Ellis has expressed

<sup>1</sup> Cf. note on p. xxiv.

himself on the subject in Excursus II at the end of this volume. In the present edition Studemund, to whom Bugge, Lorenz and Kayser give their adherence, has been followed. According to him (Festgruss der philologischen Gesellschaft zu Würzburg, 1868, pp. 51—56) the verse consists of two parts, (i) an iambic dimeter acatalectic, (ii) an iambic dimeter catalectic and syncopated (i.e. in which the second arsis is lengthened so as to be equivalent to the time of three short syllables):

υ υ υ — υ υ υ — | υ υ υ — υ υ

According to Studemund, this metre is found in Most. 858, 860, 880 and we have in the line which Ritschl numbered 874, two short lines, each identical with the second half of the *versus Reizianus*. I have also introduced it in vv. 891 b + 892, 893.

Spengel, who, like Wagner and Christ, accepts the constitution of the first half of the verse as an iambic dimeter, relegates the second to the category of anapaestic rhythm<sup>1</sup>. Wagner and Christ (Metrik, 2nd Ed.) regard it as an iambic *tripodia* catalectic: υ — υ — υ (or υ υ — υ — υ, or υ — υ υ — υ): cf. Aul. 412—442.

#### TROCHAIC METRES.

The trochaic metres of Plautus are based upon the double trochee (*dipodia trochaica*, *ditrochaeus*),

— υ — υ

But the tribrach, the spondee, the anapaest and even the dactyl are freely admitted in place of either of the pure trochees (except at the close of the verse: see below).

The Plautine *dipodia trochaica* may therefore exhibit any of the following forms:

υ υ            υ υ  
 —            —  
 υ υ            υ υ  
 υ υ            υ υ

The proceleusmatic (υ υ υ υ), which is excluded by the Greeks from trochaic verse, is sometimes admitted by

<sup>1</sup> He calls it a hypercatalectic anapaestic monometer.

Plautus, especially in the first foot, e.g. Men. 119, Mil. 451

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*nĩmĩ' ěgŏ t' hãbũ dĕlicãtãm . nũnc ãdĕ', ũt fãctũrũs,*  
*dĩcãm.*  
*dŏmãcilũmst, Āthĕnĩs dŏmũs ěst . ãt ěrũs hĩc . ěg' ěstãm*  
*dŏmãm.*

Cf. Most. 384, 396, Aul. 587 (Wagner); so in the second foot Capt. III 1, 33.

Observe carefully the position of the ictus, comparing its place in iambs; see p. xvi. The second trochee has a minor ictus on the first syllable.

The most common Trochaic metre is the

*Trochaic Tetrameter Catalectic*

or *Trochaicus Septenarius*, which is composed of four *dipodiae trochaicae*, the last being catalectic and pure:

— — — —  
 — — — —  
 — — — —

The natural caesura is after the thesis of the fourth foot, e.g. Most. 248

*ĕdŏ mĩ spĕcũl' ět c' ōrnãmĕntĩs | ũrcũl' ãctũtũm, Scãphã.*

But sometimes the comic poets substitute a caesura after the arsis of the fourth foot, e.g. Ter. Phorm. 863

*pŏn' ãdprĕndĩt pãllĩŏ, | rĕsũpĩnũt : rĕspĩĕŏ, rŏgŏ.*

Cf. Most. 304, 306, 310 f., etc.

Occasionally verses are found without either of these caesurae, e.g. Trin. 1145

*nĕũ quĩ r' ĩpsãm pŏssĕt ĩntĕllĕgĕrĕ, thĕnsãũrũm sũŏm.*

A second caesura (*caesura minor*) is often found after the first dipodia, e.g. Men. 957

*ãbũt sŏĕrũs, | ãbũt mĕdicũs : | sŏlũs sũm, prŏ Iãppĩtĕr.*

Hiatus in the principal caesura of this verse is not uncommon, especially when there is a pause in the sense or change of speakers, e.g. Men. 219,

*spŏrtũlãm ĕãp' ãtqu' ãrgĕntũm : | ěccŏs trĩs nũmmŏs hãbĕs.*

So too Most. 380, 398, 821, 952: but sometimes without any pause; cf. Most. 389, 394. Change of speakers justifies hiatus at any place of this, as of other kinds of verse: cf. on Most. 567.

Scenes written in this metre were called *Cantica*, in the wider sense of the word, and were accompanied with music.

Although the first three *dipodiae* may assume any of the above mentioned forms, certain restrictions are observed:

(a) If the caesura falls after the thesis of the fourth foot, that foot must be either a trochee or a spondee (never a tribrach, a dactyl or an anapaest), and if it falls after the arsis of the fourth foot, the third foot must be either a trochee or a tribrach.

(b) The seventh foot being pure, a spondee is preferred in the sixth, as a kind of counterpoise (cf. the usage in *senarii*, p. xvii b).

(c) The dactyl is not employed in any but the first foot, except under certain limitations:

1. It must not be composed of a single trisyllabic word.

2. It must not be divided so that the first two syllables form a trochaic word (or the trochaic termination of a polysyllabic word). On these principles the lines

*sic hunc dēcipīs . īmm' enim uer' Āntiph', hic me dēcipit  
iām nisi quidem suo quicquē lōco m' erit situm suppellētis*

are faulty (cf. Ter. Phorm. 528, Plaut. Stich. 62—according to the conjecture of Ritschl). But the following (Mil. 1137) is correct

*sēquiminī: sīmūl cīrcumspicite, nē quis adsit ārbiter.*

So too are the following (Epid. 673, Cas. III 2, 31)

*āpag' ill' a me . n' īllē quīdem Volcān' iratist filius  
n' ēg' aliquid contrāhere cupio litigi' intēr ēōs duos*

for the words *ille quidem*, *inter eos* are so closely connected that they are treated as a single word. An exception too must be made for the fifth foot, in which a dactylic word is allowed to represent a trochee: cf. Trin. 1127

*n' ēxaedificauisset m' ex hisce aēdībūs, apsque tē foret,*

where Wagner (following Ritschl) reads *apsque tē fōrēt, ex hisce aēdibus* in order to avoid the dactylic word. So too in Mil. 721

*cēnsēr' emorī: cecidisset ēbrīūs aut d' equ' ūspiam.*



Another trochaic metre is the

*Trochaic Tetrameter Acatalectic*

or *Trochaicus Octonarius*, which consists of four trochaic *dipodiae*, and is subject to the same laws as *septenarii*. The hiatus in the principal caesura is permitted, e.g. Men. 594

*néc mägīs mănġfġst' ġg' hōmġnġm | ūmqu' ūllġm tġnġrġ*  
*ūġġ.*

Examples of this metre in the *Mostellaria* occur in lines 862 + 863 *a*, 877 and possibly also in 321 + 322, 335.

Besides these metres there will be found in the text of this edition two instances of the

*Trochaic Dimeter Acatalectic*

*hġ sōlġnt ġsse ġrġs ūġġġġġs*  
*stġġġ sġġġ ġxpġġġnt cōnsġġġ*

(Most. 859, 861); but it is quite possible that these lines should be scanned otherwise: see *Excursus II* p. 153.

Mention must also be made of the

*Trochaic Tripodia Catalectic*

    ∪    ∪  
    ∪    ∪  
    ∪    ∪  
    ∪    ∪

which is found repeated in verse 345 (possibly too in 333) and in combination with a cretic dimeter frequently (e.g. 108: see below under cretic metres).

BACCHIAC METRES.

The bacchiac foot (∪ ∪ -) in Plautus exhibits the following forms:

    ∪    ∪  
    ∪    ∪    -  
    -    ∪    ∪  
    ∪    ∪

i.e. Plautus admits, as representatives of the bacchius, the molossus and the ionic a minore, the long syllables of each being liable to resolution into two shorts.

Bacchiac metres are very common in the cantica<sup>1</sup>; the chief of them is the

*Bacchiac Tetrameter*

composed of four bacchiac feet, e.g. Most. 120

*prīmūmdūm pārētēs fābrī libērūm sūnt.*

The following verses contain instances of resolution of one or both of the two long syllables, or of the ionicus a minore: Most. 91, Trin. 240 (Wagner), Aul. 132 (Wagner), Most. 89 b.

*nōuār' aedi' éss' ārbītrōr' sīmīl' ēg' hōmīnēm  
dēspōiūtōr' lātēbrīcōlār' hōmīnūm cōrrūptōr'  
quīn pārtīcīpēm pāritēr' ēgō t' ét tū m' ūt fāciās  
sīmīl' éss' ārbītrārēr' sīmūlācrūmq' hābērē.*

A metre admitted into the text of this edition, but not accredited by Spengel, is the

*Bacchiac Trimeter*

(three bacchiac feet); see Most. 89 a, and cf. critical note on 123—125. It would be impossible to discuss the

<sup>1</sup> By *Cantica* are here meant *Cantica* proper. It seems to be certain that scenes written in *septenarii*, whether trochaic or iambic, were declaimed to music in the style of recitative, and also called *Cantica*: (they are usually marked *C* in early MSS., to distinguish them from the *Diuerbia* or *senarii*, marked *D*). But the *canticum* proper was, according to most of the grammarians, a lyrical monologue, which was sung (not merely declaimed or recited) by the actor or else by a special *Cantor*, the actor meanwhile gesticulating to suit the words. [We must however include the lyrical scenes which are not monologues: there are four of these in the *Mostellaria*, i.e. 1

4; III 2, 1—57; 96—116; IV 2, 1—23.] The problem of determining the metrical structure of the *Cantica* is an extremely difficult one. At first sight they seem to present a fortuitous congregation of the most heterogeneous metres: nor has criticism yet succeeded in discovering any clear principles in the structure of many of them. There appears to be only imperfect coincidence of changes of rhythm and logical arrangement of matter. But it is possible that the poet and the musician were working together in a way no longer determinable by us. The main metres employed are bacchiacs, cretics, trochaics and iambs.

question within the limits of this Introduction, but it may be mentioned that this metre is accepted by Ritschl (e. g. in Trin. 261 f., Most.<sup>1</sup> 317, 319, 322, 331 f., 344), by Brix (Trin. 261 f.), by Lorenz (Most. 89 a, 319) and by Goetz and Loewe in Poen. 259 f. The catalectic trimeter (also rejected by Spengel) was admitted by Wagner in Men. 579 f.

Spengel accepts as a test of bacchiac rhythm the law of Seyffert (De uers. bacch. p. 15 f.) that bacchiac verses which contain no pure thesis (i.e. short mono-syllable) are not genuine.

In bacchiac, as in cretic verse, there is far less prosodical license than in iambs and trochaics. The following phenomena are however found:

(a) Archaic long vowels: Poen. 260 *excīdīt ūt ēg' ōpīnōr*, Amph. 652 *hābēt ōmnī' ādsūnt*, Trin. 226 *exercītōr ānīmū' nūnc ēst*, Capt. iv 2, 2 *auctōr ēst in ānīmō*, etc.

(b) Loss of final -s: Capt. iv 2, 1 *mēō māgī' uōlūtō*, Men. 769 *uērūmst mōdū' tāmēn*; perhaps too Most. 85 *rēcōrdātū' mūlt' ēt*.

(c) Shortening of a final long syllable under the influence of the ictus on a preceding short syll. (Intr. to Capt. A i) is denied by Spengel, but admitted by Ritschl, Brix and Wagner, cf. Trin. 261 (*fōrūm f.*), Aul. 131 (*mētūm m.*): the scansion in Pers. 816 *cāuē sīs m' āttīgās nē* (Intr. to Capt. A ii) is not questioned by Spengel.

(d) Synizesis is not unfrequent in the arsis: cf. Capt. v 1, 2 *reddūcēm tūō pātrī*, Rud. 906 *gratiās mēō pātrōnō*, 908 *quōm m' ēx suis lōcīs*: synizesis in the thesis is denied by Spengel (but cf. Aul. 133 *ēō nūnc ēgō*).

(e) Hiatus after a monosyllable that forms the first syllable of a resolved arsis (see Intr. to Capt. D iii, Intr. to Aul. p. lxiii) is unobjectionable: cf. Cas. III 5, 39 *quīd cūm ēā nēgōtī*. But hiatus and *syllaba anceps* after the second foot are questionable. Ritschl and most editors

<sup>1</sup> i.e. according to his constitution of the text.

have accepted it and it is admitted by Christ, who quotes Pers. 789, Pseud. 256, 1253, 1272, Cas. III 5, 60, etc.; cf. too Men. 968 (Brix<sup>3</sup>); but Spengel rejects it. The fact that the bacchiac tetrameter does not possess, like the cretic tetrameter, a regular caesura after the second foot is an argument against the admissibility of this hiatus.

## CRETIC METRES.

Cretic metres (employed in the Cantica: see note on p. xxiv) are built up of a certain number of cretic feet. In place of the cretic foot (— ∪ —), the Latin comic poets admit occasionally a molossus, and even a choriambus. Resolution of the first or second long syllable is common. The foot may therefore assume the following forms:

$$\begin{array}{c} \cup \cup \quad \cup \cup \\ \cup \quad \cup \quad - \\ \cup \quad - \quad - \\ \cup \quad \cup \quad - \end{array}$$

The following are examples of verses composed of pure cretics (Most. 715 f.):

*hóc hábēt . réppērī quí sēnēm dúcērēm  
quó dōl' ā mé dōlōrēm prōcūl pēllērēm.*

The following verses exhibit more or less divergence from this norm: Most. 106, 110, Pseud. 1332, 1248 f., Most. 882, Asin. 133

*cūm pigrā fāmīlī' īnmūndūs īnstrēnūōs  
dōmīnūs īndīlīgēns réddēr' āliās nēuōlt  
té sēquōr . quīn uōcās spēctātōrés sīmūl  
n' hērclē sī cēcīdērō uōstr' ērīt flāgītīūm  
mālē cāstīgābīt eos ēxūuīs búbūīs<sup>1</sup>  
pēllēcēbraē pērnīcīēs ādūlēscēt' ēxītīūm.*

The admissibility of the choriambus is denied by Spengel (Reformvorschläge, pp. 21—35).

<sup>1</sup> The MSS. give *bubulis exu-uis*; this would throw the choriambus into the last foot, where

it is less excusable; cf. however Capt. II 1, 14, Bacch. 659.



The most common cretic metre is the

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*Cretic Tetrameter*

— ∪ — ∪ — | — ∪ — ∪ —

which has the caesura after the second foot; see instances quoted above (two of them Most. 716, 106 have not this caesura). Occasionally we find hiatus or *syllaba anceps* in the caesura, e.g. Most. 718 (cf. 149), Asin. 134, 137:

*sáluōs* (or *sáluō'*) *sīs Tránĭō*. | *ūt uālēs . nōn mālě*.  
*nām mār' hāūd ēst mārě*, | *uōs mār' ācērrūmām*.  
*quāē dēd' ēt quōd bēně* | *fēc'*: *āt pōsthāc tībī*.

But in no case is the resolution of the final long syllable of the second cretic permitted.

In general it may be remarked that cretics are governed by stricter laws, both in regard to metre and to prosody, than either iambic or trochaic verse. Synizesis is rare (instances are however found in Most. 711 (*tūōs*), 882, Capt. II 1, 45). Dropping of a final -s takes place only occasionally, e.g. Epid. 322, Cas. II 2, 16:

*nĕmĭ' dĭū mácěrōr*: *sĭtně quĭd nēcně sĭt*  
*ēm, quĭd ēst? dĭc ĭd' hōc*: *nām pōl hāūd sātĭ' mēō*.

So too may be scanned Most. 113 (*factu'*), 697 (*somnu'*), 711 (*abitu'*), 718 (*saluo'*). Shortening of a long final syllable under the influence of the ictus on a preceding short syllable (Intr. to Capt. A i) is comparatively rare; but it occurs Cas. III 5, 7, II 2, 4, Pers. 758, Trin. 272:

*caūē tībī, Clēōstrāt'*: *ābscēd' āb ĭst', ōbsēcŕō*  
*nam ūbĭ dōmā sōlā sūm, sōpōr mānūs cālūtūr*  
*ĭtē fōrās, hĭc uōl' ānt' ōstĭ' ēt ĭānūām*  
*bōnĭ sĭb' hāēc ēxpētūnt, rēm fĭd' hōnōrēm*  
 (cretic dimeter + trochaic dipodia).

A monosyllabic word ending in -m or a long vowel may, as in iambic and trochaic verse, be shortened (not

elided) before a succeeding short vowel and so form the first syllable of a resolved arsis; cf. *Intr. to Capt. D iii* (Hiatus): so *Most. 334, Men. 115, Most. 881*

*quō ēg' ē; ān scīs? scī: īn mēntēm uēnīt mōdō*  
*quō ēg' ēām, quām r' āgām, quīd nēgōtī gērām*  
*hōc dīē crāstīnī quōm ērū' rēscīuērit.*

### *Cretic Tetrameter Catalectic*

— — — — | — — — —

is found in two verses of the *Mostellaria* (329, 347): cf. *Trinummus 244 ff., 266 ff., 293 ff.*

Spengel, who denies the existence of catalectic cretics (and there is certainly considerable doubt about the matter), scans *Most. 329, 347* as anapaestic dimeters:

*sī cādēs, nōn cādēs quīn cādām tēcūm*  
*d' āb Dēlphō cītō cānthārūm cīrcūm.*

### *Cretic Trimeter*

is a very rare metre; Spengel indeed throws doubt upon its existence in *Plautus*. However there are at least six verses, which have a *prima facie* appearance of belonging to this class: *Most. 338, Pseud. 1119, 1277, Pers. 802, Bacch. 622, Cas. II 1, 7*:

*iām rēuōrtār . dī' ēst ī' īd mīhī*  
*uēr' ūb' īs nōn uēnīt nēc uōcūt*  
*īd' āmicāē dābām mē mēāē*  
*lūdōs mē fācītis īntéllēgō*  
*quī pātrī rēddīd' ōmn' aūr' āmāns*  
*ānīm' āmōrīsqūē cāūsū sū.*

### *Cretic Dimeter*

is found, as a *clausula*, *Most. 320*, according to the reading adopted in the text: so too in *Pseud. 262, 1122, Pers. 797, Epid. 85—98* (in alternate verses), *Curc. 113 b*, etc.

The verse  $\acute{\cup} \cup - \acute{\cup} \cup - | \acute{\cup} \cup \acute{\cup} \cup \asymp$

must be regarded as a combination of a cretic dimeter and trochaic *tripodia* catalectic (see above p. xxiii); it is frequently found in the *Mostellaria*, 108, 113, 116, 133—136, 690—692. Hiatus or *syllaba anceps* is not uncommon after the cretic dimeter, *Most.* 342, 710:

*únd' ágīs t' . únd' hómō | ébrīús prōbē*  
*péiú' pōsthác fōrē | quám fūtt, mīhī.*

The inversion of this metre

$\acute{\cup} \cup \acute{\cup} \cup \asymp | \acute{\cup} \cup - \acute{\cup} \cup \asymp$

has not been proved to exist in Plautus. It was assumed by Ritschl in *Most.* 315 (with hiatus):

*n' ill' úbī fūi, | únd' ēffūgī fōrās*

and is maintained by Lorenz and Bugge in 111 f. (see critical notes), but is given up by Brix in the third edition of his *Captivi* (II 1, 10). On the whole Spengel seems right in casting doubt upon this metre (see *Reformvorschläge* pp. 95—102).

The verse  $\acute{\cup} \cup - \acute{\cup} \cup - | \acute{\cup} \cup \cup \cup -$

must be regarded as belonging to a different category from the last: but its first half is a cretic dimeter. It is found *Most.* 336—341, 344, 693, 696 f., 702, 706 and in other plays, as Spengel (*Reformvorschläge* pp. 86—95) has shown.

### ANAPAESTIC METRES.

Anapaestic rhythm is one of the most thorny problems of Plautine criticism, and it would be out of place to discuss it here. The extreme views on opposite sides are taken by Ritschl, who avoided the metre so far as possible and did not admit more licenses than in his trochaic octonarii, and by C. F. W. Müller, who employed

it as a sort of Home for Incurables<sup>1</sup>. Spengel, in his recent *Reformvorschläge zur Metrik der lyrischen Versarten bei Plautus* (1882) takes up a mean position, which however approaches in some respects to that of Müller.

For the purposes of this edition (anapaests occur only in 887 *a*, 887 *b* + 888, 889, 895 + 896, 901 *a* - 903) the following brief statement may suffice. The basis is the anapaestic *dipodia*; in place of the anapaest, Plautus admits the spondee, the dactyl, the proceleusmatic, and perhaps, in the first foot, the fourth paeon:

$$\begin{array}{ccc} & \cup & \cup \\ \cup & \cup & \cup - \\ - & & - \\ \cup \cup & \cup & \cup \end{array}$$

Prosodical licence transcends the limits observed in iambic and trochaic metres. Synaloephe (e.g. *aurê*, *tertîust* Stich. 25, 30, *gaudîis* Trin. 1119) is common: cases of shortening of syllables long by position are found which cannot be explained by the laws set forth in Intr. to Capt. A i, ii (i.e. as due to the ictus on a preceding or succeeding short syllable); e.g. *sęptîmîs* Pseud. 597.

We have the

#### *Anapaestic Tetrameter Acatalectic*

in Most. 887 *b* + 888 and 895 + 896. It is composed of four anapaestic *dipodiae*. Half of the anapaestic tetrameter acat. forms the

#### *Anapaestic Dimeter Acatalectic*

which occurs Most. 318, 319, 887 *a*, 889. This metre when catalectic is called the

<sup>1</sup> In order to justify the expression which I have used, I would call attention to the constancy with which Müller solved troublesome questions of metre

by calling the verse anapaestic—a kind of metre in which he permitted all possible licenses. In Persa 497 for instance he scans *aũfęrîs* as an anapaest!

*Paroemiacus*

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a verse which is sometimes employed as a *clausula*, and is found Most. 901 *a*—903. The verse has no regular caesura after the second foot; cf. Men. 360, 366

*nūnc ē' ādīb', ādlōquār ūltrō*  
*nēquē tībī iāmst ūllā mōr' īntūs*

and Most. 901 *b* + 902 *a*, 902 *b*: but the caesura is sometimes found: Most. 901 *a*, 903, Men. 355, 368.



## ABBREVIATIONS.

A = Codex Ambrosianus (Ambrosian palimpsest).

acc. to = according to.

Acid. = Acidalius.

Ald. = Aldus.

Anal. Plaut. = *Analecta Plautina* (by Schoell, Goetz and Loewe, 1877).

Ang. = Angelius.

B = Codex Vetus (the figures 1, 2, 3 above the line denote the first, second and third hands respectively).

Bent. = Bentley (many of the readings quoted are derived from MS. notes in the British Museum and Bodleian libraries, published by the present editor in an edition of the *Captivi*, 1880, and a volume of the *Anecdota Oxoniensia*, 1883).

Bo. = Bothe.

Bossc. = Bosscha.

Br. = Brix.

Büch. = Bücheler (*Lat. Decl. = Grundriss der lateinischen Declination*, 2nd ed. by Windekilde, 1879).

Bug. = Bugge.

C = Codex Decurtatus.

Cam. = Camerarius.

D = Codex Ursinianus.

del. = delevit.

Diom. = Diomedes.

Dou. = Dousa.

edd. = Ritschl, Ramsay, Lorenz, Bugge, Ussing, (rec. edd. = recent editors, Lorenz, Bugge, Ussing).

Ell. = Robinson Ellis.

F = Codex Lipsiensis.

Fl. = Fleckeisen.

Gepp. = Geppert.

Gron. = Gronovius.



Grut. = Gruter.

Gul. = Gulielmus.

Guy. = Guyet (from the edition of Plautus by M. de Marolles, 1658).

Gz. = Goetz.

Herm. = Hermann.

Intr. to Aul. = Introduction to Aulularia (by Wagner, 2nd Ed. 1876).

Intr. to Trin. = Introduction to Trinummus (by Wagner, 2nd Ed. 1875).

Intr. to Capt. = Introduction to Captivi (by E. A. Sonnenschein, 1880).

Lachm. = Lachmann.

Lamb. = Lambinus.

Lang. = Langen (Beiträge zur Kritik und Erklärung des Plautus, 1880).

Loew. = Loewe (Prodr. = Prodomus Corporis Glossariorum Latinorum, 1876).

Lor. = Lorenz.

M = BCD.

Madv. = Madvig (the §§ refer to Madvig's Latin Grammar, Engl. Trans.).

Müll. = C. F. W. Müller (Plautinische Prosodie, 1869).

Non. = Nonius.

om. = omitted.

Par. = Pareus (Lex. = Lexicon Plautinum, 1634).

Pi. = Pius.

Pist. = Pistoris.

Pyl. = Pylades.

Quich. = Quicherat.

Rams. = Ramsay.

Rl. = Ritschl (Neue Pl. Exc. = Neue Plautinische Excursus; Opusc. = Opuscula).

S. = the editor.

Salmas. = Salmasius.

Scal. = Scaliger (Some of the readings of Scaliger are taken from MS. notes in his copy of Sambucus, 1566, now in the Bodleian [Auct. S. 5. 21]. This copy bears the inscription 'Scaliger Heinsiadae, Heinsiades Dikio, Dikius mī').

Schwarz. = Schwarzmann.

Sciopp. = Scioppius.

Seyff. = O. Seyffert.

Speng. = Spengel (Reformv. = Reformvorschläge zur Metrik der lyrischen Versarten bei Plautus, 1882).

Stud. = Studemund.

Turneb. = Turnebus.

Uss. = Ussing.

Vahl. = Vahlen.

Vulg. = Vulgate (1669, 1684).

Wagn. = Wagner (Some of the conjectures quoted on the first hundred lines are from a MS. entitled 'Critical notes on the Mostellaria': see Preface).

Wei. = Weise.

Z. = Editio Princeps (1472).

..... = a lacuna in MSS. (In statements about *A*, the number of dots = the number of letters which appear to have been lost).

EDITIONS QUOTED.

- Aulularia (2nd Ed. 1876) }  
Trinummus (2nd Ed. 1875) } Wagner.  
Menaechmi (1878) }  
Miles Gloriosus, Tyrrell (1881).  
Captivi, E. A. Sonnenschein (1880. In this play the Act, Scene  
and Verse in the scene are cited).
- Bacchides }  
Persa } Ritschl (1848—1854).  
Pseudolus }  
Amphitruo }  
Asinaria }  
Curculio }  
Epidicus } Loewe, Goetz, Schoell (1878—1884).  
Mercator }  
Poenulus }  
Stichus }  
Truculentus }  
Rudens, Fleckeisen (1850).  
Casina }  
Cistellaria } Weise (1842, 1847).



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## ARGVMENTVM.

**M**anumisit emptos suos amores Philolaches,  
**O**mnemque apseute rem suo apsumit patre.  
**S**enem, ut reuenit, ludificatur Tranio:  
**T**errifica monstra dicit fieri in aedibus,  
**E**t inde pridem esse emigratum. interuenit 5

THE most important MSS. together with Nonius and Priscian give the form **Mustellaria** as the name of the play. Loewe (Prodr. p. 282) quotes a gloss '*φάσμα: mostellum, mustellum.*' The whole weight of evidence is in favour of *Mustellaria*. *Mostellaria* appears only in the acrostich (no very great authority) and in editions since Pylades.

5. *esse* Rl., om. in M. The question of the admissibility of hiatus in the principal caesura of the trim. iamb. is one of the most difficult in Plaut. criticism; the question of its admissibility in the 'Argumenta acrosticha' is perhaps more difficult, but not worth solving. On the whole it appears best to treat these on the same principles as the text, though we know that they were written at least a century after the death of Plaut.

The DIDASKALIA is restored according to Festus pp. 162 and 305 (ed. Müll.), where two verses of the play are quoted as taken *e Plauti Phasmate*.—**Graeca** (sc. *fabula*) *Φάσμα* (sc. *uocatur*) 'the Greek original is called Φ.': cf. Intr. p. vii.

1. **manumitto** is an unplautine word; Plautus always says *manumittere* (975) or *mittere* (perh. *mittere* Capt. II 3, 48)

*manu* or (seldom) *mittere* alone (Pseud. 994, 1183).

On the date and composition of the Arguments see on Trin. Arg. (p. 3, 2nd Ed.).—**amores** 'mistress'; so Mil. 1377, Stich. 737 etc. (also in Cicero and Ovid, *peregrinos addis amores* Her. ix 47, cf. Virg. *delicias domini* (παιδικά) Ecl. II 2); in Pseud. 64 *amores* is used differently, = 'loves', 'toyings'.

- L**ucrípeta faenus faénerator póstulans,  
**L**udósque rursum fit senex: nam mútuom  
**A**ccéptum dicit, pignus emptis aédibus.  
**R**equírit quae sint: aít uicini próxumi.  
 10 **I**nspéctat illas: póst se derisúm dolet,  
**A**b síu sodale gnáti exoratúr tamen.

7. *Ludusque* is a schoolmaster's correction, admitted by most edd. from the time of Saracenus and Pius. *Ludum facere aliquem* is unplautine: early Lat. knows only the phrase *ludos facere aliquem* (*ludos facere alicui* 427 f., with different sense). May not *ludos fieri* be good Lat. for the passive, 'to be made fun of'? So we have it (with the subject however in the accus.) in Pseud. 1168 *adeo donicum ipsus sese ludos fieri senserit*; and Bacch. 1090. To read *ludus* is to make the Argum. more unplautine than it already is. That *ludos facere* is really to be regarded as a sort of compound verb (= *ludere, ludificari*) seems to be shown by Men. 405 *iam amabo desiste ludos facere* (where there is no object) and the phrase *ludos dimittere aliquem* Rud. 791: *facere aliquem ludos* is in fact not parallel to *facere aliquem consulem*. With the passive we may compare *nugas fieri* in Varro (quoted by Nonius 355) *quod si Actaeon occupasset...non nugas (nugasset MSS.) spectatoribus in theatro fieret*. It is difficult to believe that *nugas*, which Charisius treats as an indeclinable noun of three genders, was originally anything but accusative of *nugae*.

6. **lucripeta** (from *lucrum* and *peto*, cf. *lucrifuga* Pseud. 1132, *agripeta* Cic.) a substantive formed for the occasion; to be joined as adjective with *faenerator*, cf. *turba incola* Ov. Fast. III 582, *bellator equus* Virg. G. II 145. Madv. § 60 c. obs. 3.

7. **mutuom** 'a loan,' here absolutely (generally as adj. with *argentum*), cf. Stich. 255

*Immo tu ut aps te mutuom nobis duis*, Amph. 819 *saltem...sumas mutuom*.

8. **acceptum** 'raised'.—**dicit** 'the slave says': note the change of subject.—**pignus** cf. 978 'part-payment' 'earnest-money', = *arrabo* 648, 1013.

9. **requirit**, ... **ait**, ... **inspéctat** (10). The subject changes with each of these verbs.

## PERSONAE

TRANIO SERVOS  
 GRVMIO SERVOS  
 PHILOLACHES ADVLESCENS  
 PHILEMATIVM MERETRIX  
 SCAPHA ANCILLA  
 CALLIDAMATES ADVLESCENS  
 DELPHIVM MERETRIX  
 PVERI  
 SPHAERIO SERVOS

**Tranio** is prob. a significant name ("redender name" Lessing, i. e. a name which suggests a type of character, like 'Malaprop', 'Absolute' in Sheridan); but the derivation is not clear. Uss. draws attention to line 1115 *Ne faxis : nam elixus esse quam assus soleo suavior* and hints that *Tranio* may be derived from the name of some fish: Lor. quotes also 1070 *Non ego illi extemplo hamum ostendam, sensim mittam lineam*, and suggests *θρανίς, θρανίας* 'sword-fish' as the Greek original; others derive from *θρανός* 'bench' (of rowers) or *τρανός (τρανής)* 'kecnwitted.' For the bye-form *Tranius* see on 560.

**Grumio**: not to be derived, says Rl., from *gruma (groma)*, = an instrument for measuring land, but rather from *γρυμῆα, γρυμῆα* 'a bag for old clothes' (Opusc. III 307).

It is interesting to observe that the names *Tranio* and *Grumio*, which Shakspeare employed for two waiting men in the *Taming of the Shrew*, appear to have been derived direct from the *Mostellaria*; they do not occur in the *Taming of a Shrew* (A.D. 1594), the origi-

nal of the Shaksperian drama. Possibly Shaksp. may have seen a representation of the *Mostellaria*, or he may have read the Italian translation of Geronimo Berardo (1530). Cf. the passage quoted on 18.

**Philolaches** (*φίλος, λάχος* 'lot'). Gen. either *Philolachetis* or *Philolachis*, or *Philolachae* (374).

**Philematium** (*φιλημάτιον* cf. *meum suavium* as a term of endearment in *Poen.* I 2, 156) 'Kissy', a common name in later Greek literature.

**Scapha** is an aged waiting woman. In 213 the MSS. show traces of the word *lena*, applied to *Scapha*; but, if *lena* be the true reading, it was only used as a term of reproach, and not as a description.

**Callidamates** is a further (Plautine) development of *Καλλιδάμας* 'he who subdues by beauty'; cf. *δαμάτειρα*. The penultimate is short, as Speng. shows (cf. *ἀδάματος, δαμάσιφρων*), and not long as Rl. assumed. In 311, 373 we might scan with long or short penult.; cf. 341.

**Sphaerio**. This name rests on Seyffert's clever emendation in 419, where see crit. note.

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MISARGYRIDES DANISTA

SIMO SENEX

PHANISCVS ADVORSITOR

ADVORSITOR

LORARII

Observe that the order of persons is that in which they appear in the successive scenes.

**Theopropides** (*θεόπροπος* 'prophetic'). This, the true form of the name, was restored by Bergk, and is now generally accepted. Rl., who at first opposed Bergk's view (Most. Praef. xvi), was led afterwards to accept it (Opusc. III 344). The MSS. have as a rule, **Theuropides** and this form was consequently adopted in all editions down to 1852; it was supposed to be a latinised form of *Θεωρωπίδης* (Lachm. Lucr. p. 313). But this is a very questionable Greek name, and the MSS. themselves contain traces of a different form: thus A gives **THEO-**(**TEO-**) as the first part of the word in 784, 962, 904 (superscription of scene, Gepp.); in 784, 962 B has **-propides** (**-em**) as the second part; the forms **Theutropides** (B, 690), **Teutropides** (D<sup>2</sup>, 532) are also found. The form *Theoprōpides* suits the metre just as well as *Theu-*

*rōpides* in all passages except 784, which admits of easy emendation.

**Pedisequi**, see II 2.

**Danista** a latinised form of the Greek *δανειστής*, cf. *poeta* from *ποιητής*, *sucophanta* from *συκοφάντης*, *mastigia* from *μαστιγίας* etc. It is not certain whether **Misargyrides**, which occurs only in III 1, 41, is intended as the real name of the money-lender or as a nickname invented for the occasion by Tranio; it means 'hateful son of money', 'Macmoney-grub'; the explanation 'Son of a hater of money', *per ἀντίφρασιν* = 'Son of a miser', suggested by Donatus on Adolph. I 1, 1, and adopted by all recent commentators, is laboured and unnatural. Such compounds appear to assume either active or passive sense: cf. *bucaceda* 884.

**Aduorsitor**, see on 313.

**Lorarii** appear V 1.



## ACTVS I.

### GRVMIO. TRANIO.

GR. Exi é culina síis foras, mastígia,  
qui mi ínter patinas éxhibes argútias.  
egrédere, erilis pérniciés, ex aédisbus.  
ego pól te ruri, sí uiuam, ulciscár probe.  
exi ínquam, nidor, é pupina. quíd lates? 5  
TR. quid tíbi, malum, hic ante aédis clamitátioíst?

3. *perniciés* CD; but see Gz. and Uss. on Asin. 133.

5. *nidor, e pupina* Löwe (Anal. Plaut. p. 215), *nidore cupinam* M., *nidor, e culina* (cf. Juv. v 162, Martial i 92 [93], 9) Pyl., Lor<sup>1</sup>., Bug., *mando, recupito animum* Reid, *nidoricape. nam quid hic lates?* Rl. (*nidoricape* = κνισσοδιώκτης 'roast meat sniffer').

6. *clamitatio est* Acid., Rl., rec. edd., *clamat iosi* M.

1. Grumio, who is standing in the street outside the house, calls to Tranio, who is within. This is an excellent scene, opening up the whole situation. It should be compared with the first scene in the *Aulularia*.—*Exi* 'come out'; cf. *is* 547: in *Aul.* i 1 *exi* is 'get out'.—*sis* lit. 'if you please' contr. fr. *si uis*, as Cic. (or. 45, 154) says. *Sis* is often used in Plaut. where the feeling is the reverse of polite, cf. 569 *Abi sis, belua*, *Aul.* 46 and note: in effect *sis* = 'confound you'.

2. *argutias* 'sharpness'.

4. *si uiuam* (fut.) 'if I live' (i.e. if I shall live); *si uiuo* 1067 is rather different; see

note.—*probe* strengthens the verb (*ulciscar probe*, also *Poen.* v 4, 58), 'I will revenge myself finely', cf. 342, 473, 736, 870, 1067, 1108, 1179.

5. "*nidor et pupina* contemptui dicta sunt: *nidor* = fetor ('stench'); *pupina* uolgariter pro *popina*, idque uocabulum uilem ac sordidam coquinam significat; cf. *Vaticani* 1468 glossam 'gurgustium: pupinam sordidam, uel ubi porci includuntur'" Löwe *Anal. Plaut.* p. 215.

6. *malum* 'interiectio stomachantis' Lamb. (*quid malum* 'Why the mischief?'). It is found only in questions cf. 34, 368, *Aul.* 426, *Capt.* 531, *Men.* 390, *Mil.* 446.—(*quid*) *tibi clamitatio est?*

an rúri censes te ésse? apscede ab aédibus.

abi rús: abi dierecte, apscede ab iánua.

9, 10 em: hocíne uolebas? GR. périi. quor me uérb-  
eras?

TR. quia tú uis. GR. patiar. síne modo adueniát  
senex:

8. Since Rl. edited the *Trinummius* it has been usual to regard *dierectus* (*dierecte* etc.) as trisyllabic by synizesis (see Brix on *Trin.* II 4, 56): but Palmer (*Hermathena* No. x, 1884) has shown that in at least 5 of the 13 passages in which it occurs in Plaut. it is (acc. to MS. reading) four syllables with the two first long (*dīērectus*): *Bacch.* IV 1, 8, *Merc.* I 2, 72, *Men.* II 3, 87, *Poen.* I 2, 134, *Rud.* IV 4, 126; so too in *Varro Eumenides* (quoted by *Nonius*) *Apage in dierectum á domo nostra ístam insanitátem*: cf. *Most.* 850.

9. *Em Br., Bug., Uss., Lor.*<sup>2</sup>, **En BD (In C), Rl., Lor.<sup>1</sup>.**

11. *tu uis Cam., Rl., Lor., Bug., tui uis D, uiuis B, Uss., uiuus C.* Rl. remarks '*expectes potius lubitumst uel meritu's*': *Uss.*

lit. 'what is your bawling?' = *quid (quor) clamites?* 'what business have you to bawl?' This use of the verbal subst. in *-io*, esp. in angry questions, is a very favourite idiom in Plaut.; cf. 377 and see further on 34.

8. *dierecte*. The generally accepted explanation of this difficult Plautine word is that it is the vocative of a participle, derived from *di* (= *dis*) and *erectus* = lit. 'raised up asunder' i.e. 'stretched on the cross (or *patibulum*)'; so Brix on *Trin.* 457, *Lor.* on *Most.* 850, *Rams.* on *Most.* I. 1, 8. *Nonius* (followed by *Lamb.*) says '*Dierecti dicti crucifixi quasi ad diem erecti*'; to him the word suggested the cross, though his derivation from *diem* is absurd. *Paul. Diaconus* (p. 69 ed. *Müll.*) '*Dierectum dicebant per avríφρασιν, uolentes significare malum diem*' which is still more absurd. It is to be remarked that in all passages except two *dierecte*, *dierectus* (nom.), *die-*

*recta*, are connected with a verb of motion; thus *abi dierecte* *Most.* 850 (cf. *Trin.* 457), *abin dierectus* *Merc.* 756 (cf. *Cas.* I. 15), *i dierecta* *Rud.* IV 4, 126, *i dierectum cor meum* *Capt.* III 4, 103 (emended), *recede hinc dierecte* *Bacch.* IV 1, 7; in one passage we find the accusative after *ducere*, *ducit lembum dierectum nauis praedatoria* *Men.* 442; in another, we have *lien dierectus est* *Curc.* 240. (Perh. here we should read *διαρρηκτός*, 'my spleen is burst'.) The true origin of *dierectus* is still involved in some obscurity; it may also be doubted whether *dierecte* is not an adv., cf. *macte (uirtute esto)*: the instances quoted above show that in effect *dierecte*, *dierectus* are always adverbial.

9. *em* (different from *hem*) is another form of the demonstrative particle *en*, cf. 297, 314, 333, 804, 1180, 1144. *Trans.* 'take that' (beating him).

11. *quia tu uis* 'because it's



sine módo uenire sáluom, quem apsentém comes.

TR. nec uéri simile loquere nec uerúm, frutex,  
comesse quemquam ut quisquam apsentem póssiet.

GR. tu urbánus uero scúrra, deliciaé popli,

15

defends *uiuis* (perh. 'because you're not yet dead': cf. Cas. II 3, 11). But *uolebas* (10) and *patiar* (11) support *uis*.

12. *Ne modo Non. saluo(u)m Non., edd., saluo(u)s M.*  
Note the change of accent in *sine módo* as compared with *sine modo* of 11, and see Herm. De R. Bentleio eiusque edit. Terentii p. xxx: "*ubi repetiti uerbi uel maior est uel minor uis, uel quocumque denique modo alia ratio, etiam pronuntiarum debet aliter*". Here the emphasis of the first clause lies on *adueniat*, of the second on *saluom*. But even apart from any '*alia ratio*', we find the accent constantly varied, when a word is repeated in the same or following verse. Thus we have 168 *lepidís...lépida*, 170 *lepidást*, 171 *lépide*, 181 *uérum...uerúm*, Aul. 412 *téně teně*, 647 *máně maně*, Men. 281 f. *párasitám...parasitum*, 346 f. *récte...recté...récte*, Amph. 530 *actútum...actutúm*. Analogously in the hexameter, e.g. Ovid Met. XIII 607 *Et primo similis uolueri mox uera uolúcris*, VI 246 *Ingemuere simúl, simul incuruata dolore*.

13. *rupex* ('clown') Guy., Rl. Bug., Uss. Lor<sup>2</sup>., put a : or . at end of this line, and a ? at the end of next.

14. *possiet* Pyl., *posset* B<sup>1</sup>C, *posse<sup>t</sup>* B<sup>2</sup>, *possit* D.

your own wish': i.e. why do you not go away? For the sense cf. Rud. 873, 4.

12. *quem comes* 'whose substance you are devouring' (*ὅν τῆν οὐσίαν κατεσθίεις*), cf. Pseud. IV 7, 24 *ianne illum comessurus es?*—In the verb *edo* and its compounds (*comedo* etc.) Plaut. and Ter. use the contracted forms exclusively; thus *comēs = comēdis* (*ēs = ēde* Cas. II 3, 34, Mil. III 1, 81, Pseud. I 2, 7), *comest = comedit* Most. 559, Trin. 250, Truc. 593, *estis (comestis) = editis (comeditis)* Most. 63, Truc. 155, *este = edite* Most. 65, *esse (comesse) = edere (comedere)* 14, 889, Capt. 463 (?), Trin. II. 1, 25. Men. 627 (where correct note of Wagn.), 918, 919; in the passive we have *estur = editur* Most. 235,

Mil. 24, Poen. IV. 2, 13. 'These forms arise by dropping the connecting vowel and changing the dental of the root into *s*. The forms *ēdim, ēdis, edit* etc. are always subjunctive in Plaut. (equiv. to *edam* etc.); prob. it was the only form of the subj. which he employed (cf. however Poen. III. 1, 31, Stich. 554).

13. *uerisimile loquere...ut*. Bug. by putting a colon at *frutex* (see crit. note) makes the next line an independent question ('how could any one'). But perh. *uerisimile loquere ut = uerisimile est ut*, the phrase reproducing the lax idiom of every-day speech: "'Tis not likely...what you talk, that any fellow could etc.'

15. *uero*, like *ain?*, expresses

rus míhi tu obiectas? sáne hoc credo, Tránio,  
 quod te ín pístrinum scís actutum trádier.  
 cis hércle paucas témpestates, Tránio,  
 augébis ruri númerum, genus ferrátile;

16. hoc B<sup>2</sup>, Bug., om. by B<sup>1</sup>CD, Rl., Rams., Lor., Uss.  
 17. scis FZ, edd., sis M.

astonishment, 'What!'. For its position third in the sentence cf. Aul. Prol. 18; in Cas. II 5, 5 it stands in the fourth place.—**urbanus scurra** 'city loafer' 'town-bred idler (loafer)'. The word *scurra*, as used by Plaut., is defined Trin. 202 (*urbani ad-sidui ciues quos scurras uocant*), where see note.—**deliciae popli** (= *populi*) 'darling of the populace' 'minion of the canaille', cf. Othello I 2, 68 'the wealthy curled darlings of our nation': for *populus* = 'the lower orders' cf. *prostibulum popli* Aul. 283, *decus popli* Asin. 655, and Livy I 17, 8, II 27, 5 and 12 *consilio magis principum quam populi* (almost = *plebis*) *clamore*. In Curc. 29 *populus* = 'the public', 'the general'.

16. *míhi tu* are both emphatic.—*hoc* (abl.)...*quod* 'for the reason that', cf. 51 and Rud. 388 *hoc sese excruciat animi, quia* etc., Pseud. III 2, 33 *hoc...quom* (cf. III 2, 18).—*credo* is parenthetical; 'I think'.

17. *trádier* (= *tradi*). Plaut. frequently uses the present for the future infinitive (here *tráditum iri*) after the verbs *dico*, *promitto* etc.; see 633, 1084, 1087, 1132, Asin. 366 *dixit operam se dare*, 377 *promitto hostire*, 442 *aibat reddere*, 604 *minatur sese abire*, Curc. 597 *nego me*

*dicere*, Pers. 401 *iuratus est se dare*.—*in pístrinum trádier* 'to be put to work in the mill', i.e. in the country. This form of labour, like that in the stone quarries (cf. Capt. III 5, 63—68), was considered almost to amount to torture.

18. *cis* here of time; the only other instances are Truc. 348, Merc. 153 (emended).—**tempestates** here perhaps 'months', but the time is marked as indefinite: in Cic. Divin. I 25 *tempestas* = a day, in Livy I 5, 2 *multis ante tempestatibus* = many years before, in Lucr. I 179 *tempestates* = the seasons.—**Tránio**. There is something threatening in the repetition of the name; so *Φίλιππος* in Demosthenes. Cf. the *entreating* effects in Taming of the Shrew I 1 'Tranio, I burn, I pine, I perish, Tranio. | Counsel me Tranio; for I know thou can'st: | Assist me, Tranio, for I know thou wilt'.

19. **augebis** 'add one more to', cf. Virg. Aen. VII 211.—**ruri numerum, genus ferratile** 'the people in the country, the gang that works in irons' (cf. *ferratus* Bacch. 781); *genus ferr.* is governed by *augebis*, but also forms a loose apposition to *numerum*. Strictly speaking, a dat. is required after *augebis numerum*.

nunc, dúm tibi lubet licétque, pota, pérde rem, 20  
 corrúmpe erilem *spém*, adolescentem óptimum:  
 diés noctisque bíbite, pergraecámini:  
 amícas emite, liberate: páscite  
 parasítos: opsonáte pollucíbiliter.  
 haecíne mandauit tíbi, quom peregre hinc ít, senex? 25  
 hocíne modo hic rem cúratam offendét suam?  
 hocíne boni esse offícium scrui exístumas,  
 ut erí sui corrúmpat et rem et fílium?  
 nam ego illúm corruptum dúco, quom his factís  
 studet.

20. *tibi lubet*, a proceleusmatic, representing an iambus (— — —), see Intr. p. xvi. Guy., Rl. delete *tibi*. On *lúbēt l.* see Intr. to Capt. A (i.), Intr. to Aul. p. xxxiv.

21. *spem* Ell., om. in M, *erilem filium adolescentulum* Bug.; Rl. reads *erilem nostrum adolescentem optimum*, suggesting also (in crit. note) that *ad. opt.* may be a gloss, which view Lor. adopts.

25. *it* Bo., edd., *iit* M.

22. *pergraecamini* 'play the Greek', 'be merry': cf. the gloss in Paul. Fest. 215 *epulis et potationibus inseruite*. We have the same word again 64, 960, and in other plays. It expresses the contempt of the Roman for the vices of the typical Greek of later times: cf. Ben Jonson, *The Fox* III 8

Let's die like Romans,

Since we have lived like Gre-  
 cians.

(quoted by Thornton).

In Horace (Sat. II 2, 11) *grae-  
 cari* is 'to live a life of effemi-  
 nate ease'. Strictly, of course,  
 the expression is impossible  
 in the mouth of a Greek; but  
 it is not uncommon to find the  
 persons of the *comoedia palliata*  
 talking like Romans: cf. on 56.

25. *peregre* 'abroad' with  
 sense of motion *towards*; so

976; On the other meanings of  
*peregre* see note on Capt. I 2,  
 64 and cf. *Most.* 374, 611, etc.  
 ('from abroad').—*it*. For the  
 hist. present in Plaut. after  
*quom*, *postquam* etc., see on  
 156.

26. *curatam* cf. 107 *bonae  
 quom curantur male*.

29. *quom his factis studet*  
 'now that he goes in for this  
 sort of thing': *quom*, whether  
 temporal or causal regularly  
 takes the indic. in Plaut. Cf.  
 107, 149, 168, 251, 432, 588,  
 695, 858, 1128, 1156, and see  
 Lübbert (*Die Syntax von Quom*,  
 1870), who shows that wherever  
 the subj. is found it has some  
 potential, deliberative or condi-  
 tional force, or else results from  
 subordination, and is not due  
 to *quom*: cf. on 149.



30 quo nemo adaeque iuuentute ex omni Áttica antehac est habitus parcus nec magis continens, is nunc in aliam partem palmam possidet— uirtute id factum tua et magisterio tuo.

30. *iūuentute*; see Intr. to Capt. A (i), Intr. to Aul. p. xlv. and cf. *pōtēstatem* Capt. v 1, 13, *sātēllites* Trin. 833, *simillimae* Asin. 241. (We have the similar phenomenon *iūuentute* in Amph. 154, Curc. 38.) Or, as Lor. says, *iuuentute* may become trisyllabic, by synizesis of the first two syllables (*iūntute*), just as in Mil. 1359, Rud. 542 *oblīuiscendi*, *dīuitias* must be pronounced (and perh. should be written) *oblīscendi*, *dītias*: cf. Aul. 809 (Gz.), and see Intr. to Capt. C. In cases like this it is impossible to dogmatize; for synizesis of two vowels separated by *u* is a familiar phenomenon in Latin (cf. *iunior*, *prudens*, *noram*, *consueram*); still, in view of the frequency of such cases as those quoted Intr. to Capt. A (i), (ii), Intr. to Aul. p. xlv, which can only be explained as due to the influence of the accent, it seems better here to write *iūuentute* and to regard it as a case of the same law.

31. *Antehac* is dissyllabic, by synizesis; so 731, 933. This word may be added, as an instance, in Intr. to Capt. C, Intr. to Aul. p. lix.—*māgī*' *cōnt.*, see Intr. to Aul. pp. xxxi f., Intr. to Capt. A (ii): (for *māgī*' cf. 831).

33. So M, Rams., Uss.; Lor.<sup>2</sup> omits *et* without reason; Rl.,

30. *quo nemo* etc. 'one who ere this hadn't his equal for thrift or his superior in sobriety'.—*adaeque* is a specially Plautine word (= *aeque*), used only in negative sentences; cf. Cist. i 1, 57 *neque munda adaeque es ut soles*, Capt. v 4, 2 *nulla adaequest Accheruns atque ubi ego fui in lapicidinis*. In the text the second member of the comparison is expressed by the ablative (*quo* = 'as he'), cf. Cas. III, 5, 45 *neque est neque fuit me senex quisquam amator adaeque miser* (*me* = 'as I'); for the abl. after *aeque* cf. Amph. 293 *nullus hoc metuculosus aequē*, and Curc. 141. This phrase appears strange on first acquaintance, but is really the same phenomenon as the abl. after a

comparative; both comp. and *adaeque* may be followed by *quam* (cf. Stich. 274, 217) and *therefore* by the abl. (which expresses the *standard* in both cases). In Capt. iv 2, 48 (where see note) and Merc. 335, we have a comparative combined with *adaeque*, *aeque* (*adaeque fortunatior*, *miserior aequē*) and followed by the abl.

32. Note the alliteration and cf. 111, 143, 164 f., 245 (pronounce *Pilolakes*), 312, 353, 536, 550, 963, 976, 1171. For alliterations with other letters see notes on 41, 135, 170, 218, 352, 733.—*in aliam partem p. p.* 'bears the palm for the very opposite'.

33. *uirtute tua* 'thanks to you', 'owing to you'; so Truc.

