BIBLIOTHECA CLASSICA.

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PUBLII TERENTII

COMOEDIAE SEX.

WITH A

COMMENTARY

BY THE REV. E. ST. JOHN PARRY, M.A.

LONDON:

WHITTAKER AND CO. AVE MARIA LANE;

GEORGE BELL, FLEET STREET.

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BY THE REV.

EDWARD ST. JOHN PARRY, M.A.

BALLIOL COLLEGE, OXFORD.

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PREFACE.

In writing the following commentary on the plays of Terence, my chief aim has been to maintain the utmost brevity consistent with clearness; and it is possible that some readers may consider me too brief upon passages where a good deal of illustration is sometimes given. But for an editor to do good service, it is necessary, in my opinion, that he should indicate at least as much as he actually gives in the way of explanation; and I have accordingly endeavoured to keep within bounds the tendency to quotation, which is one of the most human, and at the same time most troublesome errors that a commentator can fall into. In the selection of quotations my object has been to bring forward especially the idioms of colloquial Latin as found in Plautus, parts of Cicero, and occasionally in the earlier poets. For forms of words Plautus and Lucretius have been my chief authorities. I have endeavoured in this way to make my book useful to the student who wishes to acquire a knowledge of the early Roman writers, and to direct him in each case to the original authorities, as far as they have been preserved to us, for language and idiom. The general reader will, I hope, find sufficient help in the introductory matter which I have prefixed to every play, and to every scene in each of the plays, as well as in the notes themselves, in which I have never consciously passed over any thing which was likely to be misunderstood, or which had been made the occasion of difficulty by previous commentators.
PREFACE.

In determining the text of Terence we have almost as much difficulty as in any classical author. To pass from modern editions, in which the student is puzzled to decide which is the original reading, and which the conjecture (for most modern editors have more or less consistently followed Bentley’s emendations); even when we come to the comparatively pure and ancient text we are not yet on certain ground. The difficulty of Terence’s text is that it is too perfect. His plays have been so popular, and so much in use as a text book, that it is impossible not to suspect that in many cases, which we cannot now hope to discover, the smooth corrections of schoolmasters and professors have superseded the native reading of the author. So Ritschl says, “Omnino vix ullam scenam esse fabularum Terentianarum puto in qua non aliquid turbatum sit gravius, criticae artis medicinam etiam post Bentleii euras expectans⁴.” And the same uncertainty extends even to the oldest manuscript with which we are acquainted. A careful examination of the whole text of Terence has convinced me of the truth of another remark of Ritschl: “Nam in Terentio tam aperta plurimis locis est quam in Plauto rara fuit correctricis manus opera in refingendis resarciendisque versibus consumpta, eaque ex antiquiore etate repetenda quam qua ipse Bembinus liber scriptus est: longius autem a Terentiana integritate Bembinus quam a Plautina Ambrosianus abest.” I will here briefly mention the materials which the Editor has at hand for the purpose of fixing the text of Terence.

The most important Manuscript is that which goes by the name of the “Bembine,” from its possessor, Pietro Bembo. It was corrected and illustrated by Politian. It finally passed into the hands of Fulvius Ursini, and by him was bequeathed to the Vatican Library. This Manuscript, with many others of good stamp, was used by Faèrn in his edition of Terence, completed after his death by Victor (A.D.

¹ Prolegomena ad Plautum, p. 119. ² Ib. p. 129.
1565). It must be considered as the only one with any pretension to original authority, and as the source from which most of the existing manuscripts have arisen. I have often in the following notes had occasion to mention the readings of the Bembine Manuscript, and it is a strong argument for its superior authority that in many cases it gives the more difficult reading, which has evidently been misunderstood and altered by the transcriber of some other copy. I have not had the opportunity of consulting the Manuscripts. Many of their readings are quoted by the various editors of Terence. The English copies have been collated by Hare and Bentley, not, however, with any important results. Their text, as quoted by Bentley, is generally bad where it deviates from the common text. In deciding between conflicting readings, I have frequently, as will be seen in my Commentary, allowed the reading of the Bembine Manuscript to settle a doubtful point.

Donatus is the most famous of the ancient commentators on Terence. He lived in the fourth century after Christ, and was the reputed master of Jerome. (See note on Hecyra ii. 1. 4.) Many have, however, entirely denied the genuineness of the commentary which now passes under his name, but without sufficient reason. The commentary is valuable both critically and exegetically, and I have frequently found reason to prefer it to the opinion of later editors. It is to the commentators what the Bembine Manuscript is to the Codices, and may fairly be estimated in the same manner. Often, no doubt, it contains traces of the genuine text; as often, perhaps, it is wrong. In using it we must therefore call in the aid of independent critical judgment. The Manuscripts of Donatus are confessedly very defective, and in many places hopelessly corrupt. I have always quoted from the edition of Zeune, which presents the text of Donatus in the best shape.

Eugraphius is supposed to have lived at the end of the sixth century, A.D. His commentary on Terence is merely rhetorical,
often a simple paraphrase of the author's words; and for purposes of criticism it is nearly worthless.

Calpurnius supplies the place of Donatus on the 'Heautontimorumenos.' He seems to have imitated the manner of Donatus; and in many places to have copied from him. He cannot be considered of much value.

Bentley's Editions (1726, 1727) were an era in Terentian criticism. The real value of his labours lies in the attention which he paid to the metres of Terence. This I have treated of fully in the Introduction. Even in this point he seems to have been led away by the love of correction, and to have introduced into the versification of Terence a greater licence and more variety than was necessary. His notes, it is unnecessary to say, abound in conjectural readings. These I have very rarely had occasion to adopt. In general nothing but authority should lead an editor to depart from the acknowledged reading of the best manuscripts. There is another defect in Bentley which makes him a bad critic,—his extremely literal turn of mind. As in Horace he was "misled by want of ear and poetical taste," so in Terence he seems to have laboured under an absolute incapacity of understanding a joke; and his criticisms are in consequence often amusing from the contrast of his dry and literal captiousness with the quiet humour of the passage which he is criticizing.²

The text in this edition is that of Zeune's edition as brought out by Giles (London, 1837). Wheresoever I have deviated from it I have given the reason in my notes; but it will be found that I have done more towards maintaining the old text than for any innovations. This edition of Zeune's Terence is the best of all the books that I have used. It contains all the comments of Donatus, Eugraphius, Calpurnius, Bentley, and Zeune, and though not of

² I may refer here to Hermann's Dissertation "De Bentleyo ejusque editione Terentii" (prefixed to Vollbehr's edition of Bentley's Terence, London, &c. 1846), in which he takes many critical objections to Bentley's emendations of the text.
much use to the young or general reader, it is yet a valuable and carefully edited book.

Of other editions those that I have chiefly used have been that by Perlet (Lips. 1827), Reinhardt (Lips. 1827), and Stallbaum (Lips. 1830, 1831). The latter I used carefully only for the 'Andria.' I also have referred to the edition of Dr. Hickie (London, 1837), which is a compilation from preceding commentators without much judgment. I have noticed his mistakes in my notes more frequently than I should have done but for the fact that they are likely to mislead younger students, by whom his book is often used. Colman's translation of Terence I found useful; particularly as giving in an accessible shape the opinions of some of the chief French critics upon Terence's plays.

I may here also gladly acknowledge my obligations to the Rev. A. J. Maclean and to Mr. Long, the editors of this series of classical authors. To their remarks on my notes as they have passed through the press I am much indebted; and in matters connected with law I am under particular obligations to Mr. Long. I had by me also, in writing the commentary on the 'Andria,' some notes of the Rev. R. Shilleto's, whose permission I obtained, through a pupil of his, to avail myself of them.

The life and literary position of Terence, considered as a Roman Author, are discussed in the following Introduction. In the same place I have entered at some length into the question of Terentian Language and Metre. This is a subject which has till lately lain fallow in England since the time of Bentley and Hare. Though I

* When I wrote this sentence I had not seen Mr. Key's essay 'On the Metres of Terence and Plautus.' My only acquaintance with his researches was through the 'Varro-nianus' (see p. xxviii). Now that I have seen this paper, I may perhaps be allowed to express my gratification that, by an independent inquiry into the usages of Terentian language, I have arrived at results very similar to those advocated by the author; an agreement which tends to confirm me in my persuasion of the justice of the principles laid down in the following Introduction. Whenever I have reason, in my commentary, to disagree with Mr. Key, or other writers, I have endeavoured to express my dissent without any of that asperity which deforms the works of some modern writers.
have thrown my remarks into a shape of my own, the scholar will see that I have not sought to disguise my obligations to these and other writers on Latin Versification. The whole subject has been much neglected; and is so important, perhaps even with a view to the future settlement of the text of Terence, that I make no apology for having entered into it fully.

The Fragments of Menander and other Greek authors have been frequently noticed in the course of the notes. But for the sake of the student I have brought together in an Excursus at the end of the volume all the undoubted passages of Menander and Apollodorus which may be referred to the plays imitated by Terence; and I have at the same time considered the general question of the relation of Terence to his Greek predecessors.

At the risk of increasing slightly the bulk of the volume I have added an Index of the Latinity of Terence, which will, I trust, be considered an addition to the usefulness of the book. This Index is based on that in Giles’ edition of Zonae before spoken of; but I found it necessary to make innumerable alterations, erasures, and additions, so that the Index is to all intents and purposes a new one.

I have acknowledged my obligation to other editors whenever I have taken from them quotations which were evidently their own. Every classical author is, however, overlaid with a mass of illustrative matter which may be considered the common property of commentators. Of all editors of Terence perhaps most is due in this way to Westerhovius and Lindenbrog. To avoid unnecessary length I have often referred the reader to the Dictionary of Antiquities edited by Dr. Smith.

E. ST. JOHN PARRY.

June, 1857.
INTRODUCTION.

I.—THE LIFE AND LITERARY POSITION OF TERENCE.

Terence's works give us no information concerning his life; and we are obliged to draw our materials from a memoir which is by some attributed to Donatus, by others to Suetonius. The authority of this document is at the best very doubtful, and there are some considerations which make us slow to accept its facts. Other narratives are preserved. One was copied by Gronovius from a manuscript at Oxford; and there is a Life of Terence by D. F. Petrarca in the Milan edition of A.D. 1476. These two biographies give us nothing more than we obtain from the original memoir.

According to this account Terence was a Carthaginian, who was born in the year 193, B.C. He was taken to Rome as a slave, and became the property of Terentius Lucanus, a Roman senator. By him he was brought up well, receiving a liberal education; and being finally manumitted he received the name of Publius Terentius. He is said to have lived in habits of intimate friendship with Publius Scipio Africanus, Caius Laelius, and Furius Publius; and in their society to have pursued his studies and written his plays. He was first introduced to the notice of the literary society of Rome at the time of the representation of the 'Andria.' He had offered this play to the Curule Aediles for representation. They referred him to Caecilius, who was at that time the chief comic poet at Rome. The story goes that he found the critic at supper with his friends, and was ordered to seat himself near the table, and to commence reading his play. He had not proceeded far when Caecilius, delighted with the character of the work, invited him to join
his party at supper. After the meal was over, the remainder of the play was read, was highly approved by his audience, and was recommended to the Aediles by Caecilius. He wrote and exhibited six comedies, in the following order:

The Andria. The Eunuchus.
The Hecyra. The Phormio.
The Heautontimorumenos. The Adelphi.

Of these the 'Eunuchus' is said by some to have been acted twice in the same day; and the 'Phormio' to have been acted four times in the same year (but see the notes on the Inscriptions to those plays). In consequence of the success of his plays he was accused of receiving the help of his noble friends in their composition; a charge which will be considered more fully hereafter. Of the rest of his life little is known. He is said to have left Rome in the thirty-fifth year of his age, on a visit to Greece; a voyage from which he never returned. The following lines, alluding to this event, are attributed to Volcatius:

“Sed ut Afer sex populo dedit comediae,
Iter hinc in Asiam fecit; navem cum semel
Conscendit visus nunquam est; sic vita vacat.”

He is supposed to have been lost at sea on his return to Italy; and with him perished translations of several comedies of Menander which he had made during his visit to Athens. Another account is that he died at Stymphalus in Arcadia of an illness brought on by grief for the loss of those pieces which he had sent before him to Rome. At the time of his death he is said to have possessed some property on the Appian Road near Villa Martis. One daughter survived him, afterwards the wife of a Roman senator. The writer of the following lines, summing up the brief narrative of his life, says that he died in extreme poverty, and that his visit to Greece was occasioned by the loss of his property. The lines are attributed to Porcius:

“Dum lasciviam nobilium et fucosae laudes petit;
Dum Africani vocem divinam inhiat avidis auribus;
Dum ad Furium se coenitare et Laelium pulchrum putat;
Dum se amari ab hisce credit, crebro in Albanum rapi
Ob florem actatis suae; ipsus sublatis rebus ad summam
Inopiam redactus est.
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Itaque a conspectu omnium abiit in Graeciam, in terram ultimam.
Mortuus est in Symphalo, Arcadiae oppido: nihil Publius
Scipio profuit, nihil ei Laelius, nihil Furius;
Tres per idem tempus qui agitabant nobiles facillime.
Eorum ille opera ne domum quidem habuit conducticiam;
Saltem ut esset quo referret obitum domini servulus."

These are the few facts which have been recorded of the life and career of Terence. We can only endeavour to fill up the blank by conjecture. I may, however, here offer a few remarks on the narrative as it is handed down to us.

The story of his servitude is open to considerable objection. With this has been mixed up another tale, that he walked in the triumphal procession of Scipio Africanus after his return from the conquest of Carthage, as a liberated Roman citizen. But, setting aside the historical anachronism of this story, it seems most probable that the Terentius here referred to was one Terentius Culeo, a noble Roman, of senatorian rank, who was among the many Roman captives brought back by Scipio from captivity at Carthage. We cannot certainly say whether Terence was a Carthaginian at all. His eminence as a Latin writer is not indeed inconsistent with an humble or foreign origin; but the fact of his possessing property of some extent, and the connexion formed by his daughter, seem to go against the common story of his extreme poverty. We can hardly suppose that his literary success was so great as to put him in possession of a handsome fortune, or to enable him to make any great purchases of land. The ‘Eunuchus’ was considered to fetch a remarkable sum, eight thousand sesterces, equivalent to about £64 10s. of our money, and at this rate his plays could not have afforded him a very ample livelihood. We should rather conclude from the recorded events of his life, as far as their value can be estimated, that he must have been in a position to make literature his profession, and to follow his profession with a sense of his duty to his art, rather than as a mere means of making money. The tone which he takes in all his Prologues is that of an independent author, who feels himself above the necessity of courting popularity, and who is determined to write according to his own views of poetry. He complains that his enemies sought to condemn him to idleness and obscurity; but he does not once hint at any pecuniary loss to himself from their opposition. And this view of his pecuniary
position is confirmed by the fact of his intimacy with Scipio and Laelius, who must have treated him as an equal rather than as a dependent for the story to have gained ground that he was indebted to them for the language and composition of his plays. Even if we suppose Terence to have been a foreigner and a freedman, yet we must conclude that his circumstances were easy, or at all events sufficiently independent to enable him to be chary of his reputation and fastidious in his style. Poor authors do not generally set themselves against the prevailing taste of their times. Terence was evidently well educated and refined; and though this may be attributed exclusively to his natural genius, yet to indulge his literary tastes and to carry out his own idea of dramatic composition, which was an innovation upon the practice of his predecessors in the Roman Drama, he must have been independent of public approval; he must have been able to despise the clap-trap artifices of the popular play-mongers, and to wait his time, elaborating his diction and his verse, and working out his pieces after the model of his favourite Greek masters.

The universal testimony of antiquity makes Terence to have written six comedies, and six only. Of the existing plays the 'Andria' seems certainly to have been the earliest, and the 'Adelphi' the latest; nor have we any intimation of any other plays but those which we possess. The perfect state of all the plays of Terence—a question which is quite distinct from that of the text—and the possibility of verifying all existing quotations by the extant plays, lead us to conclude that we are in possession of all that Terence wrote. It has, however, been argued with some plausibility that the 'Andria' was not the first play brought before the public by Terence, and that there must doubtless have been other occasions on which he appeared as an author, and previous attacks of his antagonists which he had been obliged to answer. This supposition gains colour from the following passages. For in the Prologue to the 'Andria' he says:

"Nam in prologis scribendis operam abutitur,
Non qui argumentum narret, sed qui malevoli
Veteris poetae maledictis respondeat." (vv. 5—7.)

Here the poet seems certainly to be speaking generally, as if he was

1 The learned author of the article on "Terentius" in the Dictionary of Biography ably maintains a similar view to that which I have here advocated.
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alluding not merely to the opposition of the moment, but to something which had happened more than once; to some opposition which had attended the representation of previous plays. The language is very general, and in speaking of his enemy he seems to assume that the hostility existing between them was already notorious. Again in the first Prologue to the 'Hecyra' (v. 8), the writer says:

"Alias cognostis ejus: quaeo hanc nunc nosite."

Now the 'Hecyra' was brought forward for representation a second time in B.C. 165, the year after the representation of the 'Andria.' But, as I have remarked in the note on that passage, these words were perhaps spoken at the last representation but one of the 'Hecyra,' in B.C. 160, in which case the speaker would have been able to allude to all the existing plays of Terence except the 'Adelphi.' The case of the 'Andria' is more difficult, for we cannot refer the Prologue to any representation of the play after its first appearance. In this Prologue, as well as in those of all the plays, with the exception of that belonging to the 'Hecyra,' the poet is evidently introducing his comedy for the first time to his audience. We cannot therefore account for the language of this Prologue as we can for that of the Prologue to the 'Hecyra,' by supposing it to have been spoken on the occasion of a second or third appearance of the play. We must then either suppose that other plays existed of which we have no trace, perhaps youthful efforts, which fell into obscurity after the more mature productions of Terence had become popular; or, to avoid such a gratuitous hypothesis, we must have recourse to some explanation which shall derive probability from the internal evidence of Terence's prologues. Such a piece of evidence presents itself to us in the Prologue to the 'Eunuchus.' Terence says, speaking of Lavinius:

"—— Quam nunc acturi sumus
Menandri Eunuchum postquam Aediles emerunt,
Perfecit sibi ut inspiciendi esset copia.
Magistratus quum ibi adessent oceupta est agi.
Exclamat furem non poetam fabulam
Dedisse, et nihil.dedisse verborum tamen."

(vv. 19—24.)

It appears from this passage that Lavinius had obtained from the Aediles permission to read over the 'Eunuchus' before it was rehearsed.
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in their presence; and that at the rehearsal he brought forward his accusations against Terence, which were, I may observe, entirely critical, to the effect that the play was stolen from Naevius and Plautus. Turning to the Prologue to the 'Andria,' we find that the objections which Terence notices are of the same kind. He explains that he had taken his materials from two plays of Menander, the 'Andria' and the 'Perinthia,' and then says, alluding to his opponents:

"Id isti vituperant factum; atque in eo disputant,
Contaminari non decree fabulas." (vv. 15, 16.)

Taking the story of Caecilius as a fact,—and it is not a likely one to have been invented; for most of the stories about Terence are rather to his disparagement,—we may conclude from it that the 'Andria' must have been well known for some time before its production on the stage. At this reading of the play before Caecilius there may have been present some, and Lavinius himself, perhaps, among the number, who looked with no friendly eye on this young poet, promising as he did to gain a large share of the applause which they were anxious to monopolize. The author of the 'Thesaurus' and the 'Phasma,' who endeavoured to take the public by storm by the violent incidents of his plays, his 'charmed fawn' and 'running slaves and their mad masters' (see the Prologues to the 'Heautontimorumenos' and 'Phormio'), would be particularly likely to be jealous of a rising poet who sought to interest by elegance of language and simple liveliness of plot. Caecilius was delighted: his approbation would be a passport to popular success; the days of clap-trap were numbered; and some fault of a literary kind must be found with a poet who was likely to prove such a dangerous rival. The 'Andria' might thus have become famous in literary circles before this Prologue was written, and enough might have been said against its author fully to account for the language which he uses.

The general question of the opposition to Terence is an important one. It is alluded to in all the Prologues, with the exception of those to the 'Heecyra,' which are occupied with an explanation of the causes which led to the previous failures of that play. These prologues therefore are entirely scenic; but it is most probable that, if it had not been for the untoward circumstances which had attended the previous representations of that play, we should have had some more notices of the poet's literary position. It will be useful, therefore, to say a few words
here on the general subject of the literary position of Terence, and then to consider in detail the particular objections which were brought against him.

Rome in the time of Terence seems to have been divided into two literary factions;—those who were for importing the elegant culture of Greece, and transplanting its literature into the harder soil of Italy; and those who held fast to the old ways, who loved the traditions of the Cethegi, and were for maintaining the rugged but vigorous nationality of Tescennie and Saturnian verse. As for imitation of Greek models, that could not be avoided. Plautus and his contemporaries had settled that question; but there existed in their transcripts no shallow vein of rough Roman wit, which maintained the rude independence of the native Camenae. The Scipiones and the Laelii, Terence's friends and patrons, were at the head of the "young Rome" of their day, the movement party in politics, the "Greeks" in literature. They would turn from the rugged language and rude jests of the Roman poets to the exquisite diction and polished wit of the Greeks. To this party Terence was attached by social ties as well as by literary tastes. His humour was evidently akin to that of Menander, quiet and sparkling, just as Plautus reminds us more of the boisterous fun and audacity of Aristophanes. He had set himself to work carefully in a finished style, and to bring the Roman language into a more strict uniformity with the laws of rhythm than had been attained by any of his predecessors. To him, no doubt, the Greek language was the perfection of elegance and refinement; and he endeavoured to establish on the Roman stage a style of Comedy that should in some measure possess these qualities. In this attempt he would not only have to contend with the popular passion for excitement, and with the existing taste which had been accustomed to coarser food, but he had to overcome the opposition of a powerful and numerous body. His opponents would be glad to attach themselves to the conservatives of that day, the "Trojans," to borrow a term from the history of our own literature,—the party represented by the Fabii and by Cato. For we may be sure that the more execrable poet a man was, the more lustily he would denounce the innovator Terence; the more he would accuse him of being a bad copyist of foreign models; the more he would decry his style as wanting in nerve and spirit. Such we may conceive were the hangers-on to the party whose cry was "Rome for the
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Romans;" whose great light was Plautus; who praised his Roman wit and national phraseology and manners.

The difficulty of Terence's position lay in this, that he was endea-vouring to recall the popular taste from the broad farce which had been so happily introduced by Plautus to a more artistic model; from the rude wood-cuts as it were of popular fun and low life to the finished line engravings of classic dialogue. Terence aimed at an improvement of the public taste, he sought to educate as well as to please,—a difficult task in those early days of the Drama. Imagine a temporary scaffolding in the centre of the amphitheatre, with all the distractions of the Great Games,—boxing matches, the tight rope, and above all the gladiatorial contests, ever the true poetry of the Roman people,—and you will see that Roman Comedy must needs have been rather rude to hold its ground with the multitude. Under such circumstances, and with such an audience Plautus is, and will continue to be popular, for he swims with the stream, and is carried on merrily on its surface, while he "expressa arbusto regerit convicia," and clothes even his most foreign personages with a good homely mantle of Roman wit and phraseology. Terence, on the contrary, is endeavouring to force the stream backwards, or rather to turn it from a living gushing river of broad life and merriment into an ornamental lake, laid out according to the true laws of art, and reflecting column and terrace, and well-ordered ranks of cypresses and urns. It is interesting and not uninstructive to compare his struggles in the cause of art with Molière's early attempts to gain a recognition for a very different school of Comedy in the palmy days of the unities and consistencies of the legitimate Drama. Their objects were very different, and so was their success; but this is easily to be accounted for by the preceding consideration, that the efforts of Molière were in unison with the natural though repressed sympathies of the people, while the plays of Terence, however highly appreciated by competent judges, must have always been to some extent φανάρτα συνετοῖσιν, ἐς δὲ τὸ πᾶν ἐρμηνεύων χατίξωτα.