TR. quid tibi, malum, me, aut quid ego agam, curatiost?  
 an rúri quaeso non sunt quos curés boues? 35  
 lubét potare, amáre, scorta dúcere:  
 mei térgi facio haec, nón tui fidúcia.

in accordance with his dictum in Trin. Prolegg. p. cix 'omissionem uerbi est et es omnino esse alienam [a sermone Plautino],' (to which rule however he admitted some exceptions p. cxr, Opusc. II pp. 608—618) wrote *tuast, mag.*, and Bug. inserts *est* after *factum*: see explan. note.

741 *de eo nunc bene sunt tua uirtute* and cf. Most. 173 *uirtute formae*, Aul. 164 (note) *uirtute deum*, Trin. 355, 643, Mil. 676. *Virtute* is not to be taken *εὐρωκῶς* as Lamb. says it may be.—*factum*. This seems to be one of those sentences of a semi-interjectional character, in which the usage of Plaut. was to omit the verb substantive; (trans. 'all this owing to you and your tutoring'); cf. 207 *bene hercle factum* 'one to me!' 'right I was', Persa 774 *tua factum opera* 'all owing to you!' Bacch. 295 *sapienter factum a uobis* 'a sensible thing to do!' Trin. 429 *factum* 'too true!' Stich. 375 *nimis factum bene* 'capital!' cf. Pseud. 361, 1099; so Capt. I 2, 67 *facete dictum* 'very good!' In such cases as Trin. 127, where *factum* is in reply to the question *dedisti argentum?* the omission of *est* gives a certain rhetorical colouring ('I did', 'even so') to the answer. For other cases of omission of *est* see on Most. 279.

34. *malum* cf. 6.—*quid me curatiost*. In Plautus phrases formed of *esse* and a verbal sub-

stantive in *-io* are equiv. to a simple verb. So *tua indicatiost* Pers. 586 = *tibi indicandum est*; here *quid curatio est* = *quor cures* (dub. subj.) and is transitive, governing *me* and *quid ego agam*. The dative represents the subject of the clause. Thus we have *quid hanc tibi digito tactiost?* 'what right have you to lay a finger upon this woman?' Poen. v 5, 29: similarly with dat. of 1st person *Quid mihi scelesto tibi erat auscultatio?* 'what did I want to listen to you for, confounded fool that I was?' Rud. 502: see note on 6, Aul. 420, and cf. Trin. 709.

36. *ducere* 'keep company with'.

37. *mei tergi fiducia* 'at the peril of', 'on the responsibility of', cf. Bacch. 752 *mea fiducia* ('on my own responsibility') *opus conduxi, et meo periculo* ('at my own peril') *rem gero*. *Fiduciam accipere* is a legal phrase, meaning 'to accept security' (for payment), e.g. in Cic. Pro Fl. 21; *fiducia* is that which is pledged or mortgaged (*ὑποθήκη*). Here then there is strictly a legal metaphor; 'my

GR. quam cónfidenter lóquitur! fu! Tr. at te Iúp-  
piter

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dique ómnes perdant: óboluisti tu álium  
40 germána inluuies, stércus, hircus, hára suis,  
caenó κοπρῶν commicte. GR. quid uis fieri?

38. fue BD, fut C, *Pfui* Uss.—Rl. is responsible for transferring the word to the next line (*fu, oboluisti*: trans. 'faugh'); he is followed by Gz. and Loew. who read *fufae oboluisti* (*fufae=fu*), and Lor. Uss. seems quite right in following M. The ejaculation is necessary in the mouth of Grum. to explain the imprecation of Tran.; besides Rl.'s reading creates a difficulty about the perfect *oboluisti*, (not removed by Lor.); it would have to be equivalent to a present.

39. I have inserted *tu* (cf. note of Rl.) to remove the hiatus after *oboluisti*. Lamb. read *perduint* with same object; but this destroys the caesura. We might also read *oboluisti mi alium*; cf. for dat. Men. 384, Aul. 214(?).

40. *stercus* Leo, *rusticus* M ('quod interpretis esse certum est' Rl.). Rl. proposed *rus merum*, (cf. Truc. 269), which however is not very good metre; Usener *rullus* 'vagabond' ἀγύρτης, (restored also Pers. 169), and this Bug. adopts; Wagn. *rus stips* (but doubtfully: *stips=stipes*, cf. Petron. 43, 5), Speng. *rustica* (agreeing with *inluuies*); Ell. *ruscus*, cf. Ball. Gloss. 'rusticus (i.e. *ruscus* another form of *ruscum*): genus herbi aut uirgulti' and Virg. Ecl. vii 42; Reid *rudus*, cf. Colum. x. 81 ff.

41. *caeno κοπρῶν commicte* Leo, *canem* (-æm) *capram* (-an) *commixtam* M, *canes capro commixta* Scal., Rl., and rec. edd. *fieri*. For the quantity cf. Intr. to Capt. A (v).

back is the security which I give to Fate in this matter'.

38. *quam confidenter* 'with what assurance'.—*fu*, a sort of whistle 'whew!', or='pshaw!' so in Ter. Adel. 412, where it is generally spelt *phy* acc. to A. (cf. Diom. i p. 412, who says 'ironiam significat', Prisc. xv 7, 41 p. 1024). In Pseud. 1294, where B has *Pfui*, we should prob. give the word to Pseud. reading PSEUD. *Fu!* Si. I in *malam crucem!* (as Speng. Reformv. p. 80 suggests); the sound there appears to be that of a man belching.

39. *oboluisti tu alium* 'your

breath reeks of garlic': for the accus. (*alium*) cf. 42, 278, Men. 170 and Madv. § 223 b. The perfect seems to refer to the action which accompanied *fu!* (38): cf. note on 89 b.

40. *germana inluuies* 'you proper filth' ('essence of filth' 'unmitigated filth'), cf. Lear iv 2 'Proper deformity seems not in the fiend So horrid as in woman'.—*hara suis*, 'you pigsty'.

41. *commicte* from *com-mingo* cf. Pers. 407 *Commictum caeno stercilinum publicum*. Note the alliteration *c. k. c.* and cf. 55, 201, 311 f., 986, 1065,



non ómnes possunt ólere unguenta exótica,  
 si tu oles, neque superius† accumbere 43, 44  
 neque tám facetis, quam tu uiuis, uíctibus 45  
 \* \* \* \* \*  
 tu tibi istos habeas túrtures, piscís, auis : 47  
 sine me áliato fúngi fortunás meas.  
 tu fórtunatu's, égo miser : patiúnda sunt.

43, 44. **superios** M, i.e. *superius* (defended by Gandino), *superior* Rl., Lor.<sup>1</sup>, *superbe* Bug. The verse is corrupt: B alone has an attempt to fill the lacuna, **quam erus** (approved by Bent.), out of which Rl. made *cum ero* ('by the side of Master'). Leo reads *lubidost cum ero*, Reid *cupediis* cf. Stich. 712.

45. A line seems to have been lost here, as Rl. supposes; Pyl., Bo. propose *uiuis uiuere*, Uss. *uiuere uictibus*, Leo *uiuo uictibus*, in order to complete the sense in 45.

47. *tíb' istos*, see Intr. to Capt. A (i), (ii) and cf. Most. 58, 70, 252, 372, 516, 851, 939, 961, 988, &c. It would also be possible to write the word *stos* (as Lor.<sup>1</sup>), and in 58 and 70 *stuc*; cf. Intr. to Capt. (v).

48. *alliato* F, Turneb., Rams., *aleato* M, *alliatum* Saracenus, followed by Rl., rec. edd. (*aliatum*); Gronov. has *alliato*, without *me*.

49. *fortunatu's* Rl., and rec. edd. (*fortunatus's* Uss.), **fortu-**  
**natus** M : cf. on 33. **TR. patiunda sunt** D<sup>2</sup>F.

1114 and note on 32.—**quid uis fieri?** 'que voulez-vous?' 'what would you have?' The phrase occurs also in Aul. 734 ('what would you have?'), Amph. 702.

42. **olère**. Plautus uses sometimes *olère*, sometimes *olère*, as in next line: in 268 we have the pres. subj. *olant* cf. 278, Poen. 268, Mil. 41 (71) with Most. 273, 277: cf. note on 836.

43. Gandino trans. **superius** 'in luogo elevato' 'in a place of honour', which must also be the sense of Rl.'s *superior*: but see crit. note.

45. **facetis uictibus** 'dainty fare' 'choice meats'. For *uictibus* cf. Mil. 739; in Bacch. 1181 we have it opposed to *uino* and *unguentis*: cf. Most. 730. For the sense of *facetis* ('dainty')

cf. Hor. Sat. I 10, 44, and *facete* Stich. 271. The sense 'witty' is more common in Plaut.

48. **aliato** abl. of manner, 'on a garlic salad' (or perh. '*cibo alio condito*' as Lamb. says). If we read *aliatum*, it is best to trans. as an adj. (formed like *unguentatus*, *patibulatus* 56) agreeing with *me*, lit. 'covered with garlic' i.e. 'smelling of garlic'.—**fortunás**: for accus. after *fungi* see note on Trin. I (*fungi* = *pati*, 'to resign myself'). *Fortunae* (pl.) in Plaut. never has the sense of 'riches' 'possessions', so common in Cic., but always that of 'fate' 'destiny'; cf. Mil. 125 *conqueritur mulier mecum fortunás suas*, Rud. 523, etc.

49. **fortunatu's** = *fortunatus*

50 meum bonum me, te tuom mantat malum.

TR. quasi inuidere mihi hoc uidere, Grumio,  
quia mihi benest et tibi malest. dignissimumst.  
decet me amare et te bubulcitarier,  
me uictitare pulcre, te miseris modis.

55 GR. o carnificium cribrum, quod credo fore:  
ita te forabunt patibulatum per uias

50. *mantat* Bent. (approved by Minton Warren), *maneat* M.

55. *carnificium* Pyl., Rl., and rec. edd., *carnificum* M, *carnificinum* Scal., Cam., Lamb., Bent.

es cf. 176, 194 etc.—*patiunda sunt*, ‘amen’, ‘things must be endured’, = *patiundum est*. The same phrase occurs Amph. 945; Plaut. is fond of the plural in some expressions in which the singular might also stand; thus *mira sunt ni* Capt. iv 2, 25 (= *mirum est ni* ibid. 44), Trin. 861, Amph. 283, *palam istaec fiunt te me odisse* Merc. 764: cf. too note on 54.

51. *quasi* etc. a colloquial phrase, ‘you seem to kind of envy me’.—*hoc...quia*, see note on 16.—*quia* (52) = *quod* (after a ‘verbum affectus’), see on Capt. i 2, 44, and on Trin. 290 (cf. too Aul. 415).

52. *dignissimumst*, ἀξιότατον ἐστι, ‘it is quite as it should be’. Here we have the sing.: cf. on 49.

54. *miseris modis* cf. *indignis modis* 1033, *multimodis* (= *multis modis*) 785; cf. also 1146. A similar phrase is *pesumis exemplis* 192 (cf. on 1040). See note on 49.

55. *carnificium*, gen. pl. for *carnificum* which Plaut. elsewhere employs (Asin. 311): cf. *artificium*, *iudicium*, *supplicium*, *aruspicium*, which are well at-

tested by MSS. or inscriptions, though not so common as the forms in *-um*. It would also be possible to take *carnificium* as an adj.; cf. *meretricius* 190. *carn. cribrum* ‘you sieve of car-rion’ lit. ‘of the executioners’; i.e. the executioner shall turn you into a sieve, by ‘perforating your hide’ (*te forabunt* 56).—*quod credo fore*, ‘as I believe you will be’. Note the omission of the subject accus. (*te*) before *fore*, a favourite Plaut. construction. Sometimes, as in 1079 *quia negat nouisse uos*, the subj. of the infin. is the same as the subj. of the governing clause (= *se nouisse*), cf. 633, 1024: sometimes, as in the present passage, they are different: (*ego*) *credo* (*te*) *fore*. So in 205, 272, 278, 420 f., 752, 821, 954, 989, 1139.

56. *ita* ‘so thoroughly’, cf. 213, 565, 656, 685, 996.—*patibulatum* ‘fixed (nailed) to the cross beam (gibbet)’. The *patibulum* [*pateo*] was a piece of wood, fixed, like a milkman’s yoke, over the shoulders of the slave to be punished: to this his arms were fastened, cf. Mil. 360 *dispessis manibus patibulum quom habebis*

stimulis *carnufices* si húc senex reuénérít.

TR. qui scís, an tibi istuc éueniat prius quámi mihi?

GR. quia núnquam merui: tú meruísti et nún-  
meres.

TR. orátionis óperam conpendí face,  
nisi té mala re mágna mactarí cupis.

60

57. *carnufices* Leo, *si huc senex reuenerit* S. (cf. Men 880), *Stimulis* (*Stimuliis* B<sup>1</sup>) *si huc reueniat senex* M, giving an incomplete line. *Stimuleis terebris, huc si* Rl., Lor., Bug. (*terebra* = 'gimlet', i.e. 'goad', cf. Men. 951 *fodiam stimulis*. Reading thus, we must supply a subject to *forabunt*, 'they will perforate'), *Stimuleis stimulis, huc si* Ell., *Stimulatum stimulis, huc si* Speng.

58. *tib' istuc*, cf. on 47 (*stuc* Lor.<sup>1</sup>).

and note on *dierecte* 8. To be fastened to the *patibulum* was to undergo the first stage of crucifixion: bearing it the condemned slave was driven, sometimes with whips or goads (*stimulis* 57), through the streets to the place of execution 'outside the city wall' (*extra portam* Mil. 359, Pseud. 331; cf. ξξω τῆς πόλης Hebrews XIII 12), and there hauled up and fastened, by nails driven through the feet, to an upright pole called *palus*, *stipes* or *crux*. The *patibulum* thus formed the cross beam of the *crux*. The following quotation from Nonius 221, 12 *Patibulum ferat per urbem, deinde affigatur cruci* shows clearly what the process was: see Marquardt, *Römische Privatalterthümer* v 1, 193 f.—It should be observed that this is one of those passages in which Plaut. describes *Roman* manners and customs, though the scene is laid in Greece; cf. on 22 and on Capt. 1 1, 22. Greek masters did not treat their slaves in this way.

58. *qui* old abl. = *quomodo*

(here interrogative): cf. Capt. Prol. 28, 1 1, 33, Trin. 14, in which places it is relative.

60. *orationis operam conpendi face* 'spare yourself the labour of a speech', cf. Pseud. 1141 *operam fac conpendi quaerere* 'save yourself the trouble of asking'; for *operam* cf. Bacch. 994 *aurium operam tibi dico* 'I promise you the service of my ears' (i.e. to listen), and the common phrase, *operam dare* 'to be at the service of'. For *conpendi face* cf. on Capt. v 2, 12: *face* is a common form of the imperative in Plaut. cf. Aul. 151, Trin. 800, Men. 946; but *fac* is also found e.g. Pseud. 1141, Trin. 1008; so *dice* Capt. 11 2, 109, *dic* Truc. 941; *duce* Most. 324, 794, 843, Trin. 384, *duc* Aul. 360, Amph. 854.

61. *mala re magna mactari* 'to be visited with a fine flagellation'. Note the alliteration, and cf. 352, Aul. 479. *Malo et damno mactare* with acc. of object 'to inflict misery and loss upon' occurs also Aul. 527: *te macto infortunio* 'I invoke a mischief upon you' Trin. 993.



GR. *eruo*m daturin' éstis, bubus quód feram?  
 dare ~~vis~~ ~~potes~~ ~~estis~~, ~~agite~~, porro pérgite,  
 quoniam óccépitistis: bíbite, pergraecámini,  
 65. este, écfércite uós, saginam caédite.

TR. tace átque abi rus: ego íre in Piraeúm uolo,  
 in uésperum paráre piscatúm mihi.

62. *daturin'* Pyl., edd., *daturi* M.

63. *Dare si potestis* S., *Data (-te) es in(h)onestis (-te)* M, *Date aes, si non est* (sc. *eruo*m) Uss. (after Cam.), *Date, si non estis* (= *editis*, sc. *eruo*m) Rl., Bug.; Lor. marks the passage as corrupt. The difficulty of the transition to *agite, porro pergite*, which Rl. tried to meet by reading *ceterum* (i.e. 'for the rest') *agite pergite*, I have attempted to obviate by connecting the first part of the line with the second: *dare* would be very like *date* in M.

65. *effercite* Cam., edd., *ec feri(u)te* M. The genuineness of *saginam caedit* is open to doubt. Scal. suggested *saginam tendite* (after Ausonius Ephemeris 7 *nimisque tendis mole saginam*), Rl. *sagina condite*, Madv. *ecfercite uos sagina, caedite*.

66. *abi rus*: cf. 8 and Intr. to Capt. A (ii).

Amph. 1034, Ter. Phorm. 1028. On *mala res* 'punishment' cf. 700, 858, 867, Aul. 479, Trin. 63.

62. Here Grumio states the real object for which he has come: for *daturin' estis* cf. 604.

63. The sense is: 'if you can satisfy my legitimate demands, then I give you leave to ruin yourselves as much as you like': cf. 69, where Tr. affects surprise that Gr. is not silenced by his promise to send the *eruo*m. — *porro pergite*, 'go ahead', cf. 963, Asin. 472 *perge porro*.

65. *este*, cf. on 14.—*saginam* 'provender'. This word means (i) 'the process of fattening', 'cramming', cf. 236, Trin. 722, Mil. 845, Cic. pro Flacc. vii 17, (ii) 'food' e.g. *gladiatoria sagina*, Tac. Hist. ii 88, and cannot mean 'ipsum animal sagina pinguefactum' (Forc.).—*caedite*, not 'kill', as Forc. thought, but prob. 'de-

vour': similar verbs are sometimes used to describe the havoc made by a hungry man among the eatables: e.g. Stich. 554 *meum ne contruncent cibum*, Hor. Epist. i 12, 21 *seu porrum et caepe trucidas*. Goetz compares the word *cibicida* 'a bread consumer' used by Lucilius, and also Trin. 741 *ut inimici bonastic caedant*. The phrase *caedere saginam* seems to have been current: it occurs at any rate in Symmachus Epist. i 7 *Nam comitibus uestris utpote sobriis caedundae saginae cura posterior est* ('give less thought to gorging'), which passage may however be an imitation of Plaut.

66. in Piraeum, see on Trin. 1103.

67. *uesperum* 'the evening meal', cf. 700 and Mil. 995, Rud. 181.—*parare* = *paratum* ('in order to prepare'), see on Trin. 1015.—*piscatum* 'fish', so 730; prop. 'fishing'.

eruóm tibi aliquis crás faxo ad uillam ádferat.

quid est quód tu me nunc óptuere, fúrcifer?

GR. pol tibi istuc credo nómen actutúm fore.

70

TR. dum intérea sic sit, ístuc 'actutúm' sino.

GR. itanést? sed unum hoc scíto: nimio célerius uenit quód molestumst, quam íllud quod cupidé petas.

69. This line might also be scanned *Quid ést, quod tu me núnc optuëre, fúrcifer?* In this case *optuëre* will be 3rd conj., cf. 837, 836, 838, 840.

70. *tib' ístuc*, cf. on 47 (*stuc* Lor.<sup>1</sup>).

72. *Itanest?* Speng., Lang. (or *Itane?*), *Ita est* M, Rams., Uss. (but this hardly makes sense here), *Ita fit* Rl.

73. *Venit quod molestumst* Bent., Lor.<sup>2</sup>, *Venire quod moleste* M,

68. *faxo adferat*=*faciam ut adferat*: cf. 1133 and note on Trin. 60, 62; Madv. § 115 f., § 372 obs. 4.

69. *quid est quod...optuere* 'What do you mean by staring?' For the indic. cf. 1062: but Plaut. also uses the more regular (classical) subj. in this phrase, see Trin. 310, Aul. 201; similarly he varies between subj. and indic. after *fuit quom*, cf. note on 158.—*fureifer* 'jail-bird'. The *furca* was a  $\Delta$  shaped piece of wood, to which the arms of the slave to be punished were bound, very much in the same way as to the *patibulum* (cf. on 56), excepting that the *furca*, while it involved disgrace, did not always involve torture. The point of Tranio's question is seen by reference to 63, where see note.

70. *istuc nomen sc. furcifer. —actutum* 'bye and bye'.

71. *sic* 'as it is' i.e. *bene*. 'Meanwhile so long as things are as they are' etc.; cf. *sic armatus* 'armed as he was' Livy II 10, 11, *sic nudos* 'naked as

they are', Cic. pro Rosc. Am. xxvi 71.—*istuc actutum* 'your (threat of) bye and bye': *istuc* is like Greek τό: cf. Xen. Cyropaed. v 1, 21 τό 'Εάν μένητε, ἀποδώσω 'the promise "if you remain, I will repay you"'.—*sino* 'I don't mind'.

72. *itanest?* 'Don't you?' 'Quite sure?' 'Is that your drift?' The phrase expresses surprise or indignation: cf. Pers. 219 f., Rud. 971 (*Itane uero?*), 747 (*Itane impudens?*).—*nimio* = *multo* 'far', cf. 145, 442, 1103, Capt. III 3, 1, and on Trin. 387. So *nimis* (*nimum*) is often scarcely more than *multum* e.g. 511; in 176 *nimis stulta's* is 'you are quite too foolish': so 947. The common phrase *nimio plus* (Hor., Livy) is a development of this conversational idiom, and = 'far too much' (*plus* = 'too much', *nimio* is not abl. of comparison: Orelli is wrong in explaining as '*plus etiam quam nimum*').

73. *petas* 'one wants'; for the 2nd pers. sing. subj. implying an indefinite subject ('any-

TR. moléstus ne sis: núnciam i rus, te ámouc.  
 75 ne tu ~~hercle praeterhac~~ <sup>hercle praeterhac</sup> mihi non faciés moram.  
 GR. satin ábiit neque quod díxi flocci exístumat?  
 pro di ínmortales, ópsecro uostrám fidem,  
 facite húc ut redeat nóster quam primúm senex,  
 triénnium qui iam hínce abest, priusquam ómnia  
 80 períere, et aedes ét ager. qui nisi húc redit,  
 82 paucórum mensum súnt relictæ réliquiae.

*Venire quod tu nolis* (omitting *cupide*) Rl., *Venit quod nolis* Bug., Uss. Bent.'s emend. anticipates the last result of German criticism. On *uenit quod* cf. Intr. to Capt. A (ii).

74. *nunciam rus* Rl., Lor., Bug., regarding *i* as an addition arising from a misunderstanding of *te amoue*, which is a synonym for 'go', as in Ter. Phorm. 566.

75. *Ne tu hercle* Bent. (another proof of his insight), rec. edd., *ne tu erres hercle* M, *ne tu erres non mihi praeterhac f. m.* Rl.

76. GR. Cam., om. in M. In C this line is written after 77.

80. *nunc* (for *huc*) Rl., Bug., Lor.<sup>2</sup>; Rl. supposes a line to have dropped out between 80 and 82.

one and everyone', the *ideal second person*) cf. Epid. 718 *sed ut acerbumst, pro benefactis quom mali messim metas* (so Pers. 356); and see Roby §§ 1544, 1546, Madv. § 370. Thus *dicas* in Hor. = *dicat aliquis* and *crederes* in Livy = *crederet aliquis*. — *cupide petas*, cf. on 316.

74. *molestus*, with reference to *molestum* 73 'don't you be a nuisance (yourself)'. — *nunciam* (three syllables) is a more emphatic *nunc*, cf. Trin. Prol. 3. It is probably a compound of *nunc iam*, in spite of the prosody: cf. on Capt. II 1, 26, where I followed Brix in deriving from *nunci* (= *νννι*) and *-am* (an old adverbial ending).

75. *ne* (sometimes incorrectly written *nae*) is an interjection = 'verily' (*ναι*), and does not, of course, involve the subjunctive: cf. Trin. 62, Men. 256, Mil. 571. — *praeterhac* = *post-*

*hac*.

76. *satin abiit*? 'So he has gone!' more lit. 'Has he really (positively) gone?' This use of *satin*, almost equivalent to an interrogative particle, here *num* or *an*, springs from the sense 'quite': thus in 166 *satin haec me uestis deceat?* 'is this dress quite becoming to me?', 650 *satin intelligis?* 'do you quite understand?', Trin. 1177 *satine saluae* [sc. *res tuae*]?' 'is all quite right?', Men. 510 *satine sanus es?* 'are you quite in your right senses?' It is but a slight step to such cases as Trin. 925 (where see note) *satine latuit?* 'is it possible that?', and the present passage. The phrase always has an emotional character, expressive of indignation or joy.

82. *mensum*. So the gen. might have been used in the original Greek, *ὀλίγων μηνῶν*. —



nunc rús abibo: nam éccum erilem fílium  
uideó, corruptum *iam* *éx* *adultescente* óptumo.

## PHILOLACHES.

Recórdatus·múltum et diú cogitáui, 85  
argúmentaue in pectus méum multa instítui, 86

83. *equum* (with *c* over the *e*) *B*, *hic quom* *Rl.*, who supposes a line to have been lost after 84.

84. *iam* *S.*, om. in *M*, *ita* *Rl.*, *ex adulescented* *Rl.* (*Neue* *Plaut. Exc.* p. 72), *ex adulescente olim* *Müll.*, *Lor.*<sup>2</sup>, *ex adulescentulo* *Bug.*, *Wagn.*

85—156. The FIRST CANTICUM falls naturally into four main sections. Predominant rhythms:—*A* (85—104) bacchiac, *B* (105—119) cretic, *C* (120—132) bacchiac, *D* (133—156) cretic. On the meaning of the word *Canticum* and the metrical structure of the lyrical passages in *Plaut.*, see *Introd.* p. xxiv.

85—104. SECTION *A*. Bacchiac rhythm.

85—90. Subdivision *I*. Bacchiac tetrameters except 89 *a* (bacch. trim.) and 90 (iamb. dim. cat.): a short line like this closing a series is called a *clausula*.

86. *neum* *Fl.*, *Lor.*<sup>2</sup>, *Wagn.*, om. in *M*, *instítui* *Reiz.*, *Rl.*, *Speng.*

*M* have here two lines

Ego atque in meo corde si est quod mihi cor  
Eam rem uolutaui et diu disputaui

which are bracketed by *Rl.* and rec. edd. (except *Uss.*) as dittographies.

*relictæ reliquiae*, λέλειπται λείψανα 'figura etymologica', see on *Capt.* II 1, 54, 57, 'there are only leavings, enough for a few months, left'.

83. *eccum* = *ecce eum*, 'behold him!' 'here he comes!', *Ital.* 'ecco', used parenthetically and without influence on the construction: so in 1120 *sed eccum tui gnati sodalem uideo incedere*, cf. *Ter. Eun.* 967 *ecce autem uideo rure redeuntem senem*. *Ecce* is perh. an imperative from √ *oc* (*oculus*) and = 'see'; cf. *ἰδοῦ* (*Curtius* *Gr. Etym.* 457). The person referred to by *eccum* stands as subject of the

clause in 311, 611, etc.: see further on 560.

85—104. Subject: Introductory passage and enunciation of the simile of the house.

85. *Recordatus* 'cudgelling my brains' 'pondering', not 'remembering': cf. *Ovid Her.* x 79 *non tantum quae sum passura recordor* ('think over'). *Recordatus* has here the force of a present participle (= *cogitans*, *reputans*), as often in deponent verbs (e.g. *ratus*, *lapsus*).—Join *multum et diu* 'deeply and long have I reflected' (*cor* = intellect; but cf. 149 *cor dolet*).

86. *argumenta* 'reason-

89 { hominém quoius réi, quando nátust,  
 { similem esse arbiträrer simulácrumque habére.  
 90 id répperi iam extrémplum.  
 nouárum aedium ésse arbitrór similem ego hó-  
 minem,

89 a. Read *quoiŭ' reŭ* (*rei* is monosyllabic: cf. on Trin. 522): Speng., disbelieving in the bacch. trim., scans as anapaest. dim.

*hominém quoiŭs rei | quandó natust.*

89 b. *haberem* Herm., Lor.<sup>2</sup>

91—98. Subdivision II. Four bacch. tetrameters, followed by

ings' 'theories' 'considerations'. The ground meaning of the word is 'scheme of thought' 'principle': so in Truc. 169 *Ast. Amator similis oppidist hostilis*: DIN. *Quo argumento?* 'on what principle?' 'according to what line of thought?' So *Asin.* 302, *Rud.* 1022. Sometimes *argumentum* is the 'plot' of a story (*ὕποθεσις*). In *Amph.* 1087 *De ea re signa atque argumenta paucis uerbis eloquar* we may trans. 'evidence'. In *Most.* 92 *ei rei argumenta dicam* 'I will explain the principle of the matter', 99 *argumenta ad hanc rem* 'considerations bearing upon this matter', 118 *argumenta aedificiis* 'story of the building'.—in *pectus institui* 'marshalled in my mind' cf. *Rud.* 936 *in mentem instruere*.

89 a. *quoius = cuius*. Plaut. always uses the gen. (never dat.) after *similis*.

89 b. *similem esse arbiträrer* ('asking myself) to what I should compare (dubitative subj.), = *similis esset (sit)*.

For this roundabout way of speaking compare 158, 278 and see on *Capt.* II 2, 18, *Aul.* 67—69, *Trin.* Prol. 2 *finem fore quem dicam nescio*. So even in Cicero: *legatis accusantibus, quod pecu-*

*nias praetorem accepisse arguerent* (= *quod praetor accepisset*), *de Fin.* I 8, 24.—Note the sequence of tenses: *cogitavi* corresponds to Eng. present perfect (= 'I have reflected') and yet takes the sequence of a secondary tense; cf. 715, *Truc.* 681 *Intellexisti lepide quid ego dicerem* 'you have twigged my meaning very neatly', *Ter. Eun.* 932 *me repperisse* ('that I have discovered'), *quo modo adulescentulus posset noscere*, etc.: so in final clauses, *Aul.* 134 *te seduxi* ('I have led you aside') *ut loquerer*, etc., *Epid.* 500 *ueni* ('I am come') *ut cantarem*. The Lat. idiom, in fact, makes these perfects aoristic (*intellexisti = κατέμαθες*, *repperisse = εὑρέην, κατανοῆσαι*). So Cic. in *Verr.* I 2, *de Off.* II 1 and *Caes. de Bell. Gall.* IV 1 *sub fin.*—*simulacrum habere = similem esse*, pleonastically, as in *Aul.* 189 f.

90. *id exemplum = eius exemplum* 'an illustration of the matter', as in *Virg. Aen.* II 171 *nec dubiis ea signa dedit Tritonia monstris* (= *eius rei signa*): cf. *Cic. de Am.* 2 *eum sermonem = sermonem de ea re* and Reid's note. Uss. says '*id = quod quaerebam*'.

quandó natus ést. ei rei argúmenta dícam. 92  
 atque hóc uosmet ípsi sció, proinde utí nunc 96  
 ego ésse autumó, quando dicta audiétis  
 mea, haud áliter id dicétis.  
 auscúltate, argúmenta dúm dico ad hánc rem :  
 simúl gnarurís uos uolo ésse hanc rem mécum. 100

an iamb. dim. cat. (*clausula*). These verses form a correspondence to 85—90. 93—95 are probably interpolations (so Rl. etc.).

91. *arbitro* B<sup>1</sup>. It is quite possible that this, the old form of the verb, is right here, and that we ought to read *arbitrarem* in 89*b*.

92. *Quando hic* M, but *hic* is meaningless.—*ei rei*: both words are monosyllabic (cf. Seyff. in Studemund's *Studia Plaut.* p. 25).

M have here three lines which edd. bracket as dittographies—

Atque hoc haud uidetur ueri simile uobis?  
 At ego id faciam esse ita ut credatis;  
 Profecto ita esse ut praedico uera uincam.

Bent. proposed *creduatis*, but this does not make the verse metrical, without further change.

98. *aliter hau dicetis* Rl., *id haud aliter dicetis* Müll., Lor.<sup>2</sup>, in order to avoid the complete disappearance by elision of both syllables of *Mea*: but the latter order is less rhythmical.

99—104. Subdivision III. Three bacch. tetram., followed by an iamb. dim. cat. and two iamb. octonarii. The last two lines form a sort of flourish, finishing off the first (bacchiac) section of the Canticum.

99 and 100 are bracketed by Rl.

100. *rem esse* (for *esse hanc rem*) Bent.

92. *ei rei argumenta* = *eius rei arg.* 'the principle of the thing'; the same phrase occurs Trin. 522. For the dat. cf. *argumenta aedificiis dixi* 118, and Madv. § 241 Obs. 3 and 4, where it is shown that such a construction is not unknown in classical prose, e.g. Livy II 30 *is finis populationibus fuit*: with *esse* this phrase is very common in Plaut. and Ter. Thus we have *custos esse alicui* Mil. 271, *pater esse alicui* Most. 962, Ter. Ad. 126 *meo sum promus pectori* 'I keep the keys of my own heart', Trin. 81 *uerbis falsis acceptor fui* 'I was the endorser

of their lies': so in classical prose *duxesse alicui*. The common construction *est mihi liber* is different: for there the dative contains the logical subject of the clause.

96. *uosmet ipsi*. The speaker turns to the spectators: cf. on Capt. Prol. 10.

98. *id* repeats the *hoc* of 96, cf. Aul. 34 f.—*haud aliter* is a kind of anacoluthon; we should expect *ita esse inuenietis*; cf. Trin. 65.

99. *ad* 'bearing upon'.

100. *simul mecum* 'with me', 'as well as I do (am)': (so Pareus in Lex. '*simul* πλεονάζει');

aedés quom extempló sunt parátae, expolítae,  
 factaé probe examússim,  
 laudánt fabrum atque aedís probant: sibi quísque  
 inde exemplum éxpētunt.  
 sibi quísque similis uólt suas: sumptum óperam non  
 parcúnt suam.  
 105 átque ubi illo inmigrat néquam homo, indiligens,  
 cúm pigra fámilia, inmúndus, instrénuos,  
 hic iam aédibus uitium ádditur, bonaé quom curantúr  
 male.  
 átque illud saépe fit: témpestás uenit,

104. *simile suo is sua sumptu(-tum CD) M, similis uolt suo sumptu*: Rl., *similis uolt suas: sumptum* Speng., Bug. *non* Herm., Rl., Bug., om. in M. Rl. and Lor. bracket the line; but this seems unnecessary. It is common enough in the Cantica to find the thought developed at great length and with some tautology.

105—119. SECTION B. Change to cretic rhythm.

105—107. Subdivision I. Two cret. tetrameters followed by an iamb. octon.

105. *Atqui* Lor., Bug., Uss. (*Atque* = 'and then'). *indiligens-que* M, with the excrescent *-que* so common in MSS., see on Capt. III 2, 5, IV 2, 11.

108—113. Subdivision II. 108, 109 cret. dim. acat. + troch. trip. cat.  $\underline{\text{—}}\underline{\text{—}}\underline{\text{—}}\underline{\text{—}} | \underline{\text{—}}\underline{\text{—}}\underline{\text{—}}\underline{\text{—}}$ ; 110, 111, 112 cret. tetram.; 113 = 108.

in Men. 748 *noui cum Calcha simul* = 'I know you as well as (I know) Calchas'; here *mecum* represents a nominative: cf. 1037.—*hanc rem* is a curious object after *gnaruris esse = nouisse*: cf. Pacuv. in Gell. I 24, 4 *hoc uolebam nescius ne esses*, where *esses nescius* governs *hoc*; instances in which an adj. governs an object are common enough in Greek: thus Aesch. Prom. 904 *ἄπορα πόριμος*, Suppl. 594 *τὸ πᾶν μῆχαρ οὔριος Ζεύς*.

101. *quom extemplo* 'the moment that', *ἐπει τάχιστα*.

104. *sumptum operam* 'expense and trouble'. The uniting of two terms without a conjunc-

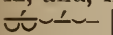
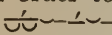
tion (asyndeton) is thoroughly Plautine; cf. Rud. Prol. 23 *donis hostiis*, Most. 105 f., Capt. II 3, 46 *rebus in dubiis, egenis*, Asin. 223 *oratione uinnula uenustula*, etc. For the connection of ideas cf. 127 *suo sumptu et labore*.

105—119. Subject: the new house under a bad master and exposed to a storm.

107. *aedibus uitium additur* etc. 'the house gets damaged, being a good house but badly looked after'. *Vitium* is a 'flaw' 'blemish', cf. 275 and Cic. Top. III 15 *si aedes corrue-runt, uitiumue fecerunt*: on indic. after *quom* see on 29.



cónfringit tégulas ímbricésque: ibi  
 dóminus indíligenſ reddere aliás neuolt. 110  
 uénit imbér, lauit párietes: pérpluont;  
 tígna putéfácit, pérdit operám fabri:  
 néquior fáctus iamst úsus aédiúm.  
 átque ea haud ést fabri cúlpa, sed mágna pars  
 mórem hunc induxérunt: si quid númmo sarcirí potest, 115

111. *Vénit imber, pérlauit* Rl.; Lor. and Bug. keep reading of M, and, in order to make *uenit* present, assume a form of verse  |  (inversion of 108), the existence of which is uncertain (see Intr. p. xxix).

112. *putefacit* Rl., *putrefacit* M, Rams., Lor., Bug., Uss., which (*pütrefacit*, for mute and liquid never make position in Plaut.) involves the form of verse mentioned on 111. Ritschl, in the Rhein. Mus. vii p. 610 f., Opusc. II pp. 618—621, gives a brilliant defence of *pütēfacere*. He shows (1) that *putēre* is a Plaut. word (see 146), (2) that *pütēfacere* like *contābēfacere*, *perfrīgēfacere* is quite right, side by side with *cālēfacere*, *commōnēfacere*, *mādēfacere* (cf. Most. 143), *pātēfacere* etc., the principle being the same as that on which we find *hábē* (imperative), *mōnē*, but *rídē*, *mīscē* never *rídē*, *mīscē*: i. e. the short *e* is due to the accent on the preceding short syll.; Intr. to Capt. A (i).—*perdit operam* Bergk, Lor., Bug., Uss., *per operam* M, *aer operam* Cam., Rl., Rams.

114—119. Subdivision III. 114 cret. tetram., 115 troch. septen., 116=108, 117 troch. septen., 118 iamb. octon., 119 troch. septen.

114. *ea* Herm., Rl., Uss., Lor.<sup>2</sup>, om. in M.

115. *Morem* edd. since Lamb., *Moram* M, Rams. ('permit a stoppage (delay)' but?).

110. *reddere*=*reponere*, *restituere*: 'put up (others) in their place'.—*neuolt*=*non uolt*: cf. Trin. 361: *ne* is the older form of the negative: *non*=*ne unum* (*noenum* Aul. 67), cf. Eng. 'not' [ná-wiht], Germ. 'n-icht'. Compounds of *ne* and *uelle* are common in Plaut., e.g. *neuis* (762, 1176)=*non uis*.

111. *uēnit* etc. 'suppose the rain has come; it washes' etc. Cf. Georg. II 519 *Venit hiemps, teritur Sicyonia baca trapetis*.—

*perpluont* i.e. *parietes*: 'they leak', 'let in water'; so Trin. 323, Quint. VI 3, 64 *cum cenaculum eius perplueret*. In 164 we have *perpluit*= 'rained through' with the rain (*Amor et Cupido*) as subject.

112. *putefacit* 'makes rotten'.—*operam*=*opus* 'work' (more usually 'trouble' cf. 60): so Asin. 425 *operae arancorum* 'cobwebs'.

113. *usus* 'utility'.

115. *morem hunc indux-*

úsque mantánt neque id fáciunt, dónicum  
 párietes ruont; aédificantur aédes totae dénuo.  
 haec árgumenta ego aédificiis díxi: nunc etiám uolo  
 dícere, ut homines aédium esse símilis arbitrémini.  
 120 primúmdum paréntes fabrí liberúm sunt,

116. *sarciunt* Bent., Crain, *farciant* Palm.; these readings make the verse a cret. tetram.; but *id faciunt* is good Lat., see explan. note, and the metre does not require change.

117. *ruont: tum aedificant aedes totas* Rl., 'cum ruont uix posse monosyllabum esse uideatur'. But we may scan *ruont aéd.* (Intr. to Capt. A ii).

119. *Dicere homines aedium esse ut* Rl. ('fortasse'), cf. Bacch. III 1, 3; v 1, 21.

120—132. SECTION C. Change to bacchiac rhythm.

120—125. Subdivision I. 120—124 bacch. tetram., 125 iamb. dim. cat.

*erunt*, 'adopt this practice': gnomic perf., Madv. § 335 b. obs. 3.—For the pl. (κατὰ σύνεσιν) after *pars* cf. Capt. II 1, 39 *maxima hunc pars morem homines habent*, and see on Trin. 35. Again *ubi quisque uident* Capt. III 2, 3.—*si=etiam si*, so 351, Asin. 164, Capt. II 1, 31.—*nummo* 'for a trifle', so Capt. II 2, 81 *praeterea unum nummum ne duis* 'a single farthing more', so Most. 357. The word *nummus* in Plaut., standing without an adj., has two main senses: (1) a definite Greek coin, generally the δίδραχμον=about 2 denarii (20 asses) (so clearly in Pseud. III 2, 20, Truc. 562), but sometimes the δραχμή=1 denarius (Aul. 445) and sometimes even the τετράδραχμον (in Persa). (2) vaguely, 'a small sum', suggesting to a Roman audience their own coin the sestertius = $\frac{1}{4}$  of the denarius: see passages from Capt. and Most. quoted above. For the *aureus*

*nummus* (*Philippeus*), a gold coin struck by Philip II of Macedon and called after him (cf. French 'Napoléon'), see Poen. I 1, 37, Asin. 153 etc.: for the *plumbeus nummus* see on 892.

116. *id faciunt*, τούτο ποιῶσι 'do so' i.e. *sarciunt*. The phrase looks at first sight questionable Latin, because of its similarity to the modern idiom (cf. on Aul. 478). But cf. Asin. 67 where *id facere*=*facere obsequentiam* (65), Cic. de Amic. III 10 (*id faciam*=*mouear desiderio*), XXI 81 etc.

119. *dicere ut*, cf. on 14; *arbitremini* is dubitative subj.; 'say how (why) you are to (may) consider'.

120—132. Subject: points of similarity between the building of a house and the education of a young man.

120. *liberum* = *liberorum* (121). So *nummum* regularly in Plaut. for *nummorum*, cf. 357.



et fúndamentúm supstruónt liberórum :  
extóllunt, paránt sedulo ín firmitátem.

et in úsum boni út sint et ín speciem pópulo  
sibíque, haud matériae repércunt, nec sumpstus  
sibi sumpstui esse dúcunt. 125

nitúntur, ut alií sibi esse illórum similis éxpetant. 128

ad légionem adminiclum eís danunt tum iam áli- 129,  
quem cognatúm suom. 130

121. *Ei Gul., Rl., Lor., Bug., Uss., Et M, Ell., Speng.*  
123—125. M have

Et ut in usum (usu B) boni et in speciem  
Populo sint sibique aut materiae reparcunt

(B<sup>1</sup> adding *ne-* above *re-*, see Reformv. note p. 235; Rl. is mistaken)

Nec sumptus ibi sumptui esse ducunt.

I have been guided by Ell. and Speng. We might also read, if the bacchiac trimeter be admissible (see Intr. p. xxiv f.),

*Et in úsum ut bonis inque spéciem  
Populo sint sibique, haud matériae repércunt,  
Nec sumpstus ibi sumpstui sibi esse dúcunt.*

Rl., Lor., Bug. have *reparcunt* in 124, which is interpreted to mean *non parcunt*, cf. on 110, 240 (if so, *sibique aut m. = nec sibi nec m.*). But the word is very questionable, as Ell. says.—On the spelling *repercunt* see Truc. 376, where A has *repercis*, BDZ *reparcis*. Following line 125 M have

Expoliunt docent litteras iura leges  
Suo sumptu et labore

which most edd. since Rl. regard as interpolated.

128—132. Subdivision II. (iamb. octon.).

129. After *legionem* M have *comita* (t. tum B<sup>3</sup>), for which an old emendation was *quom itur* (F). Seyff. struck the word out, as a gloss to *adminiculum*. So Speng., uniting the 2 vv.

122. *in firmitatem* 'to be strong', cf. *in speciem* 'to be an example' 123, *in sumptus* 538, *in usum* 123, 145.

124. *materiae* 'their building materials' (properly 'timber') i.e. 'their means'.—*repercunt* 'grudge', cf. Truc. 376, Lucr. I 667.

125. *nec sumptus sumptui* etc. 'and think no expenses too

expensive for them'; lit. 'think expenses not an expense'.

128. *nituntur* 'it is their ambition'.—*ut expetant sibi esse* 'to be bent on having'; cf. 103. For the plethora of words cf. on 89.—*similis* (acc.) *illorum* 'children like those (of like character)'.

130. *tum iam* 'then immediately', cf. *hic iam* 107.

eátenus abeunt á fabro. unum ubi émeritumst  
[www.libtool.com.cn](http://www.libtool.com.cn) stipéndium,  
 igitúr tum specimen cérnitur, quo euéniat aedificátio.  
 nám ego ad illúd frugi usque ét probús fui,  
 ín fabrorúm potestáte dúm fui.

131. *Protenus* Rl. *fabro* Speng. (cf. 114), *fabris* M. unum ubi M (see Speng. Reformv. p. 380. The collators seem to be all mistaken). The words *Eatenus—fabro* have a very suspicious look, see explan. note. Are they not a gloss intended to mean 'to this extent they behave differently from the builders' i.e. 'there was nothing to correspond to this in the case of the house-building'?

133—156. SECTION D. Change to cretic rhythm.

133—143. Subdivision I. 133—136=108, 137 and 139 cret. tetram., 140 f.=108, 143 iamb. octon.

133. *Nám ěg.*, with hiatus, cf. 258, 311, 956, 965, Intr. to Capt. D (iii).

131. 'So far (only) are they removed from the care of the smith', i.e. to the extent of entering the army under the charge of some relative, as Ascanius is entrusted to Epytides, Aen. v. But it must be admitted that this is very strange Latin.

132. *igitur tum*: *igitur* in Plaut. is often merely a particle of emphasis, 'look you': sometimes it marks the entrance of the apodosis, see on Capt. iv 2, 91, and cf. Most. 689, Trin. 676, and Lucr. II 677; *tum igitur* or *igitur tum* is like *τότε δή* or *δή τότε* (Homer). We have *igitur* in the protasis in 393 (see note), 1093; in 380 *igitur demum=tum demum*, where *igitur* is practically a temporal particle; so Rud. 930, Amph. 301, 473. On *ergo igitur* 848, cf. on Trin. 756.—*specimen cernitur* 'proof is seen'.—*quo eueniat* 'as to how the building is to turn out'. The subjunctive

is really deliberative or dubitative; so Mil. 1097 *quid me consultas, quid agas?* ('what you are to do'), etc. Hence the reference to the future; cf. Virg. Georg. I 29 where *uenias*= 'art to be'. This usage will explain many of the cases in which the present subjunctive seems to be used with future sense. For *quo euenire* cf. *τελείται δ' ἐς τὸ πεπρωμένον* Aesch. Agam. 68, *desinere in* (Hor. A. P. 4).

133—156. The pointing of the moral.

133. *nam* i.e. 'Don't be surprised at my speaking about a specimen, quo eueniat aedificatio: for' etc. The sentence is a kind of sigh over what might have been. See on Trin. 25 and Capt. III 1, 4 for this use of *nam* (= 'I say this, for') and cf. Most. 874, 1044.—*ad illud usque dum=usque eo dum* 'for so long a time as': he means till the year of service was begun (or ended?).

póstea, quom ínmigraui íngenium ín meum, 135  
 pérdidi operám fabrorum ílico óppido.  
 uénit ignáuia: haec míhi tempestás fuit: 137  
 haec uerecúndiam mi ét uirtutis modum 139  
 déturbauit detexitque me ílico. 140  
 póstilla optígere me néglegéns fui:  
 continuo pro imbre amor aduenit †in cor meum.

135. *Postea quom* Guy., Rl., Lor., Bug., *Posteaquam* M, Uss. *ingenium in Both., in ingenium* M.

137. *haec* Speng., Lor.<sup>2</sup>, ea M. After this line M have

*Mi aduentu suo grandinem imbremque attulit.*

Rl. reads *Quae mi aduentu suo grandinem, imbrem attulit.* But it has been well maintained by Crain and Brix (Jahrb. 1870 p. 427) that the verse is a gloss; it is unmetrical and destroys the symmetry of the passage: for there ought to be no mention of rain till 142: *Ignauia* is the *tempestas* (cf. 108), *Amor* is the *imber* (cf. 111), and the two stages of the uncovering of the roof and the coming in of the rain should be kept distinct. Koenig transfers the line to 142; q.v.

140. *detexitque me* Leo, *textit detexitque a me* M, *Deturbauitque detexitque a me* Kampmann, Speng., Lor.<sup>2</sup>

141. *optigere me* Lor., *opticere eam* M, *me obtigere* Lamb. As Lor. says, the sense demands *obtigere me ea* (sc. *uerecundia* or *uirtute*); it is not his *uerecundia* but himself that requires roofing in; Speng. understands *eam* as *operam fabrorum* (136).

142. *in cor meum* (M) is very improbable; cf. ending of next line: *guttis grauidis grandibus* is substituted by Speng. in spite of the warning of Rl. (Bug. *grandibus guttis pluens*), from a passage in Fronto: '*nam illius quidem, ut Plautus ait, amoris*

135. *inmigraui.* Cf. Livy Praef. § 11 *nec in quam tam serae auaritia luxuriaque immigrauerint.* But the metaphor is confused: in 133 the young man is the house, but in 135 he is the slovenly tenant, his *ingenium* taking the place of the house. 'When I took up my lodging in my natural disposition': so *pro ingenio* Trin. 303 'in heart' (note).—Observe the alliteration with *in*.

136. *oppido* [perh. from *op-*

*pedom, op-pedo, ἐπὶ πῆδον*] = *prorsus*, 'utterly'; so in 165.

139. *uirtutis modum* 'virtuous self-control'.

140. *mi deturbauit* 'dislodged my': cf. *deturbabo illum de pugnaculis* Mil. 334, *ita omnis de tecto deturbauit tegulas* Rud. 87.—*detexit me* 'stript me bare.'—*ilico* 'in a moment'.

141. *postilla* (*postillae* Men. 685 where see note) = *postea* 'after that'.

is úsque in pectus pérmanauit, pérmadefecit cór  
meum.

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núnc simul rés, fides, fáma, uirtús, decus

145 *déséruerunt*: égo sum in usum fáctus nimio néquior.

atque édepol ita tigna úmide putént haec, non uideór  
mihi

sarcíre posse aedís meas, quin tótæ perpetuaé ruant,  
quom fúndamenta pérrierint, nec quísqum esse auxilió  
queat.

cór dolet, quóm scio, ut núnc sum atque út fui:

*imber grandibus guttis non uestem modo permanauit, sed in medullam ultro fluit*. Koenig inserts 138 here, striking out *pro imbre* as a gloss: *Cóntinuo Amor áduenit; | Mi áduentu suo grándinem imbreque áttulit*.

144—148. Subdivision II. 144 cret. tetram., 145 troch. septen., 146—148 iamb. octon.

145. *Me deseruerunt* Fl., which would turn the line into iamb. octon. *usum* Lamb., Uss., Lor.<sup>2</sup>, usu M; the acc. agrees better with 113 and 123.

146. *tigna humide putent haec* Bo., Speng., Lor.<sup>2</sup>, *haec tigna umide (-da) putant (-tent)* M, *tigna umide haec putent* Rl., with hiatus in diaeresi. *uideor* Cam., Rl., Rams., Lor., Uss., *uideo* M.

148. *Quom fundamenta* Crain, Bug., Uss., Lor.<sup>2</sup>. (cf. 121), *Quin cum fundamento* M, *Quin fundamento* Speng.

149—156. Subdivision III. 149=108 (or cret. tetram. with hiatus after *scio*, justified by caesura), 150 cret. tetram., 151—153

144. *decus* 'respectability'.

145. *nimio nequior* 'far too dissipated', cf. on 72.—*in usum* 'for any good purpose' lit. 'for service'.

146. *ita umide putent... non uideor* 'so damp and rotten are these timbers, I do not think': with parataxis instead of hypotaxis; so Capt. III 2, 7 *ita me lasum reddiderunt, uix miser iam eminebam*; Mil. IV 2, 57 *ita me occursant multae, meminisse haud possum*: cf. on Men. 94, Aul. Prol. 9, 10.

147. *sarcire quin* 'patch (repair) ... to prevent'.—*totae perpetuae* 'entire, from top to bottom': cf. *perpetuom diem*

'the whole day' 765; cf. Aen. VIII 183 *perpetui tergo bouis* 'the whole chine of an ox' (νῶ-τοισι διηνεκέεσσι II. VII 321).

148. *quom perierint*; see note on 29. The subjunctive is due to subordination to a clause with the subjunctive (*quin..... ruant*), as in Aul. 784 *nullust tam parui preti, quom (quin B) pudeat, quin puriget se* 'as not to excuse himself, when he is put to shame', Men. 543 *ut te libenter uideam, quom ad nos ueneris*, Capt. II 3, 74, III 1, 13 etc. see Lübbert p. 233.

149. *scio* 'when I reflect'; in Capt. III 1, 24 *sciui*='I saw', cf. 434, Mil. 828 *nisi uerum scio*



quó neque indústrior dé iuuentúte erat 150  
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 arte gymnástica, disco, hastís, pila, } 151-  
 cúrsura, armís, equo. *haud* uíctitabám uolup. } 153  
 pársimonia ét duritia díscipulinac aliís eram ;  
 óptumi quique éxpētebant á me doctrinám sibi. 155  
 núnc, postquam nihíl sum, id uero meópte ingenio  
 répperi.

=108 (or *cret.* tetram. with hiatus after *disco*), followed by *cret.* tetram., 154—156 troch. septen.

150. M mark no lacuna after this verse: but a second member introduced by *neque* is needed. Bug. reads *nemo* for *neque*, which however is less good metre: two *neque* clauses would be thoroughly in the manner of Plaut.

151—153. *pila* Z, and in margin of B, *filia* M. The hiatus after *disco* might be explained by the loss of ablatival *d*: but the verse probably contains further corruption. *Cursura* Speng. cf. 862, Asin. 327, Bacch. 67. *haud* Acid., Speng., Uss., om. in M. After *equo* B has an erasure.

156. *meópt' ing.* In cases like this it seems better to explain

'unless I am told the truth', Persa 234.—*ut sum.* In Plaut. dependent questions take sometimes the indic., sometimes the subjunctive; cf. for former 460, 572, 614, 626, 1040, 1172 etc., and see note on Men. 207 *scin quid uolo*. This idiom, in which the question clause is in reality co-ordinated to the principal clause, gradually disappeared from Latin. It is far less common in Ter. than in Plaut.; and is only found in isolated passages or phrases in the golden age, cf. Virg. Ecl. iv 52, v 7, Georg. i 57; more frequently in Propertius, e.g. III(II) 33, 33—38, iv 5, 25—40.

150. The general sense of this and the next (lost) line must have been: 'no one of all the youth was either more energetic or took greater pleasure

in athletics'.—*industrior.* The form is ante-classical; cf. on 442.

154. *discipulina* is the old form of *disciplina*, from *discipulus* (cf. *uinculum, periculum* for *uinculum, periculum*). The word here = 'rule', 'pattern', cf. Asin. 201 *eadem nos disciplina utimur*, Mil. 187, Pseud. 1004, and Cic. in Cat. i 5, 12 *quoniam id, quod maiorum disciplinae* ('rule of our ancestors') *proprium est, facere nondum audeo*.

155. *optumi quique* = *optimus quisque*; so occasionally in Cic. e.g. de Amic. x 34; cf. *proximae quaeque* de Off. II 21, 75, Livy *proximi quique* I 9, 8 and Tacitus.

156. *nunc postquam sum* 'now that I am', so Bacch. 531 *nunc ego illam me uelim* | *Conuenire, postquam inanis sum* 'now



## PHILEMATIUM. SCAPHA. PHILOLACHES.

PHILE. *Iam pridem ecastor frígida non láui magis lubénter,*

by synizesis than to assume the shortening of a syll. (*öpt-*) under the influence of the preceding accent (*měöpt' ing*), as Bug., etc.

157. *mágis l.* perh. to be pronounced *máge*.

that I am penniless'. Here *sum* refers to present time only. In other instances the force of the present after *postquam* is different; thus Most. 925 *tibin' quicquam postquam tuos sum, uerborum dedi* 'ever since I have been your slave', Men. 234 *hic annus sextust, postquam ei rei operam damus* 'since we have been engaged on this business' (= *sextum iam annum damus*). Thirdly the present is often historical, e.g. Capt. III 1, 27, Mil. 124, Curc. 683, Men. Prol. 24. The same tense and usage is also common after *ubi* and *quom*, cf. on Capt. Prol. 24, and add Most. 164, 1051, Amph. 1061, Capt. III 2, 3. — *nihili* 'good for nothing', a gen. of price; so *homo minumi preti* Epid. 494; cf. *est tanti* (Cic.) 'it is worth while'. — *id* involves a slight anacoluthon 'for that I have my own nature to thank' (cf. 135). *id uero* = *id quidem* 'well, for that', with slight pause after *sum*: cf. *ille uero* Aul. 18. — *repperi* is true (present) perfect.

Scene 3. Philematium, radiant in the beauty of youth, health, and elegant attire, together with her attendant, Scapha, comes out of the bathing establishment belonging to the

house of Philolaches (cf. 191, 238); Scapha, doubtless an ugly old woman, carries the apparatus of the toilette table (cf. 248, 258, 267). Philolaches, at the opposite side of the stage, listens to their conversation, which, turning as it does upon considerations of prudence in love affairs, may be compared with that of Clärchen and her mother in Goethe's Egmont.

157. *Iam pridem non laui.* 'This long time (this many a day) I have not bathed etc.' Here *iam pridem* = 'within a long time' (cf. *anno hoc* 'within this year' 690); the more common meanings are also found in Plaut.: ii 'long ago', e.g. Pseud. I 5, 7 *id iam pridem sensi* 'I noticed it long ago'; *ibid.* I 3, 108, Ter. Hec. 219; iii (with the present tense) 'during (for) a long time', e.g. Bacch. 1157 *istuc iam pridem scio* 'I have known that for long', Rud. 963 *noui ego iam pridem hominem*, Pseud. I 5, 51. — *non laui magis libenter* 'I have not enjoyed my cold bath more (so much)': *laui* is true (present) perfect. Note the active *lauare* in the intrans. sense, = *lauari*, as so often in Plaut. — *frígida (aqua)* 'in cold water', opposed to *calida (calda)* 'in warm water'.

nec quom me melius, méa Scapha, rear ésse deficátam.  
 Sc. euéntus rebus ómnibust, uelut hórno messis  
 www.libtool.com.cn mágnast.

PHILE. fu! quíd ea messis áttinet ad méam lau-  
 tíonem? 160

Sc. nihiló plus quam lauátio tua ad méssim.

PHILO. o Venus uenústa,  
 haec íllast tempestás mea, mihi quae modestiam  
 ómnem

158. quom M, quod Rl. 'collato v. 691'. On *Scapha* for ~- see Intr. p. xxix. and cf. 170, 174.

159. omnibust Rl., Lor., Bug., omnibus M.

160. fu! Ell., fuit M, *Quid ea nam messis* Rl.

158. nec quom, etc. There is a slight anacoluthon; the clause proceeds as if *nunquam fuit quom lauerim* had gone before; an exact parallel may be found in Ter. Haut. 559—561 *Nunquam commodius unquam erum audini loqui, Nec quom male facere crederem mi impunius licere* 'I have never heard Master speak more sensibly, nor when I felt that I had more free scope for mischief' i.e. 'there never was a time when I heard... nor when etc.' cf. too 691 and note.—*rear me melius deficatum esse* 'I have been more thoroughly scoured, I fancy': *deficatum = defaecatum* cf. Aul. 79; for the subjunctive *rear* after (*fuit*) *quom*, cf. Capt. III 3, 1 *illud est, quom... mauelim* and Ter. Haut. 1024: so regularly in classical Latin, e.g. Cic. de Orat. I 1 *Fuit cum mihi quoque initium requiescendi fore iustum arbitrari*. But Plaut. also knows the indic. after *est quom* (*uiduitas nos tenet* Rud. 665). The present tense (*rear*) is to be ascribed to the peculiar

periphrasis, remarked upon in the note to 89 b, *rear me deficatum esse* standing for *deficatum essem* (*fuero* cf. Haut. 1025), *ut rear*. Lor. regards *rear* as hist. pres., like 25; but this seems less good.

159. euentus, etc. 'All things turn out somehow or other; for instance we have a fine harvest this year'.—For *uelut* = 'for instance' cf. 705, 876, Aul. 459, Rud. 596.

160. fu! 'pshaw', see on 38.

161. *Scapha's* pert answer implies that there is more in her *messis* than appears at first sight. She is thinking of the harvest which Philem. might make out of Philolaches.—*Venus uenusta*, 'lovely Love', cf. *grates gratas* Trin. 821, *amoena amoenitate amoenus* Capt. IV 1, 7.

162. *illa* 'of which I spoke'. The simile of 137—143 is slightly confused; instead of *ignauia*, we have here *Philematium* figuring as the *tempestatas*.—*modestiam* 'good behaviour', 'self-control' (*σωφροσύνη*), cf. Trin. 317.

detexit tectus quâ fui, quom míhi amor et cupído  
in péctus perpluít meum: neque iam úmquam op-  
tigere póssum.

165 madént iam in corde párietes: períere haec oppido  
aédes.

PHILE. contémpla amabo, méa Scapha, satin haéc  
me uestis déceat.

uolo mé placere Phílolachi, meo océllo, meo patróno.

Sc. quid tú te exornas, móribus lepidís quom lepidá  
túte's?

163. *quom* Rl., *quam* M, *qua* 'by which road' Br., (holding that *quom* introduces confusion into the order of events; but cf. explan. note).

164. *eam* (for *iam*) Bug., in order to provide an object to *optigere*; but *eam* would be ambiguous (*tempestatem* or *modestiam*?). *usquam* Acid., Rl., but cf. explan. note.

168. *Quid* Bo., Rl., Rams., Lor., Bug., **Quin** M, Uss., with comma at *lepidis*.

163. **quom perpluit**; see on 156; 'at the time when love and desire trickled like rain into my heart'. This clause is not subordinate to *qua tectus fui*, as Brix (Jahrb. 1870, p. 427) seems to think, but to *quae.....detexit*. There is no intention of marking the time of *perpluit* as prior to that of *detexit*; the two acts of unroofing and raining through are treated as simultaneous.

164. **perpluit** is present: cf. on 25.—**neque iam umquam**, etc. 'nor can I any longer for a moment'. *umquam* is scarcely a temporal particle here, but rather serves to strengthen the negative (*neque umq. = neque prorsus*; cf. Asin. 630 *nunquam ad uesperum uiuam*, Amph. 700 *nunquam factumst* 'it is a lie'; Donatus on Ter. Andr. 384 remarks '*numquam* plus habet negationis quam non'; so often

*nullus = non* or *ne*, cf. T. in. 606 *nullus creduas*, Ter. Eun. 216, Hec. 79; so too *totus = magno opere* e.g. *totus doleo* Aul. 405.—**optigere** without object, 'put on a roof'. Transitive verbs are occasionally found in reflexive sense in Plaut., cf. *laui* 157, and add Bacch. 1106 *unde agis?* (sc. *te*), Mil. 583 *irae leniunt* (sc. *se*), *res habet* (sc. *se*) Cas. II 5, 30.

166. **contempla = contempla-re**; again 172, 282; so in 473 *aucupet = aucupetur*; cf. *pergraeco* 960, *ludifico* 832, 1151, *proficisco* Mil. 1329, and *arbitro, opino, uenero*, all of which are Plaut. (old Lat.) forms for the dependents.—**amabo** 'please', 'as you love me'; lit. 'I will love you' (parenthetically).—**satin = num**, cf. on 76.—**deceat**, a clear case of subj. in depend. question; cf. on 149.

168. Cf. Poen. 300 *Lepidi*

non uéstem amator múlieris amát, sed uestis fártum.

PHILO. ita mé di ament. lepidást Scapha: sapít  
scelesta múltum. 170

ut lépide omnis morés tenet senténtiasque amántum.

PHILE. quid núnc?

Sc. quid est? PHILE. quin me áspice et con-  
témpla, ut haec me déceat.

Sc. uirtúte formae id éuenit, te ut déceat quidquid  
hábeas.

PHILO. ergo ób istuc uerbum té, Scapha, donábo ego  
hodie áliqui,

169. *amator mulieris amat* Bo., *amatores amant mulieris* M, Uss. (defended by Ell., who scans *múlyēris* as dactyl), *amantes mulieris amant* Lach., Rl., Lor., Bug. For the short syll. (-is) in the diaeresis cf. 224, Asin. 632, 652, and see Introd. p. xxix.

171. *mores* Bergk, *res* M. *res autumat* Reid, cf. Men. 760.

172. *deceat* Cam., Bent., edd., *decet* M.

174. *ob istuc* Bug., Lor., Uss., Lang., *ob hoc* M, *hoc ob* Cam., *Herele ego ob hoc* Rl.—*ób istuc* cf. on 47.—*hodie* M, Uss., (scan *hōdie*, as Bücheler says), *hoc die* Bo., Lor., *hocedie* (= *hodie*) Bug., Bergk, *hodied* Rl. (Neue Plaut. Exc. p. 90). Cf. 999.

*mores turpem ornatum facile factis comprobant.*—*moribus lepidis* ‘by your pretty ways’; in such phrases *mores* approaches very near the sense of ‘qualities’: so Trin. 30 *mores mali* = ‘wickedness’, 647 *stulti mores* = ‘folly’, Rud. 1251 *sapientes mores* ‘wisdom’: *mores* is used differently in 171 (‘moods’) and diff. again in 286.

170. *sapit scelesta multum* ‘she’s a very knowing one, the hussy’: *multum* is prob. object after *sapit*; but it might be adverbial to *scelesta*, cf. Aul. 124 *multum loquaces*, and Hor. Sat. 1 3, 57 *multum demissus homo*. Note the alliteration with *s* and cf. 250.

171. *mores* ‘fads’, ‘whims’.

172. *quid nunc* ‘I say!’—*quid est*, ‘Well?’—*quin aspice*

‘Do look’, almost = *quin aspicias!* The imperative after *quin* is peculiar to comedy. Cf. 187.

173. *uirtute formae*. ‘Thanks to your beauty’: cf. on 33. Prof. Sellar quotes Burns:

‘And then there’s something  
in her gait,

. Gars ony dress look weel’.

174. *ob istuc uerbum* ‘for saying that’ explains and enforces *ergo*: cf. Amph. 378 f. *Ergo istoc magis, quia uaniloquo’s uapulabis* ‘For saying that, you shall be flogged all the more soundly, I mean because you are a braggart’, Aul. 478, Mil. 1233; but cf. on 972.—*aliqui* old abl. of *aliquis* (cf. Aul. Prol. 24, *si qui* = *εἰ πῶς* Trin. 120), serving for all genders and either number: so *qui* = *qua* (fem. relat.) 258, = *quibus* Capt. v 4, 6,



175 nec pátiar te istanc grátis laudásse, quae placét mi.  
PHILE. nolo; égo te adsentarí mihi.

Sc. nimis tú quidem stulta's múlier.

177, 178 eho, *an* máuis uituperárier falsó quam uero extólli?  
equidém pol uel falsó tamen laudári multo málo,

180 quam uéro culpari aút meam speciem álios inridére.  
PHILE. ego uérum amo : uerúm uolo mihi díci : men-  
dacem ódi.

Sc. ita tú me ames, ita Phílolaches tuos té amet, ut  
uenústa's.

PHILO. quid aís, scelesta? quómodo adiurásti? ita  
ego istam amárem?

184 quid? 'ita haéc me' id quor non ádditumst? infécta  
dona fácio.

175. *nec* Reid, *neque* M. *gratias* Bent., edd., *gratis* M.

176. *nimí*' tú cf. 31.

178. *an* Rl., rec. edd., om. in M. *uituperarier* Bo., edd.,  
*uituperari* M.

183. *amarim* Guy., Rl., but wrongly.

184. *id* B<sup>2</sup>CDF, Bug., Uss.; om. in B<sup>1</sup> and by Rl., Lor.

*quicum?* = *quocum?* Most. 519.  
So in class. prose, where both  
relative and interrogative senses  
are found: e.g. de Fin. xxvi 85,  
pro Rosc. Am. xxvii 74, de  
Amic. vi 22.

178. *falso* 'undeservedly',  
*uero* 'deservedly': *uero* is here  
not the adversative particle, but  
a modal abl., lit. 'according to  
truth', 'on true grounds'; so in  
Capt. iii 4, 35 ('in reality'),  
Asin. 568.

179. *uel* 'even' (*equidem uel  
multo malo* 'I for my part go so  
far as to greatly prefer': note on  
299. Lang. here trans. 'wenn'sso  
beliebt'.—*falso tamen* = *quam-  
uis falso*, cf. Capt. ii 3, 44, Stich.  
99 *quom tamen absentis uiros pro-  
inde habetis, quasi praesentes  
sint*, Ter. Eun. 170 *tamen con-  
temptus abs te haec habui in*

*memoria*. So Virg. Ecl. viii 20  
*extrema moriens tamen alloquor  
herba*; cf. Thuc. vii 75 *ἡ ἰσο-  
μοιρία τῶν κακῶν, ἔχουσά τινα  
ὄμως κούφισιν, οὐδ' ὡς ῥαδία ἐδοξά-  
ξετο*. The *παρὰ προσδοκίαν* is  
like 1007—'to get praise, even  
tho' undeserved, than blame well  
merited'.

183. *ita amarem* is the re-  
ported form of *ita Philolaches  
tuos te amet*, the tense being  
determined by *adiurasti*, as Uss.  
says: Ell. trans. 'What oath is  
that you swore—As truly as I  
was to love her?' comparing  
Hor. Sat. ii 2, 124 *ac uenerata  
Ceres, ita culmo surgeret alto*,  
the reported form of *ita culmo  
surgas alto*. Cf. note on 301.

184. *ita haec me sc. amet*.—  
*infecta* etc. 'I revoke my pre-  
sents'.



Sc. equidém pol miror tám catam, tam dóctam et bene  
 nunc stúltam stulte fácere. 186

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te edúctam

PHILE. quín mone quaéso, si quid éro.

Sc. tu ecástor erras, quaé quidem illum exspéctes

unum atque illi

morém praecipue síc geras atque álios aspernére.

matrónae, non meretríciumst, unum ínseruire amán-

tem. 190

PHILO. pro Iúppiter! nam quód malum uorsátur meae

domi illud?

After this verse there is in M the foll. line

**Periisti quod promiseram tibi dona (-no B), perdidisti**

which Fl., followed by most edd., pronounces to be an interpolation.

186. *catam* Pius, edd., *captam* M. *et bene te eductam* Bent., Rl., Lor., Bug., *te et bene doctam* M. Seyff. proposes *tam coctam te et bene doctam* cf. Poen. III 2. 9 *hodie coctiores iuris non sunt*.

187. *Nunc stultam* Bo., Rl., Lor., Bug., *Non stai tam* M, *Non stultam* B (margin), *Istaec tam* Uss.

188. *exoptes* Acid., Rl., Bug. Reid suggests *aspectes* 'look with desire upon'. Uss. and Lor.<sup>2</sup> follow M.

190. *meretricis* Guy., Rl., in order to introduce uniformity with *matronae*.

186. **doctam** 'clever'.

187. **stultam stulte** 'in such a silly silly way'. The effect of the combination is that the adj. and adv. mutually strengthen one another: but the total effect is here prob. adverbial, *asin Rud.* 426 *bellam belle tangere* 'to give a sweet sweet embrace' and *Curc.* 521 *sequere istum bella belle* 'follow him, like a good good girl', cf. *Asin.* 676. So in *Spenser* (quoted by *Munro* on *Lucr.* III 889) 'Poorly, poor man, he lived; poorly, poor man, he died'. In other instances the total effect is adjectival; see *Mil.* 1015 *firme firmus* 'a trusty

friend', *Aul.* 312 *parce parcum* 'a stingy wretch'. *Stich.* 11 and *Asin.* 208 might be regarded as coming under either heading. —**quin mone**; cf. on 172.

188. **exspectes** 'look to', 'are at the beck of'.

189. **praecipue sic** '(show favour) so marked'.

190. **unum**: for the accus. after *inseruire* cf. 216 and *Poen.* IV 2, 105.

191. **nam quod** 'Why what', cf. *Georg.* IV 445 *Nam quis te, iuuenum confidentissime nostras Iussit adire domos?* and *Aul.* 42, 44, *Asin.* 41. *Wagn.* and *Lor.* regard *nam quis* as exactly

di deaque omnes me pessumis exemplis interficiant,  
nisi ego illam anum interfecero siti fameque atque  
álgu.

PHILE. nolo ego mihi male te, Scapha, praecipere.  
Sc. stulta's pláne,

195 quae illum tibi aeternum putes fore amicum et bene-  
uolentem.

moneo ego te: te ille deseret aetate et satietate.

PHILE. non spero.

Sc. insperata accidunt magis saepe  
quam quae speres.  
postramo, si dictis nequis perduci ut uera haec credas

192. *me omnes* Rl., which has the advantage of removing the ictus from the last syll. of *omnes*.—On the synzesis of *deae* cf. *Intr. to Capt. C.* In the nom. and abl. pl. (*di, dis*) later Lat. knows only the monosyllabic forms.

194. *mihi* rec. edd., *mei* M, *Ego nolo mei* (monosyllabic and dat. = *mihi*, a form common in MSS. from Plaut. to Cic., see Büch. *Lat. Decl.* § 291 p. 112) Ell., *Nolo ego mi male te, mea Scapha* Rl.

= *quisnam*, but this is not certain. Cf. note on 258.—*uorsatur*. The verb *uorsari* in Plaut. is, as Lang. remarks, never used in the later sense of 'to be engaged with (upon)': it has always a strictly local sense; here 'to take up one's abode', 'to nestle'.—*illud*, with a gesture 'yonder': cf. *Amph.* 543 *lucescit hoc iam*, where *hoc* corresponds to the gesture of pointing to the sky.

192. *pessumis exemplis*, so 212; cf. notes on 49, 54. Phrases formed with *exemplis* and *modis* are nearly equiv. to emphatic adverbs: *miris modis* 'strangely', 'in wondrouswise', *indignis modis* (1033) 'shamefully'; *pessumis exemplis interf.* 'to put to a horrible death'.

196. *aetate et satietate*. Note the jingle: 'when you are

older and he is colder'. *Aetas* is here used absolutely for 'old age' (*aetas senecta*, *Aul.* 251, *Trin.* 43, *aetas mala*, *Men.* 758), so in 840; sometimes it is used absolutely for 'youth' (= *aetas integra* *Pseud.* 1 2, 69, or *aetatula* *Most.* 217, *Rud.* 894), *haud aetati optabile fecisti* *Bacch.* 161, *aetas et corpus tenerum* 'youth and a delicate body' *Afranius*. In classical Lat. both senses are found; see *Dict.*

197. *non spero* 'I hope not', cf. 798 *haud opinor* 'I think not', 146, 270, 820 *non uideor* 'I think (that) . . . . not', 978 f. *non aio* 'I say no': so in Greek *οὐ φημί* = *nego*, *οὐ θέλω* = *nolo*, *οὐχ ἥδομαι* = *doleo*.—*insperata* etc. 'it is the unexpected that always happens' (Lord Beaconsfield).—*speres* 'one expects', cf. on 73.

mea dicta, ex factis nōsce rem: uide, quae sim et  
 quae fui ante.  
 nihilo égo quam nunc tu *minus* sum amata, atque  
 úni gessi mórem, 200  
 qui pól me, ubi aetate hóc caput colórem commutáuit,  
 reliquit deserúitque me. tibi idém futurum créde.  
 PHILO. uix cómpri-mor, quin ínuolem illi in óculos  
 stimulatríci.  
 PHILE. solam ílli soli cénseo esse opórtere opse-  
 quéntem: 205  
 solam ílle me solí sibi suo *súmp-tu* liberáuit. 204  
 PHILO. pro di ínmortales, múli-erem lepidam ét pudico  
 ingénio. 206

199. So Bent. read and punctuated the line, taking *uide* (*uides* M), from Sciopp.; Rl. considering that *Mea dicta* is awkward after *dictis* removed the words, reading *Ex factis nosce rem: uide, ego quae sim et quae fui ante*, with hiatus 'in diaeresi': Speng. puts a full stop at *uides* and makes the exclamations which follow independent. Lor.<sup>2</sup> gives *Ex factis nosce: me uides, quae sim: at quae fui ante!* which introduces a very questionable hiatus after *sim*. *Mea dicta*, however awkward, is prob. what Plaut. wrote.

200. *minus* Müll., rec. edd., om. in M. *uni modo* M: *modo* del. Bent., Rl., rec. edd.

202. *crede* Acid., Bent., *credo* M.

205. *illi soli* Guy., Bent. (who also proposed *ei me soli*), *illi meo soli* M, *me soli* Rl., *Illi me soli* Fl., rec. edd., but against this see Asin. 163—5 (quoted in explan. note): part of the point lies in the repetition of *solam...soli* in each line.—Rl., followed by Lor. and Bug., transposes this and the foll. line: but as Uss. says the *reason* may be perfectly well put after the sentiment.

204. *sumptu* Bent., *aere* Bent. (as alternative), Rl., *argento* Fl. *sumptu* seems to have the advantage as being alliterative.

199. *sim ... fui*. Note the change of mood and cf. 969 and note on 149.

202. *me* is superfluous, but gives additional emphasis: cf. *tu* in 15 f., *mihí* Aul. 543 f.

203. *stimulatrici*, 'temp-tress', 'fire-brand of a woman'.

205. With this and foll. line

cf. Asin. 163—5.

AR. *Sólus solitú-dine ego ted átque ab egestate ábstuli: Sólus si ductém, referre grátiam nunquám potes.*

CL. *Sólus ductató si semper só-lus quae poscám dábis.*

Note the omission of subject of *infin.* and cf. on 55.

bene hércle factum, et gaúdeo mi níl esse huius  
caúsa.

Sc. [www.libtool.com.cn](http://www.libtool.com.cn) inscíta ecastor tú quidem es.

PHILE. quaprópter?

Sc. quae istuc cúres,

ut té ille amet.

PHILE. quor ópsecro non cúrem?

Sc. liberá's iam :

210 tu iám, quod quaerebás, habes: ille té nisi amabit últro,  
id, pró tuo capite quód dedit, perdíderit tantum  
argénti.

208—223 are by many critics regarded as spurious; (see Goetz, Dittographien im Plautus-Texte, in the Acta Soc. Phil. Lips. vi p. 251 f.) and Lor. is perhaps right in removing them altogether from the text. They certainly overburden the scene, and contribute nothing to the development of the action.

208. *cures* Pyl., edd., om. in M.

209. *té ill.* (with hiatus); or accent *te ill.* (with elision).

210. *ní amarit* Bent., *te nisi ille* Müll., Bug., Lor.<sup>2</sup>. But the change is unnecessary: *ille* is often a pyrrich, apart from all considerations of the incidence of accent or ictus on a preceding or succeeding syll.; see Intr. to Capt. A (v), on the words *ille, iste, unde, inde, nempe* (add *ecce, ecquis, immo*); if *ille* may stand as a pyrrich at the commencement of the iambic trim. (cf. Trin. 137, Asin. 637 etc.), there is no reason why it should not also so stand at commencement of second half of iamb. tetram. cat.—Sometimes we find these words shortened even when the accent or ictus falls on the shortened syll. e.g. Trin. 853, Mil. 262, 713, 830, Capt. iv 3, 1, etc. It is well known that the word was often written *ile* before the time of Ennius.

211. *pro tuo capite* Bent., *pro capite tuo* M, Uss., *tuo pro capite* Bo., Bug., Lor., *Pro capite tuo quantum* Rl.

207. For omission of verb subst. cf. on 33.—*mi nil esse* etc. 'that I've ruined myself for her sake'.

210. *ultro* 'into the bargain', i.e. after having given you your freedom (*quod quaerebas*), cf. Pers. 327 *et mulier ut sit libera, atque ipse ultro det argentum* 'that he himself may

have to pay money *into the bargain*'. Uss. explains 'uel sine mutuo tuo amore' i.e. 'without any trouble on your part' and compares Men. 359.

211. *perdiderit*, 'will find that he has thrown away'.—*id tantum argenti* 'all that money'.



PHILO. perii hércle, ni ego illam péssumis exémpis  
 enicáссо.

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ita hánc corrumpit múlierem uítí malesuada léna.

PHILE. numquam égo illi possum grátiam reférre,  
 ut meritust dé me.

Scapha, íd tu mihi ne suádeas, ut illúm minoris  
 péndam. 215

Sc. at hoc únun facito cógites: si illum ínseruibis  
 sólum,

dum tíbi nunc haec aetátulast, in sénecta male  
 querére.

PHILO. in ánginam ego nunc mé uelim uorti, út  
 ueneficæ ílli

faucís prehendam atque énicem sceléstam stimula-  
 trícem.

PHILE. eundem ánimun oportet núnc mihi esse,  
 orátum ut impetráui, 220

atque ólim, priusquam id éxtudi, quom illí sub-  
 blandiébar.

212. *ég' ill.*, cf. 214, Intr. to Capt. A (i); but see on 210.

213. *Ita Bonnet, Illa M*, edd. *uítí malesuada lena S.*, *male-suada (-am) uítílena (Vttílena) M*, *uítí malesuada plena Speng.*, Lor.<sup>1</sup>, *malesuada uítíque plena Crain*, Lor.<sup>2</sup>, Tyrr., *m. uetula lena Br.*, Bonnet, *m. multum lena Bug.*, *m. multilena Ell.*, *m. futtili' (futtile) lena Reid*, *hac (for hanc)...malesuadâ cantilenâ Uss.*

217. *séněcta*: Intr. to Capt. A (i). Rl. and Lor. suppose the first syll. to be suppressed (*s'necta*).

220. *oratum* Palmer, *gratum M.* *impetraui Z*, edd., *impe-trauit M.*

221. *fuit quom illi subblandibar Müll.*, Bug.

212. *enicasso* old fut. perf. = *enicaueso* = *enic(enec-)auero* (cf. Asin. 921 *enicauit* = *enicuit*): cf. *seruasso* 228 and on Capt. I 2, 40.

213. *ita*, cf. 56 and note.—*uítí malesuada* 'that tempts to vice', cf. Acn. vi 529 *hortator scelerum Aeolides*.

215. *ne suadeas*: cf. on 468.—*minoris p.* 'think less of' i.e. than I do.

216. *inseruibis* = *inseruies*; cf. *congregibor* 783, *scibo* 997.

217. *aetatula*, 'pretty age', 'youth', cf. Rud. 894 and on 196.

220. *oratum ut impetraui* 'now that I have gained my petition'; cf. Amph. ProL 33 *iustam rem et facilem esse oratam a uobis uolo* (Palmer).

221. *id extudi* 'got it out of him'.



PHILO. di me *ét deae* faciant quód uolunt, ni ob  
[www.libtool.com.cn](http://www.libtool.com.cn) ístam oratiónem  
 te liberasso dénuo et ni *té*, Scapha, enicáссо.

Sc. si tibi sat acceptúmst, fore tibi uíctum sempi-  
 térnum

225 atque íllum amatorém tibi propriúm futurum in uíta,  
 solí gerundum cénseo morem *ét* capiundas crínis.

PHILE. ut fámast homini, exín solet pecúniám inueníre.  
 ego sí bonam famám mihi seruáссо, sat ero díues.

PHILO. si quídem hercle uendundúmst, pater ueníbit  
 multo pótius,

222. *et deae* S., om. in M. *Diui me* Bo., Seyff. (cf. Schöll in Truc. 701, Wagn. on Aul. 50), *Di pol me* Rl., *At (Ita) di me* Ell. (who disbelieves in *diui*), *Qui di me* Bug.—For the synzesis of *deae* (in thesis) cf. 463, 684, Pers. 831.—*uelint* Bug.

223. *ni te*, Scapha Reid, *nicaspam* M; edd. read *ni Scapham* (after Cam.) with hiatus ‘in diaeresi’ after *denuo*.

226. B<sup>1</sup> preserves the fem. *capiendas* to which Non. p. 202, 29 bears express testimony; *capiendos* M (the testimony of A is wanting).

229. In Plaut. the *si* in *si quidem* (*siquidem*) is long, as Bent.

222. *di me et deae*. Philol. is fond of beginning his speeches with an oath: cf. 161, 170, 191, 206. For the order of words cf. 463, 684, and Hor. Od. 1 8, 2 *per omnes te deos oro*.—*me* abl. ‘(make) of me’, cf. 636 *quid eo’st argento factum?* and on Capt. v 1, 31.

224. *tibi sat acceptumst* ‘you feel assured’. *Satis accipere* (*dare*, *exigere*) are legal terms = ‘to take (give, exact) security’; cf. Stich. 508.—*uictum sempiternum* ‘provision for life’.

225. *tibi proprium* ‘your own for ever’, cf. Aen. 1 73 *Connubio iungam stabili, propriamque dicabo*.

226. *capiundas crinis* ‘assume the matron’s hair’ or (freely) ‘put on the matron’s cap’,

i.e. ‘marry’. At marriage the hair of a Roman maiden was arranged in six plaits (called *crines*) with the so-called *hasta caelibaris*; cf. Festus p. 339 *Senis crinibus nubentes ornantur* and Mil. 789—792. The custom, which was a specially Roman one, is alluded to by Browning, *Sordello* Bk. II

A Roman bride, when  
 they’d dispart

Her unbound tresses with the  
 Sabine dart,

Holding that famous rape in  
 memory still,

Felt creep into her curls the  
 iron chill.

227. i.e. according as his credit stands high or low.—*exin...ut*=*proinde ut* cf. 96, Capt. II 2, 57.

229. *si quidem uend.* ‘if I

quam té me uiuo umquám sinam *aut* egére aut mendicáre. 230

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Sc. quid illís futurumst céteris, qui té amant?

PHILE. magis amábunt, quom *mé* uidebunt grátiam reférre *bene merénti*.

PHILO. utinám meus nunc mórtuos pater ad me nuntiétur, ut ego éxheredem méis bonis me fáciam atque haec sit héres.

Sc. iam istá quidem apsumpta rés erit: dies nóctisque estur, bíbitur, 235

neque quísquam parsimónias adhibét: sagina plánest.

PHILO. in te hércle certumst príncipe, ut sim párcus, experíri:

nam néque edes quicquam néque bibes apud me *hís* decem diébus.

PHILE. si quíd tu in illum béne uoles loqui, íd loqui licébit:

nec récte si illi díxeris, iam ecástor uapulábis. 240

declared (see my ed. of Capt. p. 160); hence Wagn.'s scansion *si quidem hērcle* is to be preferred to Lor.'s and Bug.'s *sī quidem hērcle*; cf. Intr. to Aul. p. xlvi, note (p. 51), and Most. 671, 1075, 1147.

*uendundumst, pater Cam., Rams., uendundum si pater M, uendundust pater, Rl., rec. edd.*

230. *aut* Bent., to avoid hiatus, om. in M. *indigere* Reid.

232. *me* Grut., edd., om. in M. *referre bene merenti* Bent., Rl., rec. edd., *referr...i B, referenti CD.*

234. *bonis me faciam* Cam., Bent., Rl., Lor., Bug., *me bonis faciam* M, except C which has *me faciam bonis* (so Uss.).

235. *quidem absumpta* Z, edd., *quidem absumpta quidem* M.

236. *parsimonias* Reid (cf. Trin. 1028), *parsimoniam* M.

237. *principe* Bent., Bo., Rl., rec. edd., *principium* M.

238. *his decem* Bent., Bo., edd., *isdec B, isdem CD<sup>2</sup>.*

*do* have to sell'; *hercle* belongs to *uenibit*, see on Aul. 48.

230. *sinam* pres. subj., as in 847, 884; cf. on Capt. III 5, 30 *praeoptauisse quam is periret*.

231. *illis* cf. on 636.

235. *estur* cf. on 12.

236. *sagina* cf. on 65.

238. 'for (lit. 'within') the

next ten days'; for abl. cf. Madv. § 276 obs. 5.

239. *si uoles* 'if you will be so good as to' cf. 790.

240. *nec recte dicere* = *male-dicere*, so in Asin. 155, 471 etc.; on the old form of the negative *ne* or *nec* cf. 110.

- 243 PHILO. edepól si *summatí* Ioui illo argénto sacrufi-  
 cássem,  
 244 pro illíus capite quód dedi, numquam aéque id bene  
 locássem;  
 241 ut uídeo eam medúllitus me amáre. oh, probus  
 homó sum:  
 242 quae pró me causam díceret, patrónum liberáui.  
 245 Sc. uideó te nihili péndere prae Phílolache omnis  
 hómínes.  
 246 nunc, ne éius causa uápulem, tibi pótius adsentábor.  
 248 PHILE. cédo mi speculum et cum órnamētis árculam  
 actutúm, Scapha,  
 órната ut siém, quom huc ueniat Phílolaches uoluptás  
 mea.

243, 244, 241, 242 is the order of M, also followed by rec. edd.; Rl. rearranged the passage as indicated in the margin.

243. *si summati Ioui illo* Speng., *si summo ioui bo* B<sup>1</sup>, *si summo ioui ioui (uiuo)* M, *si uel summo Ioui eo* Rl., *si summo Ioui bouem illo* Bug. (*boues argento eo*, 'accedente ipso Buggio') Uss., Lor.<sup>2</sup>, *ego si summo Ioui de uiuo* ('from the principal') Ell.

244. *locassem* Guy., Bent., edd., *collocassem* M.

241. *uideo* Bug., Uss., Lor.<sup>2</sup>, *uideas* M.

242. *patronam* Guy., Bent.

246. After this verse M have *Is acceptum sat habes tibi fore illum amicum sempiternum*, which Acid. and edd. have expelled as a mere repetition of 224.

248. The *assentatio* begins (cf. 246) and the metre changes to trochaic septenarii.

249. *siem* Bent., Bo., Uss., *sim* M, *sim quom huc adueniat* Rl., Lor., Bug.

243. *summati* 'supreme'. Cf. Cist. I 1, 26 *summatís matronas* 'high-bred', Pseud. 227 *deliciae summatum uirum*, Stich. 492 *summates uiri*. That the word can also be used of gods and goddesses is shown by Apul. Met. II p. 267 *praecepta summatís deae*.

241. *ut*. In such phrases *ut* becomes almost causal, 'since' 'now that', cf. Engl. 'as' =

'considering that': see further on 268.—*probus homo sum* 'a knowing fellow am I!' *Probus* not in the moral sense, as in 133, but like *uictu probó* 730, 'fine fare'; cf. on *probe* 4.

242. *patronum quae* 'a woman to..., a very advocate'.

246. *eius causa* 'on account of him' i. e. 'for speaking against him'.

Sc. múlier quae se súamque aetatem spérnit, speculo  
 ei úsus est: 250  
 quíd opust <sup>\* www.libtool.com.cn</sup> spéculo tibi, quae tute spéculo speculum  
 es máximum?

PHILO. ób istuc uerbum, né nequiquam, Scápha, tam  
 lepide díxeris,  
 dábo aliquid hodié peculi tíbi, Philematiúm mea.

PHILE. súo quique loco uíde capillus sátin compositust  
 cómmode?

251. *quom tute speculo's specimen* Rl., Lor., Bug. ('the completest pattern of beauty for a mirror to reflect'). Rams. and Uss. follow M.

252. *nequiquam* BCD<sup>1,2</sup>, *nequicquam* D<sup>3</sup>F: see Wagn. on Trin. 440, 565. The spelling *nequiquam* is preferred by Keller in Hor. and Dietsch in Sall. But good MSS. also support *nequicquam*; cf. Most. 290, 1176, and Neue Lat. Formenl. II 642.

253. *peculi* Cam., edd., *perculi* (*ferculi*) M.

254. *uide capillus satin* Müll., Bug., Uss., *uiden capillus satis* M, *Suon quicque locost? uide capillum, satin* Rl. (after Acid.), Lor., cf. explan. note. Non. has the curious note 'capillus...neutri,

250. *muller quae...ei = mulieri quae*; cf. 985 f., Capt. I 2, 1 *istos quos emi...his indito catenas*, Trin. 137 *ille (= illum) qui mandauit, exturbasti ex aedibus?*; so Virgil Aen. I 573 *urbem quam statuo uestra est*.—*aetatem* 'person', cf. Rud. 1346 *Venus eradicet caput atque aetatem tuam*, and the common phrase *Vae aetati tuae* 'confound you'.

251. *speculo speculum* 'when the looking glass has the best of looking glasses in yourself (and your eyes)'; i.e. you are yourself 'the glass of fashion and the mould of form'; cf. Henry IV Pt II 2, 3 'he was indeed the glass wherein the noble youth did dress themselves'.

253. *peculi* 'metal to look at'. Note the pun (*speculum, peculium*) and cf. on 268. From an article in Phillipps' Glossary

4626 *peculum: speculum*, it might seem that the *s* of *speculum* was sometimes not pronounced.—*Philematium*. Note the sudden apostrophe from *Scapha* to *Philematium*. Since *Scapha* has made such a pretty speech, he will reward—*Philematium*.

254. *suo quique (= quōque) loco* 'in its own proper place'. The simpler expression would be *suo quisque loco* 'each in its own place'; but it has been proved by Madvig on Cic. de Fin. v 17, 46 (*cuiusque partis sua quaeque uis = sua cuiusque partis uis*) that the attraction of *quisque* to the case of *suus*, by which *suus quisque* becomes practically a single word, is good Latin. So in Poen. 1178 *Tanta ibi copia uenustatum aderat in suo quique* (where *quicque*,



255 Sc. ubi tu commodá's, capillum cómmodum esse  
crédito.

PHILO. uah, quid illa pote péius quicquam múliere  
memorárier?

núnc adsentatríx scelestast, dúdum aduorsatríx erat.

PHILE. cédo cerussam.

Sc. quíd cerussa nám opust?

Plautus *Mustellaria*, *uide*, *capillum satin' compositum sit* (or, *sati' compositum est*) *commode'*, and Lew. and Sh. cite this passage as an instance of a neuter subst. *capillum*; if so, we should read *uide capillum satin compositumst*. At any rate Non. supports *uide*.

256. *mulieri* B, Lor., unnecessarily; cf. in *'Alidé Polyplúsio* Capt. v 2, 20, *dúceré medicum án fabrum* Men. 887, see too 402 (*aédibús*), and Br. on Mil. 27 (accentuation of dactylic word).

258. *nam opust?* *Malas qui* Rl., Lor., Bug., *opus (opust) nam?*  
PH. *qui malas* M, Uss.

though found in one MS. and that the Ambrosian is impossible) *loco sita munde*; cf. Stich. 62 where the question is more difficult to decide. We have the idiom in Cic. e.g. Acad. II 7, 19 *in sensibus sui cuiusque generis* and in Virg. Ecl. VII 54 *Strata iacent passim sua quaeque sub arbore poma* (acc. to MSS. and Non.). A large collection of instances is given by Lachm. on Lucr. II 371, where he (followed by Munro) reads *quodius frumentum...Quique*(MSS. *quidque*) *suo genere*.

255. *commoda...commodum* 'so long as you yourself are gracious, you may be sure there's a grace in your hair'. Sc. plays upon the word *commodus*, which has two senses in Plaut. (i) of things 'all right' '*comme il faut*' so Trin. 1117 *commoda eueniunt*, Asin. 725 *minae commoda* 'of full weight', Most. 254 *commode* 'neatly' 'tidily'; cf. on Trin. 400: (ii) of persons 'accommodating', 'obliging', e.g.

Mil. 642 *conuua commodus* 'agreeable', Cic. de Amic. § 54 *mores commodi*, etc., Most. 853 *commode* 'kindly'. *Incommodus* has corresponding senses; for (i) 'not as it should be' cf. Most. 418 'unpleasant (consequences)', 807 'inconvenient'; for (ii) 'disagreeable', cf. Asin. 62 *inportuna atque incommoda*, etc.; so Hor. Epist. I 18, 75 *incommodus angat*.

256. *uah* here an exclamation of disgust, 'Ugh!' cf. Aul. 294, 640; in Most. 457, 890 it is rather an expression of horror or pain, cf. too 643. In Trin. 1137 it is colourless.—*quid...quicquam*: for the pleonasm cf. Aul. 803 *quis me Athenis nunc magis quisquamst homo quoi di sint propitii?*—*pote* (*potis*) without the verb *esse* often = 'to be able'; thus here *pote = potest*, Trin. 352 *pote = potes*, cf. Virg. Aen. III 671, where *potis = potis est*.

258. *quid...nam = quidnam*; *nam* is frequently separated by



PHILE. malas qui óblinam.

Sc. úna opera te ebur átramento cándefacere póstules.

PHILO. lépide dictum de átramento atque ébure. euge,  
plaudó Scaphae. 260

PHILE. túm tu igitur cedo púrpurissum.

Sc. nón do : scita's tú quidem.

nóua pictura intémpolare ús opus lepidíssimum ?

nón istanc aetátem oportet pígmentum ullum attín-  
gere,  
néque cerussam néque melinum néque aliam ullam  
offúciam.

cape igitur speculum.

PHILO. eí mihi misero : sáuium speculó dedit. 265  
nímis uelim lapidém, qui ego illi spéculo dimminuám  
caput.

Sc. línteum cape átque exterge tíbi manus.

PHILE. quid ita, ópsecro ?

Sc. út speculum tenuísti, metuo né olant argentúm  
manus :

259. *te* Müll., Lor.<sup>2</sup>, om. in M.

260. *euge*, *adplaudo*, *Scapha* Bo., Rl., Lor.<sup>1</sup> But Uss. rightly remarks that we have *eugē* in Epid. 9 acc. to M, and A constantly writes EUGAE. The quantity of εὐγε in Greek may well be different.

261. *purpurissimum* M, cf. gloss quoted by Loewe Prodr. p. 267 *purpurissimum*: *genus aedilis* (the last word is corrupt). *inscita's* Müll., Bug.

262. *Nóuā* (abl.), cf. Intr. to Capt. A (i).

264. *mēlinum*, not *mēlinum* as Lew. and Sh. (following Rl.'s *mēlinumue*) say: *nēquē mēl-* form an anapaest.

268. *olant* Rl., rec. edd., *oleant* M.

one or more words from the interrogative in Plaut., e.g. Aul. 135 *quis east nam optuma?* 424; so Virg. Ecl. ix 39 *Quis est nam ludus in undis?*

259. *una opera* 'just as well' cf. Men. 794 and on Capt. III 4, 31; for a different sense cf. Men. 525 ('at the same time').—*postules te c.* 'you might expect to' etc., cf. on Trin. 237, Capt. III 5, 81 *cur ego me esse*

*saluom postulem?* With this usage, cf. 1023 and contrast omission of subject-accus. in 55.

262. *noua pict. interp.* 'to daub with streaks of fresh paint'; cf. 'to paint the lily': *interpolarare* = vamp up anew: see Key L. G. § 1342. 1, and cf. 274.

268. *ut tenuisti* 'After holding, as you have': cf. Pseud. 661 *nam ut lassus ueni de uia, me uolo curare* 'having arrived

ne úsquam argentum te ácepisse súspicetur Phílo-  
laches.

270 PHILO. [www.libtool.com.cn](http://www.libtool.com.cn) nón uideor uidísse lenam cállidiorem ullam  
álteram.  
út lepide atque astúte in mentem uénit de speculó  
malae.

PHILE. étiamne unguentís unguendam cénses ?  
Sc. minume féceris.

PHILE. quápropter ?

Sc. quia ecástor mulier récte olet, ubi níhil olet.  
nám istae ueteres, quae se unguentis úntitant, inter-  
poles,

275 uétulae, edentulae, quae uitia córporis fuco ócculunt,  
úbi sudor cum unguéntis sese cónsociauit, ílico  
ítidem olent, quasi quom úna multa iúra confudít cocus.  
quíd olant nesciás. nisi id unum: nímis male olere  
intéllegas.

274. *istaec* Ald., Rl., Lor.<sup>1</sup>, Bug.

275. *occulunt* Cam., edd., **occultant** M, an obvious gloss, like that quoted by Loewe Prodr. p. 267 *occulunt: occultant*.

278. *olant* Rl., rec. edd., **oleas** M. *nimis male* S., **ni male** M (nimale B), *male ut* Rl., Lor., Bug., *ut male* Uss. I also put a full stop at *nescias*, and a colon at *unum*, where commas are found in other editions.

wearied', 278 *atque in pauca, ut occupatus nunc sum, confer quid uelis*; Amph. 329, Bacch. 106, Merc. 371. So in Virg. Aen. viii 236 *Hanc, ut prona iugo laeuom incumbibat ad amnem, Impulit*, 'leaning, as it was', Tac. Ann. iv 53 *poma, ut erant adposita, laudans*; cf. line 241—and Madv. § 444 a. Obs. 4. —**olant**, cf. on 42 and 836.—**argentum**. The mirror is supposed to be made of silver.

272. **unguendam** sc. *me*; cf. on 55.

274. *istae ueteres* 'your old ones'. — **interpoles** cf. Loewe (Prodr. p. 267), *interpolis: uestis, quae ex uetusta fit quasi*

*noua*. Here therefore properly 'furbished up', 'trimmed up', like an old dress.

275. *uetulae edentulae* 'poor toothless crones'.

278. **nisi id unum**, 'only there is one thing'. For this phrase cf. Mil. 24 *nisi unum: epityrum illi estur insanum bene*, 1166 *nisi modo unum hoc: hasce esse aedis dicas dotalis tuas*, Men. 616. *Nisi* is in these instances almost = *sed*; cf. further Mil. 378 *nisi mirumst facinus* 'only it is a strange thing', Trin. 233, Sallust Jug. xxiv 5.—**nimis male** cf. Aul. 206.—**intellegas** is hypothetical subj.

PHILO. út perdocte cúncta callet: níhil hac docta  
 uérum illud esse máxuma adeo párs uostrorum in-  
 téllegit, 280  
 quíbus anus domi súnť uxores, quae uos dote mérue-  
 runt.

PHILE. ágedum, contempla aúrum et pallam, sátin  
 haec deceat *míhi*, Scapha.

Sc. nón me istuc curáre oportet.

PHILE. quem ópsecro igitur?

Sc. éloquar.

Phílolachem: is ne quíd emat, nisi quod tíbi decere 284,  
 cénsent. 285

nám amator meretrícis mores síbi emit auro et púrpora.  
 quíd opust, quod suom ésse nolit, *íd ei* ultro osten-  
 tárier?

279. *doctiust* Rl., Lor., Bug.; see on 33.

280. *esse* (without stop) Gell., Bent., Rl., Uss., *est* M. **maxima**  
 (-um) M (B has erasure after *maxima*), *maxuma id* Lang., Lor.<sup>2</sup>

281. *meruērunt* cf. *subegērunt* Bacch. 928, *locauērunt* Pers.  
 160, etc.

282. *mihi* S., om. in M. Cam. and edd. insert *me* after *haec*:  
 cf. on 284.

283. *istuc curare* Guy., Rl., rec. edd., *curare istuc* M.

284, 285. *decere* S. (see explan. note), *placere* M, edd.; Rl.  
 supposes a line to have been lost between *nisi* and *quod*. Reading  
*placere* it is certainly difficult, as Lor. says, to explain the logical  
 connection of ideas.

287. *nolit id ei* Rl., rec. edd., *nolitte* M.

279. **nihil...doctius**; cf. *nihil hoc simili similius* Amph.  
 446, *nihil inuenies hoc certo certius* Capt. III 4, 109. Such  
 phrases are to be regarded as  
 exclamatory: hence the omis-  
 sion of the verb *esse*: cf. too  
*nihil hoc confidentius* Men. 618,  
*nihil hoc homine audacius* ibid.  
 627; and on Most. 33.

280. Philol. turns and ad-  
 dresses the audience.—**adeo**  
 'what is more.'—**uostrorum**  
 partitive genitive=*uostrum*, as

Stich. 141 *neutram uostrarum*,  
 etc.; see on Aul. 319, and cf. the  
 old prayer in Livy VIII 9, 6 *diui*,  
*quorum est potestas nostrorum*  
*hostiumque*.

284. **tibi decere**. For dat.  
 cf. Amph. 820 *istuc facinus...  
 nostro generi non decet*, ibid.  
 1007 *ornatum capiam qui pōtis  
 decet*, so Pers. 214; cf. on Ter.  
 Haut. 965.—**decere censeat** i. e.  
*deceat*; cf. on 89 b.

287. **quod suom esse nolit**  
 'what he doesn't want to pos-

púrpura aetati óccultandaest, aúrum turpe múlieri.  
 289 púlcrā mulier nūda erit, quam púrpurata, púlcrīor.  
 292 nám si pulcrast, nímis ornatāst.

PHILO. nímis diu apstineó manum.  
 quíd hic uos agitis?

PHILE. tíbi me exorno ut pláceam.

PHILO. exornatá's satis.

ábi tu hinc intro atque órnamenta haec aúfer. sed,  
 uoluptás mea,  
 295 méa Philematiúm, potare técum conlubitúmst mihi.  
 PHILE. líbet et edepol técum mihi; nam quód tibi  
 lubet, id mihi lubet.

288. *aetati occultandaest, aurum turpe mulieri* after Bug. who gives *aetati occultandae et aurum turpi mulierist*, *aetate* (*aetas* B in marg.) *occultanda est aurum turpe* (-i) *mulieri* M, *aetas occultanda* ('the necessity of concealing years') *et auro turpe mulieri* Bent., whom Lor.<sup>2</sup> follows in first half of line; *aetas occultandast: aurum turpest mulieri* Rl., Lor.<sup>1</sup> Might we not read *aetate occultanda* ('by concealing beauty and youth' cf. on 196) *et aurum turpest mulieri* after M?

289. After this line M have

Postea nequicquam exornata est bene si morata est male  
 Pulchrum ornatum turpes mores peius caeno continent,

which are quite unsuitable in the mouth of Scapha; the second line is transcribed from Poen. 306.

292. *si* Cam., edd., *nisi* M. *manum* FZ, edd., *manu* M.

293. *uos* Rl., Uss., Lor.<sup>2</sup>, *uos diu* (*due*) M, *uos duae* Cam.: but *diu* seems to have crept in from the last line. *exornata's* Ell.

Rl., Uss., Lor. leave an hiatus.—*Quíd hic* see Intr. to Capt. A (i) p. 10, and cf. *quíd hoc* 444, *Séd est* 310, *quíd est* 458, 742.