We now come to the particular charges against Terence. They fall under three heads;—1. Plagiarism from Greek copies both in subject and in the characters of his plays (see Prol. to Andria, Eunuchus, and Heautontimorumenos);—2. The aid of distinguished friends (Prol. to Adelphi and Heautontimorumenos, v. 24);—3. The want of spirit and
incident in his plays, which were said to owe their success entirely to the merits of the actor (Prol. to Phormio). They seem to have been brought forward successively; probably as one failed to produce the desired effect, recourse was had to another. We shall consider them briefly in order.

That which meets us first, and is noticed in the Prologue to the 'Andria,' is the charge of Plagiarism. This constituted the most important count of the indictment against Terence; and he answers it with a care which shows that he attached some weight to it. If we examine his answer, we find that the plays of Greek writers had all along been considered as the common property of Roman playwrights. Naevius, Plautus, and Ennius, he says, had done the same; and he was content to err in such good company. Moreover his opponent, Lavinius, is convicted of having used more than one of Menander's plays at all events, and very badly too, making some capital blunders in law and manners. Terence's own case is fully considered in the 'Excursus' at the end of this volume, in which I examine carefully the extent of his obligations to Menander and Apollodorus, and inquire how far we may allow him to have had the originality of an independent poet. Here I may say generally that, as a matter of fact, he appears to have used the common Greek materials without scruple, accommodating them to his own design. It does not follow from this that he was a servile translator. His faithful adherence in the main to his originals, without any introduction of Roman wit and manners, was, as has been shown, the effect of his principles of composition. To civilize Roman taste by Greek literature, he must avoid the mixture of the ordinary Roman style. He is also accused of an imitation of his Roman predecessors. This he entirely disclaims, as in the Prologue to the 'Eunuchus.' Lavinius had said:

"Colacem esse Naevi et Plauti veterem fabulam;
Parasiti personam inde ablatam et militis."

(vv. 24, 26.)

He answers:

"Si id est peccatum, peccatum imprudentia est
Poetae; non qui furtum facere studuerit."

(vv. 27, 28.)

And again, after pointing out that his obligations were really due to the 'Colax' of Menander, he adds:
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"—— Eas fabulas factas prius
Latinas scisse sese id vero pernegat."

(vv. 33, 34.)

Compare the notes on those passages.

The second accusation against Terence is, that he was indebted to his noble friends for the plays which he produced as his own. This charge is mentioned by Cicero: "Secutus sum, non dico Caecilium (malus enim auctor Latinitatis est), sed Terentium, cujus fabellae propter elegantiam sermonis putabantur a C. Laelio scribi" (Ad Atticum vii. 3), and by Quintilian: "In comoedia maxime claudicamus. Licet Terentii scripta ad Scipionem Africanum referantur; quae tamen sunt in hoc genere elegantissima" (x. 1. 100). In the life of Terence, ascribed to Suetonius (or Donatus), Q. Memmius is quoted as saying, "Pub. Africanus, qui, a Terentio personam mutuatus, quae domi luserat ipse nomine illius in scenam detulit." The same writer mentions on the authority of Nepos, that C. Laelius being at his villa near Puteoli, on the calends of March, was requested by his wife to come to supper sooner than was his custom, for that day was the feast 'Matronalia,' on which the ladies were allowed to rule supreme in their households. In reply he begged to be excused, as he was busily engaged; and on entering the supper-room at a later hour, he declared that he had never in his life been so well satisfied with his writings; and when they asked him to let them hear what he had written, he repeated the lines of the 'Heautontimorumenos,' commencing

"Satis pol proterve me Syri promissa huc induxerunt."

(Act. IV. Scene iv. v. 1.)

This story Nepos gives upon what he calls certain information. We must observe that Cicero and Quintilian both mention the report merely as one of hearsay; and Santra, a writer of the age of Julius Caesar, commenting on the story, remarks that it is not probable that Terence would have been indebted to men of the age of Scipio and Laelius, for they were both young at that time, but rather to Q. Fabius Labeo or C. Sulpicius Gallus, or distinguished men of their age, of whom he might more justly have said,

"Qui vobis universis et populo placent;
Quorum opera in bello, in otio, in negotio,
Suo quisque tempore usus est sine superbia."

(Adelphi, Prolog. vv. 19—21.)
The story gains in circumstantiality in the hands of Nepos and Mem- mius, and so far loses in probability. The more attentively the whole tale is considered, the less likely does it seem. A careful consideration of Terence's plays leads us to the conclusion that they are the production of a writer who was not only thoroughly educated, but had a consistent theory of dramatic composition, and ventured to alter and adapt the existing materials of the Greek comedy, so as to bring them into his system. Add to this the remarkable purity of the language of Terence, which overleaps the whole interval between himself and Catullus,—for in that interval we find nothing to compare with our author,—and we cannot without a violent inconsistency suppose that all this was the result of the patchwork contributions of two or three dilettanti noblemen, who used the name of their client as a screen in the indulgence of their love of literary adventure. The whole story is simply one of those pieces of literary gossip which gain credit from two causes; partly because the contemporaries and nearer followers of such a writer as Terence are apt to be jealous of the author who has no other certain history than the paramount beauty and success of his works, and are therefore glad to shift his praise to other shoulders; and partly because, when an author leaves no history but his works, there is a great temptation to make a history for his works, and to connect them with any great names who may have happened to be his contemporaries. Laelius and Scipio had as much claim to the authorship of these plays as Bacon has to that of the plays of Shakespeare; and yet we have seen within this year a serious attempt to father 'Shakespeare' on the author of the 'Novum Organon.' Terence himself alludes to this charge more than once:

"Tum quod malevolus vetus poeta dictatit,
Repente ad studium hunc se applicasse musicum,
Amicum ingenio fretum, haud natura sua;
Arbitrium vestrum, vestra existimatio
Valebit,"

(Heauton. Prolog. 22—26,)

and again:

"Nam quod isti dicunt malevoli, homines nobiles
Eum adjutare, assidueque una scribere;
Quod illi maledictum vehemens esse existimant"
Eam laudem hic ducit maximam, quum illis placet
Qui vobis universis et populo placent," &c.

(Adelphi, Prolog. 15—19.)

In both of these passages he evidently waives the question; leaving the decision of it in the first case to the judgment of his hearers, and in the second case intimating that, even if it were true, it was a matter of which he ought to feel proud rather than ashamed. Terence was evidently too good a courtier to deny flatly an imputation which was to the credit of his literary friends. They were no doubt flattered by the supposition of their having a share in the compositions of Terence, and he did not care to vindicate his own originality at the expense even of their vanity. A compliment of this kind would cost him nothing, and would be very acceptable to them. Nor perhaps did he consider Lavinius entitled to any explanation on such a point; and so he declined to admit or to deny the charge which had been brought against him. On every ground, then, we may reject this story which gives to Laelius or Africanus the credit of the authorship of the best parts of the comedies of Terence. His plays are so even and consistent throughout, individually and with one another, that we might well defy any critic to show where Terence left off and his friends began. Throughout his plays there is the same neatness of language, the same attention to metre, the same quiet tone of good-natured humour and practical knowledge of the world. This must have proceeded from one and the same author, and that author none other than Terence himself.

The last accusation which Terence notices is that his plays were deficient in strength, "tenui oratione et scriptura levi" (Phorm. Prolog. 5); the complaint made in the famous epigram ascribed to Caesar, which sums up so accurately the judgment of antiquity that it may be appropriately quoted here:—

"Tu quoque tu in summis, O dimidiate Menander,
Poneris, et merito, puri sermonis amator,
Lenibus atque utinam scriptis adjuncta foret vis
Comica, ut aequato virtus polleret honore
Cum Graecis, neque in hac despectus parte jacres.
Unum hoc maceror, et doleo tibi deesse, Terenti."

Compare the note on the Phormio, Prolog. 5.

On this subject I would refer to the admirable remarks of the writer
in the Dictionary of Biography on the position of Terence in Comedy, who fairly shows that this "vis comica" could hardly be expected in the majority of Terence's plays, which are more properly "sentimental comedies," and that he may be classed with those who have excelled in manner rather than in matter, with Massinger, Racine, and Alfieri, rather than with Aristophanes, Shakespeare, or Molière. What Greek poets are alluded to by Caesar we cannot definitely say. As far as fragments of Menander and his class have descended to us, I should be inclined to say that Terence is not deficient in humour by their side, and the wit of Plautus was certainly native, fresh from the baths and the forum. Caesar's reading may have embraced Aristophanes, who found no antitype among the Romans. At all events we may well be content with the elegance and purity of our poet's diction, and with the genuine wit which appears in a dry subdued form in almost every page of his works.

This question is well stated by an able writer in the 'Quarterly Review,' who has given a discriminating sketch of the merits of Terence in the following words: "What is to us repugnant in the plots of Terence—the want of variety, the constant iteration of the same or similar incidents; the lost or stolen maiden in slavery, who turns out to be the free-born daughter of an Athenian father; the two fathers, the harsh and the mild, the rustic or the citizen; the two sons; the clever knavish slave, as necessary as the Spanish Gracioso—all this Terence has in common with Menander. So, too, all that is repulsive in manners and in morals, the looseness of converse between the sexes, the cry to Juno Lucina upon the stage, is mere translation. But with all these common faults, and with the language so much less clear and refined, the versification so much more rude and inharmonious than the iambics of the Greek Comedy, what lover of classical literature, what lover of genuine poetry, who, with the slightest taste for wit and elegance, does not dwell with delight on the comedy of Terence? To the initiate all this is so familiar as to bear no illustration; the uninitiate must be left to themselves, to their unenvied obtuseness as to some of the most exquisite touches of true human feeling, to the fine play of comic fancy. The tradition of the popularity of Terence since the revival of letters (and long before, as we have said, his plays were the stolen

2 The writer has expressed himself too strongly here. This might be true of Plautus, but not of Terence. His plays are in general more pure than most of our own classical comedies. See note on Eunuchus iii. 5. 36.
or hardly permitted enjoyment of churchmen and monks) has been kept up in one of our great public schools; and who ever heard such passages as the description of the funeral in the 'Andria,' with the orphaned girl throwing herself back on her lover's bosom, 'flens quam familiariter!' The Davus and the Geta, the Gnatho, and the Thraso, and the Phormio, are the types and parents of the flatterers, and Graciosos and Scapins, which have shaken the European scene with laughter for centuries; and themselves are but the antitypes and, it was generally allowed, degenerate offspring of Menander and his school. As an illustration of that Comedy, which, without ceasing to be comic, almost melts into the pathetic, read the first act of 'Heautontimorumenos' (a play not of the four usually acted at Westminster),—the poor father sternly punishing himself for what he considers his unnatural harshness to his son, and refrain, if you can, at once from the quiet smile, and almost from the tear."

Terence, in common with his friends and enemies, with Caecilius and Lavinius (compare the Second Prolog. to the Hecyra with Phormio, Prolog. 9, 10), owed much of his success in the first instance to the excellence of his managers, especially of Ambivius, who claims the chief credit of the ultimate success of the plays of Caecilius, and apparently did Terence the same service in the case of the 'Hecyra.' These managers had a direct interest in the plays which they represented (see note on Hecyra, Second Prolog. 49), and would use their greatest efforts to make them attractive. They had no doubt difficulties of the same kind to struggle with as managers of theatres have been liable to from the days of Thespis. Every change in the popular humour had to be watched, met, and, if necessary, battled against and conquered. The "glory of the boxers," the "suspense of the rope-dancer," the rush of crowds from the country, and, above all the rest, a "rumour flying round that a show of gladiators was going to be given," must have driven many and many a good play besides the 'Hecyra' from the rude boards of the Roman amphitheatre. These things were to Ambivius, Atilius, and Minuthius, what the whale and giant were to Molière, as rivals of his 'L'Etourdi' and 'Dépit Amoureux,' and what the O.P. riots and conflagrations have been to modern English managers, or the

3 Quarterly Review, vol. xcvi. pp. 95, 96. Augustus W. von Schlegel has some remarks on Plautus and Terence in his work on Dramatic Art and Literature, Lecture xiv. He takes, however, a superficial view.

4 On the early struggles of Molière see the excellent Essay of Mr. C. K. Watson in the 'Cambridge Essays' for 1855.
"cry of children, little eyases, that cry out on the top of question, and are most tyrannically clapped for't," to the stage of Shakespeare.

The characters which appear in the plays of Terence are in the main borrowed from the ordinary repertory of the New Comedy. These characters are well described in Schlegel's Lectures on Dramatic Art and Literature (Lect. xiv.); but without any particular reference to their treatment by Terence. In the Classical Museum, vol. vii., there is a good article on Ritschl's Plautus, containing among other useful matter an interesting general parallel between Plautus and Terence; and a discussion of the characters of their plays—in which, however, there is little novelty. It is true that, generally speaking, the characters of the New Comedy passed on to Plautus and Terence, just as from them they descended to Ariosto, (who endeavoured in his versi sdrucchioli to imitate the iambic trimeter,) Aretino, and Metastasio; but if we examine them carefully we shall find the widest difference of treatment. I have in the notes on these plays taken many occasions of remarking upon the originality of some of Terence's characters. I may refer the reader to the treatment of the characters of the braggadocio and the parasite in the 'Eunuchus,' of Phormio, of Parmeno in the 'Hecyra,' as compared with the slaves in the other plays. Indeed every slave that appears in Terence has his distinctive marks. Davus, in the 'Andria,' is impudent and crafty, never at a loss in any perplexity, and comes off finally triumphant. Syrus in the 'Heautontimorumenos' resembles him in general character, only that he is even more crafty, and carries out his plots with greater skill and impunity. His namesake in the 'Adelphi' is perhaps one of the most amusing specimens of his tribe in Terence's plays. His unblushing effrontery in lying on every necessary occasion, and the impudence with which he satirizes Demea to his face, give him a distinct character. The Parmeno of the 'Eunuchus' is a plotter by nature, but not by intention. He is alarmed when Phaedria adopts and acts upon his scheme; and his timidity becomes simple despair when at the end of the play Pythias retaliates on him with a dreadful story of the punishment of his young master. His namesake in the 'Hecyra' is simply a sententious busybody, of no use whatever in the action of the play, and introduced merely for the sake of the information which he can communicate respecting his master. Geta, in the 'Phormio,' is also a subordinate character; and his only merit is that he is zealous for his pupils, and utterly regardless of his duty to his old master. The part usually played by the slave, of deceiving the
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elders, belongs in this play to Phormio. A similar analysis might be extended to every character in Terence. No two are precisely alike. How different is the Pamphilus of the 'Andria' from his namesake of the 'Hecyra!' what a marked contrast between Bacchis of the 'Heautontimorumenos' and Bacchis of the 'Hecyra;' between the two pairs of old men in the 'Heautontimorumenos' and the 'Adelphi;' between Sostrata and Nausistrata, Pythias and Mysis; between Thais and others of her class! A close study of Terence will enable any reader to amplify these remarks to any extent, and to verify for himself what I can here state only briefly, that both in the grouping and in the treatment of his characters Terence is an original as compared with Plautus; —a comparison too lengthy to be instituted here, even if it were the proper place for it. Whether he copied Menander closely we cannot say; but from the hints that we can glean from scattered fragments of the Greek comedians, I for my part am inclined to conclude that he was in a great measure original even when compared with Menander.

Every edition of Terence that I have seen has some curious information on the nomenclature of the characters of Terence. Names had, no doubt, as they now have, their etymology, and certain general observations respecting them may hold good; as, for example, the common derivation of the names of slaves, male and female, from the countries from which slaves were generally obtained; the names that were in vogue to distinguish courtesans from women of good position. But we can only laugh at the commentator, however ancient and respectable, who tells us that Simo was a name given to an acrimonious and suspicious old gentleman, because "Simi fere sunt iracundii," or that another old gentleman, Chremes, derives his name from χρέμπτεσθαι, enim exspuere, for "old men are often troubled with an inveterate cough," while curiously enough the same name is given in another play to a young man; why, commentators wisely decline to say. Such investigations are to be paralleled only by the pertinacity of the old commentators on Horace in giving to every Lydia and Chloe apostrophized by the poet a local habitation and a history. We have no reason to suppose that Terence or any other comic poet went so far in the esoteric application of their nomenclature. The Drama has always had its regular repertory of names as well as of dresses; and we may as well endeavour to find a moral in the Guys and Amelia's of the modern novel as in a Pamphilus, a Menedemus, or a Simo. I have therefore allowed these speculations to rest in the dust in which I found them; and I hope they
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may never again be allowed to trouble the schoolboy any more than they are able to amuse the scholar.

II. THE LANGUAGE AND METRES OF TERENCE.

Comedy naturally approaches much more nearly to common language than any other kind of poetry. An Epic is made to be read, not spoken; Tragedy and Lyric Poetry are raised above the level of ordinary conversation; while in Comedy we have a faithful reflection of every-day life, manners, and language. And when we come to the Latin language, and its pronunciation, as indicated by the practice of Terence, the value of this common type of Comedy is heightened by the particular feature which distinguishes the Roman Comedy, the employment of a foreign, and often a highly artificial, metre. These two considerations placed together enable us to form a tolerably accurate judgment of the pronunciation of the Latin language in the time of Terence. For on the one hand we hold it for certain that wherever it was possible Terence would keep closely to the pronunciation, as well as to the conversational idiom, of ordinary language; and the existence of metre in his plays enables us in most cases to ascertain clearly what was the pronunciation of any particular word. To take an example. If we find that 'mōdō,' with perhaps one or two exceptions (see note on Hecyra v. 3. 32), is pronounced as a monosyllable, while 'mōdō' (abl.) is invariably a dissyllable (and this can be clearly ascertained by the metre), we have so far a valuable hint for the etymological use of these two words. And in the same way a careful attention to the metre as well as to the sense will often enable us to break through some supposed law of grammarians, which was made without sufficient attention to these points. (See the instance of 'statim,' note on Phormio v. 3. 6.) And as the metre thus helps the pronunciation, so the pronunciation reacts on the metre. When we carry with us to the Metres of Terence a clear estimate of the then existing Roman pronunciation, we are able to disentangle his verses of many of the perplexities which commentators have often introduced into them. The student who understands that in ordinary pronunciation such a word as 'habent' was monosyllabic will not be reduced to the necessity of believing, with Bentley, that in the line

"Habent déspicatam et quaé nos semper ómnibus cruciánt modis,"

(Eun. ii. 3. 92.)
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we are to call 'Hābēnt dēj' an anapaest. Many such cases will be noticed in the course of the following remarks. What has been said is sufficient to show the importance of examining fully the pronunciation of the Roman language at the time of Terence and Plautus. This subject has been noticed by the author of the 'Varronianus' (chap. x.), who refers to the 'Journal of Education' (vol. ii. p. 344, &c.), where it is treated generally in a manner which leaves nothing for others. For the general principles of Latin pronunciation, as exhibited in the shortened forms of the tenses of verbs, of compound words, of words united by juxta-position, I may refer to those treatises. My own object is to examine this question in reference especially to Terence—from whom both the writers above mentioned have drawn many of their illustrations—and to ascertify from his writings, irrespectively of other sources, some at least of the most marked peculiarities of the pronunciation of the Latin language. We may lay it down generally that the language of Terence is that of the common conversation of middle life, removed no less from the refinement of the educated scholar than from the rustic patois which we may often observe in Plautus. This difference is no more than we should expect from the circumstances of the two poets. Plautus working at the mill for his livelihood, and Terence, the reputed friend of Scipio and Laelius, were likely to present us with very different specimens of the language of their day. Terence's characters talk as the respectable Roman of that day talked. Even his slaves and maid-servants are not vulgar.

Passing then to details, I shall first examine the language of Terence, and then his metres. Under the first inquiry will fall the pronunciation of his words, and the various usages which go by the name of 'poetic licences,' many of them not so much licences as examples of the common pronunciation of the Latin language.

I. Synizesis.

The first case which I shall notice is that of contraction of two syllables or vowels into one, known by grammarians as 'Synizesis,' of which several classes may be distinguished.

5 I have adopted the general divisions given by Lindemann in his preface to his edition of the 'Miles Gloriosus,' &c., and by Ritschl in his 'Prolegomena.' I need not say that my instances are due to my own examination of the text of Terence.
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1. Of words in which ‘v’ (= u) occurs between two vowels.

   caveo. And. i. 5. 65, "Verbum unum cave de núptiis."
   ii. 3. 29, "Curabitur. Sed páter adest. Cave te esse tristem sénlat."
   iv. 4. 21, "Mané; cave quoquam ex istoc excessís loco."

Eun. iv. 6. 13, "Át enim cave ne príus quam hanc a me acépias amítás, Chreme."

Heaut. v. 4. 8, 9,

   "Ét cave posthac, sí me amás, unquam istuc verbum ex te aúdiam. 
   Át ego, si me métuis, mores cáve in te esse istos sénlatam."

In all these cases, and in some other passages, cave is pronounced as if it were cau. In the last instance it coalesces with ‘in.’ In the following line caves is a monosyllable:

   "O fácínus indigná! Geminabit nísi caves. 
   Hei miseró mihi,”
   (Adelphi ii. 1. 19)

though in other passages (see Heaut. ii. 2. 6; v. 1. 59; v. 3. 1) it is a dissyllable.

   movet. Eun. v. 3. 4 (uncontracted in And. iv. 3. 16).
   novus. Adelphi v. 8. 15, "Ego nóvus maritus ánno demum quinto et sexagésimo."

Phormio v. 7. 79, "Quin nóvo modo ei fáceres contuméliam,” where we should probably read ‘fáceres ei contuméliam.’

   Compare Andria iv. 3. 15; Eun. ii. 3. 25; Adelphi iv. 7. 33; though in these cases the word may be pronounced as a dissyllable.
   ovem is monosyllabic once:

   "Scelésta lupo ovem cómmisisti. Díspudet."
   (Eun. v. 1. 16.)

The same contraction occurs in the common instances of the persons of the perfect tense: as síít (= sivit), monosyllable, Adelph. i. 2. 24;

6 The contraction of such words appears in many ordinary Latin words, such as ‘actas’ (= aevitas); ‘aeternus’ (= aeviternus); ‘nauta’ (= navita).
7 Cicero helps us to settle the pronunciation of cave by the story he tells of Crassus: "Quam M. Crassus exercitum Brundiiim imponerit, quidam in portu, caricas Canno adventas vendens, Caunaeas clamítabant. Dicamus, si placeat, monitum ab eo Crassum, cæveret ne iret.” De Divin. ii. 40, § 84, quoted by Lindemann, ‘De Prosodia Plauti,’ p. xliii.
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enarramus, Adelph. iii. 3. 11; interturbat, And. iv. 1. 38; adornarat, Eun. iv. 4. 6\*
; and many other instances of words contracted in ordinary writers; as divitioribus ( = ditioribus), Phorm. i. 1. 8. So too we have divitiae ( = 'ditiae') in every case.