296. *tecum mihi* S., *mihi tecum* M. *id* S., *idem* M. Bent., Rl., and rec. edd. strike out *Libet*, Ell. om. *tecum*. Müll., Bug., Lor.<sup>2</sup> read *mihi idem* for *idem mihi*. See note on 509.

sess' i.e. jewels and dresses: he wants the *person*.—*id ei ultro ostentariet* 'be gratuitously paraded before his eyes'. Scapha means that there is no reason to suppose that Philol. wishes his bargain cancelled.

288. *aetati occultandaest*. For the dat. of the gerundive

after *est* Bug. compares Livy xxx 6 *ea, quae restinguendo igni forent*.—*turpe*: viz. by implying that her charms are not sufficient in themselves.

292. *nimis diu apstineo manum* 'it is time to approach them'. Lamb. compares the phrase *adire manum* Aul. 376.



PHILO. ém : istuc uerbum, méa uoluptas, uílest uí-  
gintí minis.

PHILE. cédo amabo decém : bene emptum tíbi dare  
hoc uerbúm uolo.

PHILO. étiam nunc decém minae apud te súnť : uel  
rationém puta :  
tríginta mínás pro capite túo dedi.

PHILE. quor éxprobras? 300

PHILO. égone id exprobrém, qui míhimet cúpio id  
opprobrárier,

297. So Br., Rl., Lor., **Mea uoluptas eam** (em B<sup>2</sup>, iam F) **istuc uerbum** M. Rams. following FZ and older editors gives the words *Mea uoluptas* to Philem. *Mea uoluptas, istuc uerbum* Uss.

297. em 'There now!' cf. on 9.

298. bene emptum 'cheap' so Pers. 587 *uin bene emere?*, Cic. Att. I 13 fin.; so *male emptum* 'dear' cf. 799, Pseud. 133, Amph. 288, Cic. Att. II 4, 1; *bene uendere* 'to sell dear' Curc. 520.

299. etiam nunc apud te sunt 'you have at the present moment in hand'.—uel 'if you like', cf. Trin. 964 CH. *Heus, Pax, te tribus uerbis uolo*. SVC. *uel trecentis* 'three hundred, if you like', Bacch. 831 f. CH. *Sequere hac me tres unos passus*. NI. *uel decem*; so Stich. 426, 619, Pseud. 322, 345. Here the disjunctive sense ('or') has almost disappeared. The other characteristic meanings of *uel* in Plaut. are: (ii) 'or rather', correcting or withdrawing a statement, e. g. 921, 1091, Men. 177 *feri: uel mane etiam*; (iii) 'for instance' e.g. Men. 1042, Mil. 55 *Qui sis tam pulcer: uel illae quae heri pallio me reprehenderunt*; cf. Virg. Ecl. I 3, 50 *Audiat haec tantum—uel qui uenit,*

*ecce Palaemon*; (iv) 'even' as so frequently in later Latin, Most. 179, 984, Trin. 746 *atqui ea condicio uel primariast* (see Wagn.), esp. with numerals, Pseud. 302, 829.—*rationem puta* 'balance the account', *putare* = prop. 'to clean, prune': cf. Eng. 'to clear one's debts' 'έκκαθάραι τόν λογισμόν' and notes on Aul. 520, Trin. 417.

300. quor exprobras? cf. Trin. 318 *quid exprobras bene quod fecisti?*

301. egone exprobrem? 'I reproach you?' cf. Capt. II 1, 15 *Nos fugiamus?* 'What! we run away?', *ibid.* III 4, 24 *quid ego credam huic?* 'Believe what?' Most. 183 *ita ego istam amarem?* (see note), Pseud. 288 *surruperet hic patri, audacissime?*, *ibid.* 486 *abs te ego auferam?* This idiom might be called the subj. of indignant quotation: cf. the slightly different instances in note on 556.—*opprobrarier* almost = *exprobrarier*, but is perhaps rather more forcible: 'that this should be cast in my teeth'.



néc quicquam argentí locaui iám diu usquam acqué  
bene?

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PHILE. certo ego, quod te amo, óperam nusquam  
mélius potui pónere.

PHILO. béne igitur ratio ácepti atque expénsi inter  
nos cónuenit:

305 tú me amas, ego té amo: merito id fieri uterque exís-  
tumat.

haéc qui gaudent, gaúdeant perpétuo suo sempér bono.

PHILE. áge accumbe igitur. cédo aquam manibus,  
púere: appone hic ménsulam:  
uíde, tali ubi sint. uín unguenta?

PHILO. quíd opust? cum stacta áccubo.

310 séd estne hic meus sodális, qui huc incédit cum sua  
amíca? is est.

Cállidamates cúm amica eccum incédit. euge, oculús  
meus:

302. iam Cam., edd., tam M.

308. puere...mensulam Priscian III p. 618, puer...mensam M.  
After this verse M have

Qui inuidet ne umquam eorum quisquam inuideat prosus  
commodis

which most edd. have put after 306, but which Lang. has proved to be unplaut. (*commoda* in Plaut. never = 'advantages', cf. on 255, and *inuidere* takes a dat. of the person only; *prorsus* too is obscure).

310. cum sua amica? is est Fl., Lor., Bug., cum amica sua |  
(311) Is est M, Rl., Rams., Uss.

303. certo 'I am sure that' = *certum est me nunquam potuisse*, cf. Epid. 540 *certo east = certo scio eam esse*, Aul. 804, Amph. 332, cf. Most. 953 (*certo scio*).—*quod te amo* 'in loving you' cf. Mil. 504 *Quod meas confregisti imbrices et tegulas, Quodque inde inspectauisti etc.*, Capt. III 4, 54—*operam* etc. 'I have disposed of my heart in the best possible way'.

308. Water for washing the hands, dice, ointments and garlands (not here mentioned) were

regular accompaniments of a drinking bout.—*puere* is a voc. of *puer* (old nom. *puerus*) cf. 843, 947, 949, 990 f. Philem., herself recently manumitted, loftily addresses the slaves, as *pueri*. Slaves did not call one another by this name.

309. cum stacta accubo 'I've oil of myrrh at my side', a compliment to Philem.

311. eccum cf. on 83.—*oculus meus* is addressed to Philem. cf. 325. The nominative for the vocative is common in old

cónueniunt manupláres eccos, praédam participés  
[www.libtool.com.cn](http://www.libtool.com.cn) petunt.

CALLIDAMATES. DELPHIVM (CVM ADVORSITORIBVS).  
 PHILOLACHES. PHILEMATIVM. PVERI.

CA. Aduórsum ueníri mihi ád Philolachétem  
 uoló temperi. aúdi : em, tibíst imperátum.  
 nam illi ubi fui, inde ecfugi foras :  
 ita mé male conuíui sermónisque taésunst.

315

The Second Canticum falls into two main sections. The rhythm in SECTION A (313—335) is at first bacchiac, but varies considerably and is often doubtful; in SECTION B (336—347) the predominant rhythm is cretic (with admixture of trochaics).

SECTION A. 313—317 bacch. tetram. (315 is uncertain), 318, 319 anapaest. dim., 320 cret. dim., 325 iamb. octon., 328 iamb. octon., 329 cret. tetram. cat., 330 bacch. tetram., 333 troch. trip. cat., 334 cret. tetram. : in verses 315, 321—324, 326, 327, 331, 332, 335, I have abstained from marking the ictus, as various scansions are possible but none certain. Speng. is inclined to scan 323 (reading *face* for *facere*), 324 (*sta* for *asta*), 326, 327, 329, 331 (*mamadere*), 332 as anapaestic dim.

313. *ueniri* Dous., Rl., rec. edd., *uenire* M. *Philolachetem* Herm., Crain, Speng., Lor.<sup>2</sup>

314. *tibist imperatum* Herm., Rl., Speng., Lor.<sup>2</sup>, *tibi imperatum est* M.

316. *me male* Lor.<sup>2</sup>, *me ibi male* M, Rl., Rams., Uss., *Itá male* Speng.

Latin and in the poets, cf. Poen. 366 *meus ocellus*, 367 *meus molliculus caseus*. Livy i 24, 7 *Audi tu, populus Albanus*, Lucr. i 45, Hor. A. P. 292. In Asin. 664 we have both nom. and voc., *da, meus ocellus, mea rosa, mi anime, mea uoluptas*.

312. *manuplares* 'the companions in the service'.—The *praeda* is the property of Theopropides.

Enter Callidamates, accompanied by Delphium and his servants (*pedisequi*); he has just left another party, and has already drunk deeply. His first words are addressed to the *pedisequi*. Philol. and Philem. take

no part in the conversation till 336.

313. *aduorsum uenire* (*ire* 876, 880 etc.) 'to come (go) to fetch' cf. Intr. p. x; in iv 1 the *pedisequi* appear as *aduorsitores*.—*ueniri* is impersonal.

314. *tibi*, perh. said to his favourite slave Phaniscus.

315. *illi*=*illie*, so 327, 787, 792; so *isti*=*istic* 741, 1064, 1143.—*illi ubi...inde* cf. on *mulier quae...ei* 250.

316. *male taesunst* 'got horribly bored'; for the adv. of cognate meaning cf. on *di te bene ament* Capt. i 2, 29, and Aul. 186 *perspicue palamst*, 'it is quite clear', Most. 495 *inepte*

nunc cômmissatum íbo ad Philólachetem, ubí nos  
 hilari ~~ingeniòtetlepida~~ áccipiet.  
 ecquíd tibi uideor má-madere?

320 DE. sémper istóc modo

321, moratus uitam degebas. CA. uisne ego te ac tu me

322 amplexare?

DE. si tibi cordist facere, licet. CA. lepida's.  
 duce me amabo.

DE. caue ne cadas: asta.

325 CA. o ó! ocellus és meus! tuós sum alumnus,  
 mé! meum.

DE. caue modo, ne prius in uia accumbas  
 quam illi, ubi lectust stratus, quo imus.

CA. siné sine cadere mé.

DE. sino.

CA: sed né sine hoc, quod  
 mi ín manust.

DE. sí cades, nón cades, quín cadam técum.

317. So Lor., Bug., Speng.; in M *ubi nos* belongs to next  
 verse.

318. *lepide* Cam., Rams., rec. edd., *lepida* M.

319. *ma-madere* after Bo., *mammam adire* M.

320—322. So Speng., Lor., *uite debes* M, *moratus uiuis*,  
*haud uti debes* Bug., *more alio uti debes* Uss. *amplexare*  
 Pyl., Rl., rec. edd., *amplectere* M. The reading in these lines can-  
 not be considered certain.

324. *Duc* Herm., making cret. tetram. cat.

327. *quo imus* Uss., *coimus* M, *nos coimus* Rl., *eo coimus* Ell.

328. *sino*. CA. *sed ne sine hoc* Rl. (after Herm.), Lor., Bug.,  
 Speng., *sinos et hoc* M.

*stultus* = 'extremely dense', 911  
*longe longissima* 'farthelongest'.

319. *ma-madere* 'to be ti-  
 tipsy'. Something of the effect  
 of a stammer is also given in  
 Pseud. 1297 *non uides me ut*  
*madide madeam* (for *madide* cf.  
 also on 316).

321. *uitam degebas* cf. *aeta-*  
*tem degere* Cist. 1 1, 79, *dego*  
*diem* Most. 534.

324. *duce* = *duc*.—*asta*. Del-  
 phium supports him in her arms.

325. *alumnus* 'your baby.'—  
*mel meum*: cf. the Irish expres-  
 sion 'my honey' (*mo mhil*).

326. *in uia accumbas* 'sit  
 down in the street'.

327. *lectus*, the *triclinium*.  
 Trans. freely 'the table is laid'.

328. *ne sine hoc quod* etc.,  
 i.e. 'not without you'.

CA. iacéntis tollét posteá nos ambo áliquis. 330

DE. madet homo.

CA. tun me ais ma-ma-madere ?

DE. cedo manum: nolo equidem te adfligi.

CA. ém tene. DE. age, í simul,

quó ego eo; an scís? CA. scio: in méntem uenít modo:

nempe domum eo commissatum.

DE. immo istuc quidem.

CA. iam memini.

PHILO. núm non uis, me óbuiam hisce íre, anime mi ?  
ílli ego ex ómnibus óptumé uolo.

iam reuortar.

PHILE. diu est 'iam' id mihi.

330. *ambo* Herm., Rl., Lor., Bug., **ambos** M.

331. CA. FZ, edd., om. in M. *me ais* Scal., edd., **meam uis** (his) M, *me uis* Reid. **mammam adere** M: cf. 319.

333. *i* Speng., rec. edd., **ii** M, *i* Rl., Lor.<sup>1</sup> In M the whole verse is given to DE., and the distribution is confused to the end of the scene.

334. *eo* S., **eam** M, Herm., Rl., Rams., Lor., Bug. (making the subj. depend on *an scis*: but *an* must stand first in its clause, as Uss. says); CA. *quo ego eam?* DE. *an nescis* Gertz, Uss.

336—347. SECTION B. 336 cret. dim. +  $\sim\sim\sim$ , 337=108, (338 is uncertain), 339—341=336, 342, 343 cret. dim. + troch. trip. cat. (=108), 344=336, 345  $\sim\sim\sim$  |  $\sim\sim\sim$  (two troch. trip. cat.), 346 troch. septen., 347 cret. tetram. cat.

336. *hisce ire* FZ, Herm., Lor., Stud., Speng., **his eire** M (see Speng. Reformv., note on p. 93). Leo proposes *bitere* for *ire*, scanning as=108.

337. *Illi ego* Cam., edd., **ilico** M.

338. *id iam* Bug., Lor.<sup>2</sup>, scanning as=108; the line as it stands in M is a cret. trim.; cf. Intr. p. xxviii.

330. **iacéntis** 'where we lie'.

333. **age, i simul** 'come along, do'.

334. **quo ego eo** '(to the place) where I am going'.—**an** almost=*nonne*.

335 b. **istuc**, with a gesture; 'to your friend's'.

338. '**iam** **id** 'that word soon'; cf. *istuc actutum* 71.

For the order, which is certainly unusual, cf. Ter. Andr. 264 '*incertumst*' hoc = 'this word *incertumst*,' Martial v 58, 1, 2 (and again 3, 5, 6)

*Cras te uicturum, cras dicis, Postume, semper.*

*Dic mihi cras istud, Postume, quando uenit.*

} 335



CA. *écquis hic ést?*

PHILO. *adest.*  
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CA. *eú, Philolaches.*

340 *sálue, amicíssume mi ómniúm hominúm.*

PHILO. *dí te ament. áccuba, Cállidamates.*

*únde agis te?*

CA. *únde homo ébriús probe.*

PHILE. *quín amabo áccubas, Délphiúm mea?*

*ílli da quód bibat. CA. dórniám ego iam.*

345 PHILO. *núm mirúm aút nouóm quíppiám facit?*

DE. *quíd ego hoc faciam póstea, mea?*

PHILE. *síc sine eumpse.*

PHILO. *age tu ínterim dá cito ab Délphio cántharúm círcum.*

341. PHILO. FZ, edd., om. in M.

342. Hiatus after *cret. dim.*: cf. *Intr. p. xxix.*

343. I have followed Seyff. and Lor.<sup>2</sup> in giving the line to *Philem.*, instead of to *Philol.*, cf. on 385. M omit name altogether.

344. *illi da* Speng., Lor.<sup>2</sup>, *da illi M.* CA. Uss., Speng. (In B a space is left for the name).

346 I have assigned to *Delph.* and *Philem.*, instead of to *Philol.* and *Delph.* as *Rl.*, *Rams.*, *Lor.*, *Bug.*; *quid—mea* would be discourteous in the mouth of *Philol.*, as *Uss.* says.

347. *cito ab Delphio* *Herm.*, *Rl.*, *Lor.*, *Bug.*, *ab Delphio cito* *M.*, *Speng.*, who scans as an *anapaestic* line, and regards the *alliteration (c. c. c.)* as intentional: cf. *Intr. p. xxviii.*

339. *eu (εὖ)* 'Bravo!' 'Well done!' is rightly described (by *Brix* (on *Mil.* 394) as '*particula laetantis et laudantis*': it is exactly equiv. to *euge* (cf. 686).

342. Cf. *Bacch.* 1106 *PH. et tu, unde agis te? NI. Unde homo miser atque infortunatus.—probe* cf. on 4.

344. *illi* i.e. to *Callid.*, who

refuses the offered cup.

346. *Delph.* addresses *Philem.* in reply to her invitation (343).—*hoc*, cf. on 636.—*mea* 'dear'.—*sic sine eumpse* 'leave him by himself, where he is'; for *sic* cf. on 71.—*eumpse = eum ipsum.*—*tu* is said to a slave.

347. *ab Delphio* 'beginning with *Delphium*', as the visitor.



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## ACTVS II.

TRANIO. PHILOLACHES. CALLIDAMATES.  
PHILEMATIVM. DELPHIVM. PVERI.

TR. Iúppiter suprémus summis ópibus atque in-  
dústriis  
mé perisse et Philolachetem cúpit erilem filium.  
óccidit spes nóstra: nusquam stábulumst confidéntiae. 350  
néc Salus nobís saluti iam ésse, si cupiát, potest;  
íta mali maeróris montem máximum ad portúm modo  
cónspicatus sum. érus aduenit péregre: periit Tránio.  
écquis homost, qui fácere argenti cúpiat aliquantúm  
lucri,  
quí hodie sese éxcruciari méam uicem possit pati? 355

355. *meam uicem* Pyl., edd., *meamui* (mea uice) M.

Enter Tranio as *seruos currens*, in hot haste from the harbour (i. e. by the stage-door to the left of the spectators cf. Intr. p. vii). His first speech (348—362) is delivered to the audience.

348. **summis opibus atque industriis** 'with all his might and main': for *opibus* cf. Mere. 111 *ex summis opibus uiribusque experiri*, Stich. 45, Cic. Tusc. III 11, 25 *omnibus uiribus atque opibus repugnare*; in Plaut. the sing. *ops* is only used in the sense of 'help'. The plur. *industriis* is prob. determined by *opibus*.

349. **perisse**, stronger than *perire*, 'to be a dead man'.

350. **stabulumst conf.** 'can assurance find a home'; cf.

Capt. III 3, 8 *nec confidentiae usquam hospitiumst nec deuorticulum dolis*.

351. Cf. Capt. III 3, 14 *neque iam Salus seruare, si uolt, me potest*.—**si cupiat, potest**; a slight anaecoluthon, = *neque potest, neque possit, si cupiat* ('even if she wished' cf. on 115).

352. **mali maeroris montem** 'mountain of monstrous misery'; cf. 61. For *mali* = *uehementis* (adj. of cognate meaning) cf. on 316 and Capt. I 2, 29.—**ad portum** 'by the harbour' cf. *ad forum* 'in the market-place' 844, 999.

354. **lucri facere** is like *conpendi facere* 60 'to earn' 'to clear'.

ubi sunt isti plágipatidae, férritribacés uiri,  
 357 uél isti, qui hosticás trium nummum caúsa subeunt  
 súb falas?  
 359 égo dabo ei taléntum, primus qui ín crucem ex-  
 cucúrrerit:  
 360 séd ea lege, ut óffigantur bís pedes, bis brácchia;  
 úbi id erit factum, á me argentum pétito prae-  
 sentárium.  
 séd ego sumne infélix, qui non cúrro curriculó  
 domum?  
 PHILO. *tándem* adest opsónium: eccum Tránio a  
 portú redit.

356. *ferritribaces*; cf. *flagritriba* Pseud. 138, *tympanotriba* Truc. 611. Compounds of *τίβειν* have, in Greek, a short penult. (from the verbal stem), but in Lat. the verbal and present stems seem to have been confounded.

357. *hosticas trium nummum* Rl. (on Trin.<sup>2</sup> 152), rec. edd., *hastis trium nummorum* M. *falas* Cam., edd., *falsa* M. After this line M have Vbi (Vel B<sup>1</sup>) **aliqui quique denis hastis corpus transfigi solent (solet)**. (*Vel ubiquomque* Rl., Lor.<sup>2</sup>, *Vel alii qui* Bug., after Scal., *Vel aliquo unde* or *Vbi alicunde* Ell., *Vel ubiquomque abiignis hastis...solet* Leo). But the line seems to be an interpolation, suggested perh. by the word *falas* and the passage of Livy (xxi 8, 10) quoted by Leo; *falarica erat Saguntinis, missile telum hastili abiigno: ferrum autem tres longum habebat pedes, ut cum armis transfigere corpus posset*. Possibly 357 is also an interpolation; (*subire* does not occur elsewhere in Plaut., see Lang. p. 218).

362. *sumne* Pyl., Bent., Rl., rec. edd., *sumne ille* M.

363. *Tandem* Herm., Bug., Lor.<sup>2</sup>, om. in M, *En* Rl., Lor.<sup>1</sup>, *Euge* Uss.

356. *plagipatidae* ‘sons of the whip’, again Capt. III 1, 12, where see note.

357. *uel* ‘or rather’, since 356 seemed to point to *slaves*; here the reference is to Greek mercenaries. Cf. on 299 (ii).—*nummum* is the regular gen. pl. in Plaut.; cf. on Trin. 152. For sense of *nummus* cf. on Most. 115 (2); the *tres nummi* of the *Trinumnum* stand for any small sum. There is therefore no reference to the daily pay of the

Roman legionary, which was 3 (and  $\frac{1}{3}$ ) *asses* at the time of Polybius.—*fala* a high wooden tower, from which the missiles called *falaricae* were thrown.

359. *excucurrerit* ‘makes a sally upon’.

362. *curriculo* ‘at full speed’ = *cursim*; for the *figura etymologica* cf. 45 *uiuere uictibus*, 985 *miserere miseret*, 1158 *ludo ludere*, Capt. II 1, 54 *honore honestare*, Men. 93 *uincire uinculo* etc.; cf. too 930 *curriculo uenire*.

TR. Philolaches.

PHILO. ~~quid il est?~~ [www.com.cn](http://www.com.cn)

TR. *et ego et tu—*

PHILO. *quid et ego et tu?*

TR. *pérīmus.*

PHILO. *quid ita?*

TR. *pater adést.*

PHILO. *hem quid ego ex te aúdio?*

TR. *apsumptí sumus: 365*

*páter inquam tuos uénit.*

PHILO. *ubi is est ópsecro?*

TR. *in portú iam adest.*

PHILO. *quís id ait? quis uídit?*

TR. *egomet inquam uidi.*

PHILO. *uaé mihi.*

*quid ego ago?*

TR. *nam quid tu, malum, me rógitas, quid agas? áccubas.*

PHILO. *tútin uidisti?*

TR. *égomet, inquam.*

364. *et Dous., edd., om. in M. perimus Pyl., Rl., rec. edd., perimus M.*

365. *hem Seyff., Lor.<sup>2</sup>, om. in M, ex ted Bo., Rl., Lor.<sup>1</sup>*

366. *in portu iam Rl., rec. edd., om. in M.*

368. *ago? TR. nam Dous., edd., agas TR. num M. accubas Cam., edd., accubans M. Scan máilü' me.*

369. *PH. tutin uidisti Fl. (cf. Mil. 290), Lor., Bug., tu nuidisti B, tui inuisti C, tuun uidisti D, tun uidisti Rl., Uss., tutin uisti Koch.*

365. *quid ita?* 'why so?' cf. 267, 472, 644, 1094: similarly *quid iam* 465, 1081.

368. *quid ago?* = *quid agam?* cf. 774 *eon?* = *eamne?*, Trin. 1062. Tran. pretends to misunderstand him.—*nam quid* cf. on 191.—*malum* cf. on 6.—*accubas* 'you're sitting at table'.

369. *tutin* = *tute ne*, cf. *usquin* = *usque ne* 449, and the common forms *istic* = *iste-ce*, *illic* = *ille-ce*.—*certe*. Lang. re-

gards this word as adv. to *uidisti* = 'distinctly' [cf. *Lucr. rv 760 certe ut uideamur cernere*]: but in *Asin.* 722 we have *certe inquam*, unconnected with a verb of seeing, and in *Merc.* 186 *certen uidit?* must mean 'is it certain that he saw her', as Lang. admits. Here then perh. trans. 'Sure?' 'Upon your word?' (as an asseverative particle), cf. 571, 720, 952.

PHILO. *cérte?*[www.libtool.com.cn](http://www.libtool.com.cn)TR. *certe*, inquam.PHILO. *óccidi*,370 *sí tu uera mémoras.*TR. *quid mihi sít boni, si méntiar?*PHILO. *quíd ego nunc faciám?*TR. *iube haec hinc ómnia amolírier.**quís istic dormit?*PHILO. *Cállidamates. súscita istum, Délphium.*DE. *Cállidamates, Cállidamates, uígila.*CA. *uigilo: cédo bibam.*DE. *uígila: pater aduénit peregre Philolachae.*CA. *ualeát pater.*375 PHILO. *uálet ille quidem atque égo disperii.*CA. *bís peristi? quí potest?*PHILO. *quaéso edepol te, exsúrge: pater aduénit.*CA. *tuos uenít pater?**iúbe eum abire rúrsum. quid illi réditio huc etiám fuit?**certe inquam* Cam., edd., *inquam* M.370. *mentiar* Pyl., Bent., edd., *mentirer* M.372. **Quid** CD. *suscita istum* D. are given by edd. since Lamb. (except Uss.) to Tranio; but unnecessarily.373. *bibam* Bent., Rl., rec. edd., **ut bibam** M, Rams.374. *Philolachae* Lamb., Rl., Rams., Lor., Bug., **Philolache** M, *Philolachis* Z, Uss., *Philolachi* Reid (dat. commodi).375. *ego* Pyl., edd., om. in M. CA. *Disperisti* F, Rl.376. *te* Rl., rec. edd., om. in M.377. *eum* Rl., rec. edd, om. in M. *huc etiam* Cam., Rl., Rams., Lor., Bug., **etiam huc** M, Uss.

371. *haec* i.e. the apparatus of the banquet.—*amolirier* is prob. pass., as *apiscitur* Trin. 367, *meditatus* ‘practised’ Mil. 903; but it might be active with the obj. of *iube* (i.e. *seruos*) understood; cf. 421, 426.

374. *ualeat pater* ‘deuce take his father!’ cf. Amph. 928 *ualeas, tibi habeas res tuas, reddas meas*, Hor. Epist. II 1, 180 *ualeat res ludicra*.

375. *ualet...disperii*. CA. *bis*

*peristi?* It is impossible to render the puns adequately: in *ualet* (‘is very well’) Phil. plays on *ualeat*, in *bis peristi* the drunken Call. misunderstands *disperii*.—**qui potest?** = *quomodo pote est?* ‘how is it possible?’ cf. 396 *potest*, Aul. 270 *non potest*, and Most. 758, 1051.

377. **quid**, etc. ‘What business had he to’: cf. 6 and 34.—**etiam** ‘pray’ cf. on 383.



PHILO. quíd ego agam? pater iam híc me offendet  
 aedis plenas cónuiuarum et múlíerum. miserúmst opus,  
 ígitur demum fódere puteum, úbi sitis faucés tenet: 380  
 sicut ego aduentú patris nunc quaéro, quid faciám  
 miser.

TR. ecce autem *iterum* hic déposiuit cáput et dormit.  
 súscita.

PHILO. étiam uigilas? páter, inquam, aderit iam híc  
 meus. CA. ain tú, pater?  
 cédo soleas mihi, ut árma capiam: iám pol ego  
 occidám patrem.

DE. pérdis rem: tace amábo. PHILO. abripite hunc  
 íntro actutum intérr manus. 385

CA. iam hércle ego uos pro mátula habebo, nísi mihi  
 matulám datis.

PHILO. périi.

TR. habe bonum ánimum: ego istum lépide  
 medicabó metum.

378. *patēr iam híc* cf. *patēr párerem* Trin. 316 and Intr. to Capt. A (ii); Wagn. Intr. to Aul. xxxiii says the word drops the final *r*; Lor. regards the word as monosyllabic (by syncope, = *patr*). *offendet* FZ, edd., *offendit* M.

380. This line is only found in B. *fodere* Cam., edd., *todere* *fondere* B. *cubi* Rl. (Opusc. III 140), to avoid hiatus.

382. *iterum* Müll., Leo, om. in M. *Eccere aut. h.* Rl., rec. edd., *Ecce hic autem* Guy., Bent. *deposiuit* Cam., Bent., edd., *deposuit* M.

383. *ain* (2 sylls.), cf. 593.

384. *Soleas cedo mi* Rl., Lor., Bug., to avoid the proceleusmatic; but cf. Truec. 363 *cedo soleas* (MSS. including A), Br. on Trin.<sup>3</sup> 934, Capt.<sup>4</sup> 493, and Introd. p. xxi.

385. DE. (PHILO. M), ... PHILO. Seyff., who argues that *amabo* is a phrase only used by women; so 343, but cf. 324, Men. 678.

387. Either *Péri. há bé* or *Périi. hábē* with hiatus.

*meditabor* B (from next line), *medicabor* D<sup>2</sup>, Bent., edd. antiq.

380. *igitur demum* cf. on cf. Catull. xxxiv 8.  
 132. 383. *etiam uigilas?* 'Will

381. *sicut* = 'for instance', you wake?' an impatient command 'Wake up!' cf. Trin. 514 'I mean to say' (application of a general principle); cf. Men. 588, Mil. 518 etc. *etiam tu taces?* For the present tense cf. further 887a *manesne*

382. *deposiuit* = *deposuit*; *ilico?* (= *mane*).



PHILO. nŭllus sum.

TR. taceás: ego, qui istaec sédem, meditabór tibi.  
 sátin habes, si ego áduenientem íta patrem faciám  
 tuom,

390 nón modo ne intro eát, uerum etiam ut fúgiat longe  
 ab aédibus?  
 uós modo hinc abíte intro atque haec hínc propere  
 amolímini.

PHILO. úbi ego ero?

TR. ubi máxume uis ésse, cum hac, cum istác eris.  
 DE. quíd si igitur abeámus hinc nos?

TR. nón hoc longe, Délphium.  
 nam íntus potate haúd tantillo hác quidem causá  
 minus.

395 PHILO. eí mihi, quam, istaec blánda dicta quo  
 éueniant, madeó metu.

389. *pauefaciam* or *terrefaciam* (for *faciam*) Bent. (deleting *ego*), in order to avoid hiatus.

391. *propere hinc* Rl., Lor.<sup>1</sup>, Bug. But the conjunction of *haec hinc* lends force, as Br. (Trin.<sup>3</sup> 683 crit. note) says.

392. *ego ero ergo* Müll., Bug., in order to avoid hiatus (cf. on 567). *uis esse* Bo., Rl., Lor., *esse uis* M, *esse te uis* Müll., Bug.

393. *si* Bo., rec. edd., *est* M: Bent. simply deleted *est*. But cf. passages quoted in explan. note.

394. Hiatus after *tantillo* in diaeresis, cf. 389.

395. *quam istaec* Cam., edd., *quom ista haec* M.

388. *nullus sum* 'it is all up with me'.—*taceas* = *tace*, cf. on 1129.—*qui istaec sedem* 'how I may settle that business quietly'.

389. *patrem faciam ... ne* 'prevent your father from', with transference of the subject of the subordinate clause into the principal clause: cf. 661, 811.

390. *ne=ut...non* cf. Capt. III 5, 80.

391. *uos* addressed to the slaves.—*haec* cf. 371.

392. *hac*, Delphium, *istac* Philem., who may be supposed

to be standing near Philol.

393. *quid si igitur?* 'how would it be then if we?' etc.; for *igitur* in protasis cf. 1093, Merc. 421 *quid si igitur reddatur?* *ibid.* 578 *quid si igitur cenam faciam?* and on 132.—*non hoc longe* 'not an inch!' cf. Trin. 483. The phrase is accompanied by an appropriate gesture (*δεικτικῶς*): cf. *haud tantillo* (394) 'not ever such a little bit.'

395. *madeo metu* 'I sweat with fear'.

TR. pótin animo ut siés quieto et fácias quod iubeó ?

PHILO. potest.

TR. ómnium primúm, Philematium, íntro abi, et tu  
Délphium.

DE. mórigeræ tibi érimus ambae.

TR. íta ille faxit Iúppiter.

ánimum aduerte núnciam tu, quae uolo accurárier.  
ómnium primúmdum *ut* aedes íám face occlusaé sient. 400  
íntus caue muttíre quemquam síueris.

PHILO. curábitur.

TR. támquam si íntus nátus nemo in aédibus habitét.

PHILO. licet.

TR. neú quisquam respónset, quando hasce aédis  
pultabít senex.

PHILO. númquid aliud ?

TR. cláuem mi harunc aédium Lacónicam  
íám iube eferri íntus: hasce ego aédis ocludam  
hínc foris. 405

PHILO. ín tuam custodélam meque et méas spes  
trado, Tránio.

TR. plúma haud interés, patronus án cluens. † proprior sciet 407

396. *sies* Cam., Rams. (cf. Intr. p. xxi), *sis* M, *ut animo sis* Bent., rec. edd.

399. *nunciam tu* Lor., Bug., **nunc tu iam** M.

400. *ut* Bent., om. in M, *haec* Rl., Lor., Bug. *face*, Rl., rec. edd., fa. . B, *fac* M.

406. *custodelam* Bo., Rl., rec. edd., *custodiam* M. *spes meas* Rl., Rams., (M ? cf. Uss., Lor.).

407. **an** B<sup>2</sup>DF, **ac** B<sup>1</sup>. **proprior sciet** B<sup>2</sup>. After this line there is vacant space for one verse in M, which however may have been due to the change of metre.

396. **potin** = *potis* (*pote*) *ne est = fieri* *ne potest ut*, cf. on 375.

398. **ille Iuppiter** 'great Jove', cf. Amph. 461, Virg. Aen. II 779.

401. **caue siueris** = *caue ne sinas* cf. 523, 808.

402. **natus nemo** 'no mortal creature (mother's son)', cf. 451. —**licet** 'very good', cf. 930, 1153.

405. **íntus** 'from within', **foris** 'from the outside' (cf. 426 *hinc* 'from this side').

407. The last part of the line is corrupt: **pluma** prob. abl. cf. Ter. Adelph. 76 *hoc* ('in this respect') *pater et dominus interest*. In 406 Phil. says 'I put myself under your guardianship'; and the general sense of

- \* \* \* \* \*
- 409 hominí, quí nulla in pécloreſt audácia.  
 410 nam quótuís homíní uel optumo uel péſſumo,  
 quamúís deſubíto fáciſt fácere néquítér:  
 uerum íd uidendumſt, íd uírí doctíſt opus.  
 quae díſſígnata ſínt et facta néquítér,  
 tranquílle cuncta ut próueníant et ſíne malo,  
 415 ne quíd patíatur, quam ób rem pígeat úíuere.  
 ſícut égo efcíam, quae facta híc turbáuímus,  
 profécío ut líqueant ómnia et tranquílla ſínt,  
 neque quícquam nobíſ páríant ex ſe incómmodí.

409 looks very much like a gloss on *homini pessumo*: the *homo pessumus* is to Tranio the *coward* or the *fool*. Lor.<sup>2</sup> reads *multa* (for *nulla*), connecting with 411, and striking out 410 (as Rl.).

411. After this line M have 425, which occurs again in its proper place: Acid. made the correction.

413. *dissigna(-ni)ta* M, Uss. (so Keller in Hor. Epist. 1 5, 16, and Brambach; cf. *dissignator* [M] in Poen. Prol. 19), *designata* Rl., Rams., Lor., Bug. *nequiter* Dous., Bent., Rl., rec. edd., *nequitia* M.

414. So Bent., Rl., rec. edd., *et ut proueniant sine* M. M invert order of this and following line.

415. *ni* B<sup>1</sup>D (= *ne*). *patiat* B<sup>2</sup>, edd., *potiat* B<sup>1</sup>CD, Bent.

416. *turbauimus* Lamb., Rl., rec. edd., *turbabimus* M (but confusion of *b* and *u* is common in M, cf. 1032, Asin. 224).

418. *se* Cam., edd., *eis* (ei) M.

407 may have been, 'it does not matter whether you call yourself patron or client'. In 746 Phil. calls Tran. *patronus*, prob. with reference to this line.

409 is of course unintelligible without the lost line.

411. *quamuis desubito* = *tam desubito quam uis* 'on the shortest notice'.—*facere nequiter* 'play a deep game', cf. *malus, scelestus* = 'cute' (170, 1071, 1107).

412. *uiri docti* 'a man of genius', cf. 186, 279, 1072 etc.

413. *quae dissignata sint* 'his bold schemes': cf. *quid non ebrietas dissignat* Hor. Epist. 1 5, 16 *modo quid dissignauit?* Ter. Ad. 87, where

Donatus remarks '*Designare* (i.e. *dissignare*) est rem nouam facere; in utramque partem et bonam et malam'. Thus *nequiter* is not to be taken with *dissignata*.

414. *tranquille proueniant* 'have a happy ending'.

416. *sicut* cf. on 381.—*turbauimus*, as so often, of the intrigue or mischief of slaves, cf. 546, 1032, 1053, Capt. 1 2, 18; trans: the storm which we have raised'. Similarly in Tac. Ann. iv 1 *turbare Fortuna coepit*, Virg. Aen. vi 858 *magno turbante tumultu*.

417. *profecio* 'positively', 'actually'.

418. *incommodi* cf. on 255.

sed quid tu egredere, Sphaerio?

~~PVER.~~ *em clauim.*

TR. óptume

praecéptis pares.

PVER. *ípsus* iussit máxumo

420

opere órare, ut patrem áliquo apsterrerés modo,  
ne introíret ad se.

TR. quín etiam illi hoc dícito:

factúrum *me*, ut ne etiam áspicere aedis aúdeat,  
capite óbuoluto ut fúgiat cum summó metu.

clauím cedo atque abi hínc intro: occlude óstium, 425

et ego hínc occludam. iúbe uenire núnciam:

ludós ego hodie úuo praesenti huíc seni

faciám: quod credo mórtuo numquám fore.

419. *egredere, Sphaerio? PV. em clauim* Seyff., Lor.<sup>2</sup>, *egredere perio iamiam* M, *egredere? perii . eho iamiam* Rl., Lor.<sup>1</sup>, *egredere puere?* (but cf. on 308) *PV. fero clauim* Bug., *egredere sic per ianuam?* Uss. According to the old reading, the slave, in reply to Tranio's question, *shows the key* without answering in words; but this is scarcely in Plant.'s manner: besides *iamiam* is unintelligible.

420. *pares. PV. ípsus* S., *paruisti* PV. M, Bent., Lor.<sup>2</sup> (with *Philolaches* und. as subject), *pares (paret* Bug.) *PV. erus te* Rl., Lor.<sup>1</sup>, Bug.

422. *ad se* Pyl., Uss., Lor.<sup>2</sup>, *adest* M, *aedis* Cam., Bent., Rl., Bug.

423. *me* Pyl., rec. edd., om. in M.

425. *occlude* Rl., rec. edd., *atque occlude* M.

427. *huic* Pius, Bent., Rl., Lor., Bug., *hic* M, Rams., Uss.

423. *ne etiam asp.* = *ne asp. quidem.*

424. *capite obuoluto*, a sign of terror or despair; cf. 523.

426. *iube*, a formula for a challenge, cf. Rud. 708 *iube modo accedat prope*, Ter. Ad. 914 *iube nunciam dinumeret*; similarly Most. 11 *sine modo adueniat senex.*—*et*: cf. on 529.

427. *ludos alicui facere* is 'to play a comedy to divert anyone' ironically (cf. Rud. 593, Merc. 225 *miris modis di ludos*

*faciunt hominibus*) with an allusion in the next line to funeral games; cf. Cas. iv 1, 4 *nec pol ego Nemeae credo, neque ego Olympiae | neque usquam ludos tam festiuos fieri | quam hic intus fiunt ludi ludificabiles | seni nostro.* [Hence 'to make a scene for' Truc. 759 *iam hercle ego tibi* (so MSS.) *ludos faciam clamore in uia*]: cf. on Arg. 7. Similar jokes in Amph. 458 f., Aul. 251 f.

428. *quod (= id quod) credo* etc. 'I take it there is no chance



concedam a foribus húc: hinc speculabór procul,  
430 unde ~~adueniententi sarcin~~am inponám seni.

THEOPROPIDES (CVM PEDISEQVIS). TRANIO.

TH. Habeó, Neptune, grátiam magnám tibi,  
quom mé~~d~~ amisisti á te uix uiuóm *domum*.  
uerúm si posthac mé pedem latúm modo  
scies ínposisse in úndam, haud causast, ilico  
435 quod núnc uoluisti fácere quin faciás mihi.  
apage, ápage te a me núnciam post húc diem:  
quod créditurus tíbi fui, omne crédidi.

TR. edepól, Neptune, péccauisti lárghiter,  
qui occásionem hanc ámisisti tám bonam.  
440 TH. triénnio post Aégýpto aduenió domum:

432. *Quom med* Guy., Bent., Rl. (Neue Plaut. Exc. I 49, B), Bug., Lor.<sup>2</sup>, *Quom me* M, *Quoniam me* Rl. *domum* Lor.<sup>2</sup>, modo M.

434. *causast, ilico* Bent., Rl., Lor., Bug., (cf. Amph. 714), *causa ilico est* M.

of his having games at his funeral;’ i.e. he will die a poor man (owing to the recent extravagance of his son).—*numquam* = an emph. *non*; cf. on 164.

430. *unde* ‘to see whence’ viz. *sarcinam imponam*.—*aduenienti* ‘on his arrival’, as *aduenio* = ‘I am come’.—*sarcinam imp.* = ‘cajole’ cf. 778 *uehit hic clitellas*, Mil. 935 *probe oneratum*, Bacch. 349 *illegit oneratus recte*.

Enter Theopropides (left; cf. II 1) with attendant slaves; he offers ironical thanks (cf. 435 *quod nunc uoluisti facere*) to Neptune for his safe return. For similar addresses to Neptune cf. Trin. 820 ff., Stich. 403.

432. *quom* with indic., cf. on 29.—*amisisti* ‘let me escape’

(= *dimisisti*) cf. 439, Capt. Arg. 7, II 2, 82.

433. *pedem latum* (prop. an adverbial accus. of extent) is here a lax object after *inposisse*, ‘set one foot’s breadth’.

434. *scies* ‘find out’, cf. on 149.—*inposisse* = *inposuisse* (cf. 382) = *inposuisse*.—*haud causast* ... *quin* ‘I give you leave to’.

437. *crediturus fui* ‘ever meant to entrust’.

440. *Aegypto* = *ex Aeg.*, cf. *Ponto* ‘from P.’ Truc. 540, *Alide* ‘in Elis’ Capt. II 2, 80, *Alidem* ‘to Elis’, ib. III 4, 41. Converse-ly names of towns are sometimes constructed with a preposition e.g. *in Ephesum* Mil. 113. This vagueness, which in the time of Plaut. was becoming antiquated, is not unknown even to later writers; thus we have

credo, expectatus ueniam familiaribus.

TR. nimio edepol ille potuit expectatior uenire, qui te nuntiaret mortuom.

TH. sed quid hoc? oclusa ianuast interdus.

pultabo. heus, ecquis istas aperit mihi foris? 445

TR. quis homost, qui nostras aedis accessit prope?

TH. meus seruos hic quidemst Tranio.

TR. o Theopropides, ere, salue: saluom te aduenisse gaudeo.

usquin ualuisti?

TH. usque, ut uides.

TR. factum optume.

TH. quid uos, insanin' estis?

TR. quidum?

TH. sic, quia 450

foris ambulatis: natus nemo in aedibus

444. *sed quid hoc*, cf. 293, 310, 444, 459, 742.

445. *mih* Cam., edd., in M.

447. *seruost hic quidem* Lor.<sup>2</sup>

449. *usquin (usquen) ual.* Bent., Rl., rec. edd., usque inual. M.

in Sallust (Jug. xxviii 5) *Rhegium atque inde Siciliam*, in Virg. (Aen. i 2) *Italiam...uenit*, and in Ovid (Met. xiii 156) *Phthiam haec Scyrumueferantur*.

441. **familiaribus** 'the inmates of my house' including the slaves as in Mil. 183, 262, Asin. 743, Amph. 127, 146 etc.; sometimes the word denotes the slaves excluding relatives Men. 611, Amph. 359, etc.

442. **expectatior**. The comparative is anteclassical; so *occlusior* Trin. 222, *factius* ib. 397, *confossior* Bacch. 889, *confidentior* Amph. 154, *lubentior* Asin. 268, etc.; cf. Most. 150.

444. **occlusa ianua**. It was of course unusual to lock (*occludere*) the house-door (*ianua*, *fores* cf. Truc. 254 f., Stich. 308)

during the day; but we need not infer that it was usual to leave it *open*: see a good article by Mr Martley in *Hermathena* viii p. 303 ff.—**interdus** 'in broad daylight' an old adv. containing, acc. to Büch. L.D. § 158, the gen. of *dus* (4th Decl. = *dies*); we have *dus* opposed to *noctu* in Merc. 862: cf. Aul. 72.

449. **usquin ual.** 'have you kept in good health?' cf. Epid. 305 *EP. ne abitas, priusquam ego ad te uenero. AP. usque opperiar.*—**factum** cf. on 33.

450. **sic, quia** 'why, because' lit: 'in this way (you are mad) that..'; so Pareus in Lex. (= *ideo*), cf. too Pseud. 336.

451. **ambulatis** 'are promenading'.—**natus nemo** cf. on 402.

seruát, neque qui reclúdat neque respóndeat.

pultándo paene confregi hasce ambás foris.

454, TR. eho, an tú tetigisti hasce aédis?

455

TH. quor non tängerem?

quin púltando, inquam, paéne confregí foris.

457 TR. tetigístin?

TH. tetigi, inquam, ét pultauí.

TR. uáh.

TH. quid est?

459 TR. male hércle factum.

TH. quíd est negoti?

TR. nón potest

460 dicí, quam indignum fácinus fecisti ét malum.

465 TH. quid iám?

TR. fuge opsecro átque apscede ab aédis.

466 fuge húc, fuge ad me própíus. tetigístin foris?

458 TH. quo módo pultare pótui, si non tängerem?

462 TR. occídisti hércle—

TH. quém mortalem?

TR. omnis tuos.

463 TH. di té deaeque omnes fáxint cùm istoc ómine—

464 TR. metuó, te atque istos éxpiare ut póssies.

452. *neque resp.* Bent., Bo., Rl., Bug., Uss., *neque quis resp.* M.

453. *Pultando* Bent., Rl., rec. edd., *Pultando pedibus* M. *foris* Rl., rec. edd. (cf. Capt. iv 2, 51), om. in M, (*hasce ambas*) TR. *eho* (from next line) Guy., Bent., Bo.

454. *hasce* Schmidt, Lor.<sup>2</sup>, *has* M.

457—467. I have followed the order of M, with Rams. and rec. edd.; Rl. rearranges the passage in the order indicated by the numerals in the margin, substituting *tene terram manu* in 466 (cf. 469, but *tene* seems the wrong word) for *tetigistin foris?* which he regards as repeated from 457.

452. *seruat* 'is attending to the door', cf. Aul. 81 *redi atque intus serua*, etc.—*neque...respondeat* loosely, for *qui aut recl. aut resp.*

457. *uah* cf. on 256.—For *quid est* after *uah* cf. Mil. 1139.

460. *fecisti* cf. on 149.

465. *quid iam?* 'Why so?'

cf. 1081 and on 365.

458. *si non tangerem* 'if I was not to touch them'.

463. *faxint* sc. *ut pereas*. '*Faxint* occultius id notat quod *perduint* apertius'. Bent. on Ter. Hec. i 2, 59.

464. *istos* prob. the *pedisequi*, who are again referred to in 467

TH. quam ob rem? aut quam subito rem mihi

[www.libtool.com.cn](http://www.libtool.com.cn) adportas nouam? 461

TR. ere heus, iube illos illinc ambo apscedere. 467

TH. apscédite.

TR. aedis ne attigatis. tangitin'

uos quoque etiam?

TH. opsecro hercle, quin ei tangerent?

TR. quia septem menses sunt, quom in hasce aedis  
pedem 470

nemo intro tetulit, semel ut emigráuimus.

TH. eloquere, quid ita?

TR. circumspicedum: numquis est,  
sermónem nostrum qui aucupet?

TH. tutum probest.

467. *Ere* rec. edd., *Et...M.* *illim* Bo., Rl., Bug., Uss.  
*ambo* Scal., Lor.<sup>2</sup>, Seyff., *amabo* M, Rl., Bug., Uss.

468. *attigatis* Diomedes, edd., *atigate* B<sup>1</sup>CD, *attingite* B<sup>2</sup>F.  
*tangitin'* S., *tangite* BD, *tangere* C.

469. *etiam* S., *terram* M. This word has hitherto remained unquestioned. Lor. explains 'do you also touch the earth (as I am doing)': but we are not told before that Tranio had touched the earth. Touching the earth edd. explain as a sign of appeal to the Manes, and cf. Hom. II. ix 567 ff., Cic. de Har. Resp. xi 23, Macrobius Sat. i 10, 21. *ei tangerent* S., *eloquere* M (which does not scan, and is probably taken from 472), *eloquere iam* Pyl., *eloquere rem* Bo., *intro imus huc* Rl., Lor., Bug.

(illos): Lamb. explains *istos* as = *omnis tuos* 462.

468. *attigatis* (ante-classical) = *attingatis*, cf. Bacch. 440 *si attigas puerum manu*, 445 *ne attigas puerum*, Truc. 276 *ne attigas me*, etc.; similarly *tāgere* = *tangere* Mil. 1092 (*tāgax* = *tangax*).—*ne attigatis* = *ne attigeritis*. For the ante-class. form of prohibition with pres. subj. cf. on Capt. II 2, 81 *ne diuis* = *ne dederis*.

469. *quoque etiam*: for the pleonasm cf. on Men. 1160 *uenibit uxor quoque etiam*, Pseud.

932 *te quoque etiam*, Epid. 234 *cani quoque etiam ademptumst nomen*, 589 *hanc quoque etiam* etc.

471. *nemo* '(it is seven months since) anyone' cf. Amph. 302 *iam diu quod uentri uictum non datis* 'since you have given'.—*tetulit*. This is the predominating form of the perfect of *fero* in Plaut., and is occasionally found too in Ter., Lucr., Catull.

473. *aucupet* cf. on 166.—*probe* cf. on 4.



TR. circúmspice etiam.

TH. némost: loquere núnciam.

475 TR. caputális caedes fáctast.

TH. non intéllego.

TR. scelus ínquam factumst, iám diu antiquom ét uetus,

id ádeo nos nunc *démum* factum inuénimus.

TH. quid istúc est sceleris aút quis id fecít? cedo.

TR. hospés necauit hóspitem captúm manu:

480 iste, út ego opinor, qui hás tibi aedis uéndidit.

TH. necáuit?

TR. aurumque éi ademit hóspiti, eumque híc defodit hóspitem ibidem in aédibus.

TH. quaprópter id uos fáctum suspicámini?

TR. ego dícam: auscultá. út foris cenáuerat

485 tuos gnátus, postquam rédiit a cená domum, abíimus omnes cúbitum, condormíuimus.

475. non Cam., Bent., Uss., **quid est? non M.** *Caputale factumst. TH. quid id est? non intellego* Bo., Rl., Lor., Bug.

477. So Leo, **Antiquom id adeo nos nunc factum M, TH. Antiquum?** *TR. id adeo etc.* F, Uss., Lor.<sup>2</sup> (cf. *Necauit?* 481).

478. *est sceleris* Bent., Speng., rec. edd., **est sceleste M, est scelesti** Dissald., Bent. (in his copy of Par.), *scelestist* Lor.<sup>1</sup>, Reid.

481. *ei* Sciopp., Uss., Lor.<sup>2</sup>, **et M, eidem** Rl., Lor.<sup>1</sup>, Bug.—Scan *ei* (two syllables) as 947, 986.

484. *auscultá tu* Bent.; but the hiatus may be justified by the pause: cf. 498, 1127.

485. *rediit* Dous., Bent., Rl., rec. edd., **redit** M.

486. *Abiimus* Weise, **abimus** M, edd.; but the tense is prob. in any case perfect, and it seems better to write, as Umpfenbach does, uniformly with *ii*: cf. Eun. 539.

474. **etiam** 'again'.

475. **caputalis** 'atrocious'.

476. **iam diu etc.** 'now long past and forgotten,' cf. 494 *abhinc sexaginta annis*: for the combination of *uetus* and *antiquom* cf. Trin. 381, Mil. 751, Cic. Phil. v 17, 47 etc. The phrase is here (perh. intentionally) scarcely consistent with 480.

477. **id adeo** 'it is this,

which': *adeo* lends emphasis to *id*, as in Amph. 952 *is adeo*, Aul. 288 *ei adeo*, 615, 732; similarly Mil. 1192 *ego adeo*, Rud. 731 *uos adeo*, Pseud. 143 *nunc adeo*.

478. **quid sceleris**, cf. Ter. Eun. 326 *quid hoc est sceleris*, cf. Epid. 350 *quid istuc est uerbi?*

484. **ut foris cen.** 'having dined out' cf. on 268.

lucérnam forte oblítus fueram extínguere :  
atque ille exclamat dérepente máximum—  
TH. quis homo ? an gnatus meus ?

TR. st', tace : auscultá modo.  
ait uénisse illum in sómnis ad se mórtuom. 490

TH. nempe érgo in somnis ?