In And. i. 1. 24, "Libérius vivendi fuit potestas: nam ánteà," we must consider vivendi to be subject to the same contraction (see note), though we meet with 'vivendum,' trisyllable, in i. 1. 125; nor do we find this contraction in any other part of the verb.

avaritiae = aeuritiae, Phorm. ii. 3. 12, "Si herum insimulabis avaritiae male audies."

2. In the case of 'i.'

dies. "Sat hábeo. Quid facéis, cedo? Dies mihi hic ut satis sit
vercor." (And. iv. 2. 22.)

"Dixtin hos mihi dies soli dáre te? Quid tum póstea?"

(Eun. iv. 7. 23.)

"Ubi illíc dies est complúres, arcessi jubet."

(Hec. i. 2. 110.)

"Fáciám ut hujus loci dieique meique semper memineris."

(Eun. iv. 7. 31.)

aio is always pronounced fully; but aiebam and its persons are frequently pronounced aibam, &c. See Index of Words and Phrases.

seio and nescio are frequently contracted. See Andria iv. 1. 29, "Seio cúm patre altercásti dudum."

33, "Seio; tú coactus túa voluntate és. Mane."

39, "Nisi mihi deos satis seio fuisse irátos, qui aus-
cultáverim."

3. 19, "Nescio quid narres. Égo quoque hinc ab déxtéra."

Hecyra i. 2. 111, "Dixére causam tóm nescio quam. Iterúm jubet;" and numberless other instances.

So we have rejicere pronounced as reicere, Phorm. Prol. 18.

rejiciat as reiciat, iv. 5. 5.

* I may here add other contracted forms of the second person and infinitive mood of the perfect tense; such as praeescripti, And. i. 1. 124; amisti, Hec. ii. 2. 9; decesses, Heaut. Prol. 32; produxe, Adelph. iv. 2. 22; dixe, Hec. v. 4. 5; circumspexiti, prospexi, Adelph. iv. 5. 55; promisti, Adelph. v. 8. 17; dixti, v. 8. 30; adduxti, subduxti, Eun. iv. 7. 24, 25; excessis, And. iv. 4. 21, though they do not fall immediately under the rule of the text.
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ejiciat as eiciat, And. ii 3, 8.
objicerem as oicem, Heaut. i. 2. 12.
conjicio as concio, Heaut. i. 1. 11.

In these and many other cases, as in alius always, in facio, faciam, &c. (see particularly Phorm. ii. 3. 47, “Di tibi male faciant;” v. 3. 2, “Ut sua voluntate iid quod est faciendum faciat. Faciam”), the ‘i’ has the force of ‘y,’ and coalesces with the following vowel.

We find many instances in Terence of the contraction of words in which ‘i’ is repeated. In these cases the result is that the word generally loses one of its consonants with one vowel in pronunciation; as

amicitia (= amitia), Andria iii. 3. 5. Hec. v. 1. 38. Heaut. i. 1. 5, &c.
inimicitia (= inimitia), Phormio ii. 3. 23. Andria v. 2. 11, &c.
pudicitia (= puditia), Andria i. 5. 53.

Sometimes one only of the two vowels is lost in the contraction, as in Hecyra ii. 1, 6:

“In eodemque omnes mihi videntur lúdo doctae ad málitiam,”

where malitiam = mältiam, and in Heaut. i. 2. 9, where we have pueritia = puertia, as in Horace, Carm. i. 36. 8.
familia (= famlia), Heaut. v. 1. 36. Adelph. ii. 1. 9, &c.
mulier, mulieres, &c., are pronounced muler, mulieres.

They occur very frequently, and in them the ‘i’ must generally have the force of ‘y.’ I may notice, however, one instance in which mulieres must be pronounced as a dissyllable, viz. Hecyra ii. 1. 2:

“Utíne omnes mulieres eadem aequae studeat noluitque ómnia 2?”

All such words as hujus, cujus, ejus, ei, prius, are commonly used by Terence as monosyllables. I may add here the universal contraction of the genitive of the second declension, as ‘consili,’ ‘viti,’ preti.’ As a general rule this is the only inflection of any noun that admits of synizesis. Thus we could not have such forms as ‘mendacia,’ ‘mor-

9 The following are some of the numerous words in which this takes place:—Grandi-
usculus, ‘periimus,’ ‘perierim,’ ‘abiero,’ ‘praeterieris,’ ‘redierit.’ Accordingly ‘abiero,’ &c., stand as cretic at the end of an iambic line, being pronounced abiero, redierit, perierim, periyinus. Within the limits of this Introduction it is impossible to enumerate all the instances of words in which ‘i’ disappears, or throws out a neighbouring consonant in pronunciation. The words specified will serve as fair examples of the rule.

1 Ritschl makes an exception to this rule in the case of octonarii, and anapaestic verse.
talium,' 'gloriam,' 'nescius;' and accordingly we always have 'gratiis' and 'ingratiis,' rather than the contracted form. In Terence we meet with one clear exception at least to this rule in the case of propitius.

See Adelph. i. 1. 6:

"Irata quam illa quaé parentes propitii;"

and Phormio iv. 3. 31:

"Satin illi Di sunt propitii? Nam sät scio."

I do not quote 'gratiam,' which occurs in some few places, as an example, because in all those instances the text has been objected to. There can be no doubt, however, that we have in these passages the genuine reading, and that the contraction must take place in such passages as the following:

"Omnibus gratiam hábeo, et scorsum tibi praeterea, Démea."

(Adelph. v. 9. 14. See note.)

"Référetque gratiam ei, unáque nos sibi ópera amicos jünget."

(Hec. v. 2. 32.)

Among more common words, sive, nisi, mihi, tibi, sibi, ibi, are often pronounced as monosyllables, and consequently sometimes they coalesce in pronunciation with the initial vowel of a following word.

The following more remarkable cases of words contracted in pronunciation may be referred to this place:

favilla. "Atque illi favillae pléna, fumi ac póllinis."

(Adelph. v. 3. 60.)

Pythias. "Non fáciam, Pythias. Nón pol credo, Chaérea."

(Eun. v. 3. 62.)

praecps (in the "Adolescenti ipsi éripere oculos: pósthac praec- oblique cases) cipítém darem,"

(Adelph. iv. 5. 5.)

where we may also notice the contraction of adolescendi and oculos.

magis. As "Nunquam ácédepol quicquam jám diu quod mágis vellem evenire."

(Eun. v. 6. 1.)

I may here remark that in the case of Greek words this contraction did not take place. Thus we have in Eun. iii. 3. 13, "Rus Sunii ecquod haberem." There were also many Latin words that did not admit it, as folium, solium, lanius, spolium, gladius, studium. In all such cases it is very difficult to lay down a general rule; for the early usage itself varied.
"Profécto quanto mágis magisque cógito."
(Eun. iii. 3. 1.)

"Impéndio magis ánimus gaudebát mihi."
(Eun. iii. 5. 39.)

And in the majority of instances. The reader will observe that in the second quotation magis is pronounced both fully and as a monosyllable. It is not an uncommon practice for Terence thus to vary the measure or accent of a word when it occurs more than once in the same place. The same contraction occurs in magistratus (= maistratus), Eun. Prol. 22:

"Magistrátus quam ibi adéssent acceptá est agi,"

but not in magister.

quasi. "Relínquunt quasi magístrum." (Phorm. i. 2. 22.)

"— próinde quasi nemo." (Heaut. i. 1. 13.)

And in satis:

"Eí lúdo, si ullus ést, magístram hanc ésse satis certó scio."
(Hec. ii. 1. 7.)

Compare And. iv. 1. 23; iv. 2. 27. Phorm. ii. 3. 88. Hec. ii. 2. 13.

In quidem the 'id' seems frequently to have been lost, and the word pronounced as 'qu'em,' as in

"Quibus quidem quam facile pótuerat quiésci si hic quiésset."
(And. iv. 2. 8.)

The same abbreviation appears in 'quandoquidem:' as,

"Jure óbtigisse quandoquidem tam inérs tam nulli cónsili."
(And. iii. 5. 2.)

"Quandoquidem solus régnas et sólí licet."
(Phorm. ii. 3. 58.)

In both cases, and in equidem, quidem often coalesces with a following vowel, as in

"Haud quidem hércole parvum, sí vis vero véram rationem óxsequi."
(Hec. iii. 1. 26.)

"Quandoquidem illarum néque te quisquam nóvit neque scít qui sies."
(Eun. ii. 3. 28.)
“Quandóquidem illam a me distrahit necésitas.”

(Heuc. iii. 5. 42.)

“Tum equidem ístuc os tuum impudens vidére nimium véllem.”

(Eun. iii. 5. 49.)

“Equidem hércle nesció. Vin scire? At íta me servet Júpiter.”

(Phorm. v. 3. 24.)

The following notices may conclude this head:

via. “Tráctáre; sed vi, et via pervulgata patrum.”

(Heaut. i. 1. 49.)

vide. “Tu, ut tempús est diéi, vide sis né quo hinc abeas lóngius.”

(Heaut. i. 2. 38.)

Compare Heaut. iv. 8. 30. Adelph. ii. 2. 31. Hec. iii. 5. 34. The same contraction occurs in videre and videt:

redi. “Nam hérclé étiam hoc restat. Illuc quae so rédi quo coepisti, Áéschine.” (Adelph. ii. 1. 36.)

“Concáluít: quid vis? Rédí, redí.”

(Heaut. ii. 3. 108.)

In the latter quotation we have an instance of the change of pronunciation before noticed in the case of magis. Abi is very frequently monosyllabic. See Hecyra iv. 1. 42.

3. When ‘u’ is followed or preceded by another vowel.

The common instances of ejus, hujus, cujus, &c., have been already noticed; nor need we here instance such cases as ‘studuerit,’ ‘voluerit,’ ‘cubuerit,’ ‘potuerit,’ and generally speaking all tenses of verbs in which the final consonant of the root is followed by ‘u.’

duint is not contracted in Terence, except once in the compound perduint:

“At té Di Deaeque pérduint cum isto odió Lache,”

(Heuc. i. 2. 59.)

and in this passage this reading is not quite certain, though there is the best authority for the text as here given. The following less common words may be added here:

In some of my notes I have followed Ritschl and others in speaking of ‘abi,’ ‘roga,’ ‘mane,’ ‘jube,’ &c., as if they were pronounced “ ”. It is more consistent, however, with the general custom of Terence to treat them, as I have here done, as monosyllables. The student will easily find very many more examples of the use of each of these words.
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duo in all genders of the nominative and accusative cases:

"Duó talenta pró re nostra ego össe decreti satis."

(Heaut. v. 1. 67.)

duos. "Tu illós duo olim pró re tolleóbás tua." (Adelph.v. 3. 23.)

duas. "Quid? duósne is uxorés habet?" (Phorm. v. 1. 27.)

See also Heaut. ii. 3. 94, and many other passages.

tuus, tua, tuum, and other cases in many passages. I may specify

"Scio: tú coactus túa voluntate és. Mane."

(And. iv. 1. 33.)

"Metuísti si nunc dé tuo jure cóncessisses paululum."

(Adelph. ii. 2. 9.)

"Nam mihi íntus tuus patér narravit módo quo pacto me hábueris." (Hec. iv. 2. 6.)

puer. "Per ecásor scitus puer est natus Pámphilo."

(And. iii. 2. 6, &c.)

puella is never contracted in Terence, though Ritschl quotes it as an instance of synizesis in Plautus.

fuisti. "Vél heri in vino quam ímmodestus fuísti."

(Heaut. iii. 3. 7.)

fuit. "Libérius vivendi fuit potestas... denique." (And. i. 1. 25.)

"Olim isti fuit géneri quondam quaéstus apud saclúm prius."

(Eun. ii. 2, 15, &c.)

fuimus. "Fuímus: paupertatem una pertulímus gravem."

(Adelph. iii. 4. 50.)

fuere. "Uno óre auctores fuère ut praecipitem hánc daret."

(Phorm. iv. 3. 20.)

fuéram. "Péccatum: aderam cújus consilio óa par fuérat próspicii."

(Hec. iv. 1. 46.)

fuérim, &c. "Fuírim, dictus filius tuus túa voluntate, óbsecro."

(Heaut. v. 4. 2.)

3 If Donaldson had observed this, he would not have advocated the reading puellam in Heaut. v. 6. 16, which is not sustained by any good authority. See 'Varronianus,' chap. x. p. 443.
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"Volui quin tu in ea ré mihi fueris adversatrix, Sóstrata."

(Heaut. v. 3. 5.)

The same contraction occurs always in fuerit; once in fuisset:

"Nón potitus éssèm: fuisset tum fìlos mihi aegre aliqüót dies,"

(Phorm. i. 3. 7.)

and in fuisse:

"Et grátum id fuisse adversum te habeo grátiam."

(And. i. 1. 15.)

"Aeschine audi: né te ignorum fuisse diec; suis morum."

(Adelph. ii. 1. 6.)

Compare also Hec. iii. 5. 39.

Ritschl would exclude from contraction all inflections of fui in which 'r' occurs, except perhaps fuerunt. The preceding instances, however, are decisive, as far as Terence is concerned, that in all cases of words in which 'u' is followed by a vowel synizesis is possible, though not universal. In all the words instanced above we have many instances of their full pronunciation. I now pass to words in which 'u' occurs with some other 'vowel' from which it is separated by a consonant.


(Eun. v. 1. 20.)

"Atque hanc in horto mageriam jube dirui."

(Adelph. v. 7. 10.)

"Argentum rursum jube rescribi, Phórmio."

(Phorm. v. 7. 29.)

pudet. In Terence I find no instance of the monosyllabic pronunciation of 'pudet' and 'pudor' which occurs in Plautus. One such word is however thus used in Terence. In Adelphi i. 1. 48 we have a line, which both Bentley and Ritschl have endeavoured to alter in consequence of its metrical difficulty. It stands thus:

"Studet par referre; præsens absensque idem erit."

Here Bentley, according to his custom, considers the last syllable of 'studet' to be shortened in spite of its position: Ritschl would amend the line by omitting 'par.' See the note. The simplest way is to consider 'studet' as a monosyllable, without having recourse to any arbitrary change. Compare
"Student fácere: in apparándo consumúnt diem."

(Adelph. v. 7. 2.)

In the class of words noticed above in which 'v' was the distinguishing letter we found that in contraction the semivowel passed into its vowel sound, as *cave* = *cau*. In the present instance 'u' has often the force of 'w,' as *duo* = *dwo*, or *voluerit* = *volwerit*, while in other cases, as in that of *studet*, the consonant disappears, and the 'u' sound is retained.

4. In the case of 'e' followed by a vowel the same contraction is found, and here the 'e' must approach nearly to the sound of 'y,' there being such a resemblance as there is between our own words 'ear' and 'year,' which are scarcely to be distinguished in the ordinary pronunciation. The following instances may be noticed of the different cases and genders of 'idem.:'

*candem.* "In *candem* fraudem ex hác re atque ex illa incides!"

(Heaut. iii. 1. 33.)

cadem. "Utine omnes mulierés *cadem* aeque stúdeant nolintque ómnia?"

(Hec. ii. 1. 2.)

*eádem.* "Judícium de *cadem* causa iterum ut reddánt tibi."

(Phorm. ii. 3. 57.)

eisdem. "Nam disciplina est *eisdem* munéraríer."

(Heaut. ii. 3. 59.)

codem. "Nólim caeterárum rerum té socordem *codem* modo."

(Adelph. iv. 5. 61.)

"*Eodem* die istuc vérbum vere in te accidit."

(Andria v. 3. 14.)

eundem. "Consérvis ad *eundem* ístune praecipió modum."

(Adelph. iii. 3. 70.)

To these may be added all cases of 'is.'

"The same contraction is found in Propertius in several instances. The following may be noticed:

["Hoc
Sometimes 'eo' and its tenses are thus contracted:

eo. "Né vim facias úllam in illam. Tháis, ego eo ad Sóphronam."
   (Eun. iv. 7. 37.)

"Égo eo intro, ut quae opus súnt parentur."
   (Adelph. iv. 5. 72.)

"Nam est quód me transire ád forum jam opórtet. Eo tecum úna."
   (Heeyra ii. 2. 31.)

cas. "Sed quaéso ut una mécum ad matrem vírginis eas, Mício."
   (Adelph. iv. 3. 7.)

"Eas ad muliéres huc intro:—"
   (Heeyra v. 1. 28.)

eamus, once. "Sólus est homo amíco amícus. Éamus ergo ad eum ócius."
   (Phormio iii. 3. 29.)

eam, eat, eatur are not contracted in Terence: deus, deae, meus, in
many cases and genders, are frequently contracted: rei often, as in
"I núnc iám. Quid hoc rei est? regnumne, Aéschine, hic tu póssides?"
   (Adelph. ii. 1. 21.)

"Quid rei gerit?"
   (Phorm. i. 2. 95.)

"Postrémo tecum nihil rei nobis, Démipho, est."
   (Phorm. ii. 3. 74.)

"In húnc diem ut de símbolis essémus. Chaeream et rei,"
   (Eun. iii. 4. 2.)

and in many other cases. So also is

spei. "Ut pénroscatís écquid spei sit réliquum."
   (Andria, Prol. 25.)

"Quanto mínus spei est tanto mágis amo."
   (Eun. v. 8. 25.)

"Et quíd spei porro est?"
   (Phorm. iii. 1. 10.)

In words such as 'fateor' the contraction necessarily takes place in
Terence's verse.

5. Contraction is also found in words in which 'o' and another vowel
come together. This is very frequent in Plautus in words compounded
of the preposition 'co-': as coaddere, coactus, coegi. Terence uses it more

"Hoc eadem ferro stillet uterque cruar." (ii. 9. 10.)
"Hac eadem rursus, Lygdame, curre via." (iv. 5. 36.)
"Eosdem habuit secum quibus est etata capillos. Eosdem oculos. (v. 7. 7. 8.)
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sparingly. The following instances will serve to show the practice of our author:

*coeo.* "Heri áliquot adolescéntuli coímus in Piráéo." (Eun. iii. 4. 1.)

*coitio.* "Sénex adest: vide quíd agas: prima coitio est acerrima." (Phorm. ii. 2. 32.)

*coemo.* "Coemisse hinc quae illuc véheres multa." (Adelph. ii. 2. 17.)

*cohíbeo.* "Nam jám—Non tu te cóhibes, non te réspicis?" (Heaut. v. 1. 46.)

*prohibeo.* "Dum aétas, metus, magíster prohibebánt?" (Andria i. 1. 27.)

"Quae sése in ignem jácere voluit próhibui." (Andria i. 1. 113.)

"Si fácere possim ulló modo. Quae rès te id fácere prohibet?" (Héc. ii. 2. 24.)

and in some other places.

Passing from the combination of 'o' with a vowel, some further instances of which will appear under the next head, we find a large class of words in which a consonant comes between 'o' and another vowel. Such are

*opus.* "Nisi ea quae nihil ópus sunt scrii." (Andria ii. 1. 37.)

"Périi: huic ipsi est ópus patrono." (Eun. iv. 6. 32.)

"Des qui aúrum ac vestem atque ália quae ópus sunt cómparent." (Heaut. iv. 8. 14.)

"Et tú nobiscum áná, si ópus sit. Hef mihi." (Adelph. iv. 7. 35.)

*propedíum.* Heaut. i. 1. 108; iv. 8. 29. Adelph. v. 5. 7, in which passages (all in which it occurs) it occupies the last place in the line.

*propemódium,* occupying the last place in an iambic verse in Eun. i. 2. 125; Heaut. v. 5. 20; Adelph. i. 2. 51, contracted also in Andria iii. 4. 7. Phorm. i. 4. 33. It is worth remark that 'prope' is not contracted in Terence.

*modo* is generally contracted, though there are sufficient instances of its use as a disyllable, as in the phrase 'Sine modo' ending a line Phorm. ii. 3. 73, Eun. i. 1. 20), and in other cases. See note on
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Hecyra v. 3. 32. One instance occurs in which *modo* is pronounced as a dissyllable with its first syllable lengthened:

“Mihine? Tibi ergo. *Módo* introii. Quási ego quam duódúm rogem.” (Andria v. 2. 9.)

The reader will observe that the position of *quasi* also in the same line is peculiar. Both cases are probably due in this instance to the metrical accent, combined with the broken form of the sentences.

*rogo.*

“*Rógo*: negat vidísse.” (Andria ii. 2. 21.)

“Heus Déméa, *rogat* fráter ne abeas longius.” (Adelph. v. 5. 1.)

“*Róga* velitne uxorém an non.” (Hec. iv. 1. 43.)

“Ut *rógem*, quod tempus cóveniendi pátiris me capere júbeat.” (Phorm. v. 4. 9.)

6. Words compounded of prepositions, &c. ending in a vowel are contracted. The following cases occur:

*deamo.* “Nae ego fúrtunatus hómo sum. *Deamo té*, Syre.” (Heaut. iv. 6. 21.)

*dehortor.* “At híc *dehortatus* ést me ne illam tíbi darem.” (Phorm. v. 7. 17.)

*dein, deinde*, very often in all writers. In one instance this word is resolved by Terence:

“Nunc prínum fac ístaec lavét; post *deinde*,” (Andria iii. 2. 3.)

where ‘*deinde*’ forms a bacchius (""").

*dehino,* always contracted.

*deorsum.* “Ne súrsum *deorsum* cúrsites.” (Eun. ii. 2. 46.)

Compare Adelph. iv. 2. 34. 36.

*seorsum.* “Omnibus gratiam hábeo; et *seorsum* tibi praeterea Déméa.” (Adelph. v. 9. 14.)

5 It is remarkable that no case of ‘*modo*’ is contracted in Terence. This leads me to doubt Professor Key’s derivation of ‘*immo*’ or ‘*imo*’ from ‘*in modo*’ to say nothing of any other objection to it. See note on Andria iii. 5. 11. In such a case the absence of a contraction in Terence (and, as far as I have examined the word, in Plautus) is to my mind decisive. The case of ‘*modó*’ shows indeed that it would have been possible to abbreviate the ablative ‘*modo*’ similarly; but as we do not find this to have been the case, we must not coin a contraction for the sake of the etymology.
proin, proinde are always contracted.
anteahae, always contracted.
neutiquam. “Égo Charine neutiquam officium liberi esse hominis puto.” (Andria i. 1. 30.)

Compare Heaut. ii. 3. 156. Heclyra iii. 3. 43.

“Usque illud visum est Pámphilo neutiquám grave.”
(Hecl. i. 2. 50.)

‘Neutiquam’ is commonly said to be read ‘ne utiquam,’ and so to have the first syllable short. This would be possible only in the last quoted passage. In all the others the metrical accent falls on the first syllable; and it is therefore more consistent to consider the case one of contraction.

7. I now come to a large class of words capable of contraction; those which have l, m, n, r, between two vowels. The following instances will serve to exemplify the practice of Terence.

amor. “Ut néque me consuetúdo neque amor néque pudor.”
(And. i. 5. 44.)

—— Contuméliae
Non mé fecisse causa, sed amorís. Scio.”
(Eun. v. 2. 39.)

bene, bonus, &c. “Qui bene vertendo, et eásdem scribendó male.”
(Eun. Prol. 7.)

“Vérum enim quando bene promeruit, fiet.”
(Adelph. ii. 1. 47.)