TR. íta : sed auscultá modo.  
ait illum hoc pacto síbi dixisse mórtuom—  
TR. in sómnis ?

TR. mirum, quín uigilanti díceret,  
qui abhínc sexaginta ánnis occisús foret.  
intérdum inepte stúltus es, *Theópropides*. 495  
TH. taceo.

TR. sed ecce, quae ille† inquit \* \*

489. *meus gnatus* Bo., Rl., Bug., Lor., to avoid the spondaic word in the second foot ; but cf. *nunquám* Capt. I 2, 9, *nullús* Poen. 991 etc. *st! tace* Cam., edd., *si tace* M.

493. *quín* Pyl., edd., *qui* M.

495. *Theopropides* Lor., Uss. (*Theurópides* Rl.).

496. The line is corrupt ; *quae illi ille inquit mortuos* Rl., (495) *interdum ineptis*. TH. *taceo*. TR. *sed ecce, quae ille ait* Bug. (uniting the two lines).

487. *oblitus fueram* = *oblisum* cf. 519, 821 (note).

488. *atque...derepente* 'when all of a sudden'.—*ille*, vaguely, as *Theopropides*' question (489) shows. *Tranio* has not quite made up his mind who shouted out, and refuses to commit himself when asked.

491 *nempe ergo in s.* 'it was in sleep then, if I understand you?' i.e. it was only a dream after all.—*ita* 'yes'.

493. *mirum quin* 'he could hardly have' etc., 'voudriez-vous que...?' ; lit. 'it is strange why not' ; the phrase is always ironical, and = 'of course...not', cf. *Trin.* 495, 967, *Rud.* 1393, and the instances quoted by

Ramsay (*Most.* p. 148 f.) ; for *mirum est (mira sunt) ni* (= 'I shouldn't wonder if...') see on *Capt.* IV 2, 25.—*uigilanti* 'when wide awake' ; the meaning is that the dead can only hold converse with the living *in sleep*.

494. *abhinc sex. annis*, 'sixty years ago' : the more ordinary expression would have been *abhinc sex. annos* (cf. *Bacch.* 388, *Stich.* 137, *Truc.* 341) ; but cf. *Cic. Ver.* II 52, 130 *comitiis iam abhinc diebus xxx factis*.

495. *inepte stultus* cf. 316 (note), 952 *erras peruorse* 'you are very much (preposterously) mistaken'.

‘ego tránsmarinus hóspes sum Diapóntius.  
 hic hábito: haec mihi déditast habitátio:  
 nam me Accheruntem récipere Orcus nóluit,  
 500 quia praémature uíta careo. pér fidem  
 decéptus sum: hospes me híc necauit, ísque me  
 defódit insepúltum clam in hisce aédibus,  
 sceléstus, auri caúsa. nunc tu hinc émigra:  
 sceléstae haec aedes, ínpiast habitátio.’  
 505 quae hic mónstra fiunt, áнно uix possum éloqui.  
 st st!

TH. quid ópsecro hercle fáctumst?

TR. concrepuít foris.

498. *dedita haec mihi est (mihist)* Bo., Rl., Bug. But cf. 484.

499. *nam me* BD<sup>1</sup>, *nam me in* D<sup>2</sup>F, *nam ine* C. Acheruntem M, but cf. Trin. 525 (Rl. Praef. Trin.<sup>2</sup> p. lxxvi). Orchus M, and again in Asin. 606.

501. *me hic* Guy., edd., *hic me* M.

502. *clam* Bent., Rl., rec. edd., *clam ibidem* M (cf. 482).

504. *haec* Guy., Bent. (*haece*), Rl., Lor., *hae sunt* M, Rams., Bug., Uss.

497—504, uttered by Tranio in a sepulchral tone.

497. *Diapontius*, a proper name, which Tranio invents to suit the occasion [*διαπόντιος* = *transmarinus*].

500. *praemature*. Those who died before their appointed time found no abode in the nether regions prepared for them, but were compelled either to roam about on earth or to wait at the entrance to Tartarus (cf. Virg. Aen. vi 426—429, 434—436); here the body had also been buried without due funeral rites, cf. 502 (*insepultum*).—*per fidem deceptus* ‘the victim of treason’ lit. ‘betrayed under promise of protection’, cf. Livy i 9, 13 *per fas ac fidem decepti*, Cic. de Invent. i 39, 71 *qui nos per fidem fefellerunt*, Cic. pro

Caecina iii 7 *qui per tutelam aut societatem fraudauit quempiam*. In these phrases *per* may possibly mean ‘in violation of’, cf. *perfidus*, *periturus*.

504. *scelestae* ‘under a curse’, so again 532, 563, Rud. 502 *quid mihi scelesto tibi erat auscultatio?* etc.: so in Capt. iii 5, 104 *scelus* = *infortunium*. This sense is peculiar to Plaut.; cf. 170.—*haec* the regular form of nom. pl. fem. before a vowel or *h* cf. 640.

506 ff. A noise is heard within; Philolaches and his guests are not supposed to be aware of the conversation which is going on outside the house (cf. 515). This inopportune episode Tranio cleverly turns to his advantage.

hicine percussit! Th. gúttam haud habeo sán-  
 guinis:

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uiuóm me accersunt ád Charontem mórtui.

TR. perii: íllisce hodie hanc cónturbabunt fábulam. 510  
 nimis quám formido, né manifesto hic me ópprimat.

Th. quid túte tecum lóquere?

TR. abscede ab iánua:

508. !Warren, Leo (see explan. note), ? M, edd. Rl. (reading *Haecine percussast?*) and Uss. give 508—510 to Tranio.

509. *ad Charontem* S., *adcheruntem* CD<sup>1</sup> (the second hand in D adding a above the line), *adacheruntem* B, *Acheruntem* Bent., Herm., Rl., Uss., *Accheruntem* Speng., Bug., Lor<sup>2</sup>. (cf. above on 499), *ad Acheruntem* Stud., Müll. See further in Excursus I.

510. TR. Cam., Rams., Lor., Bug., om. in M. *Perii* Cam., edd., Per M.

512. TH. Cam., edd., TR. BFZ. *tute tecum* Z., edd., *te tu cum* M. TR. Cam., edd., om. in M.

508. *hicine perc.* 'It was he (i.e. Theopr.) who knocked!' cf. 516. This is spoken of the pretended ghost. The existence of an asseverative enclitic particle *-ně* (ultimately identical with the interrogative *-ně*, but entirely distinct from *ně* = *val*, which is never enclitic) has been proved by Minton Warren (American Journ. of Phil. II. pp. 50—82). It is attested by Priscian, who speaks of a '*ne confirmatiua*' and it is found in the MSS. in a number of passages from which it has been violently expelled by editors. Perhaps its most characteristic use is in answers, confirming a previous question, e.g. Trin. 634 *LV. egone? LE. tune!* 'I?—Yes, you', Capt. iv 2, 77, Epid. 575, Stich. 635 *egone? tune! mihine? tibine!*, Pers. 220 *itanest? itanest!*; so Most. 580, 955; but it is also found in exclamatory sentences, e.g. the present passage, with which compare

Epid. 541 *plane hicine est qui* etc.; and in conditional sentences e.g. Mil. 309 (*hocine si miles sciat*), 936 (*at egone hoc si*), etc., etc.

510. This and the next line as said *aside*.—*illisce* 'those fellows in the house': for this form of the nom. pl. (= *illi-ce*) cf. 935, 1098, Capt. III 4, 120; similarly we have *hisce* (= *hi-ce*) in Capt. Prol. 35 (note), Men. 877 (note), etc.

511. *nimis quam* 'exceedingly', cf. Capt. I 1, 34 *nimis quam misere cupio*, and the phrases *mirum quam*, *sane quam*, *mirum quantum*, ἰπερφύως ὡς, θανάστως ὡς.—*manifesto* cf. on 679.—*hic* i.e. Theopropides.

512. The suspicions of Th. are aroused and Tr. sees that his only chance is to get rid of his master. His *abscede ab ianua* is said with an affectation of extreme terror.—*tute* an emphatic *tu*.



fuge, ópsecro hercle.

TH. quó fugiam? *TR.* etiam tú fugis?  
 nihil égo formídó: pax mihist cum mórtuis.

515 INTVS. heus, Tránio.

*TR.* non me áppellabis, sí sapis.  
 nihil égo commerui, néque istas percussí foris.

TH. quaesó quid *istuc est, quór sármonem ségrege*s?

\* \* \* *quae* res te agitát, Tránio?

quicum ístaec loquere?

*TR.* an quaésó tu appelláueras?

520 ita mé di amabunt, mórtuom illum crédidi

expóstulare, quía percussissés foris.

sed tu étiamne astas, néc quae dico optémperas?

TH. quid fáciam?

*TR.* caue respéxis: fuge, operi caput.

513. *quor* Bo., Rl., Uss. *TR.* Bo., Rl., om. in M. *fugis*?  
 Cam., Rl., *fugies* (-ges) M, *fuge* Scal., rec. edd. (cf. 527).

515. *INTVS* Rl., rec. edd., TH. M. *TR.* FZ, edd., om. in M.

517. So Rl. (with *segreas* for *segres*), Lor., Bug.,; M have

**Queso** ..... **Quid segres.**

518. *TR.* *Caue uerbum faxis.* *TH.* *quae res te agitát, Tranio?*  
 Rl., rec. edd.; but this seems improbable. It is more likely that  
 the two lines belonged entirely to Theopr.

519. *TR.* FZ, edd., om. in M.

521. *percussissem* Acid., Rl., Lor., Bug.

523. *operi* Guy., Bent., Rl., rec. edd., *operi atque* M.

513. *etiam tu fug?* cf. on 383.

515. A voice calls from behind the door. Tranio, supposing that Theopr. had heard it, and again equal to the occasion, uses a form of reply (uttered in a voice of terror) which gives the requisite hint to the person behind the door and at the same time sounds to Theopr. like an appeal to the ghost.

517. *sermonem segres* 'break off the conversation', cf. Mil. 651, Poen. 349.

519. *quicum* interrogative, cf. on 174, and Mil. 424, 425.—

*an...appellaueras?* 'Was it you that called?' For the tense cf. on 821. Tran. now sees that Theopr. has not heard the words spoken from within (515).

522. *etiam* 'still', so 851; *etiam uigilas* 383 is quite different.—*quae dico*; for the omission of the antecedent (*eis*) cf. Amph. 449 *non ego illi obtempero quod loquitur*, and on Capt. v 1, 20.

523. *respexis, curassis* (526) are old fut. perfects = *respexeris, curaueris*, cf. on 212.

TH. quor nón fugis tu?

TR. pax mihist cum mórtuis.

TH. scio: quíd modo igitur? quór tanto opere extímueras? 525

TR. nil mé curassis, ínquam: ego mihi prouídero. tu ut ócepisti, tántum quantum quis fuge, atque Hérculem inuocá tibi.

TH. Hercules te ínucoco.

TR. et égo, tibi hodie ut dét, senex, magnúm malum.

pro di inmortales, ópsecro uostrám fidem, 530  
quid égo hodie negóti confecí mali.

527. *fuge* FZ, Bent., edd., **fugis** B, **fui** CD.

528. *inuoca tibi* S., **inuocabi** B<sup>1</sup>CD<sup>1</sup>, **inuocabis** B<sup>2</sup>D<sup>3</sup>FZ, Rams., Ell., *inuoca bis* Scal., *inuoca* Bent., Rl., Lor., Uss., *inuoca*. TH. *mihi* Bug. *Hercles* Br. (Men.<sup>3</sup> crit. note on 202), **Hercules** M, Bent., Rl., Lor., Uss., *Hereulē* Scal., Bo., *Hereulem* Bug., Ell. *ted inuoco* Bent., Fl., *te ego inuoco* Rl., Lor., *inuoco* Bug., *uoco* Ell. In support of *Hercles* Brix compares Stich. 223 *Herclēs te amabit*..., Epid. 179 *neque séxta aerumna acérbior Hercli*..., Men. 201 *Haúd Hercules* (so B) [*ad*]aeque.... A dissyllabic *Hereules* is also attested by a few inscriptions (see Rl. Opusc. II 475, IV 85), and is easily paralleled by other syncopated forms in Plaut., e.g. *anglos* Aul. 434, *uehicla* Aul. 498, *benficio* Asin. 673, *periclo* (Bacch. 827 and frequently), *manuplares* Most. 312, besides *nosti*, *dixti*, *fexti*, *aduere*, etc. Something might also be said in favour of *Herculē* as a voc.; cf. *Callidamatē* (MSS. but?) 1130, *Palamedē* Nemes. Aueup. 15, *Achillē* (abl.?) Prop. IV 11, 40: other vocatives in *-e* quoted by Neue Formenl. pp. 295, 296, e.g. *Achille*, *Hippomene*, *Ulixe* (so common in Ovid and Seneca), are either long or doubtful. But *hercle*, which is invariable as the interjection, is evidence against *Hereule* as the vocative.

529. *tibi* FZ, edd., **ut ibi** M.

531. Scan *quíd ég' hō | diē | etc.* *mali* Guy., edd., **malum** M, but cf. Trin. 847.

525. **scio** 'so you said before', half ironically.

526. **prouidero** is here hardly different from *prouidebo*, cf. on 590 and on Capt. II 2, 65.

527. **quis** = *potes*.

528. **Herculem** i.e. as Ἡρακλῆς.—With the invocation to Hercules, exit Theopr. Enter

the money lender from the direction of the forum (town), i.e. by the stage-door to the right of the spectators (cf. II 1). He does not see Tranio till 560.

529. **et** = 'and...too'; trans. 'and so do I': so in 397, 426, cf. on 569.

## DANISTA. THEOPROPIDES. TRANIO.

DA. *Scelestiorem ego. annum argento faenori*  
*numquam ullum uidi, quam hic mihi annus opti-*  
*gigit.*

a máni ad noctem usque in foro degó diem:

535 locáre argenti némini nummúm queo.

TR. nunc pól ego perii pláne in perpetuóm modum.  
 danísta adest, qui dédit *argentum faenori*,  
 qui amícast empta quóque *opus in sumptús fuit*.  
 manufésta res est, nísi quid occurró prius,

540 hoc né senex rescíscat. ibo huic óbuiam.

sed quídnam hic sese tám cito recipít domum?

metuó ne de hac re quíppiam indaudíuerit.

543a, accédam atque adpellábo. utut res sése habet,

545b

534. *mani* Rl. (cf. 767), rec. edd., **mane** M.

537, 538. B gives two half lines (completed by Cam.), which CDF have united.

539. *quid* an early correction, Rl., rec. edd., **quod** M.

540. *Hoc ne* Bo., Bug., Lor.<sup>2</sup>, **Ne hoc** M, Uss., *Ne hoc nunc* Cam., Rl., Rams.

542. *indaudiuerit* Bo., edd., **inaudiuerit** M.

543--545. M. have

**Accedam atque adpellabo. et quam timeo miser.**

**Nihil est miserius quam animus hominis conscius,**

**Sicut me habet. uerum utut res esse se habet.**

532. *Scelestiorem* 'unlucky' cf. 504, 563.—*argento faenori* 'for money (put out) at interest', = *argento faenori collocato*. For *faenori* cf. 1140 (*faenori sumere*), 918 (*dare arraboni*), 1092 (*quaestioni accipere*): sometimes we find the form *faenore* (602, 917, Epid. 53) which may perh. be a dative also, cf. the phrases *iure dicundo* (= *iuri d.*), *lex opere faciundo* (= *l. operi f.*), *triumviri aere argento auro flando feriundo* etc., so common in inscriptions.

535. *nummum argenti* 'one

silver didrachm' cf. *argenti nummos* Aul. 108 and note on 115.

536. **in perpetuom modum** 'every inch of me' = *perpetuo* (550), *perpetuos*, cf. 147, 1035.

538. Note **qui** (abl.) and **quo** in the same line.—**in sumptus** cf. on 122.

539. **nisi quid occ. pr. ne** 'unless I am beforehand with some move to prevent', etc.

540. **huic** i.e. the money lender: **hic** (541) Theopr.

542. *indaudiuerit* 'got wind of' cf. on Capt. Prol. 30.

pergám turbare pórró: ita haec res póstulat. 546  
unde ís?

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TH. conueni illum, únde hasce aedis émeram.

TR. numquíd dixisti de íllo, quod dixí tibi?

TH. dixi hércle uero, ómnia.

TR. ei miseró mihi:

metuó ne techinae méae perpetuo périerint. 550

TH. quid túte tecum?

TR. níhil enim. sed díe mihi:

dixtíne quaeso?

TH. díxi, inquam, ordine ómnia.

(543 *ei* for *et* Rl., edd.; 545 *mi* Bo., Rl.; *ututi* Bo., Rl., Ell., *res sese* rec. edd., *res ea sese* Ell.). I have followed Langen in regarding the passage from *et* to *uerum* as an interpolation: (1) the sentiment of 544 is scarcely suitable in the mouth of Tranio; (ii) *consciús* nowhere else in Plaut. or Ter. has the sense 'conscious of guilt': it means merely 'in the secret', cf. Aul. 38, Rud. 926 etc.; (iii) *sicut me habet* must be explained *sicut me consciúm* (or *miserúm*) *habet ánimus*, 'as mine keeps me', which is scarcely sense.

549. With hiatus justified by the slight pause: cf. too for non-elision of *o* (here before another *o*) Gellius vi § 20, quoted in Intr. to Capt. p. 15 f., and Ell.'s Excursus on Catull. xxvii 4.

*uero ei* Rl., Lor.<sup>2</sup>, *uero ea* Bug., *uerod* Rl. (Neue Plaut. Exc. p. 86), *uero omne ordine* Müll. (cf. 552). *ei* D<sup>3</sup>, Rl., rec. edd., *uae* B, *et* CD<sup>1</sup>. After this verse M have 553, 557, 558, 559, which also occur in their proper places: deleted here by Acid., edd.

552. *Dixtine* Bent., Rl., Rams., *Dixtin* M, *dixtin quaeso hercle* Müll., rec. edd.

546. *pergere porro* 'to go on', as in 963, Trin. 162, *perge porro proloqui*, 777, Amph. 803 *perge porro dicere*, Asin. 472 *perge porro* 'go on!'; similarly *pergunt turbare usque* Most. 1053.—*turbare* cf. on 416.

547. *is*=*uenis*, cf. *exi* 1.—*unde emeram*=*a quo em.*, (Fr. *dont*=*de unde*) cf. 997; so *huc*=*ad hunc* 689, *hinc*=*ab hoc* 596, *inde*=*ab eis* 879 (cf. Fr. *en*).

550. *techinae* a latinized form of *τέχνη*, supported by the MSS. here and in Poen. 817 (by *J* in Capt. iii 4, 112); cf. the gloss *techinis: fraudibus, dolis*

(Anal. Plaut. p. 211); similarly *mina* for *μνᾶ* 627, *drachuma* for *δραχμή*, *Alcumena* (in Amph. regularly) for *Ἀλκμήνη*.

551. *nihil enim* 'nothing, I assure you': *enim* is not an inferential but an asseverative particle in Plaut., cf. Langen Beiträge pp. 261—271, and Trin. 1134 *enim* ('why') *me nominat*, Capt. iii 4, 60 *enim iam nequeo contineri* 'I declare I can no longer contain myself'; see also on 828, Capt. iii 4, 36.

552. *dixti*=*dixisti*, cf. *emunxrti* 1109.—*ordine* 'from beginning to end'.



TR. etiám fatetur de hóspite?

TR. negát?

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TH. *negat, inquam.*

TH. immo pérnegat.

TR. *quám sit iniquom cógita.*

555 *non cónfítetur?*

TH. dícam, si conféssus sit.

quid núnc faciundum cénset?

TR. *egon, quid cénseam?*

cape, ópsecro hercle, *aequom* cum eo iúdicem:

sed eúm uideto ut cápías, qui credát mihi:

tam fáctle uinces, quám pírum uolpés comest.

560 DA. sed Philolachetis éccum seruom Tránium,

554, 555. M give incomplete lines: TH. *negat inquam* Cam., *quam sit ini-* Uss., *non confítetur* Cam.

556. *ego* Bo., Rl., rec. edd.

557. *aequom cum eo* S., with hiatus, in caesura, after the interjection, **cum eo (meo) una** M, *cum eo actutum* Lang., Lor.<sup>2</sup>, *cum eo me una* Bent., *te, una cum eo* Rl. (after Pyl.), *cum eod una* Rl. (N. Pl. Exc.), *cum homine una* Bug., Uss. Lang. shows clearly that *una* is unsuitable.

560. *eccum seruom Tranium* Pyl., Rl., Lor., Bug., **seruom eccum Tranium** M, Rams., Uss., *eccum seruus Tranio* Scal., which violates usage; see on 804.

555. **dicam...sit** for *dicerem...esset*; cf. Asin. 393 *si sit domi, dicam tibi*, Epid. 331 *si hercle habeam, pollicear lubens*, Bacch. 635 *pol si mihi sit, non pollicear*, followed immediately by the reply *scio, dares* (imperf.), Ter. Andr. 310 *tu si hic sis, aliter sentias* (cf. Roby § 1532).

556. **egon, quid censeam?** 'I? What I think?' Cf. the French 'ce que je pense?'; for the subjunctive in a question which repeats the question or command of another cf. 906 f. TR. *ecquid placent?* TH. *ecquid placeant, me rogas?*, Aul. 543 ME. *quid est?* EV. *quid sit, me rogitas?*, Most. 577 f. TR. *gere morem miki. DA. quid tibi*

*ego morem uis geram?*, which instances doubtless explain the origin of the subjunctive as dependent on some verb like *rogas, uis* understood. Thus *quid censeam?* above = *rogasne quid censeam?* and in 579 *abeam?* = *uisne abeam?*, so 620: cf. note on 301.

557. **cape cum eo iudicem** 'choose an arbitrator between you', cf. Rud. 1380, Truc. 629, and the verse discovered by Stud. in A (after Cas. v 4) *nunc ego tecum aequom arbitrum extra consilium captauero*. With *capere cum aliquo* cf. *cauere cum aliquo* 1142 and note.

558 f. are an 'aside'.

560. **eccum seruom.** *Eccum, eccam, eccos, eccas, eccillum, ec-*

qui mihi nec faenus nec sortem argentí danunt.

TR. quo té agis?

TR. eccum, quo ábeo. ne ego súm miser, sceléstus, natus díis inimicis ómnibus.

iam illó praesente adíbit. ne ego homo súm miser: ita et hínc et illinc mi éxibent negótium. 565

sed óccupabo adíre.

DA. hic ad me it. sáluos sum: spes ést de argento.

TR. hílarus est: frustrást homo.

562. *eccum quo* Uss., Lor.<sup>2</sup>, *nec quoquam* (-quam) M, *nequam* Z, Fl., Rl., Bug. ('nowhere'?).

564. *ne ego sum* Herm., Rl., Lor. (omitting *homo*).

567. TR. Cam., edd., om. in M; B gives the whole line to Tran. After *argento* hiatus with change of speakers, as so

*cistum* etc., when not used parenthetically as interjections (cf. 83 and note), are either followed by an accus. (so here, Mil. 1216 *era, eccum praesto militem*, Bacch. 568 *duas ergo hic intus eccas Bacchidis*) or else stand alone (1127, Pers. 739): see further in Brix, Capt.<sup>3</sup> 1005.

—*Tranium* (nom. *Tranivus*) is prob. a mere bye-form of *Tranio* (so Büch., Fl., Uss.); although, as Uss. says, 'miramur Plautum uersus causa Tranionis nomen mutasse'. Fl. compares *architectus* (Mil. 915), a bye-form of *architecto* (ibid. 919, Most. 760). Rl. regarded *Tranium* (nom. *Tranium*) as a diminutive of *Tranio* 'my little Tr.' and called it 'ὑποκοριστικόν': but anything 'endearing' seems to be out of place.

561. *qui danunt* 'a pair who give', referring to both Philol. and Tran.; for similar irregular plurals in relative clauses cf. Amph. 731 *te heri me uidisse, qui* ('when we') *hac*

*noctu in portum aduecti sumus* Aul. 435.

562. *quo te agis?* Tran. and Theopr. are on one side of the stage, the *danista* on the other: Tran., now between two fires (565 *et hinc et illinc*), is bound at any price to prevent explanations passing between his two enemies, and leaves Theopr. in order to attempt to pacify the money lender (cf. 568, 574) and induce him to go away: 562 (*ne ego*)—567 and 569 (*abi sis*)—571 are 'asides'. By talking in a loud tone the money lender at last succeeds in attracting the attention of Theopr. (610); and it is only then that Tran. informs him who Theopr. is.—*quo*=*ad quem* cf. on 547.—*nē* cf. 75.

563. *scelestus* cf. on 504 and 532.—*dis inimicis* cf. Hor. Sat. II 3, 8 *iratis natus paries dis atque poetis*.

565. *ita* cf. on 56.

567. *frustra est* 'is out in his reckoning', cf. the common

saluere iubeo te, Misargyridés, bene.

DA. salue ét tu. quid de argéntost?

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TR. abi sis, bélua:

570 contínuo adueniens pílum iniecistí mihi.

DA. hic homóst inanis.

TR. híc homo certest áriolus.

DA. quin tu ístas mittis trícas?

TR. quin, quid uís, cedo.

DA. ubi Phílolaches est?

TR. núnquam potuistí mihi

frequently in every place of every kind of verse, cf. 392, 398, 586, 673, 718, 742, 798, 821, 948, 952, 977, 1175.

568. *Misargyrides* Donatus, edd., *misarcirites* M.

569. *Salue et tu* M, Uss., Lor.<sup>2</sup>, *Salueto* Lachm., Rl., Bug. Lachm. disbelieved that *et* ever means 'also' in Plaut, or Lucr. (cf. on Lucr. vi 749); see on the other side Vahl. in *Hermes* xvii pp. 441 f., and Brix on *Capt.*<sup>3</sup> 1009. No doubt in the common formula for returning a greeting and in introducing replies generally, *et* is often strictly a conjunction and = 'and...too', e.g. *Trin.* 49 *CA. o amice salue. ME. et tu edepol salue* 'and good morrow to you too, from my heart'; so (without the verb) *Aul.* 174 *ME. uale. EVN. et tu frater*, 'and farewell to you too', *Capt.* v 4, 12 *PH. salue Tyndare. TY. et tu*, etc., *Men.* 1108 *MES. patrem fuisse Moschum tibi ais? MEN. I. ita uero. MEN. II. et mihi* 'and he was mine too': cf. *ibid.* 652, 1094, *Most.* 529. Similarly (though not introducing a reply) *ibid.* 397, 426, *Curc.* 493, *Rud. Prol.* 8. But such instances as *Amph.* 266 f., *Poen.* 142, *Capt.* III 4, 30 (quoted in explan. note) cannot be explained like this; cf. *Most.* 296.

571. *est inanis* Pyl., edd., *inanis est* M.

*certest* Rl.,

edd., *est certe* M.

*ne frustrá sis* 'don't you make any mistake', e.g. *Capt.* iv 2, 74, *Men.* 692.

569. *et = etiam*: cf. *Amph.* 266 f., *enimvero quoniam formam cepi huius in med et statum, Decet et facta moresque huius habere me similes item*, *Poen.* 141 f. *haud uidi magis. Et ego nunc pereo amore, Capt.* III 4, 29 f. *haud uidi magis. Et quidem Alc.* etc., cf. *ibid.* 42. The

*et* in *Most.* 397, 426, 529 is different.

570. *pílum iniecisti* 'opened fire'.

571. *inanis* 'empty-handed', so *Pseud.* 256 *surdus sum profecto inani logistae*, 308, 371; cf. *Trin.* 701 ('penniless'), *Asin.* 660 ('unburdened'). The common classical meaning of 'vain' is, as Lang. shows, not found in Plaut.—*certest* cf. on 369.

magis ópportunus áduenire quam áduenis.

DA. quid ést? [www.libtool.com.cn](http://www.libtool.com.cn)

TR. concede huc.

DA. *quín mihi faenus rédditur?* 575

TR. scio té bona esse uóce: ne *clamá nimis*.

DA. ego hércle uero clámo.

TR. ah, gere morém mihi.

DA. quid tíbi ego morem uís geram?

TR. abi quaeso hínc domum.

DA. abeám?

TR. redito huc círciter merídiem.

DA. reddéturne igitur faénus?

TR. reddetúrne: abi. 580

DA. quid ego húc recursem, aut óperam sumam  
aut cónteram?

quid, si híc manebo pótius ad merídiem?

TR. immo ábi domum: uerum hércle dico. abi módo  
domum. } 583

ait híc tibi \* \* \* \* \*

574—576. M have lacunae, thus filled up by Cam., Rl.

579. *meridiem* FZ, edd., *meridie* M. An M is visible at the end of the verse in A, which from this point becomes available.

580. *reddeturne: abi* Leo, *reddetur nunc abi* M, *reddetur tibi* Rl., Lor. *abi*, as in 585: but *abi* 583, cf. 8: cf. Intr. to Capt. A (i).

583 a. ABIMODODOMUM A, Rl., Rams., Bug., Lor.<sup>2</sup>, *abi modo* M.

583 b. The commencement of a new verse discovered in A by Gepp.

574—610. In 574—592 Tra-  
nio tries to get rid of the *danista*  
by coaxing him, and promises to  
pay first the interest (*faenus*  
580), and then the capital (*sors*  
583 b [?], 592), hoping that by this  
pretext he may gain time. In  
593 he adopts an abusive and  
threatening tone, and refuses  
to pay the interest, holding out  
at the same time (599), as a sop,  
the promise of paying the *sors*:  
after 600 he loses his temper  
and defies his opponent until  
Theopr. interferes (610).

576. *bona* 'powerful'.—*ne  
clama*. *Ne* with the pres. im-  
perative is common in Plaut. cf.  
643, 1105: cf. on 468.

577. *ah, gere m. m.* 'ah now,  
do listen to me'.

579. *abeam?* cf. *iubeam?*  
620 and on 556. The *danista*  
is naturally surprised at the  
request *abi domum*, after 574.

580. *reddeturne* cf. on 508.

583 b. The lost verse prob.  
contained the promise (repeated  
in 592, 599) of paying the *sors*:  
*hic* is prob. Philol.



DA. quin uós mihi faenus dáte. quid hic nugá-  
mini?

585 TR. *heu*, hércle *nunc* tu abí modo: auscultá mihi.

589 DA. multós me hoc pacto iám dies frustrámini.

590 moléstus si sum, réddite argentum: ábiero.

respónsiones ómnis hoc uerbo éripis.

TR. sortem áccipe.

DA. immo faénus, id primúm uolo.

TR. quid aís? *tun*, omnium hóminum *homo taetér-  
rume*,

uenísti huc te extentátum? agas quod ín manust.

595 non dát, non debet.

DA. nón debet?

TR. ne frít quidem

585—610. In this passage I have, in part, adopted the order of verses suggested by Rl. in his Praef. xi—xiv, but not introduced by him into the text. It appears necessary that vv. 586—588 (which follow 585 in M) should stand immediately before 666 in order to explain the interposition of Theopr. Rl.'s other changes are not adopted: 601 with its refusal to pay (*nemo dat*) and defiance (*age quod lubet*) comes too soon if placed after 589.

585. *heu* Schneider, Rl., Lor., Bug., Lang., Br., eu M, Rams., Uss. Cf. on 339. *nunc* Fl., Rl., Lor., Bug., ne M, Rams., Uss. But *ne* (asseverative particle) with the imperative seems impossible.

591. ERIPIS A, edd., eripit M.

593. So Br., Lor.<sup>2</sup>, QUIDA.S..UOMNIUM.OMI.UM TAETERR... A (see Rl. Parerga p. 502), *quid tu hominem omnium terrime M*, *quid aís, tute homo h. o. t. Scal.*, *quid aís tu? tun*, *h. o. t. Rl.*, *quid aís? o tu h. o. t. Speng.*, Bug. But Br. shows that *omnes homines* is the regular order, like *omnes mortales*.

595. Note the change of accent in the reply *non débet*—*nón debét*; cf. on 12. *ne frit* Ell., *nec erit* M, *ne γρῦ* Acid., edd.

590. *abiero* 'I will go away at once' cf. 921, 1174 *subegero* 'I will soon...'; Mil. 863 *iam huc reuenero*, Asin. 446 etc.; cf. on 526, 687, 1152 for various uses of the fut. perf.

591. *hoc uerbo* i.e. *reddendo*.

592. The *danista* sees that this is a mere ruse, and delivers his answer in a loud and angry

tone.

594. *te extentatum* 'to test the power of your lungs', cf. Bacch. 585 *uires extentare* = 'practise your strength'.—*quod in manust* 'all that is in your power' cf. Asin. 86, 94, Rud. 983 etc.

595. *frit* 'a particle' cf. Varro R. R. I 48, 3 *Illud summa*

ferre hinc potes. an metuis, ne quo abeat foras  
 urbe exulatum ~~faenoris causam tui,~~ 597  
 quoi sortem accipere iam licet?

DA. quin non peto 599

sortem: illuc primum, faenus, reddendumst mihi. 600

TR. molestus ne sis: nemo dat; age quod lubet.  
 tu solus credo faenore argentum datas.

DA. cedo faenus, redde faenus, faenus reddite.

daturum estis faenus actutum mihi,

daturne faenus?

TR. faenus illic, faenus hic. 605

nescit quidem nisi faenus fabularier

unose: neque ego taetriorem beluam

uidisse me umquam quemquam quam te censeo.

596—599, 600, 607 are given as restored by Stud. (see 'Festgruss' pp. 61—65) from A; so rec. edd.

596. HINC A, hoc M. METUISNE A, om. in M. ABEAT A, habeat M.

597. URB..XOLATUMFAENORIS A, Urbem exsul.....his M.

599. sortem M, OR..M A. AC...ERE..M A, om. in M, licet Stud., LICEB.. A, ..cebit M. (No trace of a lost line—assumed by Rl.—between 597 and 599 in any of the MSS.)

600. So A, om. in M.

605. daturne Rl., Lor., DATUR A acc. to Rl. and Gepp.; acc. to Schwarz. DATURIN, which Bug. and Uss. adopt, date M. faenus? TR. Rl., rec. edd., FAENUSMIHI A (acc. to Schwarz.), mihi fenus M.

607. Vnose Stud., rec. edd., UNO.. A, Vetro te M, Vltro te Seyff.

608. quam M, om. in A.

*in spica iam matura, quod est minus quam granum, uocatur frit.*

596. f. hinc 'get out of him' cf. on 547.

602. solus a. d. i. e. one would think there was no one else to lend us money in the town.—datare, frequentative of dare.

607. unose [prob. from uniorse: cf. unorsum 'all at once',

Lucr. iv 262 and note of Lachm.; for the termination cf. the forms *dextrosus, sinistrosus, prosus, susum, rusum* etc., so common in MSS.] 'from first to last'. The word is extant only here and in Pacuvius (Frag. 213) quoted by Nonius *occidisti, ut multa paucis uerba unose obnuntiem*, where Non. explains it to mean *simul*.

609 DA. non édepol nunc med ístis uerbis térritas.

586 { iam hercle égo illum nominábo. \* \* \*  
 { \* \* \* \* \* Tr. euge, strénue.

588 beátus uero es núnc, quom clamas.

DA. méum peto.

666 TH. calidum hóc est; etsi prócul abest, urít male.

610 quod illúc est faenus, ópsecro, quod illíc petit?

TR. pater éccum aduenit péregre non multó prius  
 illíus: is tibi et faénus et sortém dabit,  
 ne incónciliare quíd nos porro póstules.  
 uide núm moratur.

DA. quín feram, si quíd datur.

609. *med istis* Rl. (Neue Pl. Exc. I p. 49), Bug., Lor.<sup>2</sup>, **MEISTIS** A, **me tu istis** CD, Rams., Uss., **me tu tuis** B.

586. \* \* \* Müll., Bug., Uss.; Rl., Lor. suppose a lacuna *after euge strenue*. For position of 586—588 cf. on 585—610.

588. DA. Cam., edd., om. in M.

666. *abest, urit male* Pius, edd., **habes turitamale** M. This v. Acid. placed after 665, and so Rl. who declared it to be spurious: so Lor., Bug.

610. **ILLUC** A, **illud** M.

612. **ETFAENUS** AM, *faenus* Rl., Lor.<sup>2</sup> (Fl. regards the *et* as having arisen from an old spelling **TIBEI**, which however is not in the MSS.). Scan *tib' ét f.*; Stud. prefers *illíus | is tibi | et faen-*, with hiatus after *tibi*, a scansion ridiculed by Rl. Opusc. II p. 680.

608. **quisquam** as a fem. is very rare; cf. *quemquam anum* Rud. 406, *q. alia mulier* Cist. I 1, 67, *quemquam porcellam* Mil. 1060.

586. **nominabo illum** 'I'll call the fellow's name', cf. Aul. 443 *hic pipulo te differam ante aedis*.—In the lacuna the *dan.* shouts out the name of Philolaches, as is proved by 616.

666, an *aside*: **calidum hoc est** etc., 'this is warm work: although it does not touch me, I feel it pretty hot'.

613. **inconciliare**, an exclusively Plautine verb, which occurs again Trin. 136, Bacch. 551, Pers. 834. Lang. regards

it as compounded of the negative *in-* and *conciliare* 'to unite', hence 'to cause division', comparing *ignoscere*=*non nouisse*, *improbare*=*non probare*, *indecet*=*non decet* (Plin. Epist. III 1, 2). He therefore translates here *inc. nos* 'to pick a quarrel with us'. The generally accepted sense 'to cause trouble' 'in angustias urgere' (Uss.) is suitable in most of the passages, as Rams., Lor. and Wagn. (on Trin. 136) say.—**postules** cf. on 259.

614. **moratur** sc. *te* 'keeps you waiting'; cf. 794, 803. For the indic. see on 149.—**quin feram** etc. (*aside*) 'Nay, I'll take anything that's offer-

TH. quid ais tu ?

TR. ~~quid tuis?~~

TH. quis illic est ? quid illic petit ? 615

quid Philolachetem gnátum compellát *meum*

sic ét praesenti tíbi facit conuícium ?

quid illí debetur ?

TR. ópsecro hercle *té*, iube

obícere argentum ob ós impurae béluae.

TH. iubeám — ?

TR. iube homini argéto os uerberárier. 620

DA. perfácile ego ictus pépétior argéteos.

TR. audín ? uideturne, ópsecro hercle, idóneus,

danísta qui sit, génus quod improbíssimumst ?

TH. non égo istuc curo quí sit *ille aut* únde sit :

*sed* íd uolo mihi díci, id me scire éxpeto,

625

quod illúc argentumst.

TR. huíc *quod* debet Philolaches

616. *meum* Cam., Bent., edd., om. in M.

618. TR. edd., om. in M. *te, iube* Cam., Müll., rec. edd.,  
iubi M, *te, obici* Rl., *iuben ibi* Ell.

619. *Obicere* Müll., Bug., Lor.<sup>2</sup>, *Obi* M, *Iube* Rl., *Obtrudi* Pyl.,  
Uss., *Obfundi* Reid (cf. Asin. 216).

620. *homini* Pyl. (from his MSS.), Rams., rec. edd., **in ho-**  
**mine(-i)** M.

621. *perpetiör*, see Intr. to Capt. B., Aul. 214.

622—628 in this order Rl., rec. edd.; in M 622—625 follow  
628.

622. *uideturne* Cam., Rl., rec. edd., **uidetur** M.

624. *ille aut* Müll., rec. edd., *ego nunc* Rl., Rams., om. in M.

625. *Sed* Müll., Bug., Lor.<sup>2</sup>, om. in M. *mi actutum dici* Rl.

626. *illuc* Rl., Lor., Bug., **illud** M. *huic quod* Müll.,

Bug., Lor.<sup>2</sup>, **est huic** M, *huic enim* Uss.

ed'; the *dan.* now sees some face'.  
chance of payment.

615. **quid ais tu?** 'I say' cf.  
*quid nunc?* 172.

616. **compellat** 'is dunning'  
cf. Hor. Epist. i 7, 34 *hac ego si*  
*compellor imagine* 'am brought  
to book', Sat. ii 3, 297.

617. **praesenti** 'to your

619. **obicere ob os** 'to fling  
into the face'; cf. on 371.

620. **os uerb.** cf. Capt. iv 2,  
36.

622. **-ne = noune**, cf. 660,  
850, 887 a, Trin. 129, 136.

625. **me scire** cf. on 259,  
Trin. 365.



paulúm.

TH. *quantillum?*

TR. *quási quadragintá minas,  
ne sáne id multum cénseas.*

TH. *paulum id quidemst.*

DA. *adeo étiam argenti faénus cedit. TH. aúdio.*

630 TR. *quattuór quadraginta illi debentúr minae,*

633 *dic té daturum, ut ábeat.*

TH. *egon dicám dare?*

TR. *dic.*

TH. *égone?*

TR. *tu ipsus. dic modo: auscultá mihi.*

635 *promítte, age inquam: ego iúbeo.*

TH. *respondé mihi:*

*quid eóst argento fáctum?*

TR. *saluomst.*

TH. *sóluite*

*uosmét igitur, si sáluomst.*

TR. *aedis filius*

628. So Uss. (in note), DA. Ne and TR. *paullum M, TH. Paulum id quidemst?* TR. *ne sane id multum censeas* Acid., Rl., Lor., Bug.

629. So Palmer, *credit audio M* (giving whole line to TH.), *faenus creditum argenti audio* Rl., Lor., Bug.

630. After this line Rl., Lor., Bug. insert 631, 632 which in MSS. (including A) appear after 652 b (652 b = 630). Uss. deletes 630; Rl., Lor., Bug. delete 652 b.

627. *quasi* 'a matter of' cf. on Capt. Prol. 20.

628. *ne* final, cf. 613, 1023. —*id* i. e. *quad. minae* cf. Trin. 405, Asin. 90. 398. The answer of Th. is ironical.

629. *adeo cedit* = *eo accedit* (Palmer); cf. Aul. 519 *ibi ad postremum cedit miles*. — *audio*, impatiently, as often in Plaut. and Ter., 'So you have said' equiv. to 'Have done!'; cf. Mil. 798 *audio: ne mi ut surdo uerbera auris*, Phorm. 160.

633. *dicam dare* cf. on 17, 55.

636. *eo est argento factum* 'has been done with (become of) the money' for this abl. after *facere, fieri* and *esse* cf. Mil. 459 *quid facies ea (machaera)?* 'What will you do with it?' Capt. v 1, 31 *meo minore quid sit factum filio*, Mil. 299 *quid fuat me nescio*, Trin. 157 *siquid eo fuerit* 'if anything happens to him', and Most. 231, 346, 1166.

tuos émit.

TH. aedis?

TR. aedis.

TH. euge, Phílolaches

patríssat: iam homo in mércatura uórtitur.

639

ain tu aedis?

TR. aedis ínquam. sed scin quóiusmodi? 642

TH. qui scíre possum?

TR. uáh.

TH. quid est?

TR. ne mé roga.

TH. nam quíd ita?

644,

TR. speculicláras, clarorém merum. 645

TH. bene hércle factum. quíd, eas quanti déstinat?

TR. taléntis magnis tótidem, quot ego et tú sumus.

sed árraboni has dédit quadragintá minas:

648

639. After this line Rl., Lor., Bug., insert 640, 641, which appear after 650 in M: Uss. inclines to reject them altogether as disturbing the sense in either place.

642. *quóius-*, one syll., cf. 817 f., 908; monosyllabic *eius*, *huius*, *quóius* are frequent in Plaut.

644, 645. TR. Cam., edd., om. in M. *speculiclaras* Ell., *speculo claras* M, Rl., rec. edd. (assuming that a line has been lost after *nam quid ita*; but not so Uss.). *clarorem* Cam., Rl., Rams., Lor., Bug., *canorem* M, *candorem* (cf. Men. 181) Speng., Uss.

648. After this v. Rl., Lor., Bug. suppose a line to have fallen out which would have explained *ei* (650).

638. *euge...uortitur* (639), an aside; after which Theopr. resumes the dialogue.—*uortitur* = the classical *uorsatur*; *iam* in m. u. 'is already in the trading line'.

643. *uah* 'whew!', an expression of admiration; cf. on 256.—*ne roga* cf. on 576.

645. *speculiclaras* 'mirror-bright', agreeing with *aedis* (acc.) in 642.—*claror* is formed from *clarere*, on the analogy of *candor* [*candere*], *liuor* [*liuere*], etc., etc.

646. *quid*, 'harkye'.—*desti-*

*nat.* Lang. has shown that this verb means simply 'to buy' in Plaut., cf. 974, Rud. 45, Epid. 487. The tense is usually taken to be present (historical); but perh. we have here an instance of the contracted perfect in *-at* cf. *perturbat* 656, and cf. Lucret. i 70, v 396 (note of Lachm.), vi 587: see too Munro on III 1042.

647. *talentum magnum*, an Attic talent (again 913)=60 minae; cf. *octoginta minae* 918 (2 × 60 = 120 - 40 = 80).

648. *arraboni* (1013 = *pignori* 978) 'part payment'. The

650 *hinc* sumpsit, quas ei dedimus. satin intellegis?

640 nam postquam haec aedes ita erant ut dixi tibi,

641 continuo alias aedis mercatus sibi.

651 TH. bene hercle factum.

DA. heus, iam adpetit meridies.

652 { TR. apsolute hunc quaeso, uomitu ne hic nos enecet.  
quattuor quadraginta illi debentur minae,

631 et sors et faenus.

DA. tantumst: nihilo plus peto.

632 TR. uelim quidem hercle ut uno nummo plus petas.

653 TH. adulescens, mecum rem habe.

DA. nempe aps te petam?

TH. petito cras.

DA. abeo: sat habeo, si cras fero.

655 TR. malum quod isti di deaeque omnes dunt:  
ita mea consilia perturbat paenissime.

650. *Hinc* Pyl., edd., Hic M.

quas ei B, quasi CD.

651. DA. Pyl., edd., om in M.  
edd., meridiē M.

meridies Saracenus,

652a. uomitu Bo., Rl., rec. edd., uomitum M. 652b. See on 630.

656. paenissime Prisc., edd., plenissime M.

word is prob. Phoenician (Heb. 'êrâbhôn).

650. *hinc* = *ab hoc* (*danista*) cf. on 547.—*ei* 'sc. *qui uendidit*, quod facile intelligitur' Uss.; cf. 628, 788, Capt. II 1, 30 *si id palam prouenit* for similarly vague uses of the pronoun.

632. *uelim* etc. 'I should like to see'.—*uno nummo plus* 'a single farthing more': cf. Cic. pro Rosc. Com. IV 10 *Hic tu si amplius H. S. nummo petisti, quam tibi debitum est, causam perdidisti*.

653. *adulescens*, without reference to age: 'my good fellow', cf. Trin. 889, Rud. 941 etc., and note of Rams.—*me cum rem habe* 'you may apply

to me': cf. Pers. 576, Truc. 152.

655. *quod* puts the curse in relation to the last speaker's remark: 'wherein may the Gods confound you?' cf. Amph. 563, Pseud. 1130. Lor. and Uss. say *quod* = *aliquod*, for which Ter. Eun. 252 might be compared: *negat quis, nego; ait, aio* (where *quis* = *aliquis*).

656. *ita* cf. on 56.—*paenissime* a humorous superlative of *paene*, also in Aul. 463, 660: cf. *pectore penitissimo* Cist. I 1, 65 from *penitus*; cf. *ipsissimus* Trin. 988, and the comparative in Poen. 991 *nullust med hodie Poenus Poenior*.

nullum édepol hodie génus est hominum taétrius  
nec mínus bono cum iúre quam danísticum.

TH. qua in régione istas aédís emit fílius?

TR. ecce aútem perii.

TH. dícisne hoc quod té rogo? 560

TR. dicám: sed nomen dómini quaero quíd siet.

TH. age cómmiscere érgo.

TR. quid ego núnc agam,

nisi *id unúm* ut *nostro dé* uicino hoc próxumo,  
eas émissee aedis húius dicam fílium?

calidum hércle audiui esse óptimum mendácium. 665

quidquést dicundumst ét decretumst dícere. 667

657. **GENUSESTHODIE** A, acc. to Schwarzsm.

661. *quod* Z, cf. Pers. 623, *quod nomen tibist?* (A, *quid* M), and again in 700.

663. nisi ut in (DF om. *ut*) *uicinum* (uitiumum B) *proximum mendacium* M. Rl. perceived that *mendacium* had crept in from 665, and proposed *nisi ut in uicinum hunc proximum rem conferam* (leaving asyndeton between 663 and 664; so too rec. edd.); my emendation is based upon the similarity of *id unum* to *uicinum*: cf. too 669. Ell., retaining *mendacium*, suggests *proximem* (from *proximare*, as trans. verb).

664. *Eas* M, *Eius* Rl., Lor.

665. After this v. Acid. inserted the v. which in M follows 609.

667. *Quidquest dicundumst et* S., *Quidquid dei dicunt id* M, *Quicquid dehinc dicam, nunc id* Rl., Lor., Bug., *Quicquid dein fiet, id* Rl. (in crit. note), Uss. For *quidquest* cf. Truc. 254.

*decretumst* CD, Uss., *rectum est* B, Rams., *certumst* Rl., Lor., Bug.

657. *hodie* 'non tempus significat, sed iracundam eloquentiam et stomachum' Donatus on Ter. Ad. 215; cf. 1073 and *nunquam* as an emphatic *non*, cf. on 164, Capt. II 3, 48.

658. *minus b. c. iure*, 'more unreasonable'.

660. *dicisne*, cf. on 622.

661. *nomen quaero*, cf. on 389.

662. *commiscere* 'try and think': cf. Trin. 915 *litteris reconmiscar*.

663. *nisi id unum ut* cf. on 278.

665. *calidum* 'served up hot', i. e. from over the way, as hot

food is served straight from the kitchen: similarly *calidum consilium* Mil. 226, Epid. 256, 141, *calide, quidquid acturu's, age*, ibid. 256; cf. Most. 666.

667. *quidquest dicundumst* 'I must say the first thing that turns up': *quidque = quidquid, soquemque = quemquem* Mil. 156, 160, Capt. IV 2, 17, 18. The clause *quidquid est* is often thus used as the object or subject of a sentence; cf. Men. 1153 *ueniam quidquid est* 'all I have', Mil. 1372 *iam patiar quidquid est*, ibid. 37 PY. *quid id est? AR. quidquid est* 'anything you like'.



TH. quid ígitur? iam comméntu's?

TR. di istum pérduint.  
 immo istunc potius. dé uicino hoc próxumo  
 670 tuos émit aedis fílius.

TH. bonán fide?

TR. siquídem es argentum rédditurus, túm bona:  
 si rédditurus nón es, non émit bona.

TH. bono ín loco emit, pérbono.

TR. immo óptumo.

TH. cupio hércle inspicere hasce aédis. pultadúm foris,  
 675 atque éuoca aliquem *huc* íntus ad te, Tránio.

TR. ecce aútem perii: núnc quid dicam néscio.  
 iterúm iam ad unum sáxum me fluctús ferunt.  
 quid núnc? non hercle, quíd nunc faciam, réperio.  
 manifésto teneor.

TH. éuocadum aliquem ócius,

671. *si quídem* *es* S. (in spite of the length of *es* in Plaut. and Ter.; *quíd' es* is like *quód est* Trin. 630 etc., Intr. to Capt. A (i): cf. *si quídem* *hércle* 229 and note), *si quídem es* Rl., Lor., Bug., *si quídem tu argentum redditurus's* Uss. (so A acc. to Gepp.).

673. *Bono* Madvig, **Non** M, *Sane* Uss. It is clear throughout that Theopr. is quite satisfied with the bargain. *perbono* is by Madv. made part of TR.'s speech, in which I have not followed him: ACD indicate no change of speakers, B has the symbol **SI**. (in other places **S**=Tranio i.e. *Seruus*) before *immo* (TR. *immo* FZ). *in optumo* Rl. (so A acc. to him, **OPTUOPTUMO** acc. to Gepp.), Lor., Bug.; I scan with hiatus at the change of speakers: cf. on 567. (Is it possible that *optuoptumo* is a humorous superlative, = 'best of best'? If so, perh. read *immo in optuoptumo*, striking out *perbono* as a gloss.)

675. *huc* Rl., Bug., Lor.<sup>2</sup>, om. in all MSS.

676. *perii* Rl., A (acc. to Gepp.), rec. edd., *iterum* M.

679. **OCIUS** A, edd., *foras* M.

668. *di ist. perduint*, 'Bother the name!' (lit. 'the man'); similarly the Sycophant (Trin. 923) on recovering the name Char-mides *qui istum di perdant*.

669. *immo ist. potius*, an aside, to the audience, 'or rather the man' i.e. Theopr.; for the ambiguity of *istunc* cf. 540 f.

670. *bonan fide?* 'honour bright?', which Tr. pretends to misunderstand as = *bonan fide emit*.

677. *unum* 'the same' i.e. as before. For *unus* = *idem* cf. Capt. Prol. 20 *una aetas*, III 1, 28 *una res est*, Men. 56, 1122 etc.

679. *manifesto* 'in the act',

roga circumducatur: heus tu.

[www.libtool.org](http://www.libtool.org) **Tr. mat** hic sunt mulieres: 680

uidendumst primum, utrum eae uelintne an non uelint.

TH. bonum aequomque oras. percontare ergo et roga: ego hic tantisper, dum exis, te opperiatur foris.