“Bonum ingénium narras ádolescentis. O’ptimum.”
(And. iii. 1. 8.)

beneficium. “Ut beneficium vérbis initum dúdum nunc re cóm-probes.”
(And. v. 1. 5.)

and
maleficium. “Pró maleficio si beneficium súmmum nolunt réddere.”
(Phorm. ii. 2. 22.)

So too male, malevolus, malefectum, malefacio, &c.
color. “Color védus, corpus sólidum et succí plénus.”
(Eun. ii. 3. 26.)
dolet. “Dolet dítum imprudenti ádolescenti et libero.”
(Eun. iii. 1. 40.)
domus. "Domus, úxor, liberi ínventi invitó patre."

(And. v. 3. 20.)

"Domus súmtuosa."

(Adelph. iv. 7. 42.)

domi sometimes coalesces with the following word, as in

"Domí adsítis facite."

(Eun. iii. 2. 53.)

"Quasi dédita opera dómi erant, ut nulló modo."

(Eun. v. 2. 2.)

enim is frequently contracted; compare "Certe enim scio" (And. iii. 2. 23); "Immo enim" (And. v. 1. 4).

"Enim lassam oppídó tum esse aíbant."

(Hec. ii. 1. 41.)

"Quid fíet. Non enim dúcet."

(Phorm. iv. 4. 13.)

When enim ends the sentence, and is therefore emphatic, it is not contracted; e.g.,

"Quid ipsae? quid aiunt? Quíd illás censes? Níhil enim."

(Adelph. iv. 5. 22.)

"At ego scio. Quíd? Níhil enim."

(Hec. v. 4. 10.)

enimvero is always contracted; fere, frequently.

fóres, foris. "Qui míhi nunc uno dígítulo fóres apériis fortunátus."

(Eun. ii. 2. 52.)

"Abí prae strenue utcó fóres aperi. Cóterum hoc níhil facis."

(Adelph. ii. 1. 13.)

"Foris sápere, tibi non pósse auxiliári."

(Heaut. v. 1. 50.)

forum. "Quid túrbæe est apud forum! quíd illíc homínium lítigant!"

(And. iv. 4. 6.)

memor. "— Ut memor essés sui.

Memor éssem?"

(And. i. 5. 46, 47.)

homo, nemo. Homo is necessarily always contracted in the oblique cases. Nemo itself is an example of its contraction in the nominative, and this occurs several times in Terence. In some places 'homo' coalesces with the following word; as in

"Quís homo ístuc?"

(And. iv. 1. 38.)

"Sólus est homo amíco amícus."

(Phorm. iii. 3. 29.)

And in other passages. The following passage may be noticed as a good instance of contraction in the case of these two words:
"Nemini ego plura acérba credo esse ex amore homini unquam oblata."
(Hécyr. iii. 1. 1.)

Here Nem'ni yo and amor' hom'ni are trochaic feet: Nemini standing as a long syllable, homini as a short one. Compare

"Frátrem homini nemini esse primarum ártium magis príncipem,"
(Adelph. ii. 3. 6.)

where we must consider nem'n' to be equivalent to one short syllable, forming with the last syllable of homini a trochaic foot.

herus. "Hérus mé relictis rébus jussit Pámphilum Hodie observare."
(And. ii. 5. 1.)

"Hérus liberalis est et fugitans litium."
(Phorm. iv. 3. 18.)

"Osténdam quid herum sit pericli fellere."
(And. v. 2. 26.)

"Aédépol nae meam hérus esse operam députat parví preti."
(Héc. v. 3. 1.)

heri. "Héri Philumenam ád se arcessi hic jussit: die jussisse te."
(Héc. iii. 5. 16.)

"Quód heri nemo vóluit visentem ád cam te intro admíttère."
(Héc. ii. 1. 40.)

"Heri némo voluit Sóstratam intro admíttère."
(Héc. iii. 1. 49.)

mane (imperative):

"Máné mane; quid est quód tam a nobis gráviter crepueránt fores?"
(Heaut. iii. 3. 52.)

"Vitiávit. Hem. Mane; nónnum audisti Démea."
(Adelph. iii. 4. 21.)

minas. "Ob décem minas, inquit."
(Phorm. iv. 3. 57.)

minus. "Minus videtis, mágis impense cúplitis, consulítis parum."
(Adelph. v. 9. 36.)

"Minus potens quam tú, minus notus, minus amicorum hic habens,"
(Eun. iv. 6. 22.)

and in numerous other passages.
nimis. "Énimvero Chremés nimis graviter cruciat adolescentulum, Nimisque inhumane." (Heaut. v. 5. 1, 2.)

Compare Adelph. iv. 1. 6; v. 7. 1.

senex. "Imo ille senex fuit importunus sémper, et nunc nihil magis." (Heaut. i. 2. 23.)

"Senex nóstér." (Adelph. v. 1. 6.)

"Sumus, Pámphile, senex átque anus." (Hec. iv. 3. 15.)

"Eum míhi precatorém paro: seni nóstro fidei nihil habeo." (Heaut. v. 2. 49.)

"Senem véstrum." (Heaut. iv. 3. 28.)

senectus is contracted frequently in Plautus. In Terence it must be pronounced fully, except in the following line:

"—— Hæbesis quae tua
Senectátum oblectet: réspice aetátém tua." (Phorm. ii. 3. 87.)

This one instance, however, is sufficient to prove that in the time of Terence, as well as in that of Plautus, the word was capable of contraction; as, in general, all derived words are if the simple words from which they are formed admit of it.

sine (imperative) is often contracted, as in

"Sine núnc meo me vívere interéa modo," (And. i. 1. 126,)

in the phrase 'sine modo' (Eun. i. 1. 20); and sometimes it coalesces with a vowel, as in

"Sine illum priores pártes hosce aliquid dies
Apúd me habere." (Eun. i. 2. 71.)

sine (preposition) is frequently monosyllabic, and has the pronunciation of se; and therefore can coalesce with a following vowel, as in

"Sine invídia laudem invénias et amícós párces." (And. i. 1. 39.)

venustas (venus). "Quis me est fortunátor? venustástisque adeo plé-
nior?" (Hec. v. 4. 8.)
voluntas and volo. "Volo té dare operam ut fiat."

(Heaut. iv. 5. 41.)

"Volo scire atque hominem cónvenire."

(Adelph. i. 2. 74.)

"Lépida es: Sed scin quíd volo potius sódes facias? Quíd cedo?"

(Hec. v. 1. 26.)

The same contraction occurs in velim. The following example is the only one of the contraction of voluntas in Terence:

"Volo ipsius quoque voluntáte hoc fieri: né se ejectam praédicet."

(Phorm. iv. 5. 13.)

soleo, one instance:

"—— Mátres omnes filiis
In péccato adjutrices, auxilio in paterna injúria,
Solent ésse."

(Heaut. v. 2. 38—40.)

soror. "Primúm quod soror est dícta."

(Eun. i. 2. 66.)

"Soror est dícta, cupio abdúcere, ut reddám suis."

(Eun. i. 2. 77.)

Compare iii. 3. 19.

vir is contracted in some cases:

"Viris ésse adversas áctque studium est." (Hec. ii. 1. 5.)

"Factúm volo: at pol minus queo viri cúlpa quam me dígnnum est."

(Phorm. v. 3. 4.)

mora. One instance:

"Ne móra sit, si innuerím, quin pugnus cóntinuo in mala hácreat."

(Adelph. ii. 1. 17.)

8. I subjoin a few miscellaneous examples, which cannot be referred to any of the preceding heads:

adest. "Prope adést quum alieno móre vivendum ést mihi."

(And. i. 1. 125.)

"Adest óptime ipse fráter." (Eun. v. 2. 66.)

"Adest Pármeno cum púeris." (Hec. iii. 3. 49.)

apud is often pronounced as ad; sometimes fully, as in the expressions 'apúd me' (Eun. i. 2. 60. 72), 'apúd te' (Eun. i. 2. 10), 'apúd vos' (Hec. ii. 2. 13), 'apúd se' (Hec. iv. 4. 85); with some few exceptions. In some phrases it is pronounced as one syllable, long by position:
"Laudárier te audít libenter: fácio te apud illúm deum."

(Adelph. iv. 1. 19.)

"Íto ad dextram: próiusquam ad portum vénias, apud ipsúm lacum."

(Adelph. iv. 2. 44.)

"Adversa ejus pér te tecta tácitaque apud omnés sient."

(Heuc. iii. 3. 28.)

"Mercátor; navem is frégit apud Andrum ínsulam."

(And. i. 3. 17.)

_age_ is frequently contracted; and so are _agedum, agite, agam, agas, agat, agant._

_pater_ is very frequently pronounced as _père_, just as _soror_ is _soeur_.

Many of its cases too are contracted, as in the following instances:

"Jám facillimé patris pacem in léges conficiét suas."

(Heaut. v. 2. 45.)

"Quum in cállulam ad te pátris penum omnem cóngerebam clau-
culum."

(Eun. ii. 3. 18.)

"Pater vénit. Sed quid pértimui autem, bélua?"

(Phorm. iv. 2. 11.)

This is one of the commonest instances of contraction in Terence, and would hardly have required notice, but that Ritschl (Prolegomena ad Plautum, p. 155) doubts whether _pater_ can have such a pronunciation, although allowing it in the case of _soror_. His argument, that we do not pronounce _frater_ = _frère_, or _mater_ = _mère_, is a strange one, for it loses sight of the difference in quantity between these words and _pater_. Ritschl gets rid of all the instances in Plautus that make against him by arbitrary emendations; but this is a mode of reasoning more specious than sound.

_locus_. "Praefécimus; dati ánnumi: locus, témpus constitútum est."

(Eun. iii. 4. 3.)

"Occásio, locus, aétas, mater."

(Heaut. ii. 2. 4.)

"Nisi instigemus étiam ut nullus locus relinquatúr preci."

(Phorm. iii. 3. 14.)

_potest_. "Nón potest satis pro mérito ab illo tíbi referri grátia."

(Phorm. ii. 2. 23.)
scelus. "Non hoc publicitus scelus hinc deportarier."

(Phorm. v. 7. 85.)

"Quinetiam insuper scelus postquam ludificatus est virginem."

(Eun. iv. 3. 3.)

socrus in one passage:

"Itaque adeo uno animo omnés socrus oderunt nurus."

(Hecyra ii. 1. 4.)

This line is considered by Bentley to be spurious; but see my note on the passage.

tace, tacet; as in

"Tace tū: quem ego esse infra ínfimos omnés puto."

(Eun. iii. 2. 36.)

and often elsewhere:

"Tacet. Cūr non ludo hunc álquantisper? Mélius est."

(Adelph. iv. 5. 5.)

ventus. "Tuumne, óbsecro te, hoc dīctum erat? Vetus crēdidi,"

(Eun. iii. 1. 38.)

and in all other places, except Eunuchus iv. 4. 21:

"Hic est vetus, viétus, veternosus senex."

Probably, however, the reading 'viétus, vetus' is the most correct.

Veteris and veteres are necessarily shortened in pronunciation.

Of more rare contractions the following are instances, if the existing text of Terence is correct:

virginem. "Virginem herae quam dōno dederat miles, vitiavít. Qūid aís?"

(Eun. iv. 3. 12.)

Ritschl maintains the possibility of such a pronunciation: Lachmann, on the contrary, denies it. See note.

clamitans. "Venit ád me saepe clámitans, Quid agis, Mício?"

(Adelph. i. 1. 35.)

Here again some editors read 'clamans'.

(Militis and nominis quoted by Ritschl from Plautus do not occur in Terence.)

These examples will suffice to show the principle upon which words are abbreviated in Terence. Any reader who will carefully read a few pages of any one play with a view to the metrical pronunciation, will be able to discover many other illustrations of the rules here laid down.
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From a comparison of all the cases of Synizesis which have come under my observation, the following general rules seem to arise, which may serve as a guide to us in determining the limits of this licence.

1. The majority of words in which this contraction takes place are either dissyllabic or inflections of words dissyllabic in their first case.

2. Words having a medial consonant are sometimes contracted, as in the case of 'habent,' 'student,' 'jube,' &c. from the predominance of the vowel sound; but in the great majority of cases the medial consonant is a liquid; and in the few cases where two consonants intervene between the vowels, one of them must be a liquid.

3. Such words are generally nouns or particles, not verbs. I have, however, referred to the head of Synizesis several verbs, which are treated by Ritschl as instances of words having a shortened final syllable, such as volo, jube, abi, vide, &c. For why make these words an exception to the rule that prevails in so many analogous cases? We pronounce \( abi = ai \) as naturally as \( pater = père \): \( roga \) is as ready a monosyllable as \( domus \), or \( socrus \).

4. In many cases of synizesis the contracted word or syllable may coalesce with a vowel, as if it were a mere vowel or diphthong. This is frequent in Terence with \( tibi, sibi, miki, ibi \), and other words, of which instances have already been noticed in the course of this section.

II. SYNALOEPHA.

The word 'Synaloepha' applies more particularly to those cases where a final vowel, or syllable ending in \(-m\), coalesces with the initial vowel of the following word. For 'Elision' in our sense of the word was unknown to the Romans; as appears from the express testimony of Quinctilian, x. 4. 39: "Atqui eadem illa litera \( m \), quotas ultima est et vocalem verbi sequentis ita contingit ut in eam transire possit, etiam si scribitur, tamen parum exprimitur, ut: \( multum ille, et: quantum erat \); adeo ut paene cujusdam novae literae sonum reddat. Neque enim expellitur, sed obscuratur, et tantum aliquo inter duas vocales velut nota est ne ipsae coeant." And so in the following lines we ought to pronounce

"Vos istaec intro aufferte; abite. Sosia,"

(And. i. 1. 1.) not \( intr' auffert' abite \).
"Quod ego in propinqua parte amicitiae puto," (Heaut. i. 1. 5.)

not *eg'in; part' amicitiae.

The testimony of Quinctilian is decisive on this point. He says especially that the words coalesced, and that this made the pronunciation softer than if every word had been pronounced separately. See ix. 3. 36. With respect to the language of Comedy he says, "Actores comici neque ita prorsus ut nos vulgo loquimur pronun-ciatio, sed mores communis hujus sermonis decore quodam scenico exornant" (ii. 10. 13). Two objects, then, were before the actor; to give the ordinary pronunciation of the language; and at the same time to mark to the audience the character of the metre. And if the common practice in conversation was to run the words, when possible, into one another, we may expect to find the same practice in Terence. This usage which we call, after Quinctilian (ix. 4. 36), 'Synaloepha,' is called by Cicero 'Hiatus:' "Habet ille quidem hiatus et concursus vocalium molle quiddam" (De Oratore, c. 23). But Quinctilian’s term is more correct. ‘Hiatus’ properly describes the absence of ‘Synaloepha,’ and in this sense will be considered below. It is curious that Bentley, in treating of this very peculiarity in the Latin pronunciation which we are now considering, uses the words "Quin et ubi Synaloephae vis cessat, et vel vocalis quaepiam vel m finales non eliduntur, altera vocali eas excipiente, ne hoc quidem in licentiis ponas; qualia ista et plura apud nostrum: omnes qui amant; me et actate, ne ubi acceperim, quaé erat mortua; dúm id efficias; Quicem uno rém habeam." He lays down three rules for these words. (1) They are monosyllables. (2) If ending in a vowel, they are long. (3) They have the metrical 'ictus.' In accordance with his remark most editors treat all these cases as examples of 'Hiatus.' It is better to consider them to be instances of ‘Synaloepha,’ by which the two syllables coalesce in pronunciation, which they cannot do in a case of real ‘Hiatus,’ for there each letter preserves its independent weight.

The following instances will serve to show the extent of this practice in Terence:

"Vide quam iniquus sis prae studio: dúm id efficias quód cupis." (And. v. 1. 6.)
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"Num ejus color pudóris signum usquam indicat?"
(And. v. 3. 7.)

"Ego cum filo quicum tum uno rem habebam hospite."
(Eun. i. 2. 39.)

"Nostine hanc quam amat frater?"
(Eun. iii. 5. 15.)

"Dies noctesque mé ames, me desíderes."
(Eun. i. 2. 113.)

"Hoc quid sit? Omnes qui amant graviter sibi dari uxorem ferunt."
(And. i. 2. 20.)

"Nam qui amat cui odio ipsus est.?"
(Hee. iii. 2. 8.)

"Qui color, nitor, vestitus, quae habitudo est córporis."
(Eun. ii. 2. 11.)

"Quia primas partes qui aget."
(Phorm. Prol. 27.)

"Sed Dávus exit. Mi homo quid istuc, óbseero, est?"
(And. iv. 3. 6.)

"Si aon rediisses haé irae factae essent multo ámbliores."n
(Hee. iii. 1. 9.)

"Neque istum metuas né amet mulier."
(Eun. v. 8. 50.)

"Et tú nobiscum úna, si opus sit, Hé mihi."
(Adelph. iv. 7. 35.)

All these are cases of 'Synaloepha,' or a mixed pronunciation of the concurring syllables, answering to the effect of 'Synizesis' in the middle of words. Some editors say that in such a line as "Quia primas partes qui aget," the 'qui' is shortened, and forms part of a 'dactyl;' but the truer explanation is that 'qui aget' form one long syllable, the vowels coalescing into a mixed sound. This usage might be exemplified by numberless passages of Terence; but the examples already given are sufficient to illustrate the view here laid down; and it may be left to the student to apply the principle to other cases.

The preceding examples have been of words ending in a vowel or with the letter m. We find also a constant habit in Terence of shortening the pronunciation of many words which we may refer to this general head. This occurs both before and after other words, with which
they are joined in pronunciation and in meaning. This usage prevails in Plautus and Terence in the case of *inde, unde, *intus*, *inter, nempe, omnis, eccum, ad, propter, per, ergo, ambo, esse, and hic, hue, hine, ille, is, iste, (and rarely ipse,) in all their forms. The following examples will serve to show Terence's use of these words:

"Inde súnam: uxori tíbi opus esse díxero."

(Phorm. iv. 3. 76.)

"Ad exémplum ambarum móres earum existímans."

(Heac. i. 2. 88.)


(Heaut. v. 2. 25.)

"Nempe Phórmionem."

(Phorm. i. 2. 77.)

"Propter egestatem, próximo jussa est dari."

(Phorm. ii. 3. 69.)

"Anguíis per impluvium decidit de tégulis."

(Phorm. iv. 4. 26. Cf. Eun. iii. 5. 41.)

"Máne; habeo aliud, si ístue metuis, quód ambo consíteámini."

(Heaut. ii. 3. 97.)

"Solent ésse: id non fit. Vérum dicís; quid érgo nunc faciám, Syre?"

(Heaut. v. 2. 40.)

"Reí dare operam, rúrí esse* parcum ac sóbrium."

(Adelph. i. 2. 15.)

"— Quód hic si poté fuíset exoráriér."

(Phorm. iii. 3. 2.)

"Vel hoc quís non credat?"

(And. iii. 2. 9.)

"Quíquid hujus factum est."

(Eun. v. 5. 10.)

6 Words marked thus are not, to my knowledge, thus used by Terence.

7 Bentley quotes "Propter hospitae hujusce consuetudinem," And. ii. 6. 8; but there is every reason to consider this line faulty. See the note.

8 I do not feel sure that 'esse' is the genuine expression of Terence here; though, for want of authority against it, I have retained it in my edition. The line would be as good without it. In one other passage,

"— Nunquam destítit Instáre ut dicerém me esse ducturám patri," (And. iv. 1. 37.)

the word is I think plainly superfluous; and in And. iii. 5. 15, "Annon dixi hoc esse futurum?" I, with the authority of some manuscripts, have read "Annon dixi esse hoc futurum?" See note.
"Si quid ātūs simile."
(Heaut. iii. 2. 40.)
"Fore ānimi misero quīcūm illa consuevīt prius."
(Adelph. iv. 5. 32.)
"Quid illam ālteram quae dīcitur cognāta?
(Phorm. v. 1. 28.)
"Quid hoc tībī rēditio est? vēstis quīd mutatio?"
(Eun. iv. 4. 4.)
"Quid īstuc, inquam, ornāti est?"
(Eun. ii. 2. 6.)
"Dedūcam. Sed eecum mīlitem. Est īstuc datum."
(Eun. iii. 1. 5.)

"Nupēr: eōs frater āliquantum ad rem est āvidior."
(Eun. i. 2. 51.)
"Futūras esse audīvit. Sed īpse exit foras."
(And. i. 2. 3.)

To the same head may be referred all the common instances of shortened words, usually called by grammarians cases of Apocope. These, like all other such words, were shortened in common conversation on exactly the same principle as 'nempe,' 'unde,' &c. Nōstīn, vīden, eōn, tun, &c. are instances. A similar case is the synaloepha of 'es' and 'est,' as falsus es = falsus's, opus est = opust. This combination of the auxiliary verb occurs with every kind of word,—substantives, adjectives, verbs, &c., though most frequently, perhaps, with the passive participle. In many places in Terence this contraction has led to the omission of 'es.' See note on Andria iii. 5. 15.

The preceding inquiry has embraced the greater number of the verbal peculiarities of Terence connected with the pronunciation of words. In a matter of this extent I cannot pretend to have exhausted the list of words which fall under the heads above stated. All I can hope to have done is to have indicated to the student the true laws of Terentian pronunciation; and I have purposely dwelt at some length upon the details of this subject, because we find in the ordinary editions of Terence to which the English student has access, and even in books of a better class, a great confusion between the system of metrical quantity as followed in the Greek dramatists, and the laws of Roman pronunciation, which we should expect to find exemplified in the works of Terence and Plautus. Many writers speak of Terence's 'Comic Licences,' as if in language, as well as in the treatment of their subjects, poets might
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always claim the liberty of making any innovation that they chose on ordinary customs.

Bentley, indeed, justly derides the excessive mania for 'Licences' in the following words: "Nimimum hi non ipsos Poetas, non artem et rhythm genium, sed librarios sibi duces sumunt; et tot feri licentiarum species sibi fingunt quot in toto Plauto Terentioque vitiosae lectiones nunc restant; unique loco, qui emendandus erat, ex altero aequo mendosum patrocinium quaeunter." At the same time he falls into the error of treating words contracted by common pronunciation, such as stude, soror, simul, and many others, as if they were shortened in spite of their position. For examples I may refer the reader to the list of passages in his Σχεδιασµα; all of which are to be explained by 'Synizesis,' or 'Synaloepha.' Ritschl's views, and Lindemann's, are in the main more sound; but they both occasionally mix metrical considerations with the subject of language; and Ritschl, though he seems to consider that all such words as those which we have considered are most properly to be referred to contraction, yet throughout his chapter on this head he speaks of the words as 'having the first, or second, syllable short.' His treatise is, however, exceedingly valuable, even in spite of his great love of emendation, which, with him as with his great predecessor, Bentley, too frequently spoils what he wishes to improve 9.

Metrical Accent.

We have already seen that the comic poet had to preserve a just balance between the common pronunciation of language and the metrical accent. In other words, the foundation of metre was the quantity combined with the observance of the accent as far as possible 1. In the ordinary pronunciation of Latin the accent never fell on the last syllable of any word 2.

9 An editor may fairly in a note use the ordinary language of metre to illustrate any peculiarity of a line. He may say, This cannot be a dactyl in place of a trochee, where these words save him a long explanation. Accordingly, to express my meaning briefly, I have occasionally used such terms in my notes; and have spoken of syllables being shortened, &c. where the more accurate expression would have been that the word was contracted in pronunciation. But in an express discussion of the subject of metre and pronunciation the editor should be careful not to confound the two subjects. The metre of Terence is discussed in its place.