TR. di te deaque omnes funditus perdant, senex: ita me et mea consilia undique oppugnatis male. 685

eugé, eccum optume aedium dominus foras

Simó progreditur ipsus. huc concessero,

dum mihi senatum consili in cor conuoco.

igitur tum accedam huc, quando, quid agam, inuenero.

681. uelintne an M, UELINTAUTNON A (acc. to Rl., UELINT-NEAUTNON acc. to Schwarz m.).

682. oras M, ROGAS A (acc. to Schwarz m.) percontare ergo Guy., Uss., percontare M, PERCUNCTARE A, i percontare Rl., Lor., Bug.

685. me et S., om. in M. tu undique Rl., Bug., Lor.<sup>2</sup>, undique Rl. (Opusc. III p. 142). MALE A, edd., mala M.

686. Eugé, eccum optume (with hiatus after the interjection) S., EUGAE A, Fuge optume eccum M, Euge eccum huc opt. Rl., Bug., Lor.<sup>2</sup>

689. HUC ACD, hunc B, edd. (but this seems questionable in the face of MSS. and the fact that Plaut. regularly uses *accedere*, as a verb of motion, either absolutely, cf. 543, 717, or else followed by *ad* e.g. Mil. 494 *accedam ad hominem*, Pseud. 312 etc.; in Epid. 149 *accedam periculum* the verb is metaphorical.

ἐπ' αὐτοφώρῳ, cf. Trin. 911, Pseud. 747, 1160, Most. 511 *man. opprimere*, Aul. 465 *fur manifestarius*.—ocius is a positive, as in Truc. 803, Pseud. 758, Virg. Aen. v 828.

680. heus tu 'do you hear?'

682. orare here = 'to say', as in *orator, oratio*; cf. Men. 156, Rud. 184, Virg. Aen. vii 446 *iuueni oranti*, x 96 *Talibus orabat Juno*.

683. hic, a place off the stage. Exit Theopr.—dum 'until', cf. 688.

686. optume 'in the nick of time'.—dominus 'owner'.

687. huc i.e. into the *angiportus* cf. 1046.—concessero 'meanwhile I will retire': the same sense attaches to the fut. perf. in Trin. 625, 1007, Aul. 658 (with *tantisper*), Pseud. 573 (with *interca*): cf. on 590.

688. senatum cons. conu. 'summon my thoughts to meet in council', cf. 1049 f., Aul. 541 *quid tu te solus e senatu seuocas?* 'from the consultation', Epid. 159, Mil. 592 *redeo in senatum rusum*.

689. igitur tum cf. on 132.—huc = *ad hunc* cf. on 547.

## SIMO. THEOPROPIDES. TRANIO.

- 690 SI. *Mélius anno hoc mihi nón fuit domi,  
néc quod una éscá me iúuerít magis.  
prándium uxór mihi pérbonúm dedit;  
núnc dormitúm iubet me íre: minume.  
nón mihi fórte uisum ílicó fuit,*
- 695 *mélius quom prándium, quám solét, dedit.  
uóluit in cúbiculum abdúcere me anus:  
nón bonust sómnus de prándio: apage.*

690—746. The THIRD CANTICUM falls into two sections: A (690—717) cret. dim. + either  $\sim\sim\sim$  (=108), or  $\sim\sim\sim$  (=336), or  $\sim\sim$  |  $\sim\sim$  (=cret. tetram.).

691. So A, edd., **ne (nec) quod esca una meruerit M.**

695. *quom* Gulielmius, edd., **QUAM AM.** SOLET A, edd., **solum M.**

697. *bonust somnus* Rl., rec. edd., **bonus somnus est M**; A has **BONUMSTSOMNIUM** (acc. to Rl.), **BONUMESTOMNUM** (acc. to Schwarzsm.).

Enter Simo from his house. Tranio listens to his soliloquy.

690. **Melius non fuit domi** 'I have not been so well entertained at home'; cf. the opening of 1 2. For *bene (male) esse* cf. 52, 710, Men. 603; sometimes personally, e.g. Men. 485 *minore nusquam bene fui dispendio*.

691. **nec quod** etc. with slight anacoluthon, = *et (iam annus est) quod* ('since')...*non*, cf. on 158, 471.—**una esca** 'any single meal' (here almost=*ulla esca*), cf. Pseud. 76 *non queo lacrumam exorare ut exspuant unam modo* 'a single tear', Aul. Prol. 23 *huic filia unast* (=unicā), 77 *unam litteram longam*, Asin. 421, Bacch. 968, Truc. 490, Ter. Andr. 118 *forte unam conspicio adulescentulam* 'one particular girl'. Slightly different uses of *unus* are: (ii) 'one and the same', see on 677; (iii) 'only', 'alone', Stich. 617 *tibi*

*uni*, Curc. 495 *quibus sui nihil est nisi una lingua*, Trin. 166 *unos sex dies*, Bacch. 832, Pseud. 54; (iv) the word becomes weakened so as to be almost = *aliquis* (τις) or even the indef. article; Most. 983, 1002, Capt. III 1, 22 *dico unum ridiculum dictum*, Epid. 453 *ego magis unum quaero, meas* (sc. *pugnās*) *quoi praedicem*, Stich. 153 *unus seruos*.

694. **non forte** 'not accidental' = *non temere*, cf. Aul. 616 *non temere est quod coruos cantat*, Bacch. 921 *quos non dabo temere etiam, priusquam...*; so *non temerarium est* 'not for nothing', Aul. 182.—**uisum fuit**, Plautine for *uisum est*, cf. 994 Aul. 454 *coctum ego conductus fui*, Mil. 118, Amph. 457; cf. on 821.

695. **quom** with indic., cf. on 29.

697. **de prandio** 'immediately after luncheon'.

clánculum ex aédibus me édidí foras :

tóta turgét mihi uxór sció domi.

TR. rés paratást mala in uesperum huíc seni: 700  
nam ét cenandum ét cubandúmst *eí* male.

SI. quóm magis cógito cúm meo animo :

sí quis dotátam habet úxorem átque anum,

néminem sóllicitat sópor: ibi ómnibus

íre dormítum odíost. ueluti núnc mihi 705

éxsequi cérta res ést, ut abeam

pótius hinc ad forum, quám domí cubem.

átque pol néscio ut móribús sient

uóstrae: *de* hac, sát scio, quae me habét male,

699. SCIO A, Rl., rec. edd., scio nunc M.

700. MALE AF.

701. et cubandumst M, STET(or EIET)CUBANDUMST A.

*ei male* Rl., rec. edd., MALE A, ni trahis male M (perh.=*si intrabit*, a gloss).

703. So Speng., Lor.<sup>2</sup>, UXOREMATQUEANUMHABET A, uxorem.....habet (with lacuna) M.

704. *sublicit* (= *sublectat* Mil. 1066) Speng., to avoid the choriambus; see Intr. p. xxvi. SOPORIBIOMNIBUS A, edd., *sopo*.....M.

705. *ueluti* Rl., rec. edd., UELUTNUNCMIHI A, *ue*.....M.

709. *de hac* S., HAEC AM, Uss., *at haec* Rl., Lor., Bug. (with anacoluthon in 710). *quae me* Lor., *quam* M, *quam me* Rl., Bug., and (with .) Uss., *quanquam* Speng. *habet* Herm., rec. edd., Speng., *habeat* M.

699. *tota turget* 'is in a perfect fury', cf. Merc. 959 *tota in fermento iacet*.

700. *res mala* 'trouble', cf. on 61.—*uesperum* 'supper', cf. on 67.

702. *cogitare cum an.* cf. *investigare cum an.* Aul. 707.

703. *si quis...habet, neminem*, loosely for *neminem eorum qui...habent*.

704. *sollicitat* 'troubles with its visits', cf. Cas. II 3, 10 *myropolas omnes sollicito*.—*ibi* 'in such cases' cf. 109.

705. *ueluti* 'for instance'; cf. on 159, 299 (*uel*).

706. *exsequi* pleonastically, as in Merc. 934.—*certa res est* = *certum est*; cf. Trin. 270, Amph. 705 etc.

708. Familiar addresses to the audience were common on the Plautine stage, cf. 280 f., and on Capt. Prol. 10. The tyranny of rich wives is also a favourite theme with Plaut. cf. Aul. 169, 526 f.

709. *de hac* 'owing to her', cf. Truc. 741 *de eo (argento) nunc bene sunt tua uirtute*.—*me habet male* 'is the plague of my life', cf. Men. 569 *male habeas*.



710 *péius* *posthác* fore, *quám* *fuít*, *mihi*.  
 TR. *si ábitus tuos tibi*, *senex*, *fécerít* male,  
*níhil erit quód* *decorum úllum* *accúsites*:  
*te ípse iure óptumo mérito* *incusés* licet.  
*témpus nunc ést* *senem hunc* *ádloquí* *mihi*.

715 *hóc* *habet*: *répperi* *quí* *senem dúcerem*,  
*quó dolo* *a mé dolorém* *procul péllerem*.  
*áccedam*. *dí* *te ament plúrumúm*, *Simo*.  
 SI. *sáluos* *sis*, *Tránio*.

TR. *út* *uales?*

SI. *nón* *male*.

*quíd* *agis?*

TR. *hominem óptumum* *téneo*.

SI. *amicé* *facis*,

720 *quóm* *me* *laudás*.

TR. *dece* *cérte*.

SI. *at* *hercle* *haúd* *bonum*

721 *teneo* *seruom* \* \* \* \* \*

710. **PEIUS** AB<sup>2</sup>D<sup>2</sup>F, **Pelius** (i.e. the archaic *Peiius*) B<sup>1</sup>CD<sup>1</sup>.  
*fore* = ~- in caesura : cf. Intr. p. xxix.

711. *Si* Cam., edd., om. in M, *Ábitus si tibi* Speng.

712. **ULLUM** A, edd., **nullum** M.

718—746. SECTION B. Cret. tetram. except 728, 737, 740  
 (= troch. sept.), 731=108, 742—745=iamb. octon., 746=iamb.  
 sept.

719. *amicé* FZ, edd., *ua amice* M, *uah*, *amicé* Speng.

720 f. So Rl., Lor.; *hercle te habeo hau* | **Bonum teneo**  
**seruom** M.

714. **adloqui**=*adloquendi* (*ut*  
*adloquar*).

715. **hoc habet** 'I have him!' 'a palpable hit!' lit. 'he has it!' (metaphor from the arena) : cf. *Mercutio's* 'I have it! and soundly too' *Rom. and Jul.* III 1. *Tran.* is triumphing in imagination at the success of his stratagem, as in *Rud.* 1143 *Gripus* anticipates the discomfiture of his opponent with *hoc habet* 'she's in for it'.—**dúcerem** 'lead by the nose' cf. *ductare*

845. For the sequence of tenses see on 89 b.

716. **dolo**—**dolorem**, a pun like *pessumis pessum* 1171. Perh. 'stroke of wit'—'strokes of the whip'.

719. **quid agis?** prop. 'how do you do?' cf. *Hor. Sat.* I 9, 4 *quid agis dulcissime rerum?* *Tran.* plays upon the phrase, as in 368.—**teneo** 'am holding by the hand'.—**amicé** f. ironically.

741. *Theopr.* gets impatient. —**isti**=*istic*.

TH. heía, mastígia, ad mé redi.

SI. quíd nunc? quam móx—? *TR.* iam ísti ero. 741

*TR.* quid est? 721

SI. quód solet fieri hic 722

† intus. *TR.* quid id est? *SI.* scis ibi quod solet fieri.

† \* \* \* \* \* loquar.

† sic decet \* \* \* \* \* morem geras. 725

† uita quam sit breuis simul cogita. \* quid \*

*TR.* ehem,

uíx tandem percépi super his rébus nostris té loqui. 728

SI. músice hercle ágitis aetátem ita ut uós decet:

uíno et uictú, piscatú probo, eléctili 730

cólitis uitam.

*TR.* immo uita ántidhác erat:

núnc non est, cum ómnia haec éxciderúnt *bona*.

SI. quídum?

*TR.* ita *hic* óppido occídimus omnés, Simo.

741 was transposed by Rl. from this, its place in the MSS, to a position (after 740) where it is as little suitable to the context as here. *TR. iam isti ero* Herm., Rl., Lor., Bug., *eram istic ero* M, **CUMERO** A.

722. *SI., TR., SI.*; so Rl., Rams., Lor., Uss. **FIERIHIC** A, Rl., rec. edd., *fieri* | **Hic** (723) M.

723—726. This passage cannot be restored unless further light is thrown upon it by a renewed collation of A. 723. So A, except that it omits *TR., SI.*, and has **TIBI** for *ibi* (Ell.); M have a lacuna followed by *quid id est* at end of line; 724—726 are given as they stand in M.

731. *Colitis uitam* Rl. (in crit. note), *Vitam colitis* M, *uita* FZ, edd., *uit (ut)* M. *antidhac* Rl. (ibid.), *antehac* M.

732. *non est* S., *nobis* M. *cum omnia* Ell., *communia* M. *bona* Rl. (ibid.), Speng., Lor.<sup>2</sup>, om. in M.

733. *hic* Herm., Rl., om. in M.

722. *quid nunc* 'I say': cf. 172.—*quam mox?* i.e. *continua-bitur quod solet fieri hic*: trans. 'how much longer?'—*quid est?* 'what do you mean?'—*quod solet f. h.* 'the usual goings on here'.

729. *musice* ἀπαξ λεγ. 'in fine style', = *μουσικῶς* cf. ὄψον

σκευάσαντα μουσικῶς Trag. Com. Gr. iv 583.

730. *uictu* cf. on 45.—*piscatu* cf. 67.—*probo, electili*. For the asyndeton cf. on 104: for sense of *probus*, on 241.

731. *uita* 'a life worth living'.

SI. nón taces? próspere uóbis cuncta úsque adhuc  
735 prócesserúnt.

TR. ita ut dícis facta haúd nego.  
nós profectó probe ut uóluimus uíximus:

séd, Simo, ita nunc uéntus nauem *nóstram* deseruít—  
SI. quid est?

quó modo?

TR. péssumo. SI. quaéne subdúcta erat  
túto in terra? TR. eí!

S. quid est?

TR. mé miserum! óccidi.

740 SI. quí?

TR. quia uenit náuis, nostrae náui quae  
frangát ratem.

742 SI. uellem út tu uelles, Tránio. sed quíd est negoti?

TR. éloquar:

erus peregre uenit.

SI. tunc †..... cor tenditur:

737. *nostram* Rl., Speng., Lor.<sup>2</sup>, om. in M.

738. TR. and SI. Bo., edd., om. in M. *quaene* Pyl.,  
Bent., edd., *quae nec* M.

739. With hiatus after *me miserum!* which = an interjection.

740. *nostram uí* Acid., Uss. *ratem* M, *trabes* Lor., *trabem* Speng.

742. *Vellem* Bo., Rl., Lor., Bug., *Velim* M.

743. *tunc tibi actutum* (with hiatus in diaeresi) Rl., Lor., *tunc*

734. *non taces* 'tush!' 'how can you say so?' cf. Asin. 931, Bacch. 470, 627.

737. The consecutive *ut* clause is suppressed by the interruption of Simo.

738. *pessumo* sc. *modo*, 'most vilely'.—*quaene* i.e. *eamne dícis quae* 'do you mean the one which etc'; so Mil. 13 *quemne ego seruauí in campis Curculionis?* Trin. 360 *quin* (= *quine*) *comedit quod fuit?*, Rud. 1019 *quemne ego excepi in mari?*

740. *quae frangat* 'to smash'.—*ratis* 'est, ut uidetur,

*πλάτη*, (oar)' Rl., and so Lobeck in Paralipp. p. 439, who compares a fragment quoted by Festus p. 273 M (from Attius?) *repercutio ratibus mare* (cf. Trag. Rom. Rell.<sup>2</sup> p. 235). It is perh. more likely that *ratem* here = 'the timbers' of the ship.

742. *uellem ut tu uelles* 'I could have wished as you' i.e. I sympathize with you: cf. Seneca Epist. LXVII 13 *utrum tandem illi dicturus es 'uellem quae uelles' et 'molesté fero' an 'feliciter quod agis?'*

inde ferriterium: póstea—

*TR. pol pér tua te genua ópsecro,*  
ne indícium ero faciás meo.

SI. e me, né quid metuas, níl sciet. 745

TR. patróné, salue.

SI. níl moror mi istíusmodi cluéntis.

TR. nunc hóc, quod ad te nóster me misít senex—

SI. hoc míhi responde prímum, quod ego té rogo:  
iam de ístis rebus uóster quid sensít senex?

TR. nil quídquam.

SI. num quid íncrepauit filium? 750

TR. tam líquidust, quam líquida ésse tempestás solet.

nunc te hóc orare iússit opere máxumo,  
ut síbi liceret ínspicere hasce aedís tuas.

SI. non súnť uenales.

TR. scío equidem istuc: séd senex  
gunaéceum aedificáre uolt hic ín suis  
et bálneas et ámbulacrum et pórticum.

755

*flagrum tergo tuo* Uss. *chorda tenditur* Cam., Rl., Rams., Lor.,  
Bug. (but *chorda* is not elsewhere used of a rope for binding a  
slave), *portenditur* Uss.

744. *TR. pol per tua te g-* Rl., Rams., Lor., Bug., om. in M.

747. Senarii follow (to v. 782). *meme misit* M.

750. *numquid* FZ, edd., *unum quid* M.

744. **ferriterium** a humorously formed word equiv. to *ergastulum*: cf. *ferritribaces uiri* 356, *Ferriterus* as name of a slave Trin. 1022.—*per tua te g.* cf. on 222.

747. **hoc, quod m. m. s.** 'as to the business on which old master sent me'. The sentence is not finished owing to the interruption of Simo: for *quod misit* cf. *quod me miserat* 786.

749. **quid** = *aliquid*, cf. Pseud. 29 *an habent quas gallinae manus?*, Rud. 487 *siquis cum eo quid rei commiscuit*, Ter. Eun. 252 *negat quis, nego*.

751. **liquidus** 'quiet', cf.

Epid. 643 *animo liquido et tranquillo's*, Catull. LXIII 46 *liquida mens*.—**tempestatas** trans. 'fine weather', although the word *tempestatas* does not in itself mean this (cf. 108): cf. Mil. 664 *leniorem dices quam mutumst mare* ('than a calm sea is silent').

755. **gunaeeum** 'a set of women's apartments': the Greek word commonly used was not *γυναικεῖον* but *γυναικωνίτις*.

756. **balineae**. This fem. pl. (of *balneum* = *βαλανεῖον*) is the only form employed by Plaut. for 'a bath' whether public or (as here) private.—**ambulacrum**, cf. on 817.



SI. quid *sómni* somniáuit?

TR. ego dicám tibi:

dare uólt uxorem filio quantúm potest:  
ad eám rem facere uólt nouom gunaéceum.

760 nam síbi laudauisse áit hasce architéctonem  
nescío quem exaedificátas insanúm bene.

nunc hínc exemplum cápere uolt, nisi tú neuis.

†SI. nam *quór* ille ex malo hínc opere exemplum  
éxpetit?

TR. quia esse áudit aestáte íbidem uictum pérbonum,

765 et cólumem sub sole, úsque perpetuóm diem.

SI. immo édepol uero, quom úsquequaque umbrást,  
tamen

sol sémpér hic est úsque a mani ad uésperum.  
quasi flágitator ástat usque ad óstium:

757. *quid somni somniauit* Müll., Bug., Uss., *quid consomniauit* M, *hem quid consomniauit* Rl., Lor.

759. *gynaecium nouom* Guy., Bo.; but *gynaecium* (= *γυναικείον*) is like *platéa* = *πλατεία* Trin. 840, *Seleucia* = *Σελεύκεια* Trin. 901.

760 f. are given as restored by Stud. from A: *laudasse hasce ait* M (760); *esse aedificatas has sane bene* M (761).

763. The reading in this line is quite uncertain; further light may be expected from A. I have followed Bug. **NAMILLEO-MALUMHINCOPERE**.....A, *Nam ille eo malo*.....*opere ex te exemplum petit* M.

764 f. So Ell., **QUIAESTAUDITUMESSEAESTATEIBIDEMUICTUMPERBONUM** A, *Quia hic*.....*esse aestate perbonam* M. *íbidem* always in Plaut.; cf. on Trin. 203.

765. **TESUBSOLECOLUMEMUSQUEPERPETUUMDIEM** A, *Sub diu col*... ..*perpetuum diem* M.

767. **HUC** A. **USQUEAMANIST** A (acc. to Gepp.), Uss.

758. *quantum potest* 'as soon as may be' prob. impersonally as Pers. 51 *sed recipe te quantum potest*, *ibid.* 142, 578, cf. *qui potest* 375: but it might also be the personal constr., cf. Aul. 119 *me rursus quantum potero tantum recipiam* and note.

761. *insanum bene* 'awfully well'; *insanum* is an adv. in

Plaut.; so Mil. 24 *epityrum illi estur insanum bene* 'eats à ravir' (Tyrrell), Trin. 673 *insanum malumst hospitium*, Most. 908.

762. *neuis*, cf. on 110.

763. *exemplum expetere*, cf. 103, 1116.

765. *columem* = *incolumem*, as in Trin. 743; cf. Loewe Act. Societ. Philol. Lips. II p. 466.

768. *flagitator* 'a dun'.

nec mi úmbrast usquam, nísi si in puteo quaépiamst.

TR. quid? Sársinatis ecquast, si Vmbram nón habes? 770

SI. moléstus ne sis: haéc sunt sicut praédico.

TR. attámen inspicere uólt.

SI. inspiciat, sí lubet.

si quíd erit, quod illi pláceat, de exempló meo ipse aédificato.

TR. eón? uoco huc hominém?

SI. uoca.

TR. Alexándrum magnum atque Ágathoclem aiunt

máxumas 775

duo rés gessisse: quíd mihi fiet tértio,

qui sólus facio fácinora inmortália?

uehit híc clitellas, uehit hic autem altér senex.

nouícium mihi quaéstum institui nón malum:

nam múliones múlos clitellários

780

habént, ego homines hábeo clitellários.

magní sunt oneris: quícquid inponás, uehunt.

769. *umbrast usquam* Bug., **UMBRA..USQUAMST** A, *umbra usquam est* M.

774. *i uoca* Acid., Rl., Rams., Lor., Bug.

775. *Álexándrum*: cf. *Álexandér* Bacch. 947.

781. *homines habeo* Pyl., Rl., Bug., Lor.<sup>2</sup>, **HABEOHOMINES** AM. After 782 M begin a new scene, but not A.

770. **Vmbram**, a pun on *umbra* (769): 'if you don't keep any shade, perhaps you keep a maid from Sarsina?' Sarsina, a town in Umbria, was the birthplace of Plaut.

773. **de exemplo meo** 'after my pattern', 'on the model of mine'; cf. Mil. 1029 *de meis uenator uerbis* i.e. 'take your cue from me', Asin. 210 *meo de studio studia erant uostra omnia*.

774. **eón?** = *eamne?* as *quid ago?* 368 = *quid agam?*

775. Monologue of Tranio, as he crosses the stage in order to find Theopr.

776. **duo gessisse** 'were two men who did', cf. Epid. 626 *quem Apella atque Zeuxis duo pigmentis pingent ulmeis*.—**quid** etc. 'how about a third, myself?' Note the difference between *quid mihi fiet* and *quid me fiet* (explained on 636); cf. 435.

777. **solus** 'single-handed' (= *sine exercitu*).

778. **uehit hic clit.** 'here's one old fellow heavily saddled', cf. 430 and note.—**autem** like *καὶ...δέ*, cf. *neque autem* 'no more does' Aul. Prol. 29.

782. **magni sunt oneris** 'they have broad backs': for

nunc hunc hauscio an conloquar: congregabor.

heus Theopropides.

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TH. hem, nam quis hic nominat me?

785 TR. ero seruos multimodis suo fidus.

TH. unde is?

TR. quod me miseras, adfero omne inpetratum.

TH. quid illi, opsecro, tam diu destitisti?

TR. seni non erat otium: id sum opperitus.

TH. antiquom optines hoc tuom, tardus ut sis.

783—803. FOURTH CANTICUM: bacchiac tetram.

783. hauscio M, Rl., rec. edd., HAUDSCIO A. congregidibor Rl., Bug., Lor.<sup>2</sup>, CONGREDIAR AM.

784. nam Bug., Lor.<sup>2</sup>, om. in M. Ell. would scan Heus Theoprop | ides hem | etc., allowing ---, in the case of a proper name, to stand for ---.

785. MULTIMODIS A, Rl., rec. edd., multum M. suo fidus Rl., rec. edd., FILIUS A, suo fidelis M. UNDEIS (with space for name of speaker) A (acc. to Stud.), Rl., rec. edd., om. in M.

786. MISSEAS A, Rl.

787. illi Bo., Bug., Lor.<sup>2</sup>, illic M. restitisti Lamb., Rl., Lor.

788. ERATOTIUM A, edd., otium erat M. For erat cf. Intr. to Capt. B; Intr. to Aul. p. xix.

789. sis M, edd., SIES A.

the gen. of quality cf. Men. 190 *escae maxumae*, Hor. Sat. i 1, 33 *magni formica laboris*.

783. Dialogue of Tranio and Theopr.; the latter has been waiting in the neighbourhood of the house, and is in a bad temper.

784. nam quis, cf. on 191.

785. multimodis, cf. on 54.

786. quod, cf. on 747.

787. illi, cf. on 315.—destitisti 'absented yourself', lit. 'stood aloof'; 'desistere: discedere, recedere' Bodl. Gloss. The word is prob. extant in this sense only here and Men. 777 *quid ille autem abs te iratus destitit*, and *ibid.* 810.

788. id i.e. 'his convenience', cf. on 650.

789. optines hoc tuom 'you stick to your old habit', cf. Trin. 123 *non istuc meumst* 'that is not my way', 445 *hau nosco tuom* 'this is not like you', Hor. Od. iii 29, 57 *non est meum, si mugiat* etc.—*ut sis*. A noun clause standing in apposition to some word in the principal clause, or as subject or object of the same (except after 'uerba sentiendi uel declarandi' etc.), is regularly expressed by *ut* with subj.: cf. 992, Asin. 190 *non meumst...ad te ut mittam gratiis*, Capt. iii 4, 51 *est miserorum ut maleuolentes sint*. But the acc. with infin. is also sometimes used, e.g. Stich. 716 *haud tuom istuc est, uereri te*, Poen. 572 *haud uostrum est, iracundos esse*.

TR. heus tú, si uolés uerbum *unum* hóc cogitáre: 790  
simúl flare sórbereque háud factu fácilest:

ego híc esse et illi simítu haud poté fui.

TH. quid núnc?

TR. uise, spécta tuo úsque arbitrátu.

TH. age í, duce mé.

TR. num morór?

TH. supsequór te.

TR. senéx ipsus ánte ostium éccum opperítur. 795  
sed út maestus ést, se hasce *aedís* uendidísse!

TH. quid tándem?

TR. orat út suadeám Philolachéti,  
ut ístas remíttat sibi.

TH. haud opínor.

sibi quisque rúri metít. si male émptae  
forént, nobis ístas redhibére haud licéret.

800

790. *unum* S., om. in M, *hoc uerbum* Rl., Bug., Lor.<sup>2</sup>

792. **SIMITU** A (acc. to Gepp.), Rl., rec. edd., **simul** B, **simulet** CD. *pote fui* S., **POTUI** AM, *simítur hau pótui* Rl. (Opusc. II p. 258).

793. *uise specta* M, edd. (except Uss.), **UISAGE**...**ASPECTA** A (acc. to Gepp.), *uis?* TR. *age, aspecta* Gepp. **USQU**. A, edd., om. in M.

794. *Age í, duce* Rl., Lor.<sup>2</sup>, Speng., **AGE DUC** AM, Uss., *Age, age, duce* Bug. TR. *num* Cam., edd., **nunc** M.

795. **IPSUS** A, rec. edd., **ipse** CD, **ipse te** B. **eccum** M, **ILLUD** A (acc. to Rl.).

796. **UT** A (acc. to Stud.), Rl., rec. edd., om. in M. **se** M, **SE**. A. *aedis* Rl. (in crit. note), rec. edd., om. in M; the form *hasce* (found in A and M) shows that a word beginning with a vowel or *h* has dropped out.

790. *si uoles*, cf. 239.

791. Instead of the regular apodosis (*reperies haud facile esse* etc.), we have a clause expressing simply the result of enquiry: cf. 702 f., and Propertius, *si uerum excutias, facies non uxor amatur*.

793. **tuo usque arb.** 'just as long as you like', cf. 767, 957.

797. **quid tandem?** expresses some impatience: 'what is the matter now?' cf. 1000 ('Really?

what was it?'), 1108 ('you don't say so?').

798. **ut remittat sibi** 'to let him have back'; *remittere* = **redhibere** (800), for which cf. Merc. 422 *dixit se redhibere, si non placeat*.—**haud opinor** 'I think not', cf. on 197.

799. **sibi quisque r. m.** 'in the country they make hay while the sun shines', 'charity begins at home'.—**male emptae**, cf. on 298.



lucrí quicquid ést, id domúm trahere opórtet.  
 miséricordiá *stultum haud ésse* hominem opórtet.  
*Tr.* moráre hercle; *uérba facis.* súpsequere.

*Th.* fiat.

dó tibi ego operám. *Tr.* senex illic ést. em, adduxi  
 hominém tibi.

805 *Si.* sáluom te aduenísse peregre gaúdeo, *Theópro-*  
*pides.*

*Th.* dí te ament.

*Si.* inspícere iste aedis te há s uelle aiebát mihi.

*Th.* nísi tibist incómmodum.

*Si.* immo cómmodum. i intro atque ínspicie.

*Th.* át enim mulierés—

*Si.* caue tu ullam flócci faxis múlierem.  
 quálibet perámbula aedis óppido tamquám tuas.

810 *Th.* támquam?

*Tr.* ah, caue tu illic obiectes núnc in aegritúdi-  
 ne,

802. *stultum haud esse* after *Rl.*; *M* have lacuna in this and  
 foll. line. *frangi nullum* *Uss.*

803. So *Uss.*, *Lor.*<sup>2</sup>, *Th.* *immo tu facis.* *Tr.* *subsequere* *Rl.*,  
*Lor.*<sup>1</sup>, *Bug.*

804. *Tr.* *Cam.*, *Uss.*, om. in *M.*; *Bo.* and others give whole line  
 to *Tr.* *ille eccumst* *Rl.*, *Lor.*; but *eccum* never stands thus with  
 the verb *est* alone as predicate of the clause; this would be as  
 harsh as *ecce me sum*; see *Brix* on *Capt.*<sup>3</sup> v 4, 8 and cf. on *Most.*  
 560. *adduxi hominem tibi* *Aldus*, *Rl.*, *Lor.*, *Bug.*, *tibi adduxi*  
*hominem* *M.*

806. *inspicere iste* rec. edd., *inspicere . te* *B.*, *inspicerent* *CD*,  
*inspicere hic* *Rl.*

807. *tibist incommodum* *Bo.*, *Rl.*, rec. edd., *tibi incommodum*  
*est* *M.*

808. *Th.* *Rl.* (in ed. min.), rec. edd., *Tr.* *M.*

810. *illic* *Jörgensen* (cf. *Luchs*, *Herm.* VI p. 276), *illi* *M.*, *illice*  
*Fl.*, *id illi* *Rl.*, *Lor.*, *Bug.*

801. *domum trahere* 'keep  
 it for ourselves'.

804. *do t. e. operam* 'I am  
 at your service'. In 1009 the  
 phrase means 'to listen to' as in  
*Trin. Prol.* 5, *Capt. Prol.* 6, 54,  
*III* 4, 85.—em, cf. on 9.

806. *iste* 'your slave': cf.  
 335 b.

808. *mulieres*; the objection  
 of *Tr.* (680). The subject is  
 an unpleasant one to *Si.* and  
 he answers with some warmth;  
 cf. *uoltu tristi* (811).—*caue faxis*,  
 cf. on 401.

810. *ah, caue...ingeni* (814)  
 is spoken in a low tone.—*illic*=  
*illi-ce* (dat.), cf. *Aul.* 663, *Men.*

te *hásce* emisse. nón tu uides hunc uóltu ut est  
 www.libtool.com.cn tristí senex?

TH. uídeo.

TR. ergo iridére ne uideáre et gestire ádmodum,  
 nólí facere méntionem te *hásce* emisse.

TH. intéllego,  
 ét bene monitum dúco, atque *esse* exístumo humani  
 íngeni.

quíd nunc?

SI. quin tu is íntro atque otíóse perspecta, út lubet. 815

TH. béne benigneque árbítror te fácere.

SI. factum edepól uolo.

811. *hasce* Schmidt, Bug., Lor.<sup>2</sup>, *has* M. *ut est tristi*  
 Bo., Vahl., *ut* (ut...f B) *tristi est* M, *ut tristi sit* Fl., Uss., Lor.<sup>2</sup>,  
*uti tristist* Rl., Lor.<sup>1</sup>, Bug., *ut sit tristi, senem* Becker.

813. *hasce* Stud., Rl. (Opusc. III p. 123), Lor.<sup>2</sup>, om. in M (B  
 has space after *emisse*), *ted emisse* Bo., Bergk, Uss.

814. *atque esse* Z, rec. edd., *atque se* M, *teque* Bent., *et te esse*  
 Rl. *ingeni* Par., Bent., rec. edd. (*ingenii* Z), *ingenio* M, *hu-*  
*mano ingenio existumo* Rl.

815. *tu is* Par., Vulg., Rams., rec. edd., *tu* TR. *is* M, *tu i* Rl.  
*perspectas* Cam., Par., Vulg. *intro: otiose perspecta aedis* Rl.

816. *benigneque* Cam., Bent., edd., *benique* M. *SI.* Cam.,  
 edd., om. in M. After this v. M have

Vin qui perductet? Apage istum perductorem. non placet

Quid est? errabo potius quam perductet quispiam,

which occur again in a different form after 844. They were prob.  
 transferred by mistake to this place and then adapted to the  
 context.

304, 828, 842.—*obiectes* 're-  
 mind'.

811. *hunc*, cf. on 389.

812. *gestire adm.* 'be very  
 elated'.

814. The subject of *esse* is  
 'so to act' und.—*humani*. This  
 is the only passage in Plaut. in  
 which *humanus* has the ethical  
 sense, = 'humane' 'considerate',  
 which however is common  
 enough in Ter., cf. Andr. 113  
*haec ego putabam esse omnia*  
*humani ingeni, Mansuetique*  
*animi officia*, *ibid.* 236, *Hee.* 553,

Haut. 99 (*humanitus*).

815. Note the copulative  
 conjunction, uniting heteroge-  
 neous expressions (*quin tu is?*  
 and *perspecta*); cf. *Truc.* 631  
*datin soleas? atque me intro*  
*ducite* (*ducitis* Schoell), *Asin.*  
 254 *quin tu...reice, ...amoue, at-*  
*que te recipis? (reicis...amoues*  
*Gz., Lö.)*, *Most.* 1038 f. *lora mihi*  
*cedo...eademque opera narraue-*  
*ro, Pseud.* 277 f. *audio: atque*  
*in pauca confer quid uelis.*

816. *factum edepol uolo*, i.e.  
 'you are quite welcome'.

TR. uíden uestibulum ante aedis hoc et ámbulacrum,  
quoíusmodi?

TH. [www.libtool.com.cn](http://www.libtool.com.cn)  
lúculentum edepól profecto.

TR. age spécta postis, quoíusmodi,  
quánta firmitáte facti et quánta crassitúdine.

820 TH. nón uideor uidísse postis púlcriores.

SI. pól mihi

éo pretio empti fúerant olim.

TR. aúdin 'fuerant' dícere?  
uix uidetur cótinere lácrumas.

TH. quanti hosce émeras?

SI. trís minas pro istís duobus praéter uecturám dedi.

TH. hércle qui multo ínprobiores súnť, quam a  
primo crédidi.

825 TR. quápropter?

TH. quia édepol ambo ab ínfumo tarmés secat:

817. So M, Rams., Uss., Lor.<sup>2</sup>, *hoc ante aedis uestibulum* Rl.  
*quoíus-* monosyllabic as in 642.

820. *SI. Acid.*, edd., om. in M.

821. *audin fuerant* F, edd., *auti(e)nfuerant* M.

824. *multo* FZ, Rl., Lor., Bug., *multum* M, Rams., Uss.

825. *TR. Cam.*, Rl., Rams., Lor., Bug., S. B, *SI. Uss.*

817. *uestibulum, ambulacrum* are prob. two words for the same thing, a space in front of the house, large enough to take a walk in; cf. *ante aedes*, Varro L. L. vii 81 *uestibulum, quod est ante domum*.

820. *non uideor*, cf. on 197.

821. *eo pretio* etc. 'I once paid a fine price for them'; *eo* (emphatic) i.e. *ut pulcræ essent*, 'a suitable price'.—'fuerant'. Simo's *empti fuerant* was merely meant as the equiv. of *empti sunt* (cf. 519 *appellaueras = appellauisti*, 822 *emerás = emisti*, 487 *oblitus fueram = oblitus sum*, Aul. 627 *quod abstuleras = quod abstulisti*, *ibid.* 672, 759, Amph.

383 *peccaueram = peccaui*, Asin. 715, Stich. 251; cf. too on *Most.* 694; but Tr. seizes on the word *fuerant*, as if Si. had meant that the house *had been* his, but was so no longer.

823. *tris minas*, a humorous exaggeration. — *uectura* 'carriage' 'freight', cf. Asin. 432.

824. *qui*, an old asseverative particle often joined to *hercle*, as here, Trin. 464 *hercle qui dicam tamen* (see note), Men. 428 *hercle qui tu recte dicis*: similarly we have *ut qui* e.g. Capt. iii 4, 21 (note), *quippe qui* Aul. 346 (note), *ecastor qui* Asin. 930, *pol qui* *ibid.* 823, *edepol qui* Mil. 779.

intempestiuós excisos crédo; id eis uitiúm nocet.

TR. átqui etiam nunc *satis boni* sunt, sí sunt inductí pice.

nón enim haec pultúfagus opufex ópera fecit bárbarus. uíden coagmenta in fóribus?

TH. uideo.

TR. spécta quam arte dórniunt.

*tarmes secat* Scal., edd., *tramisecat* M, *trami secant* Loewe (Prodr. p. 288), quoting a gloss '*tarmus: uermes in carne*'.

826. Cam. gives the line to TR. and so edd. (except Uss.).

827. TR. S., SI. Uss., om. in M. *Atqui* rec. edd.; *Atque* M. *sint* Cam. Might we not read *erunt* with hiatus after monosyllable (*si*)?

828. PULTUFAGIS A (acc. to Schwarzin.), *pultufagus* Bug.

829. *coagmenta* trisyllabic by synizesis.

826. *intempestiuos* 'out of season': cf. Plin. H. N. xvi 39, 189 *robur uere caesum teredinem (= tarmitem) sentit; bruma autem neque uitiatur neque panda-* tur, Isidorus Orig. xii 5, 10 *Ita (i.e. termites) apud Latinos ligni uermes uocantur, quos tempore importuno caesae arbores gignunt (= Servius on Georg. i 256).*

827. *sunt inducti*, a loose use of the perfect for the future perf., perhaps by attraction to the present (*satis boni sunt*, which is also used loosely (for *erunt*).

828. *enim*. See note on 551. This is one of the few passages in Plaut., in which *enim* seems to approach very nearly to the meaning of 'for'; cf. 926, Capt. iv 2, 80, Truc. 908, Poen. 286, 604: but even in these cases it may be trans. 'look you', as Lang. says.—*pultufagus* 'potage-eating', a humorous hybrid, like *pergraphicus* Trin. 1139, *semisonarius* Aul. 509,

*subbasilicanus* Capt. iv 2, 35.—*barbarus* 'from foreign parts' i.e. either Roman, as so often in Plaut., cf. Trin. Prol. 19 *Plautus uortit barbare* i.e. *latine*, Capt. iii 1, 32 *barbarica lege* = Roman law, *ibid.* iv 2, 104: Lor. refers to Varro L. L. v 105, Plin. H. N. xviii 8, 19 [83] to prove that *puls* or *pulmentum* was the main diet of the early Romans; or *Carthaginian* (so Uss., who compares Poen. Prol. [unplantine] 54 where *Pultifagonides* = Carthaginian, and shows from Cato R. R. 85 that *puls* was also well known at Carthage).

829. *quam arte dormiunt* 'what fast sleepers they are'. *Dormire* is also applied to an inanimate object in Cure. 153, *ut dormiunt pessuli pessumi*, but Tr. employs the word here as descriptive of the unsuspecting state of the two old men. For similar intentional and self-corrected mistakes cf. Mil. 27, 819, Rud. 423, Amph. 384 etc.



830 TH. *dórmunt?*

TR. *illúd quidem, ut coníuent, uolui dicere. sátin habes?*

TH. *ut quíquid magis contéplor, tanto mágis placet.*

TR. *uíden pictum ubi ludícat una córnix uolturiós duos?*

TH. *nón edepol uideo.*

TR. *át ego uideor: nam ínter uolturiós duos córnix astat: éa uolturiós dúos uicissim uéllicat.*

835 *quaéso huc ad me spécta, cornicem út conspícere póssies.*

*iám uides?*

TH. *profécto nullam equidem íllíc cornicem íntuor.*

TR. *át tu istoc ad uós optuere, quóniam cornicém nequis*

832. *ludificat* Bent., Rl., Stud., Uss., **LUDIFICATUR** AM.

**UNACORNIX** A, *cornix una* M. **DUOS** A, *duo* M. *Vide ubi ludificatur* Guy., Lor., Bug.

833. So A (acc. to Stud.), but without space for TR.; *at ego uideo* rec. edd. The whole line is omitted in M.

834. **DUOS** A, edd., *duo* M.

835. **POSSIES** A, Cam., edd., *possis* M.

836. **INTUOR** A, edd., *intueor* M.

837. *istoc* Fl., Rl., rec. edd., **ISTO** AM.

830. *illud quidem* etc. 'What I meant to say was, how impenetrable!' Tr. again uses a word of ambiguous sense: *coniuent* = (i) 'to close up' (generally), (ii) 'to blink with the eyes'.

831. *quidquid* = *quidque*, as frequently in old Lat. cf. on Aul. 196; conversely *quidque* = *quidquid*, see on 667.

832. *ludificat* = *ludificatur*, cf. 1151, Capt. III 1, 27, and on Most. 166.—**cornix**, a type of sagacity (cf. the proverb *cornici oculum configere*), **uolturius** a type of rapacity, cf. Trin. 101, Capt. IV 2, 64. The imaginary

picture is supposed to be a fresco, like those so common on the walls of houses at Pompeii.

833. **uideor** (ambiguous) = (to Theopr.) *uideor mihi uidere* 'I think I do', (to audience) passive of *uideo*.

835. **ad me** 'in my direction'.

836. **intuor**: cf. *optuere* 837, *contui* 838, *tuëris* Trin. 708, *intuitur* Capt. III 4, 25; on the other hand we have *optuërier* 840, Amph. 900, *optuetur* Mil. 1271, *intueor* Rud. 449: cf. on 42 (*olëre* and *olëre*).

837. **istoc ad uos** corresponds to *huc ad me* (835): note the

cónspicari, sí uolturios fórte possis cóntui.

TH. ómnino, ut ~~te uapísólua~~ ~~omul~~ ~~lam~~ píctam conspicio híc auem.

TR. áge, iam mitto. ignóscó: aetate nóñ quis optuérier. 840

TH. haéc, quae possum, ea míhi profecto cúncta uehementér placent.

SI. látius demum óperaest pretium iuísse.

TH. eu: recte edepól mones.

SI. ého, istum, puere, círcumduce hasce aédis et concláuia.

nam égomet ductarém, nisi mi esset ád forum negótium.

TH. ápage istum a me pérductorem: níhil moror ductárier. 845

842. *operaest* Bo., Rl., Lor., Bug., *est operae* M. *eu* Bo., Rl., Lor., Bug., e. B, et CD<sup>1</sup>.

843. *puere* Bo., Rl., rec. edd., *puer* M. *hasce* M, HOC (or HOS) A (acc. to Stud.), possibly for *huc*.

845. So A (acc. to Stud.), Cam., Rams., Uss., *Apage istum me.....nihil moror ductarier* M. Bug., Lor.<sup>2</sup> (after Rl.) amal-

combination of the second pers. sing. imperat. with *uos*, 'you and your friend'.

839. *ut te apsoluam* 'to have done with you' 'pour en finir', Th. is getting irritated: for *apsoluere* in this sense cf. 652, Aul. 512; rather differently Epid. 465 *te apsoluam breui* 'I will not detain you long'; Capt. III 5, 72 *non uno apsoluam die*.

840. *age* 'well, well', cf. Mil. 1024.—*ignosco* 'I make allowances (for you)'.—*aetate* = *prae*, *aetate*, cf. Capt. IV 2, 28. On the sense 'old age' cf. on 196.

842. *latius demum* etc. i.e. *quom latius iueris, id demum operae pretium est* 'it's not worth your while until you have

gone further'; Lang. comp. Merc. 907 *seruata res est demum, si illam uidero* i.e. *tum demum s. r. e., si i. u. etc.*, Bacch. 271 f. *damnatus demum.....reddidit = tum demum r. postquam d. est.*—*latius* for *longius intro* is, as Lor. says, very strange.

843. *puere* (cf. on 308), addressed to a slave in the house.—*circumduce*, cf. on 60.

844. *ductarem* almost = *ducerem*. Plaut. is very fond of frequentatives, cf. *uictitare* 54, *mantare* 116, *rogitare* 368, *recursare* 581, *datate* 602, *territare* 609, *obiectare* 810.—*ad forum*, cf. on 352.

845. *perductor*, with *innuendo*: the word, in its secondary sense, means 'seducer'; cf. *perducere* Hor. Sat. II 5, 77.

847 *quidquid est, errábo potius quám perductet quíspiam.*  
*SI. aédís dico.*

*TH. ergo íntro eo igitur síne perductore.*  
*SI. í, licet.*

*TH. íbo intro igitur.*

*TR. máne sis uideam, né canis—*

*TH. agedúm uide.*

850 *TR. st! ábi canis, st! abi dírecte: st! ábin hinc in*  
*malám crucem?*

*át etiam restát: st! abi istinc.*

*SI. níl periclist: áge modo.*

gamate the lines which occur after 816 (see crit. note there) with the present passage; giving

*TH. Apage istum circumductorem: nil moror ductarier.*

*SI. Vin qui perductet? TH. apage istum perductorem: non placet.*

and then 847.

847. So A (acc. to Stud.), *Quidquid est.....perductet quispiam* M; but M have the complete line before 817; see on 816.

849. *igitur* FZ, edd., *igitur est* M, *igitur TR. st!* Grut.

850. So M (with *est* throughout for *st!*, which Bug. retains; *Est abi canis est. TR. abi dierecta* B<sup>1</sup>), *TR. Ést. TH. ubist?* *TR. abi hinc dírecte* Rl., *TR. St, canis, st, abi! ábi dírecte* Lor. For the scansion of *dierecte* see on 8. We might in this place scan as three syllables with the ictus on *abi*.

851. *restat* B<sup>1</sup>, rec. edd., *restas* B<sup>2</sup>CD, Cam., Rams., Rl. Speng. and Uss. give *At etiam restat* to *TH.* *SI. F, Cam., edd., om. in M. modo* Rl., Lor., Uss., om. in M.

847. *quidquid est* 'in any event', cf. Mil. 311 *hercle, quidquid est* ('come what may'), *mussabo potius quam inteream male*, Truc. 254 *sed fores, quidquest futurum, feriam*, Curc. 694; cf. for a different usage of *quidquid est*, 667 and note.

848. *ergo.....igitur*, again Trin. 756 (note).

849. *mane uideam* with omission of *ut*; so after *fac* 854, *faxo* 68, 1133, *cedo* 373, *uis* 578, *roga* 680 etc. For a different explanation of the subj. as

*hortative* (acc. to Greek usage) see Br. on Trin. 1136.—*uideam ne*, cf. 966, Capt. 1 2, 18 *uisam ne...turbauerint*.

850. Dogs were commonly kept at the door of a Roman or Greek house; but perh. the fun of this passage consisted in having not a real dog, but the figure of a dog represented on the threshold, like that in the house of the Tragic Poet at Pompeii.

851. *etiam* 'still', cf. on 522.

tám placidast quam est ágna: quamuis íre intro  
 éo ego hinc ad forúm. [www.libtool.com.cn](http://www.libtool.com.cn) audactér licet

TH. fecisti cómmode: bene ámbula.

Tránio, age canem ístam a foribus *aliquis* abducát face,  
 étsi non metuéndast.

TR. quin tu illam áspice, ut placide áccubat. 855  
 nísi molestum uís uideri te átque ignauom.

TH. iam út lubet.

séquere hac me igitur.

TR. équidem haud usquam a pédibus apscedám  
 tuis.

852. *quam est agna: quamuis eire* Leo (*agna* Bent.), *quam..a*  
*qua. uis. ire* B<sup>1</sup>, *quam est aqua uise ire* B<sup>2</sup>, *quam feta qua uis*  
*eire* C, *quam feta quauiscire* D, *quam est agna quaeuis: eire* Palm.,  
*quam feta: quamuis eire* Büch. ('significatur κύνων κνοῦσα, praeg-  
 nans').

853. *Ego eo* Z, Rl., Lor., Bug. **EGOAD** A (acc. to Schwarzsm.).

854. *aliquis* Rl., Rams., rec. edd., om. in M.

852. *agna*, cf. Ter. Ad. 534  
*quom feruit maxume, tam placi-*  
*dum quasi ouem reddo*, Ovid  
 Met. XIII 927 *placidae oues*. In  
 Poen. 1236 a quiet dog is com-  
 pared to oil, *ita hanc canem*  
*faciam tibi oleo tranquilliozem*.

853. **commode**, cf. on 255.—

**bene ambula** 'bon voyage!' cf.  
 Capt. II 3, 92. Exit Simo.

856. **molestum** 'tiresome',  
**ignauom** 'timid'.

857. **haud usquam** lit. 'no-  
 whither' = *nusquam* Capt. I 2,  
 64 (note); cf. Trin. 314 *ne pe-*  
*netrarem me usquam*.





éxercent sese ád cursuram : fúgiunt. sed si súnť 862,  
 reprensi, 863a  
 faciunt e maló peculium, e bono quod nón que- 863b,  
 unt. 864

augént ex pauxillo : *thensaurum* inde páriunt. 865

mihi in pectore †consilii \* \* \* malam rem prius

†quam ut meum \* \* \* \* \*

ut adhúć fúit mi, corium ésse opórtet :

sincérum atque utí uotém uerberári

\* \* \* \* \*

si †huic imperabo, probe tectum habebó : 870

malúm quom inplúit ceterís, ne inpluát mi.

nam ut séruí uolúnt esse erum, íta solet *is ésse* :

862. *si sunt reprensi* Lor., Bug., **hii si reprehensi sunt.**

864. *e malo peculium, e bono* Uss., Bug., *quod non queunt* S.,  
**a malo peculio quod nequeunt** M, *de malo peculium, quoniam*  
*nequeunt de bono* Lor. (after Rl.).

865. *thensaurum inde pariunt* Herm. (after Cam.), Bug.,  
 .....**deparant** M.

866 f. Rl. (after Herm.), Lor., Bug. give

*Mihi in pectore id consilii, praecauere*

*Malam rem prius quam ut meum tergum doleat.*

but this seems open to both grammatical and prosodical objections,  
 as Rothe and Seyff. have shown.

869. *uerberari* Pyl., edd., **uerberare** M.

871. *ceteris* Lamb., Rl., rec. edd., **ceteros** M.

872. *is esse* Bergk, Lor., Bug., om. in M.

862. **reprensi** 'caught and brought back again'. The word prop. means 'to seize from behind' (by the *pallium*), cf. Trin. 624.

864. **faciunt e malo peculium.** This obscure phrase, which sounds like a piece of slaves' slang, seems to mean 'they get perquisites in the shape of (lit. 'made out of') punishment' (but the reading is doubtful); cf. Asin. 277 where after Leonida has ironically offered to make a present of the stripes that he has received,

Libanus remarks : *largitur peculium: omnem in tergo thensaurum gerit.*—**e bono** 'in the shape of pelf', in antithesis to *e malo*.

869. **sincerum** 'unbroken' 'whole', cf. Rud. 756 f. The rest of the line is connected with the lost line or lines.

870. **si huic imperabo**, etc., if genuine, perh. means 'if I make this (my back) obey me (by avoiding the whip), I shall get a nice roof to cover it'. Or *huic* may be his master, and the sense 'if I humour him so as to rule him'.

- boní sunt, *bonúst*; improbí sunt, malús fit.  
 874 { nam núnc domí nóstræ  
 { tot pessumí ufuont,  
 875 pecúli suí prodigí, plagigéruli.  
*uelút* ubi aduorsum út eant eró *suo* uocántur:  
 'nón eo: moléstus ne sis: scío quo properas: géstis  
 aliquo:  
 iam hércle tu, múle, uis íre pastúm foras.'  
 béne merens hóc preti inde ápstuli: abíí foras.  
 880 solús nunc *ego* eo aduórsu(m) ero ex plúrumís séruis.  
 hóc die crástini quóm erus rescíuerit,

873. So Bergk, rec. edd., *Bonis (-ni) sum improbis (-bi) sunt malus fuit.*

874 is written as one line in M: I follow Stud., Bug., Lor.<sup>2</sup>

875—878 form in M three lines ending with *eant, sis, (foras) pastum* respectively.