1 See Ritschl, Prolegomena, cap. xv. I have in the following remarks been indebted both to him and to Lindemann.

2 See the passages quoted by Bentley in his Σχεδιασµα.
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In conformity with this general principle we have the following rules:

a. All dissyllables were paroxytone; as 'déus,' 'régnium,' 'ámas,' 'púgna.'

β. Hyperdissyllabic words with long penultima were paroxytone; as 'amábunt,' 'regnábis,' 'sorórem,' 'argéntum.'

g. Hyperdissyllabic words with short penultima were proparoxytone; as 'pectoris' 'cónsili,' 'delúdier,' 'súreus.'

All these rules are subject to certain modifications in consequence of the position of words in metrical lines, which I will now briefly consider with reference to Terence.

a. Dissyllables. These are of necessity constantly placed in iambic metre as forming a foot, where, consequently, the accent falls on the last syllable. I take the following instances of the possible position of such words in iambic verse chiefly from the opening scene of the Andria:

1. "Sed iís quas semper ín te intelléxi sitas."

2. "Ego póstquam te emi a párulo ut semúr tibi."

3. "In Pámphilo ut nihil sit morae, restát Chremes."

This last case is comparatively rare, and occurs chiefly when the fifth foot is a spondee. Two iambic words very rarely end a line.

4. "Nosse ómnia haec salús est adolescéntulis." (Eun. v. 4. 18.)

"Persuásit nox, amor, vinum, adolescenteí ía."

(Adelph. iii. 4. 24 ².)

5. "Sed póstquam amans accéssit, pretium póllicens."

6. "Nunquám pracponens se illí: íta facílimé."

These examples show some of the cases in which a dissyllable may stand alone as an iambic word, i.e. with the last syllable accented. The reader who desires to analyse minutely the verbal structure of the various forms of comic verse, may be referred to Ritschl's discussion of this subject in his Prolegomena to Plautus. I pass on now to some other cases in which the accent of words deserves notice. As a general

² Bentley reads "Scelésta ovem lupó commisi" in Eun. v. 1. 16; but against the authority of the manuscripts. See note. It is very rare to find an instance of the accented last syllable in the second metre of the iambic trimeter. These are the only certain passages in Terence; and it is evident, as Bentley remarks, that here the position of the word is justified more by the sense than by any other consideration.
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rule the preceding examples embrace all the usual cases of the accentuation of dissyllabic words on the last syllable. A few others are found in similar positions, and of these many are contracted verbs, as *redit*, *abit*, &c., where the contraction affects the quantity of the syllable as much as the position.

β. Last syllables of polysyllabic words lengthened by 'ictus:'

"*Maledicērē*, *malefācta* ne *noscānt* sua."

(And. Prol. 23.)

"*Potin* és *mīli* *verum dīcerē? Nīhil fācilius.""

(And. ii. 6. 6.)

"*Poētae ad scribendum aūgeāt* *indūstriām.""

(Adelph. Prol. 25.)

I do not mention here the numerous cases of words occurring at the end of a line where the metre necessarily requires a long syllable. On the other hand we have one instance at least in Terence of the shortening of a final syllable, in spite of its position, occurring in the *thesis* of the last foot:

"*Video: hōrus* pergunta. Quīd dicam hisce *incertus* sum."

(Hec. iii. 4. 36.)

γ. Penultimate syllables of polysyllabic words shortened in pronunciation, the accent being thrown back.

A great many instances of this practice are given by Lindemann from Plautus. See his introduction 'De Prosodia Plauti,' p. xiv, xv. The following passages may be quoted from Terence:

"—— *Si quando* *illa* *dicet, Phaedriam Comīssatum intromīttamus: tu Pāmphīlam.""

(Eun. iii. 1. 51, 52.)

"*Si id est* *peccatum* *pēccatum* imprudēntia est.""

(Eun. Prol. 27.)

"*Homo de improviso; coēpit clāmare, O* *Aeschine.""

(Adelph. iii. 3. 53.)

"*Metū ne haereret hic. Atque iratum admodum?*

(Adelph. iii. 3. 49.)

"*Penūria est: homo antiqua virtute āc fide.*"

(Adelph. iii. 3. 88.)
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"Perii. Hunc videre sæpe optabamus diem."
(Hec. iv. 4. 29.)

"Menándri Eunuchum póstquam Aediles émerunt."
(Eun. Prol. 20.)

8. Antepenultimate syllables lengthened by 'ictus' before a short penultimate:

Many of the instances quoted by Lindemann and others under this head may be referred to Synizesis. Such are múlierem (Adélph. i. 2. 10. Phorm. ii. 3. 89), aequánimitas (Adélph. Prol. 24), málevoli (And. Prol. 6), próhibui (And. i. 1. 113), málitiam (Hec. ii. 1. 6), mémoriter (Phorm. ii. 3. 47), and sequimini (Phorm. ii. 3. 8). There are, however, many plain instances of the rule; such as

"Quod des paulum est; et necesse est múltum accipere Tháidem."
(Eun. v. 8. 45.)

"Non cónvenit qui illum ád laborem impulerim."
(Heaut. i. 1. 113.)

"Injúrium est; nam si ésset unde id fieret."
(Adélph. i. 2. 26.)

"Íta me Di ament, quàntum ego illum vídi non nihil tímeo mísera."
(Eun. iv. 1. 1.)

"Hócine tam audax fácinus facere esse áúsum? Perii: hoc quíd sit véreor."
(Eun. iv. 3. 2.)

"Ut pérdoscatís équid spei sit réliquum."
(And. Prol. 25.)

Putting together what has been said under the head of 'Metrical Accent,' 'Synaloepha,' and 'Synizesis,' we have a tolerably complete sketch of the pronunciation of Latin as it is found in Comedy, which we have seen may be considered a fair representative of the common colloquial usage of the day. Before proceeding to an examination of the metres of Terence, I shall notice the one remaining peculiarity of Terence's verse, which is generally included in the 'Poetic Licences' of our author.

HIATUS.

'Hiatus,' as the word implies, is simply a break in the delivery of a sentence or successive sentences. In the language of metre, it occurs
when the pause of the voice either permitted the absence of Synaloepha, or would not permit the Synaloepha. Accordingly we find it sometimes in places where it is justified,

1. by the sense of the passage;
2. by the punctuation;
3. in exclamations, such as heia, hercle, eho, heus.

Often, however, even at the end of a sentence, there is no Hiatus.

Many of the cases of Hiatus given by writers on this subject, such as *qui amat*, *si te Di amant*, &c. (see Lindemann, de Prosodia Plauti, p. xxxii, xxxiii) have been treated above (p. xlix) as instances of Synaloepha. Setting these aside, we find in Terence a few instances of genuine Hiatus. The reader will observe that of these instances most occur in iambic tetrameters, or trochaic septenarii. I have found the following cases in reading Terence, and believe them to be nearly all that are really to be referred to this head, though there are many other instances noticed in some editions of Terence, which more properly belong to one or other of the preceding sections.

**EXAMPLES.**

1. "Incértum est quid agam. Miserą *timeo* incertum hoc quorsum áccidat." (And. i. 5. 29.)
2. "At pól ego amatorés mulierum esse *aúdieram* eos máximos." (Eun. iv. 3. 23.)
3. "Quaesó? quid de te tántum *meruisti*? Eheu." (Heaut. i. 1. 31.)
4. "Omnés sollicitos *húbui*: atque hæc úna nox." (Heaut. iii. 1. 52.)
5. "Praéterito hac récta platea *súrsum*: ubi eo vénéris." (Adelph. iv. 2. 35.)
7. "Máne, nondum etiam *díxi* id quod vóli. Hic nunc uxórem habet." (Hec. v. 1. 19.)

It is remarkable that of these instances of Hiatus, 1, 2, and 7 do not fulfil the conditions which I have noticed above as generally requisite in the case of the Hiatus. In these three lines there is no perceptible
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pause at the Hiatus. The sense and rhythm run on evenly. It is possible that in the first line we ought to read 'quorsus,' in which case the accent would fall thus, saving the Hiatus:

"Misera tíméo incértum hoc quórsus áccidat."

In Eunuchus iv. 3, 23, a simple alteration would be

"At pól ego amatorés mulierum esse éös audieram máximos."

In Hecyra v. 1. 19, we may shift the Hiatus to volui, accenting thus:

"Máne nondum étiam díxi id quód voluí. Hic núne uxórem habét."

In this last line I have adopted above Weise's accentuation in his Tauchnitz edition, which gives the words a better emphasis.

METRES OF TERENCE.

In the previous sections we have seen that the chief peculiarities of Latin pronunciation were (1) that all dissyllabic words were accented on the first syllable (paroxytone), as were also all hyperdissyllabic words of which the penultima was long; and that such hyperdissyllabic words as had a short penultima were accented on the antepenultimate (pro-paroxytone), having in effect, when arranged in a metre, a secondary accent on the last syllable: (2) that in accordance with the ordinary laws of pronunciation many words in which there was an excess of un-accented syllables were shortened in delivery so as to fall under the ordinary laws of accentuation. Hence we should lay down, as an essential requisite for the study of Latin Comic Metres, that the alternate distribution of accent determines the measure of words. Viewing the accented syllables as half a measure, or, in more familiar language, half a foot, the remainder of the word must be considered as the other half measure. And therefore in treating of the trochaic and iambic metres, of which Roman Comedy is chiefly composed, we should deal with each measure as in effect a trochaic or an iambic measure, discarding altogether, as far as this subject is concerned, if we wish to speak correctly, all such measure as tribrachs, anapaests, dactyls, &c. A word, taken by itself, may be a dactyl, an anapaest, or a tribrach, but, with reference to trochaic and iambic verse, these names are inappropriate.
INTRODUCTION.

Keeping these considerations in mind, I now go on to give a brief sketch of the various metres used in Terence.

Taking the paroxytone dissyllable as the basis of metrical measure, we may arrange the various measures as follows, using for simplicity the ordinary notation.

\[\begin{align*}
\alpha. & \quad \text{Trochaic.} & \circ\quad\circ\quad\circ \\
\beta. & \quad \text{Iambic.} & \circ \\
\gamma. & \quad \text{Cretic.} & \circ\quad\circ \\
\delta. & \quad \text{Antispastic.} & \circ\quad\circ \\
\varepsilon. & \quad \text{Bacchiac.} & \circ \\
\end{align*}\]

In addition to these we have once used in Terence a mixed measure called choriambic (\(\circ\quad\circ\quad\circ\)).

Trochaic and iambic verses are to be measured by dipodiae, or metres, each consisting of a double foot: the primary rule (in verses where the quantity of syllables is distinctly marked, as in Greek) being that in a trochaic line the first, third, fifth, and seventh feet must be trochees; in an iambic line the second, fourth, sixth, and eighth must be iambic. Cretic and bacchiac measures are often referred to the paeanic measures; but it is clear that a cretic is a trochaic metre deficient by one syllable. The bacchiac is merely an improvement on the amphibrach (\(\circ - \circ\)), by increasing the weight of the final syllable.

I. TROCHAIC METRES.

I. TROCHAIC TETRAMETER CATALECTIC, called by the Romans Quadратus or Septenarius. This verse consists of four trochaic metres, of which the last is deficient by one syllable.

\[\begin{align*}
\circ\quad\circ - & - \quad | \quad \circ - - - \quad | \quad \circ - - - \quad | \quad \circ - - \\
\end{align*}\]

The following lines are a good example of this kind of verse:

"Di boni bo\(\|\)ni quid porto | Séd ubi inveniam | Pámphílum, 
Ut metum in quo | nunc est adimam at\(|\)que épleam animum | gaúdio?
Laétus est ne | sció quid. Nihil est: | nónnum haec resci | vité mala."

(And. ii. 2. 1—3.)

"Núnquam ita quisquam | béne subducta | rátione ad vit | ám fuit 
Quín res, aetas, | úsus semper | álquid apport| ét novi;
Áliquid moneat, | út illa quae te | scére credas | nécias;
Ét quae tibi put | áris prima in | éxperiendo ut | répudies."

(Adelph. v. 4. 1—4.)
INTRODUCTION.

In this verse the legitimate Caesura falls at the end of the second metre, after the fourth trochee; but this is often neglected, and we find two secondary caesurae, the first after the fourth arsis, the second after the fifth arsis:

1. \[ \text{as "Séd ubi quaeram? aut quó nuce primum ; in téndam? Cessas álloqui?"} \] (And. ii. 2. 6.)

\[ \text{“Dáve perii. | Quín tu hoc audi : In téríi. Quid time|as scio.”} \] (And. ii. 2. 9.)

2. \[ \text{This caesura occurs very rarely, if ever, in Terence.} \]

II. TROCHAIC TETRAMETER ACATALECTIC, called by the Romans Octonarius, consists of four trochaic metres.

\[ \text{This kind of verse is chiefly used at the commencement of scenes, and that not very frequently. In the Andria we have very few instances of its use. See i. 5. 10. 12, and ii. 1. 1. 7. The Eunuchus has as many instances of this metre as any other play, and it occurs in the following places: ii. 1. 10, 11; iii. 5. 10, 11; iv. 1. 1. 4—6; iv. 3. 1, 2; iv. 6. 1—8. 10.} \]

The following lines are a good specimen of the metre:

“Óbscro, popu|láres, ferte | mísero atque inno cérti auxílium:
Súbveníte ínopi. | Aés. Ótíose | núnc íam íllic | o híc consiste.
Quíd respectas? | Níhil perícli est: | nónquam dum ego ader | o híc te tanget.”

(Adelph. ii. 1. 1—3.)

“Énim vero Anti|phó multimodísi | cum ístoc animós | vítuperándus:
Ítane te hinc ab ísse, et vitam | tuám tutándam ali | ís dedísse?
Álios tuam rem | créđísti | mágís quam tete anim | ádversuros?
Nam út ut erant alia, | ílli certe | quáe nunc tibi dom | í est consuleres.”

(Phorm. iii. 1. 1—4.)

The Caesura falls at the end of the second metre. In one line only we find the first secondary caesura noticed above.

“Úsque adeo ego illius | férre possum : in|éptias et mag|íifica verba.”

(Eun. iv. 6. 3.)

In trochaic verse the caesura is properly metrical. In iambic verse it is podic, as are the secondary caesurae in this case.
The prevailing usage was to terminate each metre with a word. For the sake of variety this rule is frequently departed from; with this provision, that when a word is divided between two metres, the accented syllable falls in the latter of the two, as

"Mísera? nam audi|visse vocem | púeri visus est | vágientis."

(Hec. iv. 1. 2.)

"Tháis ego jam|dúdum hic adsum. O | mí Chremes te ipsum | expectabam."

(Eun. iv. 6. 5.)

III. Trochaic Dimeter Catalectic. This verse is nothing more than the latter half of a trochaic Septenarius ($\text{-}_3\text{-}_2\text{-}_3$).

It is sometimes used by Terence as one of the forms of the clausulae, or shorter verses mixed with others of the same kind, and generally capable of being read as a continuation of the metre. These clausulae are either iambic or trochaic. Of the trochaic the following are examples:

"Quíd ais quum intel|léxeras."

(And. iii. 2. 37.)

"Quícum loquitur | filius?"

(Heaut. i. 2. 4.)

"Quód si abesset | longius."

(Adelph. iv. 1. 8.)

"Únde mihi auxili|úm petam?"

(Phorm. v. 1. 2.)

"Ego ístam invitís | ómnibus."

(Adelph. ii. 1. 4.)

"Dícam, non aede|pól scio."

(Heec. iv. 1. 5.)

"Próh Déum atque homín|úm fidem."

(And. i. 5. 10.)

IV. Trochaic Monometer Catalectic, equivalent to the final segment of the trochaic septenarius ($\text{-}_3\text{-}_2\text{-}_3$). It occurs sometimes in exclamations, as in Eun. ii. 3. 1: "Óccidi."

V. Trochaic Monometer Acatalectic; as ($\text{-}_3\text{-}_2\text{-}_3$).

"Dório audi."

(Phorm. iii. 2. 1.)

II. Iambic Metres.

An iambic measure, as has been shown above (p. lxi), differs from trochaic in being preceded by an anacrusis ($\text{-}_3\text{-}_2\text{-}_3$). Accordingly iambic verse is by some critics treated as derived from trochaic by the addition of an unaccented syllable at the commencement of the verse. Bentley in his Σχέδιασμα arranges an iambic trimeter thus:
an iambic tetrameter:

```
O | O - O - | O - O - | O - O -
```

"Dum tempus ad eam rem tuli sit ánimum ut expler et suum;"

but in the case of the iambic tetrameter catalectic he preserves the arrangement of iambic dipodiae:

```
O O O - | O O O - | O O O - | O O O -
```

"Nam si remit tent quíppiam Philúmenam dolóres."

Iambic verses, however, have their own arrangement of dipodiae, or metres, and it is more convenient in speaking of these verses to commence the line with an iambic measure (\(O _{1} O _{1} O _{2} O _{2}\)), and to measure the verse by a succession of these measures rather than by trochaic. The system adopted by Bentley and others involves a breach of the laws of caesura; some having even supposed that in iambic and trochaic verse there is a legitimate caesura at the end of every dipodia. Of iambic verses we have the following kinds used in Terence:

I. IAMBIC TETRAMETER CATALECTIC, called also Septenarius and Comicus Quadratus (as being confined to Comedy\(^5\)); consisting of four iambic dipodiae, deficient by one syllable.

```
O O O - | O O O - | O O O - | O O O -
```

The Caesura in this metre falls at the end of the fourth foot, which must always be an iambus.

The iambic septenarius appears to have been conceived as asynartetus, or composed of two independent parts; thus

```
\[\begin{array}{c}
O _{1} O _{1} O _{2} O _{2} \\
O _{1} O _{1} O _{2} O _{2} \\
\end{array}\]
```

The fourth foot is therefore treated as strictly as the end of an iambic verse. Accordingly we find many verses in Plautus and Terence in which the fourth foot is terminated by a short syllable, as at the end of a line, or where there is an Hiatus after the fourth foot. The following lines from Plautus and Terence exemplify this peculiarity:

"Sed sì tibi ví | gíntí minae | argénti pro | feréntur."

"Tuo nós vocás | bis nóminei | Líbértos non | patrónos?"

"Id pótius ví | gíntí minae | hic ínsunt in | cruména."

"Etsì sció ego | Philúmena | meum jús esse ut | te cógam."

\(^5\) The so called 'political verses' of the later Greeks were written in this metre.
Sometimes the caesura is violated, and then we occasionally find a spondaic foot in the fourth place, instead of the strict iambus. E.g.

"Aut eā refell | endo aūt purgan | do vóbis cor | rigēmus."

(Hecc. ii. 2. 12.)

"Ut póssis cum il | la né te adolesc | ens múlier de | fatiget."

(Phorm. v. 3. 11.)

The following are good examples of the ordinary form of this verse. It is frequently used in Terence; and is certainly one of the most animated and elegant of all Latin metres. I take a few lines at random from the Eunuchus.

"Concurrunt laet | i mihi óbviam || cupédiar |ií ómnès;
Cetárii, | laní, coqui, || fartóres, píse | atóres,
Quibus ét re salv | a et pérdita || profúeram et pro | sum saépe:
Salútant; ad | coenám vocant; || advéntum grat | ulántur."

(ii. 2. 25—28.)

"Dum haec mécum reputo, | arcéssitur || lavátum intere | a vírgo:
It, lávit, redí | it: dénde eam in || lectum filae col | locárunt.
Stó expéctans si | quid mihi ímperent. || Venit úna; Heus tu, in | quit, Dóre
Cape hoc flabel | lum; véntulum huic || sic fácito dum | lavámus;
Ubi nós laverí | mus sí voles || laváto. Accipió | o trístis."

(iii. 5. 44—48.)

II. Iambic Tetrámetro Acatalectic, Plenus or Octonarius, is frequently used in Roman Comedy. It consists of four complete iambic measures; as

\[
\begin{align*}
0 & - 0 & - 0 & - 0 \\
0 & - 0 & - 0 & - 0 & - 0 & - 0 \\
\end{align*}
\]

This kind of verse has a twofold Caesura. In Plautus this generally falls at the end of the second measure; and with him these verses are usually asynarteti, the second measure either ending with a short syllable, or allowing an Hiatus, as in the following lines:

"Ille návem salv | am núntiat, || aut iráti ad | ventúm senis."

(Amph. iii. 4. 5.)

"O Trója, O patria, | O Pérgamum, || O Príame peri | istí, senex."  

(Bacchid. iv. 9. 9.)

In this case, as in the iambic septenarius, the fourth foot ought to be pure iambus, just as is the case with the eighth foot.
Terence has the caesura after the syllable following the second measure. The following lines are a fair example of his metre:

"Haud similis virg|o est virgín|um, quas | matrés student

Demíssis humér|is ésse vinc|t o : péctore ut | graciláe sient.

Si qua est habiti|or paúlo pugil|em esse; aiunt, de|ducúnt cibum :

Tametsí bona est | natúra, red|tunt : cátur|a júncéas."

(Eun. ii. 3. 21—24.)

"Quam iníqui sunt | patrés in omni|es : ádoléscen|tes júdices,

Qui aequum ésse cens|ent nós a puer | ilíc | náscite senes,

Neque illárum affinity|es ésse rer|um : quá se farto di|leséntia.

Ex sua libid|îné moderant|ur : núnc quae est non | quae olím

fuit."

(Heaut. ii. 1. 1—4.)

We meet with a few verses in Terence in which there is a slight departure from the regular form, arising from a neglect of the caesura. In these cases the iambus of the fourth foot is replaced by a spondee or some equivalent foot.

III. IAMBIT TríMETER (⊔⊔⊔⊔|⊔⊔⊔⊔|⊔⊔⊔⊔).  

This metre is the staple of Terence's plays. They all commence with it; and it is generally used in all descriptive passages, with one or two remarkable exceptions, as in Eunuchus iii. 5, and Hécryra iii. 3. This kind of verse is too familiar to require any criticism here. Terence, as all Roman poets, allows himself more licence than the Greek tragedians, but not more than the poets of the New Comedy. If the student will bear in mind what has been said on the pronunciation of the Latin language, he will have no difficulty in any of Terence's iambic trimeters.

We now pass to the shorter forms of iambic verse used by Terence.

Taking the iambic tetrameter catalectic as the integral line, we find that it is divisible into two segments, an iambic dimeter, and an iambic dimeter catalectic.

\[
\begin{array}{c|c}
1 & 2 \\
\hline
\text{Iambic dimeter} & \text{Iambic dimeter catalectic} \\
\end{array}
\]

These are used by Terence as clausulae. Of these we have, first:

IV. IAMBIT DiMETER (⊔⊔⊔⊔|⊔⊔⊔⊔).  

Of this we have examples in the following lines, taken from the 'Andria' and 'Eunuchus':

"Verébar quors|um eváderet."

(And. i. 2. 5.)
"Miserâm me quod | verbum aúdio?" (And. i. 5. 6.)
"Quod sí fit pere|o funditus." (And. i. 5. 9.)
"Nam quid ego dic|am dé patre?"
(And. i. 5. 17. See note.)
"Rogitâre quasi | diffícile sit." (Eun. ii. 1. 3.)
"Sed nûmquid ali|ud fûmpers?" (Eun. ii. 1. 7.)
"Quod pôtéris ab | ea péllito." (Eun. ii. 1. 9.)
"Ita prórsum oblít|us súm mei." (Eun. iii. 3. 14.)