876. So Lor., Bug., *ubi aduersum ut eant uocantur ero M.*

877 f. The quotation is marked by a new metre; so a letter that is read aloud (e.g. Pers. 501, Pseud. 998, Bacch. 997, 1007 etc.) or an oath that is recited (Rud. 1338); cf. Intr. p. xviii.

877. So Herm., Rl., Lor., Bug. *quod properas M, Uss.*

878. So Ell. *iam hercle ire (tire D) uis mula foras pastum M.*

879. *preti Rl., rec. edd., pretium M. inde apstuli: abii Bo. (after Cam.), edd., unde abstultabi M.*

880. So Stud., Bug., Lor.<sup>2</sup> (with hiatus after the iamb. dim.), *ego om. in M.*

881. *die Pyl., edd., di M.*

874. *nam*, cf. on 133.

875. *peculi* here in the proper sense, 'savings'.—*plagigeruli*, cf. Pseud. 156 *plagigerula genera hominum*, *ibid.* 181 *munerigeruli*, Truc. 551 *damnigeruli*, Cas. II 3, 46 *scutigerulus*.

876. *uelut* 'for instance', cf. on 159.—*uocantur* i.e. by a brother slave.

878. *mulus* 'dolt' is here a term of abuse, as in Cat. LXXXIII 3 *mule nihil sentis*. Here perh. trans. 'swine', cf. 888.

879. *bene merens* 'for my services'.—*hoc preti*, cf. *hoc negoti* Trin. 580, *hoc operis* Amph. 463.—*inde*, cf. on 547.

881. *crastini* (abl.) = *crastino*, cf. on Men. 1156 *die septimi* where Wagn. compares *qui = quo* and quotes Gellius to show that *diequinti* or *diequinte* (pronounced as one word) = 'on the fifth day' was the regular phrase in the time of Cicero. Similar expressions are *die pristini*, *die proximi*; cf. *postridie = postero die*.

mále castigábit eos éxuuiis búbulis.  
 póstre<sup>mo</sup> mínor<sup>is</sup> p<sup>en</sup>dol<sup>o</sup> t<sup>er</sup>gu<sup>m</sup> illorum quám  
 meum :  
 illi erunt bucaédae multo pótius quam ego sim  
 réstio.

## ADVORSITOR. PHANISCUS.

ADV. Mané tu atque adsiste ílico, 885a  
 Phanísce, etiam réspicis? 885b,  
                                           PH. mihí molestus né sis. 886a  
 ADV. uide út fastidit símia. 886b

882. *Male* Rl., rec. edd., *Mane* M. *exuuiis bubulis*  
 Herm., Rl., Bug., Lor.<sup>2</sup>, *bubulis exuuiis* M, see Intr. p. xxvi.

884. B gives the line to *Danista*, this and the following line standing between 841 and 601 (which are brought together in M); on the shifting of scenes in M cf. *Introd.* p. xv.

885—903. The SIXTH CANTICUM falls into two parts: 885—896 SECTION A: 885 a iamb. dim., 885 b + 886 a iamb. septen., 886 b iamb. dim., 887 a anap. dim., 887 b + 888 anap. tetram., 889 anap. dim., 890, 891 a bacch. tetram., 891 b + 892, 893 = 858, 894 iamb. septen., 895 + 896 anap. tetram. The whole of this section was reduced to iamb. septenarii by Herm. and Rl.; I have in the main followed Stud. and Lor.<sup>2</sup>, observing the division into lines indicated by M. It should be observed that M omit names of speakers throughout (except B in 885 a).

885 a. ADV. Cam., edd., TR. B: cf. note on last line.

*Manē*, cf. Intr. to Capt. A. (i) and on *abi* Most. 580.

885 b. *respicis* S., *respice* M. With the imperative, *etiam* is explained by Lor. as = 'again'; cf. 474. Note hiatus after the vocative, which involves a slight pause: cf. 739.

886 b—889. In this order Acid., Rl., rec. edd. (but not Stud.); M have the following order: 886 b, 889, 887 a, 887 b + 888.

882. *male* cf. on 316.—  
*exuuiis bubulis* 'cowhide', cf.  
*censioe bubula* Aul. 593.

883. *postremo* 'in a word',  
 to cut the argument short, cf.  
 198.

884. *bucaeda* ought prop. to  
 mean 'butcher' cf. the gloss  
 quoted by Loewe (*Prodr.* p.  
 267) *bucidae: qui boues caedunt*;  
 Phan. here uses it with comic  
 effect = *qui boue* (i.e. *loris bubu-*  
*lis) caeditur*, as if to be flogged

were a trade. Similarly *restio*.  
 'They shall go in for tanning  
 much sooner than I take up the  
 rope business'.

One of the other slaves  
 changes his mind and follows  
 Phaniscus. Catching him up  
 at the door of the house, he  
 gives vent to his jealousy and  
 hatred.

885 b. *etiam respicis?* cf. on  
 383.

886 b. *ut fastidit* cf. on 149.



887a manen ilico, parasite impure?

887b, 888 PH. qui parasitus sum?

ADV. ego enim dicam: cibo perduci poteris quouis.

889 PH. mihi sum, lubet esse: quid id curas?

890 ADV. ferocem facis te, quia erus tuos te amat.

PH. uah!

891a oculi mi dolent.

ADV. quor?

PH. quia fumus molestust.

891b, 892 ADV. tace sis, faber, qui cudere soles plumbeos nummos.

887 a. So Speng., Bug., Lor.<sup>2</sup>, Manesne ilico impure parasite? M.

887 b + 888. poteris Cam., edd., poteres M, potis es Grut.

889. Mihi FZ, edd., Millis M. sum M, si Uss.

890. facis te, quia S., facis quia te M, te facis, quia te Rl., facis te, quia te Uss., facit, quia te Lamb. erus tuos te amat. PH. uah! S.; (without te) Stud., rec. edd., eratus amatuha M.

891 a. mi Speng., Lor.<sup>2</sup>, om. in M. molestust Rl., Lor., Bug., molestus M.

892. nummos DFZ, edd., mummos C, numbos nos B.

888. enim 'Why', cf. on 551.—perduci cf. on 847.

889. mihi sum lit. 'I am so for myself', i.e. 'that is my affair'; so again Bacch. 73.—esse may be = edere cf. on 12.

890. ferocem facis te 'you give yourself airs', cf. Mil. 1034 face te fastidi plenum 'pretend to be fastidious', Asin. 351, Curc. 538, Catull. xcvi 9 se facit esse uenustum.—uah cf. on 256.

891 a. fumus prob. a trans. of καπνός, in the sense of 'foolish chatter' 'fumes of the fancy' cf. Plato Repub. ix 581 D καπνόν καὶ φλυαρίαν ἡγείται, Aristoph. Plut. 821 ἐμέδ' ἐξέπεμψεν ὁ καπνός· οὐχ οἷός τε γὰρ ἔνδον μένειν ἤν' ἔδακνε γὰρ τὰ βλέφαρά μου. But instead of

calling the taunts fumus at once, Phan. first pretends to cry (oculi dolent 'my eyes are smarting') and then brings in his repartee fumus (cf. Hor. Sat. i 5, 80 lacrimoso non sine fumo) as an explanation; cf. Mil. 324 ff. SC. abi ludis me. PA. tum mihi sunt manus inquinatae. SC. quidum? PA. quia ludo luto. There is a similar joke about tears and smoke in Asin. 619 f. LI. num fumus est haec mulier quam amplexare? ARG. quidum? LI. quia oculi sunt tibi lacrumantes.

892. plumbeos nummos 'base coin' i.e. bad jokes; or perh., as Casaubon said, 'false arts' (by which to impose upon your master).

*PH.* non mé potes tu cógere, ut mále tibi dícam. 893  
nouít erus me.

*ADV.* suám quidem pol cúlцитellam opórtet. 894

*PH.* si sóbrius sis, male nón dicas. 895,

*ADV.* tibi optémperem, quom tu míhi nec eas? 896

*PH.* át tu mecum, péssume, ito aduórsus. quaeso  
hercle ápstine

íam sermonem de ístis rebus.

*ADV.* fáciam et pultabó foris.

heus, écquis hic est, máxumam qui iniúriam

foribús defendat? écquis hasce aperít foris? 900

*homo* némo hinc quidem foras éxit. 901*a*

ut esse áddecet nequam hominés, ita sunt. { 901*b*,

{ 902*a*

sed eó magis cauto opus ést, ne huc

902*b*

exeát qui male me múlctet.

903

893. *me potes tu cogere, ut male tibi* (with hiatus as in 880)  
S., *potes tu cogere me ut tibi male* M, *pol potes tu cogere med ut*  
*tibi male* Bug., Lor.<sup>2</sup> (after Rl.).

896. *nec eas* Reid, *neque eas* M, *nequeas* FZ, edd.

897—903. SECTION B. 897, 898 troch. septen., 899, 900  
iamb. trim., 901 *a* paroemiacus, 901 *b* + 902 *a* anap. dim., 902 *b*,  
903 paroemiaci.

897. *pessume, ito* Rl., Speng., rec. edd., *pessimi tu* M.

899—903 *b*. So Stud. (with hints from A), Lor.<sup>2</sup> M have

Heus ecquis hic est maximam qui his iniuriam

Foribus defendat hecquis hecquis huc exit atque aperit?

Nemo hinc quidem foras exit ut esse addecet nequam homines

ita sunt.

Sed eo magis cauto est opus Ne huc exeat qui male me mulcet.

Acc. to Stud. A has in 900 **ASAPER..FORIS**, in 901 *a* a space  
before *nemo*, in 901 *b* **UT** at beginning of line, which ends with  
**MAGISCAU**.

894. *nouit erus me* so Asin.  
456 'I have Master's confi-  
dence'.

896. *mihi nec eas* 'I can't  
get you to go' cf. Festus p. 162  
*neccunt: non eunt, ut nec pro*

*non*, cf. *non eo* 877.

901 *b*. *addecet* i.e. as one is  
not surprised to find them.

902 *b*. *eo magis* i.e. because  
they are *nequam*.

TRANIO. THEOPROPIDES. PHANISCVS. ADVORSITOR.

TR. Quid tibi visumst *mercimonium esse?*

TH. totus gaúdeo.

905 TR. núm nimio emptae tibi uidentur?

TH. númquam edepol ego mé scio uídusse usquam abiéctas aedis, nísi modo hasce.

TR. ecquíd placent?

TH. écquid placeant, mé rogas? immo hércle uero pérplacent.

TR. quóiusmodi gunaéceum? quid pórticum?

TH. insanúm bonam.

nón equidem ullam in púplico esse máiorem hac exístumo.

910 TR. quín ego ipse et Phílolaches in púplico omnis pórticus

súmus commensi.

TH. quíd igitur?

TR. longe ómnium longíssumast.

TH. di ínmortales, mércimoni lépidi! *si hercle núnc ferat*

Cam. placed this scene after III 2: it was restored to its present position by Rl.; cf. Intr. p. xv.

904. *mercimonium esse* Reid, *mercimonii* M, *mercimoni hoc esse* Rl., rec. edd.

905. *scio* Pius, edd., *scito* M, *puto* Koch.

906. *usquam* Dous., Rl., rec. edd., *umquam* M. *abiectas*. D<sup>3</sup>, edd., *ablectas* M, Scal.

907. *placeant* Cam., edd., *placent* M.

912. *si* Cam., edd., om. in M.

Enter Theopropides and Tranio, from Simo's house. They converse without observing the *aduorsitores*, who remain in the background.

904. *quid ... mercimonium* ('purchase'; cf. 915 *istoc mercimonio*). Cf. Ter. Eun. 273 f. *sed quid uidetur hoc tibi mancipium?* Cic. Fam. ix 261; Att. XIII 10, 1.

907. *ecquid placeant* cf. on 556.

908. *quid porticum* 'What do you think of the portico?':

*censes* must be supplied; cf. Trin. 811 *quid illum putas natura illa atque ingenio?* Ter. Andr. 583 *quid illum censes?*—*insanum bonam* cf. on 761.

909. *in puplico* 'on the piazza', cf. Capt. iv 2, 29 *in puplico* 'in the street', Stich. 614 *in puplicum* 'into the street'.

911. *longe*=*multo*; cf. on 316.

912. *mercimoni* l., gen. of exclamation, in imitation of the Greek idiom e.g. τῆς τύχης.

séx talenta mágna argenti pro ístis praesentária,  
núnquam accipiam. [my.libtool.com.cn](http://my.libtool.com.cn)

TR. si hércle accipere cúpias, ego numquám  
sinam.

TH. béne res nostra cónlocatast ístoc mercimónio. 915

TR. mé suasore atque ímpulsore id fáctum audacter  
dícito,

quí subegi faénore argentum áb danista ut súmeret,  
quód isti dedimus árraboni.

TH. séruauisti omném ratem.  
némpe octogintá debentur huíc minae?

TR. hau nummo ámplius.

TH. hódie accipiat.

TR. íta enimuero: né qua causa súpriet. 920  
uél mihi denumeráto: ego illi pórró denumeráuero.

TH. át enim ne quid cápitionis míhi sit, si dederím tibi.

914. *accipiam* Cam., edd., *accipiem* M. *cupias* Cam.,  
edd., *cupies* M.

920. TH. Pyl., edd., om. in M.

922. *captionis* S., *captioni* M. Plaut. uses the word *captio* in five other places, and always in the sense of 'trap', 'quibble': Epid. 297, 701, Most. 1144, Truc. 627, Asin. 790. Lor. and Uss. explain the dat. (which might perh. be retained in the above sense) as = *fraudi*, *detrimento*, a very rare sense (cf. Cic. Att. v 4, 4, Gaius Dig. xxix 3, 7, Lex Rubr. col. 1, v. 45) and not so suitable to the present context as 'trap'.

913. *talenta magna*, cf. on 647.—*istis* vaguely, for *eis* or *illis*, cf. 335 b, 669. For similar vagueness of *hic* cf. on 540. In 918, 919, 921 the same person is described as *iste*, *hic*, *ille*; in 1155 by *is* and *ille*: cf. on Capt. III 4, 15 f.

917. *subegi* sc. *filium tuom*.—*faenore* cf. on 532.

918. *isti* 'the man who sold it', cf. on 913.—*arraboni* cf. on 532, 648.

920. *ita enimuero* 'let it be so'.—*ne qua causa sups.* 'that there may be no excuse for

demur in the background'.

921. *uel* 'or rather', cf. on 299.—*denumerauero* cf. on 590.

922. *at enim ne...sit* 'but perhaps there may be'. The phrase may be explained by the ellipsis of *cauendum est* or *metuo*; cf. Aul. 639 *ne inter tunicas habeas*, Stich. 600 *at ille ne succenseat*. So in Greek  $\mu\eta$  often =  $\delta\acute{\epsilon}\omicron\varsigma \acute{\epsilon}\sigma\tau\iota \mu\eta$ .—*quid captionis* 'some trap', cf. Cic. pro Quinct. xvi 53 *si in paruola re captionis aliquid uererere*, and on 1144.



TR. égone te ioculó modo ausim dícto aut factó  
[www.libtool.com.cn](http://www.libtool.com.cn) fállere?

TH. égon' aps te ausim nón cauere, né quíd commit-  
 tám tibi?

925 TR. quíd? tibi*n* umquam quídquam, postquam túos  
 sum, uerborúm dedi?

TH. égo enim caui a te: eám *mi* debes grátiam  
 atque animó meo.  
 sát sapio, si aps té modo uno cáueo.

TR. tecum séntio.

TH. núnc abi rus: dic me áduenisse filio.

TR. faciam út iubes.

930 TH. cúrriculo iube in úrbem ueniat iám simul tecúm.

TR. licet.

núnc ego me illac pér posticum ad cóngerrones cón-  
 feram:

924. ni M (=ne), cf. 415.

925. *Quid? tibi'n umquam* Rl., Lor., *Quia tibi umquam* M,  
*Quin* (i.e. *Quine*) *tibi numquam*.....? Pyl., Bug.

926, 927. *a te: eam mi debes* Palmer, *recte eam debis* (corr.  
 to *debes*) B, *recte eam dehis* CD, *recte TR. eandem inis* FZ, *recte*  
*TR. eam mihi debes* Cam., *recte: eam mihi debeo* Acid., *recte TR.*  
*meam habes* Ell. (= *mihi debes* 'it is I to whom you are indebted  
 for the favour'). Rl. and Lor. consider that two half lines have  
 been lost between *recte* and *eam*, and give 928 to TH.

929. **ABIRUS** AFZ, edd., *abi i rus* M. **IUBES** A (acc. to  
 Stud.), rec. edd., *uoles* M.

930. **IUBE** A, edd., *ubi iube* CF, *tibi iube* D, *.ibi* B.  
*TR.* Cam., edd., om. in M.

931. **ILLAC** A, edd., *illa* M.

923. **ioculo modo** 'even by  
 way of a joke' 'even in fun',  
 cf. Rud. 729 *occupito modo illis*  
*adferre uim ioculo pauillulam.*  
*ioculo* again Stich. 23, Merc.  
 933.

925. **postquam sum** cf. on  
 156.

926. **enim** cf. on 828, 551.

928. **sat sapio** 'I show my  
 good sense'.—*tecum sentio*, an  
 ironical *aside*.

929. **rus.** The statement  
 that Philol. is in the country,  
 has nowhere been made in the  
 text as we have it; perh., as  
 Uss. says, Theopr. is supposed  
 to draw this inference for him-  
 self, believing, as he does, that  
 the town house has been sold.

930. **currículo** cf. on 362.—  
**licet** cf. on 402.

931f. an *aside*, after which  
 exit Tranio.—*illac* with a ges-

dícam, ut hic res sínt quietae atque húnC ut hinc  
amóuerim.

*PH.* híc quidem neque cónuiuarum sónitust, item ut  
antehác fuit:  
néque tibicinám cantantem néque alium quemquam  
aúdio.

*TH.* quae illaec res est? quíd illisce homines quaérunt  
apud aedis meas? 935

quíd uolunt? quíd íntrospectant?

*ADV.* pérgam pultare óstium.  
heús, reclude: heus, Tránio, etiamne áperis?

*TH.* quae haec est fábula?  
*ADV.* étiamne aperis? Cállidamati nóstro aduorsum  
uénimus.

*TH.* heús uos, pueri, quíd istic agitis? quíd istas  
aedis frángitis?

*ADV.* \* nec quid tu percunctator \* \* \* 940

932. hic M, edd., **HINC** A. quietae M, edd., **QUAESITAE** A  
(acc. to Gepp.). hunc ut Guy., Rl., Lor., Bug., ut hunc M.  
After this line M begin a new scene: but not A.

933. *PH.* Rl., Rams., rec. edd., om. in M. sonitust Rl.,  
Lor., Bug., sonitus M. item Bo., Rl., rec. edd., itidem M.

935. **ILLISCE** A (acc. to Stud.), Rl., rec. edd., illic BF, illis c  
CD.

936. *ADV.* Rl., rec. edd., om. in M, *PH.* Cam.

937. **ETIAMNE** A, edd., etiam M.

938. *ADV.* Rl., rec. edd., om. in M, *PH.* Cam.

940—945. So Gepp. from A; M omit the six verses.

ture.—**per posticum** cf. 1045 f. Tran. desires to release his friends from the 'state of siege' 1048. — **congerrones** (again 1049) seems to mean 'boon companions': Ter. Haut. 1033 has the uncompounded *gerro* = *nugator*. Varro, Festus and Nonius derive from *gerrae* = *nugae*.

934. **cantantem** sc. *fidibus* i.e. 'performing'.

935. **illisce** cf. on 510.

937. **etiamne** cf. Men. 697 *etiamne astas? etiam audes mea*

*reuerti gratia?* and on 383.—**fabula** 'mystification', 'comedy', cf. 510.

939. **aedis frangitis**; cf. 453, 899 and Shaksp. Taming of Shrew v 1 'What's he that knocks as he would beat down the gate?'

940—5. In these vv. the *aduorsitor* seems to have indulged in pleasantries at the expense of Theopr.; cf. 949 where the latter calls Phan. 'puer probus'.

\* \* \* \* \* prae triennio bonus  
 \* \* \* \* \* quae \* \* \* audias  
 \* ~~quid tuis animule~~ \* \* \* \* \*  
 \* \* \* \* \* huc quidem est \* \* \*  
 945 TH. \* \* \* \* \* séd quid uobis ést negoti hic?  
 PH. éloquar.

érus hic noster pótat.

TH. erus hic uóster potat?

PH. íta loquor.

TH. púere, nimis es délicatus.

PH. éi aduorsum uénimus.

TH. quóí homini?

PH. ero nóstro. quaeso, quótiens dicundúmst tibi?

TH. púere, nemo hic hábitat: nam te esse árbitror  
 puerúm probum.

950 PH. nón hic Philolachés adulescens hábitat hisce in  
 aédibus?

TH. hábitauit: uerum émigrauit prídem ille ex hisce  
 aédibus.

ADV. sénex hic elleborósust certe.

PH. érras peruorsé, pater:

947. PUERE A, Acid., edd., puer M, nimis es delicatus S.,  
 NIMI . . SDELICATUS A (acc. to Gepp.), nimium adelicatus M, ah  
 nimium delicatu's Müll., Bug. (cf. Rud. 681), nimium es delicatus  
 Cam., Uss., nimium delicatu's Rl., Lor. ēi cf. on 481.

948. Quóí hómīnī ? ěřō, with hiatus after Quoi (cf. Trin. 604,  
 Men. 474, Intr. to Aul. p. lxii [68]) and after homini, at the change  
 of speakers (cf. on 567). With ěřō nóstr. cf. ěřīs 859.

949. PUERENEMOHIC A, edd., puer hic nemo M.

950. HISCINAEDIBUS A, Pyl., edd., hiscedibus M.

951. So Rl., rec. edd., from A (. ABI. M. U. BUM . . . C . . . . R  
 . . . . L . . . HISCEAEDIBUS); M om. the line.

952. Sěňx cf. 804 sěňx ūll. ELLEBOROSUSESTCERTE  
 A (acc. to Gepp.), Rl., Lor., Uss., cerebrosus est certe M.

947. nimis es delicatus  
 'you're too fond of joking', cf.  
 Mil. 984 nah delicatu's, Rud. 465  
 sed ubi tu's delicata 'playful  
 one': so *delicias facere* = 'to

jest' Men. 381 etc.

949. nam i.e. 'I don't mind  
 telling you: for' etc., cf. 133.

952. elleborosus 'a confirmed  
 maniac' lit. 'a subject for hel-

nám nisi hinc hodie émigrauit aút heri, certó scio híc habitare. [www.libtool.com.cn](http://www.libtool.com.cn)

TH. quín sex mensis iam híc nemo habitat.  
ADV. sómnias.

TH. égone ?

ADV. tune.

TH. tún molestus: síne me cum pueró loqui. 955  
némo habitat.

PH. habitát profecto: nám heri et nudiustértius,  
quártus, quintus, séxtus, usque póstquam hinc peregre  
eíus pater  
ábiit, numquam híc tríduom unum désitumst po-  
tárier.

TH. quíd ais?

PH. triduom únumst haud intérmisum híc  
esse ét bibi,

953. HINC A, Cam., edd., hic M.

955. tune. TH. tun Warren, tu tu ne M, tu. TH. tu ne Rams., Uss., tune TH. ne Fl., Rl., Lor., Bug.

956. So FZ, Rl., rec. edd., habitat haec tat CD, habitat. A. hem ita. B. nam M, edd., IAM A. nám hēr. with hiatus: cf. on 133. nūdiustértius, in spite of the derivation from nunc and dius (cf. on 444); cf. on Trin. 727, Intr. to Capt. A (ii).

957. PEREGREIEIUS A (acc. to Stud.).

958. DESITUMESTPOTARIER A, edd., desitum esse et bibi est (bibiss.) M (transferred from 959).

959. esse M, essi Bug. (a clever conjecture in Opusc. ad Madv. miss.), Uss., edi Bug. (in ed.), Lor.<sup>2</sup>

lebre', cf. Rud. 1006 TR. sum elleborosus GR. at ego cerritus. —errás peruorse cf. on 495, 316.—pater is not disrespectful here: cf. Trin. 877, 884.

953. certo scio cf. on 303.

954. habitare sc. eum cf. on 55.—somnia. For metaphorical sense cf. 1013, Rud. 343, 1327.

955. tun cf. on 508. Warren here trans. 'I forsooth?' 'You forsooth!' 'Sooth you're troublesome'.

957. quartus etc., cf. Truc.

509 nudius quintus, Trin. 727 nudius sextus.—usque postquam 'ever since the time that' cf. 767 usque a mani.

958. triduom unum 'for a single period of three days'.—desitumst is followed by the pass. infin., as coeptum est, (Madv. § 161 obs.).

959. esse et bibi. The combination of active and passive infinitives, in this and the following line, dependent upon intermisum est (cf. on desitum est 958) is lax writing (so too



960 scórta duci, pérgraecari, fídicinas, tibícinas  
dúcere.

TR. [www.libtool.com.cn](http://www.libtool.com.cn)  
quis istaéc faciebat ?

PH. Phílolaches.

TH. qui Phílolaches ?

PH. quói patrem Theópropidem esse opínor.

TH. ei *mihi*: óccidi,  
si haéc hic uera mémorat. pergam pórró percon-  
tárier.

aín tu istic potáre solitum Phílolachem istum, quis-  
quis est,

965 cúm ero uostro ?

PH. hic, ínquam.

TH. puere, praéter speciem stúltus es.  
uíde sis ne forte ád merendam quópiam deuórteris

961. *Conduci* Rl., Lor., *Audiri* Bug., Uss. For *Dúceré* cf. on 256.

962. *Quoi* M, edd., **CUIUS** A (acc. to Schwarzzm.). *ei mihi*  
Cam., Rl., Lor., Bug., et CD, S. . B.

964. *istic potare* Vulg., edd., *istuc portare* M. **SILITUM**  
A (acc. to Schwarzzm.).

the repetition of *ducere* after *duci*), but similar awkwardnesses are not unexampled in Plaut.; cf. 199.

960. *duci* cf. on 36.—*pergraecari* deponent, as in 22, 64; though there would not be much difficulty in regarding it as passive, cf. on 166, 371.

961. *istaec* 'what you say'; cf. *istic* (964) 'in that house (by which you stand)'.  
963. *pergam porro p.* cf. on 63 and 32.

965. *praeter speciem stultus* 'more of a fool than you look'.  
966. *uide ne* 'I suspect'.—*merenda* is generally regarded as another word for *prandium*:

so Festus 250 b 8 f., Marc. Aurel. in Fronto (Epist. iv 6). Nonius however says *merenda dicitur cibus post meridiem qui datur*, and so Isidor. xx 2, 12 *merenda est cibus qui declinante die sumitur...unde et antecenia a quibusdam uocantur*: Calpurnius *Idyll. v 61* speaks of the *serae hora merendae*. On the whole it seems more prob. that, like the modern Italian *merenda* it was a light extra meal taken between midday and evening. A certain time may well be supposed to have elapsed since the interview with the *danista* (*iam adpetit meridies* 651) and the *prandium* of Simo 690 ff. took place.

átque ibi *ampliuscule*, quam fúerit sat, biberís.

[www.libtool.com.cn](http://www.libtool.com.cn) PH. quid est?

TH. íta dico: ne ad álias aedis pérperam nunc uéneris.

PH. scío qua me ire ópórtet, et quo uénerim, nouí locum.

Philolaches hic hábitat, quoius ést pater Theópropides: 970

quí, postquam pater ád mercatum hinc ábiit, hic tibícinam

líberauit.

TH. Philolachesne ergo?

PH. íta: Philematiúm quidem.

967. *ibi ampliuscule quam* S., **IB . . PLUSQUAM** A (acc. to Gepp.), *ibi melius cuiquam* BC, *ibi melius culiquam* D<sup>1</sup> (corr. to *-cule quam* D<sup>3</sup>), *ibi amplius quam* Uss., *ibi ne meliuscule quam* Bug. (after Cam.), Ell., *ibi ne pluscule quam* Gul. *fuerit sat* S., *satis fuerit* M.

968. *nunc ueneris* Bug., Uss., **ne ueneris** M, *deueneris* Cam., Rl., Rams., Lor.

969. **LOCUM** A, edd., *loqui* M, *loci* Gul.

971. **HINCABIITHIC** A (acc. to Stud.), rec. edd., *abit hinc* M.

972. **PHILOLACHESNE** A, edd., **Philolaches** M.

967. **ampliuscule** 'somewhat too freely'. The adverb is used by Sidonius Epist. III 16, and the adj. by Appuleius, a great imitator of the language of Plaut. (De Magia p. 322, 19): it does not occur elsewhere in Plaut., but may be paralleled by *meliusculus* Capt. v 2, 6, 15, Curc. 489, *plusculus* Pers. 21.—*fuerit* subj. by attraction to *biberis*.

968. **ne** i.e. *uide ne*, 'I suspect'.—**alias aedis** 'the wrong house'.—**perperam** 'by mistake'.

969. **qua oportet...quo uene-**

**rim**. For the change of mood cf. Amph. 17 *quoius iussu uenio et quamobrem uenerim*, *ibid.* 346, Bacch. 736 and on Most. 149.—**locum** is added exegetically to *quo uenerim*, and is not the antecedent to *quo*.

972. **Philolachesne ergo?** 'What, Philolaches?': *ergo* emphasises the question: cf. Trin. 901 *ergo ubi?* 'but where?', Pers. 18 *satin ergo ex sententia?* 'well but (are you getting on) as you wish?'—**ita Philematium quidem** 'yes: and she is called Philem.'

973a TH. quánti?

PH. trīgintá—

TH. talentis?

PH. μὰ τὸν Ἀπόλλω, séd minis.

973b TH. líberauit?

PH. líberauit, *inquam*, trīgintá minis.

TH. aín minis trīgintá amicam déstinatam Philolachi?

975 PH. áio.

TH. atque eam manu émisisse?

PH. aio.

TH. ét postquam eius hinc pater sít profectus péregre, perpotásse *usque* adsiduó simul túo cum domino?

PH. aió.

TH. quid is? aedis émit *hasce* hinc próxumas?

PH. nón aio.

TH. quadráginta etiam dédit huic, quae essent pínori?

973 a. PH. *triginta* TH. *talentis*? Uss. (A has a space between *triginta* and *talentis*), ADV. *triginta talentis* M, edd. (except Uss.). SED A, edd., *sex* M.

973 b. This line is found only in A: Rl., Rams., Lor., Bug. treat it as spurious. For *inquam* (Uss.) A has **ILLAMCE** (acc. to Schwarz. m.), or **SCILICET** (acc. to Gepp.).

974. *destinatam* Gul., *destinatum* M, *destinasse* Rl., Rams., rec. edd. Philolachi Gul., **PHILOLACHEM** AM.

976. **PERPOTASSE** AM, *tum perpotasse* (spoiling the alliteration; cf. on 32) Rl., Lor., Bug. *usque adsiduo simul* S., A. **SIDUOAC**...L A (acc. to Rl.), A. **SIDUOACSIMULTIM** A (acc. to Schwarz. m.), *assiduo* M (omitting the rest).

977. *hasce hinc* Stud., Uss., Lor.<sup>2</sup>, **HAS HINC** A, *hic* M.

978. So Cam., edd., **HUICQUAESSENT** A, *huc quae est* M.

973 a. *talentis* ironically.

974. *destinatam* cf. on 646.

976. *usque adsiduo simul cum* cf. Truc. 421 *postid ego tecum, mea uoluptas, usque ero adsiduo*, and Most. 450, 767, 793; *usque* was the word used by Phan. in 957.

977. *quid is? emit...?* 'Tell me, has he bought?' cf. Mil. 958 *quid hic? undest?*, *ibid.* 961, 1021, and on *quid nunc?* Most. 172.—*hinc prox.* 'next door to my house'.

978. *non aio* 'I don't say that' = 'I say no', cf. on 197.

PH. néque istuc aio.

TH. ei, pérdis.

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PH. immo súom patrem illic  
pérdidit.

TH. uéra cantas.

PH. uána uellem. pátris amicu's uídelicet. 980

TH. heú, edepol patrem eíus miserum praédicas.

PH. nihil hóc quidemst,  
tríginta minae, prae quam alios dápsilis sumptús  
facit.

TH. pérdidit patrem.

PH. únus istic séruos est sacérrumus,

979. *istuc* Schmidt, Lor.<sup>2</sup>, *istud* CDF, *illud* B.

980. *amicu's* Madv., Lor.<sup>2</sup>, *amicus* M, *amicus's* Uss.

*uidelicet*, as if it were two words (for *uidē* cf. 254, 309, 966, 1109):  
cf. Capt. II 2, 36, Stich. 555, etc.

981. *heu* Rl., Rams., Lor., Bug., *eu* M, Uss. **EIUS A**  
(acc. to Schwarzin. and Gepp.), Lor., *meum* M.

982. *praequam* Lamb., edd., *praeterquam* M.

983. *PH.* Rl., rec. edd., om. in M. **ESTSACERRIMUS A**,  
edd., *si acerrimus* M.

—*huic* 'the man who lives here',  
with a gesture.

979. *neque istuc aio* 'I  
don't say that either'.—*perdis*  
sc. *me*.

980. *uera cantas* 'your tale  
is true', cf. Rud. 478 *eapse can-  
tat quonia sit* 'it tells its own  
tale, as to who is its owner',  
Bacch. 985 *metuo ne idem can-  
tent* ('tell the same tale') *quod  
priors*.—The whole truth sud-  
denly dawns upon Theopr.

981. *heu* etc. 'Alas! his  
father, according to what you  
say, is wretched indeed'. *Prae-  
dico*, as Lang. shows, does not  
here mean 'to call', but 'to  
speak of': cf. Aul. 312 *edepol  
mortalem parce parcum praedi-  
cas*, Rud. 654, Mil. 968; simi-  
larly Mil. 471 *edepol ne tu tibi*

*malam rem repperisti, ut prae-  
dicas* 'according to what you  
say', Pseud. 749.—*hoc* i.e. *tri-  
ginta minas*, cf. on 628.

982. *prae quam* etc. 'in com-  
parison with the other extrava-  
gant expenses which': for *prae  
quam* see on 1146; cf. too *dap-  
siles dotes* Aul. 165.

983. *unus seruos sacerrumus*  
'one particular rascal of a slave':  
cf. Truc. 251 *sed est huic unus  
seruos uiolentissimus* and on 691.  
Lor. takes *unus* as merely in-  
tensifying the superlative, acc.  
to the well-known classical  
idiom, as in Capt. II 2, 28, Asin.  
521 *unam mulierem audacissu-  
mam*, Mil. 52 f. *unum inuictis-  
sumum*.—*istic* vaguely for *illic*,  
cf. on 669, 913.



Tránio : is uel Hérculi contérere quaestum póssiet.  
 985 édepol ne me eiús patris misere míseret : qui quom  
 www.libtool.com.cn istaéc sciet

fácta ita, amburét misero ei córculum carbúnculus.

TH. sí quidem istaec uéra sunt.

PH. quid mérear, quam ob rem méntiar ?

ADV. heús uos, ecquis hasce áperit ?

PH. quid istas púltas, ubi nemo íntus est ?

álio credo cómissatum abísse : abeamus núnciam.

990 TH. puere \* tq \* \* \* sequere hac me \*  
 púere, iamne abís ?

PH. libertas paénulast tergó tuo :

míhi, nisi ut erum métuam et curem, níhil est qui  
 tergúm tegam.

984. *possiet* Cam., edd., *potest* M, *pote siet* Ell.

985. **MISERE** A, Rams., rec. edd., om. in M, *nunc misere* Rl.

986. *ita* M, edd., **ISTAEC** A (acc. to Gepp.). **misero** ei M,  
 Rams., rec. edd., **MISEREI** A (acc. to Gepp.), *ei misero* Rl.  
*ēi* cf. on 481.

988. For *écquis* cf. on 210. **hasce aperit** M, rec. edd.,  
**APERITHAS** A, *aperit* Rl. **ISTAS** A, Cam., edd., *ista (istac)* M.  
 For *quid istas* cf. on 47.

990. Traces of a lost line in A (acc. to Gepp.); om. in M.

991. *PH.* Rl., rec. edd., om. in M.

992. **UTERUM** A (acc. to Rl.), edd., **erum** ut M. **tegam**  
 M, edd., **TERGAM** A (acc. to Rl.).

984. **conterere** uel **Herculi**  
**quaestum** 'squander the gains of  
 Hercules himself'. For **uel** cf.  
 on 299. *Herculis quaestus* is a  
 proverbial expression for 'great  
 wealth': it was customary to  
 offer a tithe (*decuma*) of any  
 windfall to Hercules, who thus  
 became the god of gain, cf. Bacch.  
 665 f. *si frugist, Herculem fecit*  
*ex patre: decumam partem ei*  
*dedit, sibi nouem apstulit*, Stich.  
 233, 386, Hor. Sat. II 6, 12 *diues*  
*amico Hercule*.

985. **misere miseret** cf. on  
 362.—**qui...ei** (986) cf. on 250.

986. **corculum** 'his poor  
 heart': cf. Cas. II 6, 9,

989. **abisse** sc. *eos*, cf. on 55.

990. The sense of the lost  
 verse can only be conjectured.  
 Theopr. appears to be desirous  
 to detain Phan., in order to learn  
 further details from him, or  
 perh. to bring him face to face  
 with Tránio : but Phan. cannot  
 afford the time; he must go to  
 find his master. The words  
*sequere hac me* perh. belong to  
 the *aduorsitor*.

991. **paenula** i.e. protection :  
 cf. Non. 304a *paenulam abusiue*  
*ad omne, quidquid tegit, nobilis-*  
*simi ueteres transtulerunt*.

992. **ut...curem** 'by fearing  
 my master and minding my busi-

## THEOPROPIDES. SIMO.

TH. Perii hércle. quid opust uerbis? ut uerba aúdio,  
non équidem in Aegyptum hinc modo uectús fui,  
sed étiam in terras sólas orasque últimas 995  
sum circumuectus: ita, ubi nunc sim, néscio.  
uerúm iam scibo: nam éccum, unde aedis filius  
meus émit. quid agis tu?

SI. á foro incedó domum.

TH. numquíd processit ád forum hodié noui?

SI. etiám.

TH. quid tandem?

SI. uídi ecferrí mórtuom. 1000

TH. hem,

nouom.

SI. únun uídi mórtuom ecferrí foras: 1002a  
modo éum uixisse aiébant. TH. uae capití tuo. 1002b

SI. quid tu ótiosus rés nouas requíritas?

993. *uerba* Cam., edd., *uerbera* M.

996. *circumuectus* F, edd., *circumuentus* M.

998. *agis* Ald., edd., *ais* M.

999. Scan *hōdie* (cf. 174), *hic hodie* Rl., Lor., *hocēdie* Bug.,  
Bergk.

1000. *mortuom* Rl., rec. edd., *mortum hem* M (*hem* coming  
from 1001).

1002 a, b are reduced to one line by Rl. and Uss.

1003. *tu* Z, edd., *tu ut* M.

ness'. For the noun clause cf.  
on 789 and Cic. Att. xii 4 *quic-*  
*quamne putas me curare nisi ut*  
*ei ne desim?*—*Exeunt aduersi-*  
*totes.*

993—998. Soliloquy of Theo-  
propides.

993. *ut uerba audio* 'accord-  
ing to what I hear'; cf. Trin.  
729 *ut rem narras*, Mil. 471 *ut*  
*praedicas* (quoted on 981).

994. *uectus fui* cf. on 694  
(821).

995. *solas* 'desert'; cf. Ter.  
Phorm. 978.—*ultimas* 'remote'.

996. *circumuectus* 'cruised  
round'.—*ita* cf. on 56.

997. *unde* cf. on 547.

999. *processit*='turned up'.  
—*ad forum* cf. on 352.

1000. *etiam* 'yes', cf. Amph.  
544. So too Cic.—*tandem* cf.  
on 797.

1002 a. *nouom* 'unusual!',  
ironically and with irritation.  
—*unum* = *aliquem* cf. on 691.

1002 b. *modo* 'not long be-  
fore'.

1003. *otiosus* 'like one with  
nothing to do'.

TH. quia hódie adueni péregre.

SI. promisi foras :

1005 ad cénam, nē mē tē. uocare cēseas.

TH. hau póstulo edepol.

SI. uérum cras, nisi *quis* prius uocáuerit me, uél apud te cenáuero.

TH. ne istúc quidem edepol póstulo. nisi quíd magis es óccupatus, óperam mihi da.

SI. máxume.

1010 TH. minás quadraginta ácepisti, quód sciam, a Phílolachete ?

SI. núnquam nummum, quód sciam.

TH. quid, a Tránione séruo ?

SI. multo *hercle* íd minus.

TH. quas árraboni tíbi dedit ?

SI. quid sómnias ?

TH. egone ? át quidem tu, qui ístoc te sperás modo

1015 potésse dissimulándo infectum hoc réddere.

SI. quid aútem ?

TH. quod me apsénte hic tecum fílius

1004. SI. Pyl., edd., om. in M.

1005. *te* Cam., edd., **tue** M.

1006. *quis* Cam., edd., om. in M.

1009. SI. Ald., edd., om. in M.

1010. *quadraginta* Pyl., edd., **triginta** M. *quod sciam* Guy., Rl., rec. edd., **quas sciam** M.

1012. *hercle* Rl., edd., om. in M.

1014. *te speras* M, edd., **SPERASTE** A (acc. to Gepp.).

1016. **HICTECUM** A, Pyl., rec. edd., **hic** M.

1004. It was customary to invite to dinner an acquaintance who had returned home from a journey, cf. 1129. Simo excuses himself.—**foras** sc. *me iturum esse*, which words however are always omitted in the phrase *promittere ad cenam (foras)* cf. Men. 794, Stich. 596. Similarly one might in Scotland

hear the expression 'to promise out'.

1007. **uel** etc. 'if you like (cf. on 299) I'll give you a turn—as your guest'. For the *ἀπροσδόκητον* cf. 179, Trin. 991 f. —**cenauero** cf. on 526.

1009. **operam da** cf. on 804. —**maxume** 'by all means', cf. 1144.

negóti gessit.

SI. ~~mécum, ut ille hic~~ gésserit, 1017

dum tu hinc abes, negóti—? quidnam? aut quó die? 1018,  
1019

TH. minás tibi octogínta argenti débeo. 1021

SI. non míhi quidem hercle: uérum si debés, cedo.

fidés seruandast: ne íre infitias póstules.

TH. profécto non negábo debere, ét dabo:

tu cáue quadraginta áccepisse hinc té neges. 1025

\* \* \* \* \* \* \* minas. 1025b

SI. quaeso édepol, huc me adspécta et respondé mihi: 1026

q \* \* \* \* \* argenti minas? 1026b

t \* \* \* \* \* ego dicam tibi: 1026c

ta \* \* \* \* \* \* \* \* 1026d

de te aedis \* \* \* \* \* aedis emerit. 1026e

SI. te uélle uxorem aiébat tuo gnató dare: 1027

ideo aédificare hic uélle aiebat ín tuis.

TH. hic aédificare uólui?

SI. sic dixít mihi.

1018, 1019. Rl. supposes two lines to have been lost: but unnecessarily.

1025. *te* Lamb., Rl., rec. edd., *ne* M.

After this v. A (acc. to Gepp.) has a v. not found in M, of which however only one word is legible.

1026. After this v. A (acc. to Gepp.) has 4 partially legible vv. not found in M.

1028. *hic* Cam., rec. edd., *hoc* M, Rl., Rams.

1017. *quod negoti*, cf. on 904. —*ut...gesserit*, cf. Pers. 132 *me ut quisquam norit!* 'to think of anyone knowing me!' Cic. Cat. 1 9, 22 *tu ut unquam te corrigas*: cf. top on 301.

1018. *negoti*. The pronoun on which the genitive depends (*aliquid*) is suppressed, as Simo interrupts himself, and turns his exclamation into a question.

1023. *ne* final, '(I say this) that...not', cf. 613, 628.—*postules*, cf. on 259.

1025. *hinc* 'from us', cf. 596, 1039 and on 547.

1026. *huc me adspécta*, cf. Amph. 750 *age me huc adspice*. *Huc* is equiv. to *ad me* (cf. 689 where it = *ad hunc*), so that there is a slight tautology.

1027. *aiebatse*. Tranio, whose name doubtless occurred in the lacuna.

1028. *ideo* i.e. with a view to the marriage.—*hic* adv.—*aedificare in tuis* (sc. *aedibus*) 'to enlarge your house'.



1030 TH. ei míhi, disperii: uócis non habeo satis.  
uicine, perii, interii.

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SI. numquid Tránio

1032 turbáuit ?

TH. immo éxturbauit ómnia.

1034 SI. quid tú ais ?

TH. haec res síc est, ut narró tibi.

1035 delúdicatust me hódie in perpetuóm modum.  
nunc te ópsecro, ut me béne iuues operámque des.

SI. quid uís ?

TH. i mecum, ópsecro, *intro* uná simul.

SI. fiát.

TH. seruorumque óperam et lora míhi cedo.

SI. sume á me.

TH. eademque ópera haec tibi narráuero,

1031. *Vicine* Acid., Rl., rec. edd., *Vicini* M, Rams.

1032. With hiatus in caesura after *immo*, which is naturally followed by a slight pause, cf. 549. *immo mi ext.* Bo., Rl., Lor.<sup>2</sup>, *immo enim ext.* Müll., Bug., *immo deturbauit* Reid.

After this v. M have *Te ludificatus est (mi) hodie indignisdis*, which Rl. (after Bo.) wrote *Deludificatust me hodie indignis modis*: so Lor. (*med*), Bug. Either this v. or 1035 must be abandoned; and Uss. seems right in maintaining that the latter (correctly written in M) is the more suitable to its context.

1037. With hiatus in caesura justified by the pause. *intro una* Palmer, *una* M, *una nunc* Rl., Lor., Bug., *ad te una* Uss. (in note), *huc una* Reid.

1039. *a me* Palmer, om. in M, *hinc* Müll., Lor.<sup>2</sup> *eadem ego* Cam., Rl. *haec intus* Rl.

1030. *uocis* etc. 'I am speechless', ἀφασία μ' ἔχει.

1032. *turbauit*, cf. on 416.—*exturbauit* corroborates *turbauit* (cf. *radicitus*, *extradicitus* 1112), and at the same time suggests the sense 'turn out of doors (cf. *exturbasti ex aedibus* Trin. 137): trans. 'Was this some mischief of Tránio's?' 'Aye, mischief which has turned us out of house and home'.

1034. *quid tu ais?* seems to express astonishment ('What do

I hear?') and is different from the usage in 615.

1035. *deludificor* should be added to Lew. and Sh.—in *perpetuom modum* 'completely' cf. on 536.

1036. *bene*, cf. on 316.—*operamque des*, cf. on 804.

1037. *mecum una simul*, cf. Pseud. 410 *uideo Simonem una simul cum suo uicino*, Poen. 553 *omnes simul didicimus tecum una*, and on Most. 100.

1039. [*hinc*] cf. 596, 1025 and

qui is hódie exemplo mé deludificátus est. 1040

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TRANIO.

TR. Quí homo timidus érit in rebus dúbiis, nauci  
nón erit: 1041

nám erus me postquám rus misit, filium ut suom  
accérserem, 1044

ábii illac per ángiportum ad hórtum nostrum clán-  
culum. 1045

óstium quod in ángiportust hórti, patefecí foris,

1040. So I propose to write the line (or, *Qui is med exemplo hodie ludificatus est*), **Quis me exemplis hodie eludificatus** M, *Quis med exemplis hodie ludificatus est* Bo., Rl. (Neue Pl. Exc. 1 37), Bug., Lor.<sup>2</sup> *Quis* for *quibus* is quite unplautine; *quibus exemplis* is a phrase which occurs nowhere else and is very questionable; for while *miris* (*pessumis, plurimis*) *exemplis* are common enough (cf. on 192), *his* (*illis, istis*) *exemplis* are as unexampled as *his* (*illis, istis*) *modis*: *quibus exemplis* can only be paralleled by *quibus modis* which occurs Most. 1146, Cas. v 3, 5.

1041. *dubiis* Priscian (vi 3, 12), Cam., edd., *dubii sis* M. After this v. M have

**Atque equidem quid id esse dicam uerbum nauci nescio**

which I agree with Bonnet and Uss. in regarding as the interpolation of a grammarian without a sense of humour. The line is quoted by Festus p. 166 b. 14 with the lemma *Plautus in Mostellaria*.

1044. *Nám erus* with hiatus, cf. on 133. *filium ut* Rl., rec. edd., **ut filium** M.

1045. *Abii* Cam., edd., *illac* Br., Lor.<sup>2</sup>, **Abilla** M. Br. (on Mil. 63) compares 931, Asin. 742, Truc. 248.

1046. **horti** (**orti**) M, *eius* Rl., Lor.

on 547.—**eadem opera** ‘at the same time’ cf. Capt. 11 2, 43 and on 259.—**que**, cf. on 815.—**narrauro**, cf. on 526.

1040. **qui=quo**, cf. on 174.—**qui exemplo** ‘how’, cf. Mil. 359 *istoc exemplo*, Bacch. 540 *more isto atque exemplo*, Men. 981 *eo exemplo seruo ut...*, Mil. 726 *uno exemplo*, and on 192.

Monologue of Tranio.

1041. **non nauci esse** = *nihili esse*. Cf. Truc. 611 *amas hominem non nauci*, Bacch. 1102 *seruom non nauci*.

1044. **nam**, cf. on 133.—For **accersere** cf. 1093 and on Aul. 605.

1046. **ostium quod** by attraction for *ostii quod*, as often in Plaut.; so (with antecedent repeated after rel. clause) 250.

éaque eduxi omném legionem, *quá* maris *qua* féminas.  
póstquam ex opsidióne in tutum edúxi manuplarís  
meos,

1050 cápio consilium, út senatum cóngerronum cónuocem.  
quóm *eum* conuocáui, atque illi se éx senatu ségregant.  
úbi ego omnem uideó rem uorti in meó foro,  
quantúm potest,  
fácio idem quod plúrumi alii, quíbus res timida aut  
túrbidast:  
pérgunt turbare úsque, ut ne quid *póssit* conquíescere.  
nám scio equidem nullo pacto iam ésse posse *haec*  
clám senem.

1047. *qua...qua* Müll. (Koch independently), Bug., Lor.<sup>2</sup>, et...  
et M; see explan. note.

1049. *congeronum* Cam., edd., *congeronem* M (so the author  
of the gloss, quoted by Loewe Prodr. p. 267, *congeronem*: *conpo-*  
*pionem* [?] et *nugatorem*).

1050. *Quom eum* Rl., rec. edd., *Quom* M. se S., me M.

1051. So I write after Pyl. and Palmer; C<sup>1</sup> (acc. to Gertz,  
Stud.) has *Vbi ego me uideo uentrem in medio (meo C<sup>2</sup>D) fore*  
*(foro C<sup>2</sup>D) quantum potest*; the line is not found in B.

1052. *alii quibus* Cam., edd., *aliquibus* M.

1053. *possit* Cam., edd., sit M.

1054. *haec* Stud., rec. edd., H... A, om. in M. After this v.  
A (acc. to Stud.) has five lines, which are entirely om. in M: the last

1047. *qua...qua* is found several times connecting *mares... feminae (uiri...mulieres)* Mil. 1113, 1392, *uir...uxor* Men. 666, Asin. 96, *sacrum...puplicum* Trin. 1044.

1050. *atque* 'that instant': cf. Bacch. 278 f. *forte ut adsedi in stega, atque ego lembum conspicer*, Epid. 217, Poen. 650 f.—*se ex sen. segr.* 'refuse to take part in the deliberations' i.e. either 'leave the meeting' or 'suggest nothing': cf. Aul. 540 *quid tu te solus e senatu seuocas?* = 'why are you silent?' For *se segregare* cf. Capt. III 3, 2 *auxilia a me segregant spernunt-*

*que se.* For the sense of *senatus* cf. too 688.

1051. *uideo*, cf. on 156.—*rem uorti in meo foro* "meam rem agi, meque in discrimen adductum esse". Hoc eo referendum est, quod iure civili suo quisque foro iudicium accipere sine exceptione debet." Lamb.—*quantum potest*, cf. on 758.

1052. *quibus* etc. 'who have a case of danger or perplexity'.

1053. *pergunt turb usque*. 'they go on perplexing matters', cf. on 546 *pergam turbare porro*, and on 416.

1054. *nullo pacto iam p.* 'cannot any longer possibly'.

\* \* \* \* \* \* \* \* 1055

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pro \* \* \* \* \* \* \* \*

ille \* \* \* \* \* \* \* \*

praeóccupabo atque ánteueniam et foédus feriam : mé  
moror.

séd quid hoc est, quod fóris concrepuit próxuma  
uicínia ? 1062

érus meus hic quidémst : gustare ego éius sermoném  
uolo.

THEOPROPIDES. TRANIO. LORARIJ.

TH. Ílico intra límen isti astáte, ut, quom extempló  
uocem,

cóntinuo exiliátis : manicas céleriter conéctite. 1065

égo illum ante aedis praéstolabor lúdicatorém meum,

is legible. **MET** which Rl. thought he read in 1056 (1057 Rl.) is denied by Stud.

1061. So Stud., rec. edd., **PRAEOCCUPATOATQ. A.** *praeoccupabo* is four syllables, by synizesis : so *praeoptauisti* Trin. 648, Ter. Hee. 532.