In the same scene of the 'Eunuchus' are two lines, which are arranged by Bentley as clausulae:

"Hic véro est qui | si occéperit." (v. 8.)
"Praeút hújus rabi|es quae da|bit." (v. 10.)

In the text of this edition I have followed Zeune in retaining the old arrangement of the lines.

V. We next have IAMBIC DIMETER CATALECTIC ( _ _ _ | _ _ _ _ ). This verse is rare in Terence. I may instance the following lines:

"Date móx ego huc | revértor." (And. iii. 2. 5.)
"Id anús mihi indici|um fécit." (Adelph. iv. 4. 9.)
"Aggrédia|Bac|chis sálve." (Hec. v. 1. 5.)

VI. IAMBIC MONOMETER occurs once in Terence:

"Discrücio|animi." (Adelph. iv. 4. 1.)

The last syllable is elided before the following line:

"Hócine de ímprovísó mali míhi óbjici." Hermann unites the two, reading

"Hócine mhi mali de improviso óbjici," and making the whole an iambic tetrameter.

III. MIXTURE OF METRES.

In Roman Comedy we often find scenes in which the metres are greatly mixed: iambic verses occurring among trochaic, and trochaic among iambic, and often different forms of the same verse, trimeters mixed with tetrameters, catalectic with acatalectic. Although this
INTRODUCTION.

seems in some cases to be merely capricious, yet in most instances these changes are regulated by certain principles, and are made to accommodate the metre to the character of the action which is being carried on. Thus, to enumerate a few cases,

1. Iambic trimeters are often used when the conversation becomes less animated, or when a narrative follows an excited conversation, as in Heaut. ii. 3, where we have at the beginning of the scene the arrival of the servants, and the alarm of Clinia, given in trochaic tetrameters catalectic (vv. 1—15) and iambic tetrameters (16—23). Then when Syrus proceeds to quiet him by relating the real circumstances of his mistress, we have iambic trimeters (24—70). He comes to the mention of Bacchis, and then it is Clitipho’s turn to be in alarm, all which is described in trochaic tetrameters catalectic (71—98), and the scene ends with iambic trimeters (99—139), in which Syrus endeavours to persuade Clitipho into moderation and prudence. Many other examples might be given of these artificial changes of metre. This is as good as any that could be chosen, and it will be easy for the student to apply this hint to every similar case in Terence.

2. The metre is often changed, as well as the nature of the dialogue, either on the departure of one of the characters, as in Heaut. v. 2. 27, Heceya iv. 1. 51, Adelph. ii. 1. 43; iv. 5. 73, or on the arrival of a new person, as in Heaut. ii. 4. 26, Phorm. ii. 1. 23, &c., a single verse being sometimes inserted in this case to break the uniformity of the scene.

3. A change often takes place when some new incident is alluded to, or on some sudden turn of the conversation, when the speaker wishes to call particular attention to his words. See And. iii. 2. 17, 18. Eun. iv. 6. 15, &c. Hec. ii. 9. 20. Phorm. i. 3. 25.

4. At the end of a scene, as in And. i. 5. 64, 65; iv. 1. 57, 58, Heaut. v. 2. 48, 49, especially when the speaker intends to carry on his audience to the remainder of the play by expressing some new determination that he has made, or by asking some question which leads to a development of the plot.

5. At the beginning of a scene, as in Eun. v. 8. 1, Adelph. iii. 1. 1, to express some change of feeling. This is commonly expressed in all parts of the scene by a corresponding change of metre.

6. This change of verse is generally made so that there seems to be
a continuation of the measure. Bentley lays down the rule that trochaic octonarii are always followed by trochaic verses, trochaic sep-
tenarii by iambic. Hermann (Epitome Doctrinae Metricae, § 186) prefers the statement, that a verse ending with an arsis (accented syllable) is followed by an iambic verse; a verse ending in a thesis (unaccented syllable) by a trochaic verse. This continuation of metre is also extended to the final syllables of verses, so that some lines, which appear to be hypermetrical, run into the following line, the two lines being treated as one, and the last foot of the first line having therefore the same measure as any other foot in the line. The following is an instance:

“Ego dé me faci|o cónjectur|am. Némo est meor|um amícorum
hod|ie
Apúd quem exprom|ere ómnia || mea occúlta, Clí|tipho áudeam.”

(Heaut. iii. 3. 13, 14.)

The same continuation occurs in some cases when the first syllable of a line is connected by Synaloepha with the last syllable of the preceding line; and in many instances this continuation of metre removes some of the irregularities which annoy critics under the shape of shortened syllables. Thus we may in the following lines consider ‘et’ to coalesce with ‘modo’:

“Sed épistolam ab eo allátam esse audíví modo,
Et ad pórtitores ésse delatam; háne petam.”

(Phorm. i. 3. 99, 100.)

The clausulae are often connected metrically with the lines which they follow or precede, so as to form one regular verse if taken with one of the segments of the next line, as in Eunuchus ii. 1. 2:

“Fiet, at ma|túre fiet | Sátine hoc mandat|úm est tibi? Ah
Rogitáre quasi | difficile sit.”

We might arrange these lines thus:

“Sátine hoc mandat|úm est tibi? Ah, rogit|áre, quasi difficulte
sit.”

Sometimes they are not connected, as in

“Quid ais? quem intél|éxeras
I’d consilium | cápere, cúr non | díxti extemplo Pamphilo?”

(And. iii. 2. 37.)
INTRODUCTION.

Terence occasionally employs CRETIC, BACCHIAC, and CHORIAMBIC verses. Of these the following are examples:

1. CRETIC TETRAMETER \(\underline{L} \underline{O} \underline{L} \underline{O} | \underline{L} \underline{O} \underline{L} \underline{O} | \underline{L} \underline{O} \underline{L} \underline{O} | \underline{L} \underline{O} \underline{L} \underline{O}\).

   "Hócine est | crédibile | aút memo|rá bile.
   Tánta ve|córdia in|náta cuíq|uam út siet
   U't malis | gaúdeant | átque ex in|cómmodis
   A|lteri|ús sua ut | cómparent | cómmoda. Ah."

   (And. iv. 1. 1—4.)

The first of these lines may be considered as a dactylic tetrameter, omitting 'est.'

2. BACCHIAC TETRAMETER \(\underline{L} \underline{L} \underline{L} | \underline{L} \underline{L} \underline{L} | \underline{L} \underline{L} \underline{L} | \underline{L} \underline{L} \underline{L}\).

   "Adhúc Arch | ylís quae as|solént quaeque | opórtet
   Signa ése ad | salútem omn|ia huíc ess|e vídeo.
   Nunc prínum | fac ístaec | lavét; post | déinde,
   Quod jússi ei | darí biber|e et quàntum imp|érávi.”

   (And. iii. 2. 1—4.)

These lines are followed by an iambic dimeter catalectic as a clausula.

3. CHORIAMBIC TETRAMETER CATALECTIC \(\underline{L} \underline{L} \underline{L} \underline{L} | \underline{L} \underline{L} \underline{L} \underline{L} | \underline{L} \underline{L} \underline{L} \underline{L} | \underline{L} \underline{L} \underline{L} \underline{L}\).

   "Mémbra meta | débilia || súnt animus | timóre
   O|bstipuit: | péctore con|sístere nil | consíli."

The first of these two lines is asynartetus.
PUBLII TERENTII
CARTHAGINIENSIS AFRI
ANDRIA.
FABULAE INTERLOCUTORES.

BYRRHIA servus.
CHARINUS adolescens.
CHREMES senex.
CRITO hospes.
DAVUS servus.
DROMO lorarius.
GLYСERIUM meretrix.
LESBLA obstetrix.
MYSIS ancilla.
PAMPHILUS adolescens.
SIMO senex.
SOSIA libertus.
INTRODUCTION.

The Andria derives its name from Glycerium, the heroine of the play; who was from Andros. Upon her previous history turns the dénouement of the plot. Chremes and Phania were brothers, two Athenian citizens. On occasion of a voyage to Asia Chremes had left his only daughter Pasibula with Phania, who shortly afterwards followed his brother to Asia to escape from a war that was raging in Greece. He was overtaken by a storm, and shipwrecked, together with Pasibula, upon the island Andros. He there attached himself as a client to a citizen, who entertained him liberally, and upon his death, which occurred shortly after, adopted Pasibula and brought her up with his own daughter Chrysis, having changed her name to Glycerium. Chrysis upon the death of her father went to Athens with her reputed sister, and, after making shift for an honest livelihood, at last took up the profession of a courtezan. At her house many young men congregated, and among others Pamphilus, the son of Simo, who there saw and fell in love with Glycerium, and became her accepted lover, making her a promise of marriage, which was rendered more binding by the parting injunctions of Chrysis, who upon her deathbed commended Glycerium as a sacred trust to Pamphilus. Meanwhile Pamphilus has another affair on his hands. For Chremes has had another daughter since the loss of Pasibula, and is very anxious that she should be well married to such an excellent young man as Pamphilus, who, happily, while enjoying himself in his own way, has gained a character which is the admiration of every one. So Philumena and Pamphilus are betrothed by their parents, entirely without the knowledge of the bridegroom elect. All this time Simo has fully believed in his son's excellence; but is undeceived by an event which takes place at the funeral of Chrysis, where Pamphilus shows something more than an ordinary solicitude for a young woman whom Simo ascertains to be the sister of Chrysis. The matter takes wind, and reaches the ears of Chremes, with the additional circumstance of Pamphilus' connexion with her, upon which he breaks off the match. This brings us to the point at which the action of the play
INTRODUCTION TO ANDRIA.

commences. Simo determines to tell Pamphilus that he is to be married to Philumena, hoping to place him in a dilemma; for if he refused, then he could take him severely to task; if he consented, then Chremes might be gained over, and after all the match might take place. Accordingly he tells Pamphilus by the way in the Forum that he is to be married that very day. Pamphilus returns home in amazement; but is met by Mysis, servant of Glycerium, who revives his old affection for her mistress. Davus meanwhile sifts the whole matter to the bottom; finds that the marriage is a pretence, and accordingly recommends Pamphilus to humour his father to the utmost, and express his entire readiness to marry as soon as he pleases. At the same time he is to keep up his intimacy with Glycerium, that Chremes may be as shy of his connexion as he is now. Meanwhile there is a by-plot at work. One Charinus, a friend of Pamphilus, who is in love with Philumena, hears with dismay that she is to be married to his friend, and urges him to do all in his power to defer the marriage if possible. So affairs stand when Glycerium is brought to bed of a son, Simo, who hears what is going on, imagining, and being confirmed by Davus in the belief, that this is merely an artifice of Glycerium and her friends to prevent Pamphilus' marriage. He accordingly again treats with Chremes on the subject of the marriage of Pamphilus and Philumena, and extorts a reluctant consent. This places Davus in a great strait; for Pamphilus now reproaches him with his untoward advice, which has got him into this mischief; and Charinus too is indignant to the last degree at the treachery of Pamphilus. As a last resource Davus places the child before Simo's door, and contrives that Chremes shall hear its history from Mysis. This causes a fresh rupture between Chremes and Simo. At this moment there arrives a native of Andros, Crito, next of kin to Chrysis, who has come to Athens to claim her property. He clears up the previous history of Glycerium, who is joyfully recognized as Chremes' daughter, and all parties are made happy; Simo being with some difficulty gained over to forgive past offences, and to receive his son and Davus into favour again.
ACTA LUDIS MEGALESIB. M. FULVIO ET M. GLABRIONE AEDILIB. CURULIB. EGERUNT L. AMBIVIUS TURPIO, L. ATTILIIUS PRAENESTINUS. MODOS FECIT FLACCUS CLAUDII FILIUS, TIBII PARIBUS DEXTRIS ET SINISTRIS. ET EST TOTA GRAECA. EDITA M. MARCELLO, CN. SULPITIO COSS.

Acta Ludis Megalesibus] The Megalesia or Megalesia were instituted by the Phrygians in honour of Cybele. They were introduced into Rome during the second Punic War, b.c. 204, when the statue of Cybele was brought to Rome by P. Scipio Nasica, from the Megalenian temple, near Pessinus in Phrygia, in obedience to an oracle of Apollo (Livy xxix. 14). This festival was first celebrated with the accompaniment of scenic games in the aedileship of C. Attilius Serranus and L. Scribonius Libo, b.c. 193. "Megalesia ludos scenicos C. Attilius Serranus, L. Scribonius Libo primi fecerunt," Livy xxxiv. 54, where see Duker's note. Compare Ovid, Fast. iv. 187.

L. Ambivius Turpicio, L. Attiliium Praenestinum] There were managers and actors. They contracted with the aediles for the performance of the play. The aediles probably settled with the poet in the first instance. Thus the aediles are spoken of in the Prologue to the Eunuchus as buying the play (v. 20); and in the second prologue to the Hecyra the actor speaks of himself as having bought the play (see note). Ambivius Turpicio is mentioned more than once as a first-rate actor in connexion with Roscius. Cicero speaks of him, De Senectute 14: "Ut Turpione Ambivio magis delectatuir qui in prima cavea spectat, delectatur tamen etiam qui in ultima;" and Tacitus in the Dialogue Of Oratoribus ascribed to him, c. 20: "Vulgus quoque adsistentium et profluentes et vagus auditor adsuevit jam exigere laetitiam et pulchritudinem orationis: nec magis perfert in judiciis tristem et impexam antiquitatem quam si quis in scene Roscii aut Turpionis Ambivii exprimere gestus velit." Of Attilius we know nothing.

Modos fecit] 'Set the play to music,' as we should say. The business of the 'conductor' was to arrange the musical accompaniment, so that a proper emphasis should be given to every portion of the dialogue. See an instructive chapter on this subject in Cicero De Oratore iii. 26, where he speaks of the necessary change of emphasis in reciting plays on the stage, and adds, "Neque id actores prius viderunt quam ipsi poetae, quam denique illi etiam qui fecerunt modos; a quibus utrisque summittitur aliquid, deinde augetur; extenuatur, inflatur; variatur, distinguatur." Even orators were sometimes attended by a musician, as we learn from Quintilian (v. 10), who says of Grachus the orator, "Cui conflongiicti consistens post eum musicus fistula...modos quibus debebet intendi ministrat." Each kind of play had its proper accompaniment, as we see from the various notices in the Didascaliae to the plays of Terence. Compare on this subject Cicero, Tusculan. Disput. i. 44, where he touches humorously on the dolorous accompaniment to tragic laments. "Non intelligo," he says, "quid mutuat, quam tam bonos septenarios fundatur ad tibiam."

Tibii paribus dextris et sinistris] The question of musical instruments is one of the
most uncertain and difficult in antiquities. Cicero lays down as the component parts of music "numeri, voces, et modi" (De Orat. i. 42), as we should say, 'the air, the voice, and the accompaniment.' The 'tibiae dextrae,' called also 'incentivae,' were held in the right hand, and set the tune, and answer to our 'treble.' They were the smaller, and made of the middle part of the reed. The 'sinistrae' were made of the lower and larger part, and were held in the left hand, answering to our 'bass.' They were also called 'succentivae,' as playing only the accompaniment.

'Tibiae pares' were two of equal size, with the same number of stops, for the grave Doric measure. These were also called 'Sarranae.' 'Tibiae impares' were unequal in size and stops, suited to the sharp Lydian measure, and also called Phrygiae. The expression of the text, 'tibiis paribus dextris et sinistris' means that the play was acted with flutes of equal size, right-handed flutes being used in one part of the play, and left-handed in another; the play being serio-comic, requiring a mixture of measures.

Edita M. Marcello, Cn. Sulpitio Coss.] The Andria was acted on the 4th of April, 166 B.C., about two years after it had been composed and offered to the Curule Aediles, and earlier than any other play of Terence. For a full inquiry into the history of the plays of Terence see the Introduction.
Poeta quum primum animum ad scribendum appulit,  
Id sibi negoti credidit solum dari  
Populo ut placerent quas fecisset fabulas.  
Verum aliter evenire multo intelligit.  
Nam in prologis scribundis operam abutitur,  

1. *Animum ad scribendum appulit*] Commentators observe that this is a metaphor from nautical phraseology—that you bring your mind to a thing as you bring a ship to land. Cicero combines the nautical and metaphorical use: "Valde hercule... timide, tanquam aliquem libidinis scopulum, sic tuum mentem ad philosophiam appulisti," De Orat. ii. 37. We may, however, observe that the nautical sense does not occur so early as the simple, which is found in Andr. ii. 6. 15: "Animum ad uxorrem appulit;" and it may be observed in general that we cannot always treat an idiomatic use of a word as a metaphor.  

3. *Quas fecisset fabulas*] An instance of an idiom common in Greek: Inverse attraction. We find it used again by Terence, as in Eun. iv. 3. 11: "Eunuchum quem dedisti quas turbas dedit," and below, v. 26: "Postlacquas faciet de integro comoenias." So too in Ovid, Metam. xiv. 350: "Obstupuit: cecidere sinu quas legerat herbas." Virg. Aen. i. 574: "Urbem quam statuovestrascat."  

5—21.] It is a peculiarity of the prologues of Terence that they are generally devoted to the vindication of his literary position, not to an explanation of his plot. In them we find Terence defending himself from the attacks of his rivals, or endeavouring to account for the ill success of a play, or retorting upon his opponents their own delinquencies. In this instance the charge against him is that he has jumbled together two Greek plays to form one Latin (see v. 15, 16). He explains in reply the nature of the two plays which he had mixed together, and vindicates his right to the discretion of an original author in using them. The prologues of Terence differ very widely from those of Plautus. Plautus, in imitation of the later Greek practice, introduces allegorical personages (see the Prologues to the Rudens, Aulularia, and Triumnummus), and generally has a set prologue, giving an account of the plot. The nearest approach to this in Terence is in Act i., scene 1, of this play, which is entirely narrative, and explanatory of the future course of the plot. The prologues were generally spoken in an appropriate dress (Prol. to Heeyr. v. 1) by one of the younger actors (see Prol. to Heaut. v. 1; Alter Prolog. ad Heeyr. v. 3), the "adolescentes," probably as an inferior part; or perhaps to give young actors an opportunity of showing their address. Sometimes, on a special occasion, a veteran actor took this part (loc. cit.), when it was necessary to make special interest with the audience. Perhaps the best parallel to the prologues of Terence, as he made use of them to touch upon questions of poetical literature and on his own position, is to be found in some of the παραβάσεις of the Greek comedy, though certainly those of Aristophanes are without any Roman parallel in wit and freedom and energy of style. The literary position of Terence has been discussed in the Introduction.  

5. *Operam abutitur, [sc.] *He has to spend all his time in answering calumnies
Non qui argumentum narret, sed qui malevoli
Veteris poetae maledictis respondeat.
Nunc quam rem vitio dent quaeo animum advortite.
Menander fecit Andriam et Perinthiam.
Qui utramvis recte norit ambas noverit.
Non ita dissimili sunt argumento, sed tamen
Dissimili oratione sunt factae ac stilo.
Quae convenere in Andriam ex Perinthia
Fatetur transtulisse atque usum pro suis.
Id isti vituperant factum; atque in eo disputant,
Contaminari non decere fabulas.
Faciunt nac intelligendo ut nihil intelligant.
Qui quum hunc accusant Naevium, Plautum, Ennium

rather than in explaining his plot.' The accusative is found also in Plautus, Trinum, i.
2. 56: "Me qui abusus sum tantam rem patriam," 'I who have run through such a large property,' and in Bacc. ii. 3. 126:
"Quum se excurrisset illuc frustra scivert
Nosque aurum abusus." The word 'qui'
has been variously explained by commentators. Some suppose it to be equivalent to
'quippe qui' or 'unt.' It is simply the ab-
lative signifying the 'purpose,' as 'quo' in the Prol. to Eunuchus, v. 26: "Non quo
furtum facere studuerit.

11. Non ita dissimili'] 'They are not so very unlike in plot.' For the phrase 'ita
dissimili' compare Livy iv. 12: "Haud ita
multum fevenient,' and Cicero, In Verrem,
Act. ii. 4. 49: "Sunt ea (simulacr) peram-
plata atque praeclara, sed non ita antiqua."
'not so very old.' The metre of this line has perplexed commentators. Bentley sug-
gests 'et tamen,' which occurs in iv. 1. 9,
and elsewhere, to avoid the pronunciation of 'argumento' as a trisyllable. But we have
other instances of a long syllable elided in pronuciation, as in 'pulmentum' from
'pulmentum,' 'quaestor' from 'quaes-
sitor,' 'mala' from 'maxilla,' besides very
many in the languages derived from Latin,
as the French 'serment' from 'sacramen-
tum,' and the like. Bentley again argues
that 'quidem' would be required in the first clause if we keep 'sed tamen'; but this will not hold altogether. See Adelphi
iv. 4. 15: "Sensi illicio id illas suspicari:
sed me reprehendi tamen." It is better therefore to let the text stand.

16. Contaminari] Here used in its origi-
nal sense 'to mingle together.' 'Cont-
tamen,' connected with root 'tag-' (tango),
'tagmen,' 'to bring into contact.' We

have the word used again in Ηeaut. Prol.
17. In the same sense:
"Nam quod rumores distulerunt malevoli
Multas contaminasse Graecas, dum facit
Paucas Latinas."

In Terence the word is used in this sense always. In Eum. iii. 5. 4, "Ne hoc gau-
dium contaminet ager undine aliqua," there is no necessary idea of defilement. Lu-
cretius uses it once, in iii. 886:

"—noque enim se dividit illum
Nec removet satis, a projecto corpore, et illum
Se fingit sensuque suo contaminat.

astans," meaning 'unites it to itself in sentient
feeling.' The word does not occur in Plau-
tus at all. The sense of 'defilement' is later,
and is not found in the Augustan writers, except in Horace (Carm. i. 37. 9):
"Contaminato cum grege turpium Morbo
viorum." We may compare the Greek
χόιος, which means, 1. to touch; 2. to de-
file.

17. Faciunt nac intelligendo] Bentley
reads 'ne' for 'nonne,' but the sense re-
quires 'nac,' which is often written 'ne'
in MSS.

18. Naevium, Plautum, Ennium] This
is undoubtedly the true chronological order
of these poets. The whole point has been
admirably discussed by Ritschl, De Aetae
Plauti, and the question is well stated in the
Dictionary of Biography and Mytho-
logy (Plautus). The word 'auctores' is
here used in the sense of 'models,' 'pat-
terns.' Compare Cicero, In Verrem ii. 5.
26: "Unum cedo auctorem tui facti: unius
profer exemplum." So Horace, Serm. i. 4.
122: "Habes auctorem quo facias hoc." In
ACTUS I. SCENA I.

Accusant, quos hic noster auctores habet:
Quorum aemulari exoptat negligentiam
Potius, quam istorum obscuram diligentiam.
Dehinc ut quiescant porro moneo et desinant
Maledicere, malesfacta ne noscant sua.
Favete, adeste aequo animo, et rem cognoscite,
Ut pernoscatis, ecquid spei sit relicum,
Posthaec quas faciet de integro comœdias,
Spectandae an exigendae sint vobis prius.

ACTUS PRIMI SCENA PRIMA.

Simo. Sosia.

Si. Vos istaee intro auterte: abite. Sosia,
Adesdum: paucis to volo. So. Dictum puta:

the language of the jurists 'auctor' is one
"qui ita nos auxit ut inde jus quoddam in
nos transiet." (See Long's note on Cic. In
Verrem ii. 5. 22, 'malo auctore,' for a fuller
explanation of the word.)