1062. Scan *quid hęc est.* **PROXIMAUCINIA** AMF, Rams., Büch. (Lat. Decl. § 309), *proxume uiciniae* Rl., Lor., Uss., *proxumae uiciniae* Bug.

1064. *isti astate* Uss., Lor.<sup>2</sup>, **ISTASTATE** A (acc. to Gepp.). *extemplo* edd., **exemplo** M.

1066. **PRAESTOLABOR** A, edd., **praestabo(r)** M.

**clam** with acc., as so often in Plaut. and Ter.

1061. **praeoccupabo**: the object *aram* prob. stood in the line before.—**foedus feriam** i.e. with Theopr.—**me moror** 'I am wasting my time' cf. Men. 158, Stich. 445, Merc. 468, 930.

1062. **proxuma uicinia** 'close at hand'. The more common phrase is *proxumae uiciniae* (so MSS. in Mil. 273, Bacch. 205, cf. Charis. p. 223, 11) or *proxume uiciniae* as others write it: but,

as Büch. says, the abl. may play the part of the locative.

Enter Theopropides from the house of Simo: his first words are addressed to the *lorarii*: 1066 f. are said to himself, but overheard by Tranio.

1064. **ilico isti** 'there where you are', cf. on 885 a.—**quom extemplo**, cf. on 101.

1066. **ludificatorem meum** ...**ludificabor** etc. 'He has been chaffing me...I will make chaff of his hide'.



quóius ego hodie lúdicabor córium, si uiuó, probe.  
*TR.* rés palamst. nunc té uidere méliust, quid agas,  
[www.libtool.com.cn](http://www.libtool.com.cn) Tránio.

*TH.* dócte atque astu míhi captandumst cúm illo,  
 ubi huc aduénit.

1070 nón ego illi extemplo hánum ostendam: sénsim  
 mittam líneam.

díssimulabo me hórum quicquam scíre.

*TR.* o mortalém malum :  
 álter hoc Athénis nemo dóctior dicí potest.

uérba illi non mágis dare hodie quisquam quam—  
 lapidí potest.

ádgređiar hominem : áppellabo.

*TH.* núnc ego ille huc ueniát uelim.

1075 *TR.* síquidem pol me quaéris, adsum praésens prae-  
 sentí tibi.

*TH.* eúge, Tranió. quid agitur ?

*TR.* uéniunt rure rústici :

1067. **HODIE** A (acc. to Gepp.), edd., hic M.

1069. *TH.* Pyl., edd., om. in M. *astu* Bo., Rl., rec. edd.,  
 astute M. **ILLO** A, Cam., Rl., rec. edd., illoc M.

1070. **HAMUM** A (acc. to Gepp. and Stud.), Kayser (by con-  
 jecture), rec. edd., ita **NUM** (meum) M. **SENSIM** A (acc. to  
 Stud.), Rl. (by conjecture), rec. edd., **sensum** M.

1071. *TR.* o mortalem Pyl., edd., o mortale M.

1073. **MAGISDARE** A (acc. to Rl.), edd., mugis M.

1075. *síquidem*, cf. on 229.

1076. *rure* Rl. (ed. min.), rec. edd., **ruri** M, Rl. (ed. mai.),  
 Rams. The MSS. have *rure* = 'from the country' seven times, =  
 'in the country' thrice, *ruri* = 'from the country' thrice (above,

1067. *si uiuo* 'as sure as I  
 live', again 1168, Aul. 565 *ego te  
 hodie reddam madidum, si uiuo,  
 probe*, Bacch. 766 *uorsabo ego  
 illunc hodie, si uiuo, probe*:  
 similarly Aul. 422 *si hoc caput  
 sentit*, cf. on Most. 4.

1069. *docte atque astu*, cf.  
 Rud. 928, Poen. Prol. 111, *nisi  
 astu colas* Capt. II 1, 29.—**capt-  
 andumst cum**, cf. on 1142.

1070. Theopr. compares him-  
 self to an angler: see on the  
 name Tranio p. 5.

1071. *malum* 'sly' cf. 1107  
 and on 411.

1073. *hodie*, cf. on 657.—**la-  
 pidi** humorously, *παρὰ προσδο-  
 κίαν*. A block of stone cannot  
 be imposed upon; no more can  
 Theopr.; and for the same reason.

1076. *ueniunt r. r.* sounds

Phílolaches iam hic áderit.

TH. edepol míhi opportune aduénit.  
 nóstrum ego hunc uicínium opinor ésse hominem  
 audacem ét malum.

TR. quídam?

TH. quia negát nouisse uós.

TR. negat?

TH. nec uós sibi

númmum umquam argentí dedisse.

TR. abi, lúdis me: credo haúd negat. 1080

TH. quíd iam?

TR. scio, iocáris nunc tu: nam ille quidem  
 datum haúd negat.

TH. ímmo edepol negát profecto, néque se hasce aedis  
 Phílolachi  
 uéndidisse.

TR. eho, án negauit síbi datum argentum, ópsecro?

TH. quín ius iurandúm pollicitust dáre se, si uellém,  
 mihi,  
 néque se hasce aedis uéndidisse néque síbi argentúm  
 datum. 1085

\* \* \* \* \*

Truc. 669, 693), = 'in the country' twenty-two times; see Lang. p. 308 f.

1077. *opportune mi* Rl., Lor. *aduenerit* Bent., Bug., Uss.,  
*aduenies* M, *aduenit* Rl., Rams., Lor.

1078. *hunc* Z, edd., *huc* M.

1079. *quia* Bo., Rl., rec. edd., *qui* M.

1081. This line is found only in B; Uss. rejects it as a repetition of 1080. *nunc tu* Cam., edd., *tu nunc tu* B. *datum haud* Palmer, *haud* M, *edepol haud* Luchs, Lor.<sup>2</sup>, *haud edepol* Rl.

1084. *Quin* an old correction, Rl., rec. edd., *Qui* M.

1085. *datum* Pyl., Rl., rec. edd., *datum est (esse)* M.

like a proverbial expression: cf. 799.

1079. *nouisse uos* 'that he has had any dealings with you', cf. Pers. 131.—*nec*. The Eng. idiom requires 'and' here: cf. 1082, Ter. Phorm. 353 *GE. negat*. ...*DE. neque eius patrem se scire*

*qui fuerit?* *GE. negat*; Madv. § 458 c. obs. 2. Cf. too on 471.

1080. *abi* 'get along!' Cf. Mil. 324, Capt. iv 2, 90 *abi stultu's* etc.

1081. *quid iam*, cf. on 365, 465.

TH. díxi ego istuc idem illi.

TR. quid ait?

[www.libtool.com.cn](http://www.libtool.com.cn) TH. séruos pollicitúst dare súos mihi omnis quaéstioni.

TR. núgas: numquam edepól dabit.

TH. dát profecto.

TR. quín cita illum in iús. *ibo, inueniám.*

TH. mane:

1090 éxperiar; ut opínor, certumst.

TR. *ímmo* mihi hominém cedo.

uel hominem iube aédis mancupáre.

TH. immo hoc primúm uolo, quaéstioni accípere seruos.

TR. fáciundum edepol cénseo.

TH. quíd si igitur ego áccersam homines?

TR. fáctum iam esse opórtuit.

1087. A verse appears to have been lost; *istuc idem* must refer to some previous remark of Tr.

1089. TR. Cam., edd., om. in M. *cita* Rl., Lor., Bug., et M. *in ius. ibo, inueniam.* TH. *mane* Rl., Lor., in *iussi ueniam mane* M, in *ius. sine inueniam.* TH. *mane* Bug.

1090. TR. *immo* Rl., Lor., Bug., om. in M. After this v. M have 1093. So Rams., Uss. Acid. (followed by Rl., Lor., Bug.) transferred it to its present position.

1091. *mancupare* Uss., Lor.<sup>2</sup>, *mancipio* poscere M. TH. edd., om. in M.

1093. *iam esse* Cam., Rl., rec. edd., *esse iam* M.

1088. *quaestioni* 'to be examined by torture'.—*nugas* 'nonsense', acc. of exclamation, cf. Capt. III 4, 80 (where correct note), Pers. 718.

1089. *dat* for future.—*inueniam*. At this Tran. makes for the altar in front of the house of Simo (cf. on 1061, and 1095), from which consecrated spot (*diuinus locus* 1104) it was unlawful to drag a refugee by force (cf. Aul. 598, Guhl and Koner p. 81 Eng. Trans.).

1090. *experiar* etc. 'I will

put it to the test: I think he has made up his mind (that he will submit his slaves to torture)'.—*mihi hom. cedo* 'leave the fellow to me'.

1091. *uel* 'or rather' cf. on 299.—*mancupare* 'to make a formal transfer' = *mancipio dare* Curc. 494, lit. 'to make over by way of formal seizure', Roby § 1243 (where *mancupio* is regarded as abl.): cf. *mancupio accipere* Aul. 421, Curc. 495.

1093. *si igitur*, cf. on 393.—*homines* i.e. the officers (to ex-

égo interim aram hanc óccupabo.

TH. quíd ita ?  
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TR. nullam rém sapis :  
né enim illi huc confúgere possint, quaéstioni quós  
dabit, 1095

híc ego tibi praésidebo, ne ínterbitat quaéstio.

TH. súrge.

TR. minume.

TH. ne óccupassis ópsecro aram.

TR. quór ?

TH. scies :

quía enim id maxumé uolo, ut illisce ístoc confugiánt.  
sine:

tánto apud iudicem hínc argenti cóndemnabo fácilius.

TR. quód agis, id agas. quíd tu porro sérere uis  
negótium ? 1100

néscis quam metúculosa rés sit ire ad iúdicem.

1094. *aram hanc* Rl., Lor., Bug., *hanc aram* M.

1095. *huc* Saracenus, edd., *hic* M.

1096. *egō*, cf. Mil. 142 *in eó conclauí egó perjodi párietem*, and on Aul. 454. *híc ego íntéribi praes.* Reid.

1097. *aram* Pyl., edd., *arma* M.

1098. *illisce* Schmidt, Lor.<sup>2</sup>, *illi* M.

1100. *agis* Pyl., Rl., Rams., Lor., Uss., *agas* M, Müll., Bug.

1101. *metuculosa* D, *metucolosa* C, and this is a spelling attested by Priscian 1 p. 138 (Keil), according to many MSS. B has *meticulosa* here and so edd.; but in Amph. 293 BCD have *metuculosus*, which is adopted by Gz. and Lö. (*mētūcūlosus*).

amine the slaves). Theopr. really means the *lorarii*.—*factum esse op.* with irony (i.e. it is too late now!).

1094. *quid ita*, cf. on 365.

1095. *enim* 'to be sure' cf. on 551.

1096. *tibi praesidebo* 'I will take the chair for you', cf. Truc. 715.—*interbitat* = *intereat* 'fall to the ground'. The verb *bitere* = *ire* is found four times in Plaut.

1097. *occupassis*, cf. on 212.

1098. *illisce*, cf. on 510.—*sine* 'allow me' (trying to move Tr. from the altar).

1099. *argenti cond.* 'get him condemned to pay a fine' i.e. for causing trouble and loss of time.

1100. *quod agis, id agas* 'stick to your purpose' i.e. of examining the slaves; cf. Mil. 352 *quod ago, id me agere oportet*. For *agas* = *age* cf. on 1129. —*porro ser. neg.* 'give occasion for further bother'.



TH. *súrgedum huc igitúr : consulere quíddamst quod tecúm uolo.*

TR. *si tamen hinc consílium dederó ? nímio plus sapió sedens.*

*túm consilia fírmióra súnť de diuinís locis.*

1105 TH. *súrge : ne nugáre. aspicedum cóntra me.*

TR. *aspejí.*

TH. *uides ?*

TR. *uídeo. huc si quis íntercedat tértius, pereát fame.*

TH. *quídum ?*

TR. *quia nil quaésti sit ei : íta mali hercle ambó sumus.*

TH. *périi.*

TR. *quid tibíst ?*

TH. *dedisti uérba.*

TR. *qui tandém ?*

TH. *probe*

*méd emunxti.*

TR. *uíde sis, satine récte : num mucí fluont ?*

1102. So Lang., Lor.<sup>2</sup> (after Servius on Aen. xi 343 *consulere quiddamst quod tecum uolo*), **est consulere igitur quiddam** M.

1107. *quaesti sit ei : ita* Rl., Lor., Bug., **qua estis id** M.

1108. *TR. qui tandem? TH. Cam., Rl., Rams., Lor., Uss., qui tandem* M, *TR. quoi tandem? TH. Bug.*

1109. *Med emunxti* Bo. (after Pius), edd., **Me emunxit** M.

1102. *surgedum huc* 'get up and come to me' cf. Mil. 81 *exsurgat foras*.—**igitur** 'do!' emphasizing the command: cf. on 132, Capt. II 2, 43, Aul. 712.

1103. *si tamen?* = *sed quid si?*—**nimio plus**, cf. on 72.

1105. **contra** adv. 'in the face', as always in Plaut.; cf. Mil. 123.—**uides?** Theopr. assumes an amiable expression of countenance.

1106. **intercedat** 'put in an appearance'.

1107. **quaesti**. The gen. in *-ús* of substantives of the 4th

decl. is unknown to Plaut. and Ter.; cf. Pseud. 1197 where *quaestus* is nom.—**mali**, cf. on 1071.

1108. **perii**. Theopr. casts aside the mask and gives vent to his suppressed rage.—**qui tandem**, cf. on 797.—**probe**, cf. on 4.

1109. **med** old accus. of *me*, common in Plaut.; cf. *ted* = *te* 1175, *sed* = *se* (Neue Lat. Formenl. II p. 181). The same forms are used for the abl.—**emunxti**, cf. on 552.—**num mucí flu**. Tr. plays upon the literal

TH. immo etiam cerebrum quoque omne e capite  
emunxisti meo. 1110

nam omnia male facta uostra repperi radicitus:  
non radicitus quidem hercle, uerum etiam exradicitus.  
numquam edepol hodie mi inultus uerba dedisti: nam  
tibi

iam iubebo ignem et sarmenta, carnufex, circumdari.

TR. ne faxis: nam elixus esse quam assus soleo  
suauior. 1115

TH. exempla edepol faciam ego in te.

TR. quia placeo, exemplum expetis.

TH. loquere: quouismodi reliqui, quom hinc abibam,  
filium?

TR. cum pedibus, manibus, cum digitis, auribus,  
oculis, labris.

1110. So Rl., Lor., *omnem e capite munxit (unxiti) M, omne mi e capite emunxiti Bug.*

1112. *exradicitus* Rl., rec. edd., *eradicitus* M. The word is quoted as plautine by Fronto Epist. de Orat. p. 156 *subuertendam censeo radicitus, immo uero Plautino... uerbo exradicitus.*

1113. So I read (after Uss.): *hodie inditus (inuitus) destinant tibi M, uerba hodie inultus mihi dedisti: nam tibi Uss., tu haec hodie inultus designaueris: tibi Bug., Lor.<sup>2</sup> (after Rl.).* Possibly *dedisti* should be pronounced as two syllables (*desti*), by syncope, or we might read *dederis*.

1114. So Pyl., Bent., Uss., Lor.<sup>2</sup>, *lubeo (lubo or iube) ignem et sarmen M.*

meaning of *emungere*: 'does your nose run?'

1110. *etiam...quoque*, pleonastically, cf. Amph. 461 *etiam is quoque*, Asin. 502 *etiam tu quoque*, and on *quoque etiam* 469.

1112. *exradicitus* a humorous compound, forming a climax after *radicitus*. Thornton trans. 'not only to the root, but (I have) rooted out the root'.

1113. *numquam.. hodie dedisti*, cf. Rud. 612 *n. h. quiui ad coniecturam euadere*, and on 164 and 657.

1114. The same threat of burning or smoking out the refugee is uttered by Labrax in Rud. 761.

1115. Tran. compares himself to a fish, perh. punning on his name; cf. on PERSONAE p. 5.

1116. *exempla* etc. 'I will make an example of you'.—*quia placeo* etc. 'you like me and so you would make others copy me (as if Theopr. had said *ex te exemplum expetam*). For *exemplum expetere* cf. 103, 763.

TH. *á*liud te rogo.

TR. *á*liud ergo núnc tibi respódeo.

1120 séd eccum tui gnati sodalem huc *ád nos* uideo in-  
cédere,  
Cállidamatem: illó praesente mécum agito, si quíd  
uoles.

CALLIDAMATES. THEOPROPIDES. TRANIO.

CA. *Ú*bi somno meam sépeliui omnem atque é dormiui  
crápulam,  
Phílolaches uenísse mihi *narráuit* suom peregre húc  
patrem,  
quóque modo dominum *áduenientem* séruos ludifi-  
cátus sit.

1125 aít se metuere ín *conspectum súi patris* procédere.  
núnc ego de sodálitate sólus sum oratór datus,  
qui á patre eius cónciliarem pácem. atque eccum  
óptume.  
iúbeo te saluére, et saluos quom *áduenis*, Theó-  
propides,

1120. *huc ad nos uideo* Rl., Lor., **uideo** huic M, *uideo illic* Lingius, Uss.

1122. *somno meam* Rl., Lor., Bug., **omnium** M. *edormiui* Cam., Rl., rec. edd., **obdormiui** M. Reid del. *omnem*.

1123. *narráuit* Kampmann, Rl., rec. edd., om. in M.

1124. *dominum* Bug., Uss., Lor.<sup>2</sup>, **hominem** M. *aduenientem* Ald., edd., **ad**..... M.

1125. *conspectum sui patris procedere* Rl. (after Cam.), rec. edd., **consp**.....**cedere** M.

1127. With hiatus after *pacem*: cf. on 484.

1128. *aduenis* FZ, edd., **aduenisse** M.

1119. **aliud** 'something else'.  
—**ergo** 'well' cf. Aul. 320 f. *STR.*  
*cocum ego, non furem rogo.* **CON.**  
*cocum ergo dico* 'Well, I am  
speaking of a cook'.

Enter Callidamates, who during a brief soliloquy explains the object of his coming, and then crosses the stage to greet Theopr.

1122. **edormiui** *crap.*, cf. Rud. 586 *ut edormiscam hanc crapulam*.

1126. **sodalitate solus de** 'alone of all my comrades', cf. 150.

1127. **conciliarem** 'procure'.  
—**optume**, cf. on 686: here without a verb. cf. Pers. 738 f.

1128. **aduenis**, cf. on 29 and 430.

pégre, gaudeo. híc apud nos hódie cenes : síc face.

TH. Cállidamates, dí te ament : de céna facio grátiam. 1130

CA. quín uenis ?

TR. promítte : ego ibo pró te, si tibi nón lubet.

TH. uérbero, etiam inrídes ?

TR. quian me pró te ire ad cenam aútumo ?

TH. nón enim ibis : égo ferare fáxo, ut meruisti, in crucem.

CA. áge mitte istaec : te ád me ad cenam díe uenturum. quíd taces ?

séd tu istuc quid cónfugisti in áram hanc inscitissimus ? 1135

TR. ádueniens pertérruit me. elóquere nunc, quid fécerim.

núnc utrisque díceptator éccum adest : age dísputa.

1129. *face* Sciopp., edd., *tale* M.

1130. *Callidamates* Rl., rec. edd. (cf. 341, 373), *Callidamate* M, Rams. (cf. on 528).

1134. *istaec* : *te* Rl., Lor., Bug., *ista acto* M, *ista, ac te* Uss., *ista, ac cito* Seyff. TR. *quid* Rl. Lor., Bug. (B has TR. *dic uenturum quid taces?*): I have followed Loman and Uss. in giving the whole line to CA.

1135. *hanc* Pyl., Lor., Uss., om. in M, *hinc* R., Bug.

1136. *eloquere* Lang., Lor.<sup>2</sup>, *loquere* M. Lang. shows from 200 passages that *loqui* = 'to give information' (followed by dependent noun clause) is unplautine.

1129. *cenes* = *cena*. The pres. subj. for imperat. (occasionally found in the class. period) is very common in Plaut.; cf. 47, 388, 594, 718, 1100.—*sic face* 'do!', often used in pressing a person to accept an invitation e.g. Stich. 185, 473.

1130. *de cena facio gratiam* 'as for the dinner, I must decline', cf. Trin. 293 *his ego de artibus gratiam facio*, Rud. 1414 *iuris iurandi uolo gratiam facias*.

1132. *etiam* 'actually', cf. Amph. 376, 571 and on 383, 522,

which instances are both different.—*quian* 'do you mean because', cf. on 733.—*ire*, cf. on 17.

1133. *enim*, cf. on 551.—*ferare faxo*, cf. on 68.

1135. *inscitissimus* 'simpleton', cf. on 311.

1137. *disceptator utrisque* 'as umpire between the two parties' (each party here consisting of one person). The plural of *uterque* occurs also Truc. 152 *utrosque pergnoui probe* 'both kinds of land': Amph. 223 should prob. be corrected.



TH. filium corrúpisse aio té meum.

TR. auscultá modo.

fáteor ~~peccávisse, camic~~am liberasse apsénte te,

1140 faénori argentúm sumpsisse: id ésse apsumptum  
praédico.

númquid aliud fécit, nisi quod súmmis gnati géne-  
ribus?

TH. hércle mihi tecúm cauendumst, nímis qui's  
oratór catus.

CA. síne me dum istuc iúdicare. súrge: ego isti  
adsédero.

TH. máxume. accipito hánc *tute* ad te lítem.

TR. enim istic cáptiost.

1138. TR. Cam., edd., om. in M (and placed before next v.).

1139. ~~peccauisse~~ M, Rams., Uss., *potauisse* Acid., Rl., Lor.,  
Bug.

1141. So Bent., Rl., Lor., Bug., nisi quod faciunt M. Bo.  
and Uss. om. *aliud*.

1142. TH. FZ, edd., om. in M. *Hercle Pius*, edd., *Erile M.*  
*qui's* Giphanius, Rl., Rams., Lor., Bug., *quis* M, *quam* es  
Cam., Uss.

1143. CA. Cam., edd., om. in M.

1144. *tute* Rl., Lor., Bug., om. in M, *modo* Uss. TR. Cam.,  
Rams., rec. edd., om. here in M and placed before next v.; Rl.  
assigns the whole line to TR.

1137. *disputa* 'hold forth',  
cf. on Men. Prol. 50.

1139. *peccauisse* (sc. *eum*),  
cf. on 55.

1140. *faenori*, cf. on 532.

1142. *tecum cauendumst* 'I  
must be on my guard against  
you', lit. 'I must use caution in  
my dealings with you'. *Cum* is  
often used in Plaut. to describe  
generally the relation of the  
agent to another party: e.g.  
*orare cum aliquo* 'to beseech any  
one' Asin. 662, 686 (cf. Eng. 'to  
plead with'), *mentionem fac cum*  
*auonculo* Aul. 677 'speak about  
it to my uncle', *amplexari* (*oscu-*  
*lari*) *cum aliquo* 'to embrace

anyone' Mil. 243, 245, *perdere*  
*fidem cum aliquo* 'to break  
faith with anyone' Pseud.  
376; so even when the rela-  
tion is a hostile one, *capere iu-*  
*dicem cum aliquo* Most. 557 (cf.  
Eng. 'go to law with'), *captare*  
*cum aliquo* *ibid.* 1069, orig. a  
gladiatorial expression (cf. Eng.  
'break a lance with' 'try a fall  
with').

1143. *isti*, cf. on 315.—*adse-*  
*dero*, cf. on 526.

1144. *enim istic captiost* 'I  
am sure there is some trap  
there': for this sense of *captio*  
cf. crit. note on 922. For *enim*  
cf. on 551.

fác ego ne metuám *mihi*, atque ut tú meam timeás  
uicem. 1145  
TH. iám minoris *omnia alia* fácio, prae quam quíbus  
modis  
mé deludificátust.

TR. bene hercle fáctum, et factum gaúdeo.  
sápere istac aetáte oportet *té*. qui's capite cándido.

TH. quíd ego nunc faciám? TR. si amicus Díphilo  
aut Philémoni es, 1149  
dícito eis, quo pácto tuos te séruos ludificáu- 1151

1145. *mihi atque* Rl., rec. edd., om. in M.

1146. *omnia alia fa-* Rl. (after Cam.), rec. edd., om. in M.

1147. *Me deludificatust* S. (cf. 1035, 1040), *Me ludificatus est* M,  
*Ludificatust me* Rl., Lor., Bug. Scan *bén' hèrele* and cf. on 229.

1148. *te, qui's* Bug., *quis* M, *qui sunt* Cam., Rl., Rams., Lor.,  
Uss.

1149. TR. *si amicus Diphilo aut Philemoni es* Leo and Büch.,  
*si amicus dephilo aut philomontes* M, (TH.) *si amicus Demipho aut*  
*Philonides*—Cam., edd., giving next line to TR. as FZ (CA. B).  
Rl. assumed the loss of a v. after 1149.

1151. *pacto* Z, edd., *capto* M.

1146. **prae quam quibus modis** an abbreviated expression for *prae quam modus est quo*. *Prae quam, prae ut* mean lit. 'in comparison as (how)': so in 982 *prae quam alios dapsiles sumptus facit* lit. 'compared with how he incurs' etc., Mil. 20 *nihil hoc quidemst, prae ut alia dicam, tu quae nunquam feceris* lit. 'in comparison how I could tell of other things' i.e. 'in comparison with the other things I could tell of'; in Men. 375 *folia nunc cadunt, prae ut si triduum hoc hic erimus* we must supply *cadent* after *prae ut* 'in comparison with the way in which they will fall if' etc.; so in Aul. 503 *sed hoc etiam pulcrumst, prae quam sumptus ubi petunt* supply *tum est* 'in comparison with the time when'.—**quibus modis**, cf. on 54. This and Cas. v 3, 5 are

the only instances of the plural *modis* being joined with a pronoun: elsewhere we have *quo* (*hoc, illo, isto*) *modo*.

1149. Leo regards this passage as coming direct from the original *Φάσμα*, in which Philemon, the probable author, mentioned himself and his brother poet Diphilus. Tranio then impudently tells Theopr. to go to the comic poets—they will know what to do with him: cf. Athenaeus XIII 579 f. *φυλαττομένη μάλιστα Δίφιλον, μή δῶ δίκην μετὰ ταῦτα κωμωδομένη*. This is one of several passages in Plautus, in which a character on the stage makes *the stage itself* the object of discussion, cf. Mil. 214 *euge, euscheme hercle adstitit et dulice et comoedice*, Rud. 1249 f., Pseud. 1081, 1240, Capt. III 4, 82, iv 1, 11.

óptumas frustrátiones déderis in comoédiis.

CA. táce parumper : síne uicissim mé loqui. auscultá.  
TH. licet.

CA. [www.libtool.com.cn](http://www.libtool.com.cn) ómniū primū sodalem me ésse scis gnató tuo.

1155 ís me adiit : nam illūm prodire púdet in conspectūm  
tuom  
própterea quia fécit, quae te scíre scit. nunc te  
ópsecro,  
stúltitiae adulescéntiaeque ut éius ignoscás: tuomst.  
scís solere illánc aetatem táli ludo lúdere.

quídquid fecit, nóbiscum una fécit : nos delíquimus.

1160 faénus, sortem sūmptumque omnem, quí amica  
stetit, ómnia  
nós dabimus, nos cónferemus, nóstro sumptu, nón tuo.  
TH. nón potuit uenire orator mágis ad me inpe-  
trábilis  
quám tu : neque illi *iam* sum iratus néque quid-  
quam suscénseo.  
ímmo me praesénte amato, bíbito, facito quód lubet;

1153. *uicissim me loqui* Acid., Rl., Rams., Lor., Bug., *me uicissim loqui* M. TH. Z, edd., om. in M.

1154. CA. edd., om. in M.

1155. *me adiit* Guy., Rl., Lor., Bug., *adiit me* M. eum  
(for *illum*) Bo., Uss. (keeping *adiit me*).

1156. *Propterea quia fecit (facit) quae* CD, Rams., Bug., Uss.,  
*Propterea qui (quia B<sup>2</sup>) fecit quom* . B, *Propter ea quae fecit, quom*  
Rl., Lor.

1157. *adulescentiaeque ut* Müll., Bug., Lor.<sup>2</sup>, *adulescentiae-  
que* M, *adulescentiaique* Bo., Rl. *tuomst* Reid, *tuus est* M.

1159. *nobiscum una fecit : nos* Cam., edd., *una nobiscum fecit  
non* M. *delinquimus* Pius, edd., *delinquimus* M.

1160. *stetit* Palmer (cf. Capt. III 5, 82, Stich. 223), *est* M,  
*emptast* Rl., edd.

1163. *iam* Rl., rec. edd., om. in M. *quidquam ei* Rl., Lor.,  
Bug.

1152. *opt. frustr.* 'the best story of bamboozling'.—*dederis* prop. 'you will be found to have supplied', cf. Trin. 60, Aul. 570; cf. too on 590.

1153. *licet*, cf. on 402.

1155. *is—illum*, cf. on 913.

1156. *quae*, i.e. *ea quae*.

1158. *ludo ludere*, cf. on Capt. II 1, 54.

1162. *inpetrabilis* 'effective': for the active meaning cf. on Capt. Prol. 56, and Merc. 605, Epid. 342.

si hóc pudet, fecísse sumptum, súpplíci *ab eo* habeó  
satis. 1165

CA. dispudet. [www.libtool.com.cn](http://www.libtool.com.cn)

*Tr.* post ístam ueniam quíd me fiet núnciam?

TH. uérberibus, lutúm, caedere péndens.

*TR.* tamen etsí pudet?

TH. ínterimam hercle ego *té*, si uiuo.

CA. fác ístam cunctam grátiam:

Tránioni amítte quaeso hanc nóxiam causá mea.

TH. áliud quiduis ínpetrari pérferam a me fácilius, 1170  
quam út non ego ístum pró suis factis péssumis  
pessúm premam.

1165. *ab eo* Palmer, om. in M, *id mi* Luchs, *iam* Rl., Lor.,  
Bug. Lachm. on Lucr. vi 743 defends the hiatus.

1166. CA. *Dispudet. TR. post istam* Müll. (after Acid., Rl.),  
Bug., Lor.<sup>2</sup>, TR. *Dispudet istam* M.

1167. TR. Lamb., edd., om. in M. *tamen etsi* Grut., edd.,  
*taminetsi* M.

1168. TH. Lamb., edd., om. in M. *ego te* Mahler, Lor.<sup>2</sup>,  
*ego* M, *te ego* Bo., Rl., Bug., Uss. *si uiuo* Cam., edd., *suibo*  
(*siubo*) M.

1169. *Tranioni amitte* Uss., Lor.<sup>2</sup>, *Tranioni remitte* M, *Tranio*  
*remitte* Acid., Bug. But that the form *Tranio*, so often used as a  
nom., should here be a dative is improbable (cf. on 560).

1170. TH. edd., om. in M. *perferam a me facilius* Bo., Rl.,  
Lor., Bug., *a me facilius perferam* M.

1165. *fecisse sumptum* is added exegetically to *hoc*.

1166. *dispudet* 'he is utterly ashamed of himself': cf. *dis-taedet, dispereo, discrucior, discupio*.—*me* cf. on 636.—*nunciam* cf. on 74.

1167. *lutum* a term of abuse: cf. Pers. 406 *lutum lenonium*, Mil. 325 (quoted on 891 *a*).—*pendens*: cf. on Men. 951, Trin. 247.—*tamen etsi* cf. Ter. Andr. 864 *SI. ego iam te comotum reddam?* DA. *tamen etsi hoc uerumst?* SI. *tamen*.

1168. *si uiuo* cf. on 1067.—*cunctam* appears to mean *uniuersam*, and the whole phrase to be = *da cunctis istam ueniam*.

1169. *amitte* = *remitte* (which however Plaut. does not use with an abstract object), cf. Poen. 403 *etiam tibi hanc amittam noxiam unam, Agorastocles*.

1171. *ut...premam* cf. on 789.—*pessumis pessum* a pun: 'get the upper hand of this fellow for his underhand tricks', cf. 186, 253, 716.



CA. mitte quaeso istum.

TH. *illum ut mittam?* uiden ut astat furcifer?

CA. *Trámid; quiesce; sapias.*

TH. tú quiesce hanc rém modo pétere: ego illum, ut sit quietus, uérberibus subégero.

1175 TR. níhil opust profécto.

CA. age iam sine ted exorárier.

TH. nólo ores.

CA. quaeso hércle.

TH. nolo inquam óres.

CA. nequiquám neuis.

hánc modo noxiam únám quaeso *míssam* fac causá mea.

TR. quíd grauaris? quási non cras iam cómmeream aliam nóxiam:

íbi *tum* utrumque, et hóc et illud, póteris ulciscí probe.

1180 CA. sine te exorem.

TH. age ábi, abi inpune. em huíc habeto grátiam.

1172. So Rl., Lor., Bug., *Mitte que sis tume uident ut restat furcifer M.*

1173. *quiesce; sapias S., qui esse sapis M, si sapis, quiesce Rl., Lor., Bug.*

1174. So Acid., Rl., rec. edd., *uerberibus ut sit quietus M.*

1175. CA. F, Rl., rec. edd., om. in M (B gives whole line to CA., and so Rams.). *ted* Guy., edd., *te M.* For the hiatus at change of speakers cf. on 567.

1177. So Rl., Lor., Bug., *unam noxiam unam queso fac M.*

1179. *tum* Acid., Bug., om. in M, *tu* Rl., Lor.

1172. *ut mittam* cf. on 1017. —*ut astat* 'how he stands carelessly looking on', cf. on 149. — *furcifer* cf. on 69.

1173. *sapias* 'be wise' (cf. Rud. 1229 *si sapias, sapias*), as in Hor. Od. i 11, 6 *sapias, uina liques*.—*petere* is dependent on *quiesce* on the analogy

of the ordinary construction of *desino, desisto, intermitto*, cf. Gell. ii 28, 2 *dei nomen...edicere quiescebant*.

1174. *subegero* cf. on 590.

1175. *ted* cf. on 1109.

1176. *neuis* cf. on 110.

1179. *probe* cf. on 4.

1180. *em* cf. on 9.

Ω. Spéctatores, fábula haec est ácta : uos plausúm  
date.

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1181. Ω Uss., Lor.<sup>2</sup>, om. in M, *CANTOR* Rl., Bug. It is very doubtful who is supposed to speak the last line. In several comedies the appeal to the audience is certainly part of the last speech of one of the actors (see *Pseud.*, *Rud.*, *Men.*, *Poen.*, *Merc.*). I have followed Uss. and Lor.<sup>2</sup> in adopting the ambiguous sign employed in the plays of Terence and in the *Trinummus*, which Bentley, prob. wrongly, supposed to be a scribe's error for *CA.* (*Cantor*) cf. Hor. A. P. 155 *donec cantor 'uos plaudite' dicat*: cf. note of Wagn. on *Andria* 980.

1181. Ω: this line is spoken either by Theopr. or the *dominus gregis* [In the *Captivi*, the

Epilogue is assigned by MSS. to the *CATERVA*] or the *tibicen*.

METRA MOSTELLARIAE.

- Arg. 1—11 iambici senarii  
1—84 iambici senarii  
85, 86 bacchiaci tetrametri  
89*a* bacchiacus trimeter  
89*b* bacchiacus tetrameter  
90 iambicus dimeter catalecticus  
91—97 bacchiaci tetrametri  
98 iambicus dimeter catalecticus  
99—101 bacchiaci tetrametri  
102 iambicus dimeter catalecticus  
103, 104 iambici octonarii  
105, 106 cretici tetrametri  
107 iambicus octonarius  
108 creticus dimeter + trochaica tripodica catalectica  
109 = 108  
110—112 cretici tetrametri  
113 = 108  
114 creticus tetrameter  
115 trochaicus septenarius  
116 = 108  
117 trochaicus septenarius  
118 iambicus octonarius  
119 trochaicus septenarius  
120—124 bacchiaci tetrametri  
125 iambicus dimeter catalecticus  
128—132 iambici octonarii  
133—136 = 108  
137, 139 cretici tetrametri  
140, 141 = 108  
142 metrum incertum  
143 iambicus octonarius  
144 creticus tetrameter  
145 trochaicus septenarius  
146—148 iambici octonarii  
149 = 108  
150 creticus tetrameter  
{ 151 = 108  
{ 153 creticus tetrameter

- 154—156 trochaici septenarii  
 157—246 iambici septenarii  
 248—312 trochaici septenarii  
 313, 314 bacchiaci tetrametri  
 315 metrum incertum  
 316, 317 bacchiaci tetrametri  
 318, 319 anapaestici dimetri  
 320 creticus dimeter  
 325 iambicus octonarius  
 326, 327 metrum incertum  
 328 iambicus octonarius  
 329 creticus tetrameter catalecticus  
 330 bacchiacus tetrameter  
 333 trochaica tripodia catalectica  
 334 creticus tetrameter  
 336 creticus dimeter +  $\angle \sim \sim \sim \sim$   
 337 = 108  
 338 metrum incertum  
 339—341 = 336  
 342, 343 = 108  
 344 = 336  
 345 duae trochaicae tripodiae catalecticae  
 346 trochaicus septenarius  
 347 creticus tetrameter catalecticus  
 348—407 trochaici septenarii  
 409—689 iambici senarii  
 690—692 = 108  
 693 = 336  
 694, 695 = 108  
 696, 697 = 336  
 698—701 = 108  
 702 = 336  
 703—705 = 108  
 706 = 336  
 707—712 = 108  
 713 creticus tetrameter  
 714 = 108  
 715, 716 cretici tetrametri  
 717 = 108  
 718—720 cretici tetrametri  
 741, 722 cretici tetrametri  
 723—726 uersus corrupti  
 727 epiphonema  
 728 trochaicus septenarius  
 729, 730 cretici tetrametri  
 731 = 108  
 732—736 cretici tetrametri  
 737 trochaicus septenarius  
 738, 739 cretici tetrametri



- 740 trochaicus septenarius  
 742 iambicus octonarius  
 743 metrum incertum  
 744, 745 iambici octonarii  
 746 iambicus septenarius  
 747—782 iambici senarii  
 783—803 bacchiaci tetrametri  
 804—857 trochaici septenarii  
 858 iambicus dimeter + iambicus dimeter catalecticus (cum syncope)  
 859 trochaicus dimeter  
 860 = 858  
 861 = 859  
 862 + 863*a* trochaicus octonarius  
 863*b* + 864 trochaicus septenarius  
 865 bacchiacus tetrameter  
 866, 867 uersus corrupti  
 868 duo iambica cola semiquinaria  
 869 bacchiacus dimeter catalecticus + bacchiacus dimeter acatalecticus (uel fortasse uersus dochmiacus)  
 870 metrum incertum  
 871—873 bacchiaci tetrametri  
 874 duo iambici dimetri catalectici (cum syncope)  
 875, 876 bacchiaci tetrametri  
 877 trochaicus octonarius  
 878, 879 cretici tetrametri  
 880 = 858  
 881, 882 cretici tetrametri  
 883, 884 trochaici septenarii  
 885*a*, 886*b* iambicus dimeter  
 885*b* + 886*a* iambicus septenarius  
 887*a* anapaesticus dimeter  
 887*b* + 888 anapaesticus tetrameter  
 889 anapaesticus dimeter  
 890, 891*a* bacchiaci tetrametri  
 891*b* + 892, 893 = 858  
 894 iambicus septenarius  
 895 + 896 anapaesticus tetrameter  
 897, 898 trochaici septenarii  
 899, 900 iambici senarii  
 901*a* paroemiacus  
 901*b* + 902*a* anapaesticus dimeter  
 903 paroemiacus  
 904—992 trochaici septenarii (uersus 925, 940—945, 990 sunt corrupti)  
 993—1040 iambici senarii (uersus 1025*b*, 1026*b—e* sunt corrupti)  
 1041—1181 trochaici septenarii (uersus 1055—1058 sunt corrupti).

## EXCURSUS I.

ACCHERVNTEM, AD ACHERVNTEM. vv. 499, 509.

Several points are to be observed in regard to the difficult question of reading in 509.

1. *Accheruns* is in Plaut. the name not of a river but of a place, cf. Capt. v 4, 2 *nulla Accheruns* 'no place of torture'; and it is constructed as the name of a town, thus *Accherunti* 'at (in) Acheron' Capt. III 5, 31, v 4, 1, Merc. 606, Poen. 431, Truc. 749 (so *Acherunte* = 'in Acheron' Lucr. 628, 978, 984), *Accheruntem* 'to Acheron' Most. 494, etc., *Accherunte* 'from Acheron' Poen. 344. (It is true that we have *ab Accherunte* in Amph. 1078).

2. The word occurs 16 times in Plaut. (and *Accherunticus* 3 times) and has the first syllable always long [correct Lewis and Short], except in Poen. 831 *quási Ācheruntem ueneris* (here therefore write with one *c*; the shortening is due to the accent, cf. *quási ipse sit* Poen. 845, *quíd āpstulisti* Aul. 637 etc., etc.). Poen. Prol. 71 is unplautine; in Poen. 344 we should certainly read as Goetz and Loewe (following A) *quó die Orcus Āccherunte* (without *ab*); cf. Wagn. Intr. to Aul. p. xlvii; similarly in the tragic verse quoted by Cic. Tusc. I 16, 37 *ādsum atque aduenio Āccherunte* (but immediately below *āltae Ācheruntis, sūlso sanguine*), cf. Ribb. Trag. Rel. p. 245. In Plaut. then *Āccheruns* : *Ācheruns* :: 15 : 1.

3. The accusative occurs 5 times (excluding Poen. Prol. 71).

*certum ést hunc Accherúntem praemittám prius*

Cas. II 8, 12

*nam me Āccheruntem récipere Orcus nóluit*

Most. 499

*quóduis genus ibi hóminum uideas, quási Acheruntem uéneris*  
 Poen. 831

*censétur censu ad Áccheruntem mórtuos*  
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Trin. 494

and in Most. 509, the passage in question. In all of these except Trin. 494 the simple accus. is used for 'to Acheron'. Trin. 494 is a very peculiar instance; Brix translates 'wird abgeschätzt und geschickt zum Acheron' ('is rated and sent to Ach.'), remarking that Wagn.'s trans. *ad Acch.* 'in Ach.' is unplautine. It should be *Accherunti*. Whatever the right interpretation of this passage may be, the simple accus. (of motion) would of course have been out of place. It appears then that whenever Plaut. wishes to express 'to Acheron' he uniformly says *Accheruntem*. This seems to exclude *ad Acheruntem* in Most. 509.

4. Are we then in our passage to take no account of the *ad* which is preserved in all MSS., and simply to read *Accheruntem*? I have been guided by the curious variant *adcheruntem* preserved by two MSS. to read *ad Charontem*; it should also be observed that in three passages *B* preserves a diphthong in the second syllable (*Achaeruns*) Capt. v 4, 1, Bacch. 198, Poen. 344. There seems in fact to have been some confusion between *Charon* and *Acheron*. In Pliny II 93, 95 § 208 we find *Quae spiracula uocant, alii Charonea scrobes mortiferum spiritum exhalantes*, where a reference to *Charon* is quite out of place.

EXCURSUS II.

THE FIFTH AND SIXTH CANTICA.

The metrical difficulty of these two scenes is well known. Hermann, whose authority in matters of metre is naturally great, must be admitted to have failed in his reconstitution of them as a whole, and even Ritschl's treatment is in many points open to serious question. I have already stated my view of iv. 2 in the *Journal of Philology*. I now repeat it with some modifications, and add what appears to me probably the truth about iv. 1. I follow the numbering of the verses as given by Ritschl. The first four vv. are thus written in B—

858. Serui qui quom culpa carint tamen malum metuunt  
Hii solent esse eris utibiles.  
860. Nam illi qui nihil metuunt postquam sunt malum  
meriti  
Stulta sibi expetunt consilia.

vv. 859, 861 obviously correspond. Prof. Sonnenschein considers them trochaic dimeters. I hold them to be cretic tripodiae; but the cretic is sometimes replaced by a choriambus, *utibiles, stulta sibi, consilia*: a substitution which is natural and presents no difficulty.

vv. 858, 860 I would write thus as iamb. septen.

Serui qui quom culpa carent, tamen malum [sibi] metuont  
Nam illi qui nil metuont [sibi], postquam malum sunt meriti.

In the two following vv. *Exercent sese, Fatiunt a malo* I find no reason for dissenting from the view adopted by Prof. Sonnenschein: and I shall not attempt to fill up the lacunae which the MSS. offer in the three next (865—867). But 868, 869 call for some remark. Ritschl gives the reading of B thus—

868. Ut . adhuc fuit mihi corium esse oportet,  
869. Sicerum atque ut uetem uerberare.



I would not lay any stress on the fact that on Ritschl's showing something, seemingly one letter, has been lost between *ut* and *adhuc*. Possibly *uti* may have been written: but the other MSS. have *ut adhuc* with no variation. The really determinative point is that the verse is palpably constituted of two exactly corresponding halves

ūt ādhūc fū|it mīhī || cōrīum ēsse ō | pōrtēt,

that is to say, of a paeon followed by a spondee. If anyone asks where I find a parallel, I reply in the Stichus. The opening lines of the Stichus are to my mind as clearly paeonic as anything in Greek Comedy.

Crēdo ēgō fū|issē mīsē|rām Pēnēlō|pām  
Sōrōr sūo ēx | ānīmō quāē | tām dīū uīdū|ā

Vīrō sūo | cārūit nām | nōs eīus ānīmum  
De nostris factis noscimus || quārūm uīri hīnc |  
ābsūnt

5. Quorumque nos negotiis || ābsēntum īta ūt | āē-  
cūnst

Sollicitae noctis et dies || sōrōr sūmūs | sēmpēr.

v. 1 is 2 paeons, an ionicus a maiore, and a catalectic syllable.

v. 2 is 1 paeon, 2 ionici (a min. + a mai.), cat. syllable.

v. 3 is 1 paeon, 2 ionici (a min. + a mai.), cat. syllable.

vv. 4, 5 an iambic dimeter + ionicus a mai. + spondee.

v. 6 is iambic dimeter + paeon + spondee.

I venture to challenge comparison here with the arrangement of these verses adopted by Ritschl or Hermann: and I conceive that they establish the necessity of admitting feet of 4 syllables as standards of measurement in Plautus to a far greater degree than is at present believed. I have already stated my belief that the Sotadic verse enters into the composition of Most. iv. 2.

Returning to Most. 868 I find in it the same combination of paeon with spondee which occurs in v. 6 of the Stichus. There is a careless rollicking lilt in the metre which appears to me to correspond well with the character of the youthful slave Phaniscus.

v. 869 is, I imagine, a dochmiac; though to what extent Plautus admits these is still a question.

Sincerum atque utī | uetem uerberari.

The four next vv. are bacchiac, and the reconstruction of them in the present edition seems highly plausible. Then follow in B—

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874. Nam nunc domi nostrae tot pessimi uiuont.  
 Peculi sui prodigi plagigeruli ubi aduersum ut eant  
 Vocatur<sup>n</sup> ero non eo molestus ne sis.  
 Scio quod properas gestis aliquo iam hercle ire uis mula  
 foras pastum  
 Bene merens hoc precium unde abstultabi foras.  
 Solus nunc eo aduersum ero ex plurimis seruis.

In v. 874 Prof. Sonnenschein follows Studemund and breaks up the line into two so-called *iambic dimeters catalectic syncopated*

|                |         |
|----------------|---------|
| nam nunc domi  | nostrae |
| tot pessimi    | uiuont  |
| - /        - - | / -     |

I must profess my profound distrust of these *syncopated iambs*, a question however too large to be discussed here. In the present case however everything is in favour of Hermann's view, which Ritschl adopted, that, like the vv. preceding and following it, it is bacchiac, whether as Hermann wrote

nam núnc pessimí tot domí nostrae úuont

or, as Ritschl preferred and as seems more probable,

nam núnc tot domí pessimí nostrae úuont.

The five following vv. I would write thus—

876. Vbi áduorsus út eant eró [suo] uocántur  
 'Nón eo ; moléstus ne sis, scío quo properas, géstis  
 aliquo.  
 Iam hercle [tú] mula uís ire pástum forás.'  
 Bene meréns hoc preti índe abstulí, abii forás.
880. Solus éx plurimís nunc eo áduorsum eró.

of which 877, 879 agree with Ritschl's arrangement.

876 is bacchiac, 878—880 cretics.

## IV. 2.

Following as closely as I can the text of B as exhibited in Ritschl, I would write this scene thus—

- Adu. Phānisce etiām respice. Pha. Mīhi molestus nē sis. 885  
 Adu. Vide út fastidit sīnia.  
 Pha. Mihi sūm. Libet esse. Quid id curas?  
 Adu. Manésne ilico, ímpure párasité?  
 Pha. Qui párasitus sum?  
     Adu. Ego ením dicam. 889  
     Cibo pérduci poterís quouis.  
     Ferócem facís quia te erús tuus amát. 890  
 Pha. Váh! dolent oculí.  
     Adu. Cur?  
     Pha. Quia fúmus [est] moléstus.  
 Adu. Táce si faber, quí cudere plúmbeos solés nos.  
 Pha. Nón potes tu mé cogere ut[f] tibi maledícam. 893  
     Nóuit me erus.  
     Adu. Suám quidem pol cúlцитellam opórtet.  
 Pha. Si sóbrius sis, male nón dicas. 895  
 Adu. Tibi óptemperém, cum tu míhi nequeás?  
     Át tu mecum, péssime, ito aduórsus.  
     Pha. Quaeso hercle ábstine  
     Iám sermonem de ístis rebus.  
     Adu. Fáciam et pultabó fores.  
     Heus écquis hic est qui máximam his iniúriam  
     Foribús defendat? Écquis ecquis éxit huc atque  
     áperit? 900  
     Nemó quidem hinc exít foras. Vt esse áddecet ne-  
     quam hómínes  
     Ita súnť, sed eo magis caúto opust, ne exéat, qui  
     male me múlčet.

The first verse of the scene is an ordinary Sotadeus.

Phānisce etiām rēspice. |

Mīhī mōlēstūs | nē sīs,

and the same rhythm, if I am right in my conjecture (see *Journal of Philology*, Vol. XI. p. 171), recurs in several other verses, though with less clearness. These are 891, 892, 893, 894. In 891 the first foot is a quinquasyllable *Vah dolent ocu* | i.e. the ionicus a maiore ---~ is resolved either into ---~ or as is perhaps more probable ---~ -lent counting as a short syllable. In 892 the first foot is again a quinque-

syllable *Tūcē sī fābēr*, -ber counting as a short. This is a rhythm of which Hermann, in his discussion of the Sotadic metre, *Elem. Doctr. Metr.* pp. 283 sqq. gives several examples. I will quote two, v. 40

ὅτι πάντες ὅσοι περισσὸν ἠθέλησαν εὐρεῖν,

and again v. 62

τί γὰρ ἐσμέν ὄλως, ἢ ποδαπῆς γεγόναμεν ὕλης;

where ὅτι πάντες ὅσ- and τί γὰρ ἐσμέν ὄλ- exactly correspond to *Tūcē sī fābēr*. With some hesitation for *qui cudere soles plumbeos numbos nos* of B, *plumbeos nummos* of the other MSS., I have written *qui cudere plumbeos soles nos* in the sense 'you who so often coin us into bad money', i.e. pass us off as cheats. In 893 the epitrite *Nōn pōtēs tū*, like *sūam quīdēm pōl* the second foot of 894, is of frequent occurrence in Sotadic verses. Thus v. 29 Herm.

— — — — —  
 ἄν μακρὰ πτύ | ης, φλεγματίῳ κρατῆ περισσῶ

and its variations — — — — —, — — — — —.

58. — — — — —  
 δεῖ τὸν φύσει | νικώμενον ἄδικον αὐτὸν εἰπεῖν

67. — — — — —  
 αὐτάρκεια | γὰρ πρὸς πᾶσιν | ἡδονὴ δικαία.

In the second foot it is even commoner, in the form — — — — —, e. g. v. 12,

— — — — —  
 μμοῦ τὸ καλὸν καὶ μενεῖς ἐν βροτοῖς ἄριστος

v. 22. — — — — —  
 καὶ τὸ μὴ πάρον μὴ θέλειν οὐδὲ γὰρ σὸν ἐστιν.

It must remain a question whether the form which I have adopted of 893 is that intended by Plautus; for -re of the infinitive is, as is well known, occasionally lengthened by the comic poets, and possibly

Non potes tu cōgērē me ūtī tībī mālē|dicam

may be the preferable form. In 894 the MSS. give *Nouit erus me*, which is possible (— — — — — for — — — — —).

The metres of the remaining verses are as follows :—

886. Iambic dimeter.

887. Anapaestic dimeter.



888. Bacchiac tripodia hypercatalectic.  
 889. Either an anapaestic tetrameter acatalectic or, as I have written it, two anapaestic dimeters.  
 890. Bacchiac dimeter catalectic.  
 895. Anapaestic dimeter.  
 896. Bacchiac tripodia hypercatalectic.  
 897, 8. Trochaic septenarii.  
 899. Iambic trimeter.  
 900—902. Iambic septenarii.

v. 900 seems to me certain. The thrice repeated sound *ec* admirably expresses the impatience of the *aduorsitor*. In 902 the *at* of *exeat* is allowed to count as a short syllable.

I have written for *cauto est opus ne huc exeat* of MSS. *cauto opust ne exeat*.

R. ELLIS.

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