22. Porro] Here used in its original sense
(compare the Greek πόρος) of 'henceforth.'
Compare Hœaut. i. 1. 107: 'Menedeme,
at porro recte spero.' The general idea is
that of distance, here and in Hecyra v. 1.
37, applied to time; in other places of
distance in space, as in Hecyra iii. 1. 18:
"Nova res orta est porro ab hac quae me
abstrahat."

24. Favete, adeste, &c.] 'Keep silence,
and weigh the matter fairly as umpires, that
you may decide on the fate of my future
plays.' 'Favete' is a term commonly used
in sacrificial rites (see Maclean's note on
Horace, Carm. iii. 1. 2, 'favete linguæ').
The 'arbiter,' or 'umpires,' were said 'adesse,'
as the word implies, being derived from the
old words 'ar' (ad) and 'beto,' so that an
'arbiter' is 'one who goes to another, and
in legal language a witness or umpire.
Their duty was 'cognosco,' to investigate
(see Cicero, In Verrem ii. 2. 10, and 'cogni-
tio,' ii. 25) before sentence (judicium). The
sentence here represented as a tacit one
by 'pernoscatis.'

25. Ecquid spei sit relicum] 'If any
hope remains.' Compare "Ut spes nulla
reliqua in te esset tibi' (Eun. ii. 2. 9). Diffi-
culties have been unnecessarily raised about
these words, some considering 'reliquum'
equivalent to 'reliquarum;' others to 'post-
hac,' a sense in which it is never found.
It is simply an adjective, agreeing with the
substantive 'quid.' 'De integro,' 'ab in-
tegro,' and 'ex integro,' are used indiffer-
ently. For 'quas comœdias' see note on
v. 3.

27. Exigendae] Compare Hecyra, Alter
Proli. v. 7: "Partim sum earum excerptus,
partim vix steti." 'You are to decide the
fate of my future comedies—whether you
will sit them out, or whether they are to be
hissed off the stage without a hearing,'
'Prius,' 'before they are heard.'

The metre of this prologue, and of the
first scene, is iambic trimeter. In all
Terence's plays the prologue and the open-
ing scene are in the same metre.

ACT I. SCENE I. This scene introduces us
to the chief character of the play, the young
Pamphilus; and his connexion with the
Andrian stranger. Simo relates the circum-
stances which led to his suspicions and his
discovery of their love. He then engages the
assistance of Sosia in the scheme by which
he proposes to ascertain the real feelings of
his son. The art of this scene has been justly
praised. Some parts of it are particularly
elegant and vivid. Cicero (De Oratore ii. 80)
has quoted it with marked praise.

1.] After the word 'abite' we must sup-
pose the servants to withdraw into the
ANDEIA.


house, which stands on one wing of the stage, carrying with them their kitchen stuff. Sosia remains armed with his cooking utensils. The absence of stage directions has in some instances given rise to difficulties in the interpretation of Terence. We cannot doubt that the poet had an eye throughout to stage effect; but the management of the dialogue would rest mainly with his chief actors Ambivius and Attilius. The success of a play would depend much on the spirit which they exhibited in their rendering of it; for every clever actor has it in his power to give a new dress to the works of his author. Thus we find the actor who speaks the second prologue to the Hecyra claiming the merit of having established the reputation of Caecilius by his performances, "Novas qui exactas feci ut inveterascerent." He was manager and actor at once, and proprietor of the play too, and would naturally do his best to make it attractive.

5. Ista arte] 'I want none of your skill in the matter which I have in hand.' This marked sense of 'iste' as the demonstrative of the second person meets us throughout Terence. Compare Heaut. i. 1. 55, 'Istac aetatis,' 'when I was at your age.' Hence is derived the judicial use of the word signifying the defendant. See Long's note on Cicer. In Verrem ii. 3. 67. The words used by Terence are ambiguous, and may be applied either to domestic skill or in a more general sense.

9. Justa et clemens servitus] 'Clementia,' belongs more properly to the imposer of service than to the service itself. We may, however, compare other phrases in which there is a similar transfer of ideas. Thus in Tacitus, Ann. i. 81: "Quantoque majore libertatis imagine tegebantur, tanto eruptum ad infensius servitium," 'a more
galling slavery.' Ann. xi. 10: "Ingens gloria, atque eo fercior et subjectis intollerator." So here, 'you know how reasonable and indulgent my rule over you has been.' But Terence may mean simply 'easy,' as in Adelphi i. 1. 17: "Ego hanc clementem vitam urbano atque otiou Secutus sum." 10.] The original of this line is preserved from Menander: ἐγὼ σε δούλον ὄντι ἰδικὸν ἠλύθεον.


13. Haud muto factum] 'I do not repent the deed.' Compare Adelphi iv. 7. 19: "Placet tibi factum, Micio? Non si queam Mutare." So 'mutare fidem,' Phormio iii. 2. 27; Sallust, Jug. 52; Livy xxxi. 26, 'to break a promise.' Bentley reads 'Haud muto. S. Factum gaudeo.' 'Muto' is found absolutely, as in Plautus, Rud. iii. 6, 27, but the change creates an unnecessary abruptness. Donatus mentions an old reading 'multo,' which is adopted by Ritschi; but this is harsh, and has not been followed by others. At Athens slaves who were manumitted were liable to be prosecuted for a neglect of their duties to their former masters, who stood in the relation of προσήκοι to them. Such a prosecution was called ἀποστασίου δίκης. (See Dict. of Ant. p. 705, a.)

15.] In the text I have adopted the change advocated by Ritschi (Prolegomena
Sed mihi hoc molestum est: nam istaec commemoratio
Quasi exprobratio est immemoris benefici.
Quin tu uno verbo dic quid est quod me velis.

Si. Ita faciam: hoc primum in haec re praedico tibi;
Quas credis esse has non sunt verae nuptiae.

So. Cur simulis igitur? Si. Rem omnem a principio audies;
Eo facto et gnati vitam, et consilium meum
Cognoscés, et quid facere in haec re te velim.
Nam is postquam excessit ex ephesis, Sosia,
Liberus vivendi fuit potestas: nam antea
Qui scire posses, aut ingenium noscere,
Dum actas, metus, magister, prohibebant? So. Ita est.

Si. Quod plerique omnes faciunt adolescentuli,
Ut animum ad aliquod studium adjungant, aut equos
to Plautus, p. 118, &c.). The old reading is
'et id gratum.' Bentley gives this among
many other instances of violation of position
by Terence, justifying them by the consideration
that they occur at the beginning of lines
(see Schelasisma, p. 12). Ritschl on the
contrary argues that all these apparent ex-
ceptions may be got rid of by simple trans-
position, or by the expansion of glosses. Some
such change is needed and justifiable in the
text of Terence, which has certainly been
sufficiently tampered with. I have discussed
this question generally in the Introduction.

16. Istaec commemoratio] 'Your detail is
like upbraiding me with forgetfulness of your
kindness.' Colman has quoted from Massinger's "Duke of Milan," Act i.
s. 3, similar lines:

"Sforzo. I have ever found you true
and thankful,
Which makes me love the building I have
raised
In your advancement, and repent no
grace
I have conferred upon you. And believe
me,
Though now I should repeat my favours
to you,
It is not to upbraid you, but to tell you
I find you're worthy of them, in your
love
And service to me."

The sentiment is common enough. See
Dem. De Corona (81): to τὰς ιδίας ενερ-
γείας ὑπομνημάκειν καὶ λέγειν σωματι-
κῶν ὑμών ὅστις τὸ ὁμοίως,—and Cicero,
De Amicitia, 19: "Odiosum sane genus
hominum officia exprobrantium: quae me-
minisse debet in quem collata sunt, non
commemorare qui contulit." The begin-
ner may be warned that 'immemoris' does
not agree with 'benefici,' though it is not
necessary, with Bentley, to read 'imme-
moni.'

24. Postquam excessit ex ephesis] 'When
he came to man's estate.' So ξελθαίν ξε
ἰφιβαίν, Xen. Cyr. i. 2. 12. The ἰφιβαῖν
at Athens were the young men from eighteen
years old to twenty. They were employed
in military service in home quarters as περι-
πολει, and afterwards were sent on foreign
service. Hence the word passed into gen-
eral use. The 'magister' was removed upon
their leaving the ἰφιβαῖν. The words 'Sosia
... potestas' have occasioned much dispute.
Bentley adds 'ac' after 'Sosia'; but this
position of a monosyllabic conjunction, com-
mencing a new clause at the end of a line,
is very rare, if admissible at all. Nor is
any change necessary. Simo commences
his story, and then breaks off with a re-
flexion on the condition of untried boy-
hood. He then resumes afresh at v. 28,
as if no interruption had occurred. In line
25 we must pronounce 'vivendi' as a dis-
syllable. To avoid this Bentley reads 'libera
vivendi potestas;' but this means 'a free
option of living,' not 'an option of living
freely,' which is the meaning of our text.

26. Plerique omnes] The collocation of
these words is frequent. See Heaut. iv. 7.
2; Phorm. i. 8. 20. So the Greek πλεί-
ωμες πάντες, and our common phrase 'al-
most all.'

29. Aut equos alere] These words are
epegegetical of 'studium aliquod.' So Virg.
Aen. vi. 654: "Quae cura nitentes Pascere
Alere aut canes ad venandum, aut ad philosophos: Horum ille nihil egregie praeter caetera.

Studebat: et tamen omnia haec mediocriter.


Apprime in vita esse utile ut ne quid nimitis.

Si. Sic vita erat: facile omnes perferre ac pati

Cum quibus erat quinque una: iis se se dedere:

Eorum obsequi studios: adversus nemini:

Nunquam praeponens se illis: ita facilli

Sine invidia laudem invenias et amicos pares.

So. Sapienter vitam instituit: namque hoc tempore

Obsequium amicos, veritas odium parit.

Si. Interea mulier quaedam abhinc triennium

Ex Andro commigravit huc viciniae,

Inopia et cognatorum negligentia

Coaceta, egregia forma atque actate integra.

So. Hei vereor ne quid Andria apportet mali.

Si. Primum haec pudice vitam parce ac duriter

equos." For an amusing sketch of the gentleman jockey see the opening scene of Aristophanes' Clouds.

32.] 'Studere' is always found with an accusative in Terence. Comp. Heaut. ii. 4. 2: "Id cum studuisti isti formae ut mores consimiles forent;" and Hec. ii. 1. 2: "Utin' omnes mulieres cadem aeque student nolintque omnia?"

34. Ut ne quid nimit\[ He quotes the proverb. It is a translation of the μηδὲν ἀγα\[ attributed to Pittacus by some; by Aristotle to Chilon (Rhet. ii. 12. 14). So is a dealer in proverbs. He soon gives us another, which has been laboriously traced to Bias.

42.] 'Abhinc' is used of past time only. See Hecyra v. 3. 24, and Phormio v. 3. 28. So too Cicero, Pro Q. Rosc. 13: "Re- promittis tu abhinc triennium."

43. Hic viciniae] Similar phrases occur in Phorm. i. 2. 45; Plaut. Mil. ii. 3. 2:

- Hic proximae viciniae,"

44. Cognatorum negligentia] The Athenian laws provided that the nearest wealthy relative (ἀδερματικὸς) of a woman should either marry her or portion her out. See Phormio i. 2. 75. Adelphi iv. 5. 16. On the whole subject of marriage see Dicti- onary of Antiquities (Matrimonium).

46. Vereor ne] Verbs of fearing followed by 'ne' imply that the object of fear will be realized; by 'ut' that it will not. The

conjecture clause is in reality the object of the verb. Thus 'vereor ne quid apportet,' 'I fear about its not bringing something,' namely, that it will bring; 'vereor ut appor-
tet,' 'I fear about its bringing;' that it will not bring. The idea of doubt in the words denoting an apprehension neutralizes the subsequent clause. Both phrases occur to- gether in Andria ii. 2. 12: 'Id paves, ne tu ducas illam; tu autem, ut duces.' The same rule applies to the phrase 'periculum est' (see Cic. Div. in Caec. 14). In these constructions 'ne non' is equivalent to 'ut,' and 'ut non' to 'ne.'

47. Duriter] Compare Adelphi i. 1. 20:

- Semper parce ac duriter se habere," Do- natus draws a twofold distinction between 'dure' and 'duriter,' which may be best given in his own words: "Est enim duriter, sine sensu laboris; dure autem, crudeler; illud ad laborem, hoc ad sacri- tiationem est. Sed dure in alterum, duriter in nos aliquid facimus." But this distinction is not always observed. For example, in Adelphi iv. 5. 28, we have "Factum a vo- bios duriter immisericorditerque." All that we can assert is that 'dure' does not seem to be used in the sense which 'duriter' has in this passage till we come to later writers. Forcellini gives an instance from Seneca, Ep. 8, "Corpus durius tractandum est, ne animo male parent," where, however, the body may be viewed as separate from the man.
ACTUS I. SCENA I.

Agebat, lana ac tela victum quariteritans.
Sed postquam amans accessit, pretium pollicens,
Unus et item alter, ita ut ingenium est omnium
Hominum a labore proelive ad libidinem,
Acceptit conditionem, dein quaecum occipit.
Qui tum illam amabant forte, ita ut fit, filium
Perduxere illuc secum ut una esset meum.

Egomet continuo mecum, 'Certe captus est,
Habet.' Observebam mane illorum servulos
Venientes aut abeuntes: rogitabam, 'Heus puer,
Die sodes, quis heri Chrysidem habuit?' Nam Andriae
Illi id erat nomen. So. Teneo. Si. Phaedrum, aut Cliniam
Dicebant, aut Niceratum; nam hi tres tum simul
Amabant. 'Eho, quid Pamphilus?' Quid? symbolam
Dedit, coenavit. Gaudebam. Item alio die
Quaerebam: commericbam nihil ad Pamphilum
Quidquam attinere. Enumero spectatum satis

48. *Victum quariteritans*] 'Ecking out a scanty subsistence.' *Victus* is properly used of the necessaries of life. Sometimes it has the sense of 'coarse, insufficient food,' as in Virgil, Aen. iii. 649: "Viculum infeliciem bacca lapidosaque corna Dant rami."

50. *Unus et alter*] Donatus has imagined that 'alter' means 'a third,' referring to v. 60, but the phrase signifies a small but indefinite number, as the Greek ἕνεκ ἃλλος. Compare *Versus paule concinnior unus et alter,* Hor. Epist. ii. 1. 74.

52. *Conditionem*] 'She accepted their terms.' From the sense of a 'compact' ("conditionem est pactio, certam legem in se continens") Donatus is derived that of a 'marriage agreement,' 'a match,' So Cic. Cael. 15: "Hinc licet conditionem quotidian legitimas, 'you may select a suitable match every day' where it has almost a personal sense. Compare also Hecyra ii. 1. 44: "Quae vobis placita est conditio datur;" and Phormio iv. 1. 13. 'Quaestum' also in a bad sense. See Plaut. Poen. v. 3. 21: "Facerentque indignium genere quaestum corpore." Compare also Tac. Ann. ii. 85.

56. *Habet*] 'He has got a blow.' A common phrase derived from gladiatorial exhibitions. We often meet with 'Hoc habet,' as in Plaut. Most. iii. 2. 26, and Virgil, Aen. xii. 295: "Hoc habet; haec melior magnis datae victoria divis." The phrase 'captus est' in the preceding line may also be a gladiatorial metaphor derived from the contests of the retiarii, but it is more probably merely a general expression.

58. *Die sodes*] 'Sodes' for 'si audes.' Compare Plautus, Trinummu ii. 1. 22: "Da mihi hoc mel meum, si me amas, si audes," a common form of speech in conversation. Compare the use of 'sis' for 'si vis.' 'Audes?' is used in the sense of 'Will you?' in Plautus, Menaceim. i. 2. 40: "Ecquid audes de tuo istuc addere?"

61. *Symbolam dedit, coenavit*] The 'symbola' or 'collecta' (Cic. De Or. ii. 57) was the contribution paid by each guest to the common expenses of a feast. Compare Plaut. ium. iii. 4. 1: "Colimus in Piraeco, In hunc diem ut de symbolis essamus." Hence 'asymboolus' of a parasite, Phormio ii. 2. 25. It is almost unnecessary to remark that these terms are of Greek origin, and derived from the ἵππος or δίπλωμα ἄπο συμβολών.

63. *Nihilo quidquam*] Thus again, Hec. iii. 3. 40. So too 'nemo—quisquam,' Enn. ii. 1. 21.

64. *Spectatum*] 'I considered that he had safely passed the ordeal.' This word is generally explained from Ovid, Tristia i. 6. 25, "Ut fulfum spectatrum in ignibus aurum," and Cicero, "Qui pecunia non movet, hunc igni spectatrum arbitratur," De Off. ii. 11. It also means 'approved,' of well known prowess, as a combatant. So of gladiators, "Tyndaridae gemini spectatuum caestibus alter, Alter equo," Ovid, Metam. vii. 301. Compare Horace, Epist. i. 1. 2: "Spectatum salutem donatum jam rude;"
Putabam, et magnum exemplum continentiae.
Nam qui cum ingeniis conflictatur ejusmodi,
Neque commovetur animus in ea re tamen,
Scias posse habere jam ipsum suae vitae modum.
Cum id mihi placebat tum uno ore omnes omnia
Bona dicere, et laudare fortunas meas
Qui gnatum habere-m-tali ingenio praeditum.
Quid verbis opus est? hae fama impulsus Chremes,
Ultro ad me venit unicam gnatam suam
Cum dote summa filio uxorem ut daret.
Placuit; despondi. Hic nuptiis dictus est dies.
So. Quid obstat cur non verae fiant? Si. Audies.
Fere in diebus paucis quibus hac acta sunt
Chrysis vicina haec moritur. So. O factum bene!
Beasti; metui a Chryside. Si. Ibi tum filius
Cum illis qui amabant Chrysidem una aderat frequentes;
Curabat una funus, tristis interim,
Nonnumquam collacrumabat: placuit tum id mihi.
Sic cogitabam; Hic, parvae consuetudinis
Causa, mortem hujus tam fert familiariter:
Quid si ipse amasset? quid mihi hic faciet patri?

and Theognis 417: ής βάσανος δ’ ηλθὼν
παρατρίβομαι ἕκτε μουλίζων χρεώς.
Translate: 'For when a man comes into collision with such characters as these, and yet his heart is not moved thereby, you may feel sure that he is then well able to rule his own life.' The word 'conflictatur' may suggest a reference to the test in which metals were rubbed together for the purpose of trying their purity. Thus Aesch. Ag. 390: τρίβω τε και προσβολαις μεληματιγης πελοι δικαιωθης. Compare also Herod. vii. 10.

73. Ultro ad me venit] The distinction between 'ultro' and 'sponte' seems to be really as follows. The native signification of 'ultro' is 'in that direction,' 'farther,' 'beyond,' originally in phrases expressing 'motion to.' Hence it means 'moreover,' and, as here, 'of oneself,' 'over and above what was expected.' So Chremes came 'without being asked.' Compare Eun. i. 1. 2: "Quam accessor ultro," 'without my begging for an interview.' 'Sponte,' on the other hand, must be connected with the root 'spons,' which appears in 'spondeo.' A man acts 'sponte' when he acts of his own accord, without any compulsion; 'ultro,' when he does more than is expected of him, when he goes beyond our hopes, or beyond what is required by the antecedents of the case. Thus 'ultro bellum inferre,' 'to commence war without provocation.' Compare the passage above quoted in Eun. i. 1. 2, and note on Eun. i. 1. 25.

80. Una aderat frequentes] 'He was continually there with those who were lovers of Chrysis.'

82. Nonnumquam collacrumabat] Stalla-ban considers that 'collacruma' is here put for the simple 'lacruma.' The force of this preposition is often partially lost in compound verbs, as in 'commercite,' 'comprevocat,' 'concuro,' 'commo,' and many others, though there is in all perhaps the general sense of completeness or abundance. Here, however, the word may mean, 'he would sometimes weep together with them.'

85. Quid mihi hic faciet patri] Bentley was the first to transpose the text thus. The ordinary reading is 'quid hic mihi.' It is clear that both for metre and sense Bentley's emendation is desirable. Transposition is so likely to have injured the text of Terence in the hands of copyists that we may the more readily have recourse to it as a remedy in cases of difficulty. With the sentiment, which is a happy touch of
Haece ego putabam esse omnia humani ingenii
Mansuetique animi officia. Quid multis moror?
Egomet quoque ejus causa in funus prodeo,
Effortus: imus. Interea inter mulieres
Quae ibi aderant forte unam adspicio adolescentulam,
Forma. So. bona fortasse. Si. Et vultu, Sosia,
Adeo modo, adeo venusto, ut nihil supra.
Quia tum mihi lamentari praeter caeteras
Visa est, et quia erat forma praeter caeteras
Honesta et liberali, accedo ad pedisequas;
Quae sit rogo. Sororem esse aiunt Chrysidis.
Percussit illicus animum: at at! hoc illud est,
Hinc illae lacrmarae; haece illa est misericordia.
So. Quam timeo, quorsum evadas. Si. Funus interim
Procedit: sequimur: ad sepulcrum venimus:

natural feeling, we may compare the lines in
the opening scene of "Twelfth Night;"

"Duke. O, she that hath a heart of that
dine frame,
To pay this debt of love but to a brother,
How will she love, when the rich golden
shaft
Hath killed the flock of all affections else
That live in her!"

Shakespeare, however, spoils the idea by the
artificial dress which he gives it.

89. Nihil suspicis etiam mali? Not
suspecting any harm 'as yet.' 'Etiam' is
here used as 'etiam nunc;' and again in
iii. 2. 23: "Non satis pernosti me etiam;"
Hocya iv. 3. 8: "De uxorle incertas sum
etiam quid sim facturus;" and Virg. Aen. vi.
486: "Etiam currus etiam arma tenentem."

90. Effortu: imus] These words were
appropriated to the ceremonies of funerals.
Thus in Livy i. 59, we have "Elatum domo
Lucretiae corpus in forum deferunt;" after
the Greek ekpieruu. The word 'eo' was also
used in the same way. Thus in Plinmo
v. 8. 37, we have a kind of parody of a
funeral proclamation: "Exequiás Chremetii
quibus est commodum ire hem tempus
est." Terence is blamed for an inconsistency
in making Simo follow the funeral (v. 101),
the Athenian custom being that the men
went before the corpse, the women behind.
But this supposes that Simo joined the pro-
cession, which is not necessarily implied in
the words 'in funus prodeo,' but rather that
he went out as a mere spectator. At any
race Terence is consistent in placing him
near the women, both before and after their
arrival at the pyre. Nor must we demand
of the Roman drama too exact an observ-
ance of such minor consistencies.

96. Pedisequas] The 'pedesequi' were of
the lowest class of slaves. Compare Plautus,
Miles Gloriosus iv. 2. 20: 'Pedisequus tibi
sum.' Here the word is used more loosely
in the sense of 'follower.'

98. Itlicus] This word, which is of very
frequent occurrence in Terence and Plautus,
is derived from 'in loco,' 'on the spot,' 'at
once,' 'immediately.' It is said that 'per-
cussit' is especially used of suspicion, love,
&c., and 'percussit' of fear and the like;
but the two words are often confounded by
copyists (see Macleane's note on Horace,
Epod. xi. 2); and in the uncertainty of texts
we cannot carry out such a theory.

99. Hinc illae lacrmarae] These words
passed into a proverb. See Horace, Epist.
i. 19. 41, and Cicero, Pro Caelio, c. 25.

101. Ad sepulcrum venimus] 'Sepul-
crum' denotes the place where the body
was to be burnt, sometimes also called
'sepulutra,' more generally 'rogus.' We
find 'sepulcrum' and 'rogus' in Proper-
tius, v. 11. 1, 8, used in a metaphorical
sense for the 'manes' of the dead. The
word 'sepelio,' like the Greek órra, has
a generic sense, and includes the whole
various modes of funeral, whether by
burial or by burning. See Livy vii. 24:
"Sepultum Consentiae quod membrorum
reliquum fuit." Similarly 'lumo' is some-
times used for 'cremo.' The whole scene
of this funeral is clearly translated from the
ANDRIA.

In ignem posita est: fletur. Interea haec soror
Quam dixi ad flammam accessit imprudentius,
Satis cum periculo. Ibi tum examinatus Pamphilus
Bene dissimulatum amorem et celatum indicat.

Accurrit: medium mulierem complectitur:
Mea Glycerium, inquit, quid agis? cur te is perditur?
Tum illa, ut consuetum facile amorem cerneres,
Rejecit se in eum flens quam familiariter.

* So. Quid aisi? * Si. Redeo inde iratus atque aegre ferens.

Nec satis ad objurgandum causae. Diceret,
'Quid feci? quid commerui aut peccavi pater?
Quae sese in ignem injicere voluit, prohibui,
Nam si illum objurges vitae qui auxilium tulit,
Quid facias illi qui dederit damnum aut malum?

* Si. Venit Chremes postridie ad me clamitans,
Indignum facinus; comperisse Pamphilum
Pro uxore habere hanc peregrinam. * Ego illud sedulo
Negare factum; ille instat factum: denique

Ita tum discedo ab illo, ut qui se filiam

Greek. It is a matter of doubt when the practice of burning was introduced into Rome. Some say not till the death of Sulla (see Dict. of Ant.), but the passage of Cicero (De Legibus ii. 23) generally quoted seems rather to show that burning was in use before the era of the XII Tables.

109. Quam familiariter] 'Quam' is used with adverbs of the positive degree to enhance their meaning. Thus, "Somnium quam simile somniavit," Plaut. Miles Gloriosus ii. 4. 47; "Sicut palmae rami quam late diffunduntur," Caesar, Bell. Gall. vi. 26; though here another reading is 'palmae ramique late.'

114. Honesta oratio est] 'The argument is a specious one.' Compare Livy i. 4: "Quia deus auctor culpae honestior erat;' 'because it was more respectable to attribute her frailty to a deity.'

116. Dederit damnum aut malum] 'Dannnum dare' is the usual Latin of the old jurisconsults, for which 'damnum facero' is sometimes found less elegantly. 'Dannnum' properly corresponds to ἕμια, 'malum' to κακόν; the former signifies the loss or injury; the latter, the motive, the crime. 'Dannnum,' or 'dannnum,' originally signified 'that which is taken away' from a person. The commentators quote from Priscian the original of this line, τι ἀν ποιήσων ἐκινυ ἢ ἀρα δέκως ἢ ζημίν ἢ κακόν; which is evidently corrupt. The line probably ran thus, ἐκινυ being rejected as an obvious gloss, τι ἀν ποιήσων ἢ ἀρα ζημίν ἢ κακόν εἰπε δεκώς; These grammarians must often have quoted from memory, and badly too.

119. Sedulo] 'I denied it expressly.' Perlet quotes an old gloss on this passage which gives δαὸλως, 'with sincerity.' But this is hardly the meaning here. In other passages we have the more general meaning, 'diligently,' 'earnestly.' Compare iii. 3. 8; "Atque id ago sedulo;" and iv. 1. 54: "Parum succedit quod ago; at facio sedulo," meaning 'and yet I am not to blame, I have done my best.' In Heyra iv. 2. 2, "Etsi ea dissimulas sedulo," the sense is rather 'purposely,' as in Enuachus i. 2. 58, "Fingit causas ne det sedulo." Compare also Phormio ii. 3. 81, and Adelphi i. 2. 64. The etymology of the word is disputed. Some give the derivation 'sedes,' which seems to be adopted by Forcellini (sedulus). Dr. Donaldson derives it from 'so dolo,' which may be compared with the Greek ἀτεχνής. The original meaning of 'dolus' was simply 'device,' and when a bad sense was required the epithet 'malus' was added, as in Eun. iii. 3. 9, to signify 'treacherously' (see Maclean on Horace, Carm. i. 3. 26).
ACTUS I. SCENA I.

Neget daturum. So. Non tu i bi gmata? Si. Ne hace quidem Satis vehemens causa ad objurgandum. So. Qui cedo? Si. ‘Tute ipse his rebus finem prae scripti pater. Prope a dest cum aliena more vivendum est mihi: Sine nunc meo me vivere interea modo.’

So. Qui igitur relictus est objurgandi locus? Si. Si propter amorem uxorem nolit ducere, Ea primum ab illo animadvertenda injuria est. Et nunc id operam do ut per falsas nuptias Vera objurgandi causa sit si deneget:

Simul sceleratus Davus siquid consili Habet ut consumat nunc cum nihil obsint dol; Quem ego credo manibus pedibus obnixe omnia Facturum; magis id adeo mihi ut incommodet Quam ut obsequatur gnato. So. Quapropter? Si. Rogas? Mala mens, malus animus. Quem quidem ego si sensero— Sed quid opus est verbis? Sin eveniat quod volo,

In Pamphilo ut nil sit morae, restat Chremes, Qui ini exorandus est: et spero confere.

Nunc tum est officium has bene ut adsimules nuptias: Perterrefaciens Davus: observes filium, Quid agat, quid cum illo consili captet. So. Sat est:
Curabo: camus nunc jam intro. Si. I prae, sequar.

122. Non tu i bi gmata] ‘Did you not thereupon attack your son?’ Adverbs of time and place are frequently interchanged in Plautus and Terence. Other words are also used in the same manner. See particularly note on Eug. i. 2. 46. The ellipse of the verb is common.

125. Alieno more] ‘After the whim of another.’ Compare Heaut. i. 2. 29; ‘Iluncine erat aequum ex illius more an illum ex bujus vivere?’

129. Ea primum ab illo animadvertenda injuria est] ‘If he refuse to marry on account of his love, then and not till then we have a punishable offence on his part.’ For the use of ‘ab’ compare Livy xxvii. 5: ‘Fides a consulo.’ Heaut. i. 1. 106: ‘Ita res est, fateror; peccatum a me maximum est.’ In the phrase ‘id operam do’ (v. 130) ‘id’ is in apposition to the substantive clause ‘ut... sit.’ Compare ii. 1. 7.

133. Consumat] ‘That if that rascal Davus has any scheme on hand, he may exhaust it now while his tricks can do no mischief.’ Compare Cicero, Fam. vi. 14: ‘Mo scito ommem meum laborem, omem operam, curam, studio in tua salute consumere.’

134. Manibus pedibus] A common pro-verb appearing in most languages. Gr. λάξ και δόξα, πβε και λάξ.— Χρονιν τε ποσιν τε is found in Hom. II. xx. 360. ‘Tooth and nail.’ Compare iv. 1. 52.


140. Confore] This is only the tense in which the word occurs. Compare Plautus, Mil. Glor. iii. 3. 66: ‘Confido confuturum.’ Here we may translate, ‘And I hope that I shall succeed,’ though the student must be cautioned that the verb is neuter. The verb ‘confio’ is used in a similar manner in Adelphi v. 8. 23, as quoted by Donatus: ‘Verum quid ego dicam? hoc confit quod volo.’ Some MSS., however, have ‘cum fit’ (see note).

144—114.] It is strange that after this formal introduction of Sosias, in a manner which leads us to expect that he will play a
Si. Non dubium est quin uxorem nolit filius:
Ita Davum modo timere sensi, ubi nuptias
Futuras esse audivit. Sed ipse exit foras.
Da. Mirabar hoc si sic abiret, et heri semper lenitas
Verebar quorum evaderet:
Qui postquam audierat non datum iri filio uxorem suo
Numquam cuiquam nostrum verbum fecit, neque id aegre tulit.
Si. At nunc faciet; neque, ut opinor, sine tuo magno malo.
Da. Id voluit, nos sic nec opinantes duci falsa gaudio,
Sperantes, jam amoto metu, interea oscitantes opprimi,
Ut ne esset spatium cogitandi ad disturbandas nuptias:

considerable part in the following scenes, we
lose sight of him altogether. Some will
have it that he is brought in as a foil to
Davus, who personifies the stock notions of
a quick, clever slave, the 'servus fallax'
and 'currens.' But even his passivity in
this dialogue is not marked sufficiently for
this purpose. This dialogue in the first
scene is merely a substitute for a regular
prologue, and was adopted, probably word
for word, from the Perinthia. We do not
know why Terence should have left
the character of Sosia so otiose as it now is;
but we may probably say that he took
the scene as he found it in Menander,
and let it stand as the prologue to his play,
without troubling himself about the consis-
tencies which his commentators are so
anxious to observe for him.

ACT I. SCENE II. The metre of this
scene is as follows: iambic trimeters (1—4,
25—27); iambic dimeter (5); iambic tetra-
rameters (6, 9—24, 28—34); and trochaic
tetrameters catalectic (7, 8).

Simo expostulates with Davus on his
son's marriage, and pretends that it is fixed
for that very day. Davus feigns stupidity;
upon which Simo threatens him with sum-
mmary punishment in case of deceit. (Simo
soliloquizes at the opening of the scene, and
so does Davus. At v. 13 the Dialogue com-
mences.)

4. Mirabar hoc si sic abiret] 'I was
wondering if I should get out of the scrape
so easily.' For a similar construction see
Phormio iii. 2, 5; and for the use of 'abeo,'
see Catullus xiv. 16: 'Non hoc tibi, salse,
sic abibit.' Ruhnken explains 'semper
lenitas' as a Graecism, comparing Soph.
Philoct. 131: τῶν ἀκόλουθον. It seems,
however, more natural to connect 'semper'
with 'verebar.' The absence of an article
in Latin renders it difficult to determine
such a nice shade of meaning.

5. Verebar quorum evaderet] Compare
Adelphi iii. 4. 64: 'Nimia haec licentia
Profecto evadet in aliquod magnum ma-
um.'

7. Cuiquam nostrum] 'To any one of
us,' 'to any of our set.' 'Quisquam' is
always used of any possible individual of
an indefinite number. So Eun. Propl. 1: 'Si
quisquam est qui placere se studeat bonis.'

10. Oscitantes opprimi] 'That we
should be caught off our guard.' 'Oscito'
originally means 'to yawn,' 'to gape.' See
Plautus, Menaechmi v. 2. 79: 'Ut pan-
diculares oscitatur.' Hence, 'to be idle, list-
less.' See Cicero, De Oratore ii. 33: 'Nam,
hercule, inquit Antonius, si haec vera a
Catulo dicta sunt, tibi mecum in eodem est
pistirino, Crasse, vivendum, et istam osci-
tantem et dormitament sapientiam Scavevo-
larum et caeterorum bestiarum otio conce-
damus.' For the phrase, compare Livy
xxxvii. 4: 'Eo ipso quo nihil subtemerum,
opprimi incautos posse.' The art by which
Simo is made to overhear enough to alarm
him, and to irritate him against his son,
is very cleverly indicated here and in many
other parts of the play.


Si. Hocine agis, an non? Da. Ego vero istue. Si. Sed nunc ea me exquirere

Iniqui patris est. Nam quod antehac fecit nihil ad me adtinet. Dum tempus ad eam rem tulit, sivi animum ut expleret suum: Nunc hic dies aliam vitam affert, alios mores postulat. Dehinc postulo, sive acquirum est te oro, Dave, ut redeat jam in viam.


Da. Ita aiunt. Si. Tum siquis magistrum cepit ad eam rem improbum Ipsum animum aegrotum ad deteriorom partem plerunque applicat.


Si. Nempe ergo aperte vis quae restant me loqui. Da. Sane quidem.

Si. Si sensero hodie quiequam in his te nuptis Fallaciae conari quo fiant minus, Aut velle in ea re ostendi quam sis callidus,

14. Id populus curat scilicet] 'Oh, no doubt, it is the talk of the town!' As in Virgil, Aen. iv. 379: 'Scilicet is superis labor est.' In Adelphi v. 3. 5: 'Id nunc clamat scilicet,' it means 'certainly,' 'one may be sure.' Davus intends to throw a slight on the report. The force of 'scilicet' is ironical.

15. Hocine agis, an non] 'Are you attending to me or no?' Davus had not answered Simo, but had spoken aside. The phrase 'Hoc age' was used for the purpose of bespeaking silence and attention at religious rites (see Plutarch, Numa 14). The opposite 'alias res agere,' 'to be inattentive,' is common. See Eur. ii. 3. 57. Iheya v. 3. 26.

Ego vero istue] 'Yes, I am attending to you' (see note on i. 1. 5).

17. Dum tempus ad eam rem tulit] 'While the proper time for that matter permitted it.' The same phrase occurs in Eur. iv. I. 6: 'Ad eam rem tempus non erat.'

21. ] 'Its aiunt and 'ita praedicant' denote an unwilling consent. 'Magistrum,' 'a counsellor,' 'adviser.' So 'Magister vitio,-' Cic. Fam. iii. 22. "Qui dux isti quondam et magister ad despoliandum Dianae templum fuit," Cic. In Verrem ii. 5. 21. In Phormio i. 2. 22, and above, i. 1. 27, it answers to πατραγωγος. 'Magister' is the correlative to 'minister;' 'magister' signifying rather the 'teacher,' the 'superior;' 'minister,' the 'inferior.' Strictly speaking, the 'magister' would exercise a strong influence over his follower; the 'minister' would pander to the desires of his master. Translate: 'A man who takes an evil adviser in such matters generally influences for the worse his mind which is of itself diseased.'
Andria.

Verberibus caesium te in pistrinum Dave dedam usque ad necem,
Ea lege atque omine, ut si te inde exemerim ego pro te molam.
Quid, hoc intellectin? an nondum etiam ne hoc quidem?
Da. Imo callide;
Ita aperte ipsum rem modo locutus nil circumitione usus es.
Si. Ubi vis facilius passus sim, quam in hac re, me deludier.
Da. Bona verba, quaeo. Si. Irrides: nil me fallis. Edico tibi
Ne temere facias: neque tu hoc dicas tibi non praedictum.
Cave.

ACTUS PRIMI SCENA TERTIA.

Davus.

Enimvero, Dave, nil loci est segnitiae neque socordiae,
Quantum intellecti modo sensis sententiam de nuptiis:
Quae si non astu providentur me aut herum pessum dabunt.

29. Ea lege atque omine] 'On this condition, and with this warning.' The 'pistrinum'—here the same as the 'mola trusatilis' or 'versatilis'—was the hand-mill in which slaves were often condemned to hard labour. Some distinguish between the 'trusatilis,' horse-mill, and the 'versatilis,' or hand-mill. But there is no inconsistency in supposing even the former to have been used for purposes of punishment, as our present tread-mill. The original hand-mill resembled the old Scottish quern.

A more scientific pattern was found at Pompeii. On the various kinds of 'mola,' see the Dictionary of Antiquities, p. 765.

30. Imo callide] 'Nay, I understand it excellently well.' 'Callide' is often used in this sense. Compare Adelphi iii. 3. 63:

31. Circuutione] Bentley maintains the form 'circumitione,' by the analogy of 'circumagere,' and other words in place of 'circuutione,' the reading of the common text.


34. Neque tu hoc dicas] Another reading is 'neque tu hanc dicas.' But the text seems simpler—'And don't you say (this) that I have not warned you.'

ACT I. SCENE III. The metre of this scene consists of a mixture of iambic tetrameters (vv. 1—9 and 20—22) and trimeters (vv. 10—19).

Davus deliberates upon the line of conduct to be adopted. He is in a strait between his attachment to Pamphilus and his fear of Simo. The imprudence of the lover embarrasses him still further. He mentions, only to reject with contempt, their story of the birth and adventures of Glycereum. In this way the λύσις of the plot is artfully insinuated, and at the same time the spectators are kept in suspense as to the real denouement.

3. Pessum dabunt] The phrase is common in Plautus in the sense of 'perdent.' See Plaut. Rud. ii. 6. 23: 'Pessum dedisti me blandimentis tuis.' It occurs also in prose writers. See Tac. Ann. iii. 66. Salv. Jug. 42. Its original use is found in such passages as Plaut. Rud. ii. 3. 64: "Nunc cam cum navi scilicet abivisse pessum
Nec quid agam certum est: Pamphilumne adjutem an ausculum seni.
Si illum relinquo ejus vitae timeo: sin opitulor hujus minas; 5
Cui verba dare difficile est. Primum jam de amore hoc comperit:
Me infensus servat ne quam faciam in nuptiis fallaciam.
Si senserit perii: aut si lubitum fuerit causam ceperit,
Quo jure quaque injuria praecipitem in pistrinum dabit.
Ad haec mala hoc mihi accedit etiam: haec Andria, 10
Si ista uxor sive amica est, gravida e Pamphilo est.
Audireque eorum est operae pretium audaciam:
Nam inceptio est amentium haud amantium:
Quicquid peperisset decrereverunt tollere:
Et s fingunt quandam inter se nunci fallaciam,
in altum;'' et Lucret. vi. 589: 'Multae per mare pessum subsedere urbes.' The word 'pessum' is most probably a substantive. Compare 'venum,' 'nuptum,' 'victim,' 'pastum dare.' It may be derived from βουσος, an Ionic form of βουδος.
Donatus ad Eun. Prol. 24. Heaut. iv. 4. 13: 'Verum aliquo pacto verba me his daturam esse et venturam.'
7. Aut si lubitum fuerit causam ceperit] 'Or if he pleases he will at once seize on some excuse.' The various senses of the futurum exactum are very difficult to distinguish; and every grammarian gives a different account of them. Some distinguish four or five uses of it (see Lindemann on Plautus, Captivi. ii. 2. 64). It is clear that in the comic writers it is often used where we should expect the simple future. So too in Heaut. iii. 3. 23: 'Illic prius se indicaret quam ego argutum confecero,' where, however, there is a latent notion of rapidity of action. In this manner Cicero often uses 'videre,' &c. In the present case the occurrence of the tense in both causes seems to mark the simultaneous occurrence of the action. The general underlying sense is that of action already completed in future time. More than this cannot be stated with certainty.
9. Quo jure quaque injuria] This is the reading of all old MSS. and editions. Bentley altered the line thus, 'Qua jure qua me injuria praecipitem in pistrinum dabit.' Undoubtedly his reading simplifies the construction; for the repetition of 'qua'—qua' in the sense of 'both—and' is common, as in Plautus, Trinummus iv. 4. 38: 'Mores rapere properant qua sacrum qua publicum;' Livy x. 38: 'Consul insignis qua paterna gloria qua sua.' But the comment of Donatus shows that the text stood as above in his time; and as the more uncommon phrase it is to be preferred. 'Me' is added in many editions after 'praecipitem.' It spoils the metre undoubtedly, and is not found in many good authorities.
14. Deceverunt tollere] 'They have determined to acknowledge her child.' It was for the father of a child to determine whether it should be brought up; which he did by the simbolical action of raising it from the ground. Compare Horace, Sat. ii. 5. 45: 'Si cui practerea validus male filius in re Praeclara sublatus atletur' (see Maclean's note). See also Heaut. iv. 1. 13. Plant. Amph. i. 3. 3: 'Quod erit natum tollito,' addressed to Alcmena, but with reference to the father's absence at the birth of the child.
15. Inter se] Prepositions followed by enclitics have generally in Terence and Plautus the accent on the final syllable. Compare 'intér cas,' Heclyra i. 2. 103. 103; intér se,' Ib. i. 2. 117; 'spúd-vos,' Ib. ii. 2. 12. 27. So too 'practér me,' 'propért me,' 'ergá te,' frequently in Plautus. See Eun. v. 5. 29. Heclyra v. 3. 35. Phormio v. 8. 34. We meet with an exception in the case of 'próptér me,' in Act i. sc. 5. 36, which is probably accounted for by the emphatic sense of the pronoun in that passage.
ANDRIA.


ACTUS PRIMI SCENA QUARTA.

MYYSIS.

Audivi Archylis jamdudum: Lesbian adduci jubes. Sane pol illa Archylis est mulier et temperaria, Nec satis digna cui committas primo partu mulierem;

16. *Civem Atticam*] For if this could be proved Pamphilus would be obliged to marry her (iv. 4. 41). In order to constitute this claim, it was necessary that both her parents should have been citizens. Compare Act v. sc. 3, 8, 9, and Dictionary of Antiquities, art. *Civitas,* p. 289.

19. *Fabulae*] 'Nonsense.' For another sense of the word, see note on iv. 4. 8.

20. *Mibi quidem hercle*] 'Quidem' is here entirely elided before 'hercle,' as is often the case in this phrase. So Eur. i. 1. 5: "Si quidem hercle possis nil prius neque fortius;" Plautus, Trin. i. 2. 20: "Dum quidem hercle tecum nupta sit sane velim;" and other passages. It is often pronounced as a monosyllable without any elision. Below, Act ii. sc. 2. 10, the last syllable only is elided: "Mea quidem hercle certe in dubio vita est. Da. Et quid tu scio?" and in Phormio i. 3. 12: "Nam tua quidem hercle certe vita haec expetenda optandaque est." 'Atque' is equivalent to 'and yet,' as in iii. 5. 6: "Nec quid me (faciam scio): atque id ago sedulo."

21. *Ego hinc me (conferam) ad forum*] Compare Eur. v. 2. 5: "Ubji vidi, ego me hinc in pedes quantum ques," &c. Darius hopes to meet Pamphilus in the Forum. It was the usual lounge of young men about town. See Plautus, Capt. iii. 1. 18: "Nam ut dudum licere abivi accessi ad adolescentes in foro."

Act I. Scene 4. The first six verses of this scene are trochaic tetrameters; the remainder iambic tetrameters. Mysis is here introduced that we may be prepared for her appearance in the next scene. She enters, speaking to a servant within the house. We must remember that the stage-scenery of comedy consisted simply of a street scene; on each side houses, the doors opening outwards on the street. An altar stood on each side; one dedicated to Bacchus, the other to the god of the current festival.

1. *Lesbian*] There is no necessity for connecting this name with Lesbian wine, as is done by some laborious commentators. In most editions we meet with a good deal of perverted ingenuity in the explanation of the names of the different characters. But this kind of criticism may be dispensed with. The subject of the names of the Dramatis Personae has been discussed in the Introduction.

2. *temulenta ... compotria*] See Hor. Epist. i. 13. 14: "Ut vinosa glomus fervitiae Pyrrhae lanae." Hospital nurses and midwives have always enjoyed this unenviable notoriety.

The phrase 'importunitatem spectate aniculae' has given needless trouble. It simply means, 'You see how the old hag bothers me, because the other is her pot companion.' 'Importunnus' literally means 'out of place,' 'out of season,' and hence 'troublesome,' ' vexations.' Compare Heaut. i. 2. 23: "Senex fuit importunus semper," 'he was always a cross-grained old fellow.'
ACTUS I. SCENA V.


ACTUS PRIMI SCENA QUINTA.

PAMPHILUS. MYSIS.

Pa. Hocine est humanum factum aut inceptum? hocine est officiwm patris?
My. Quid illud est? Pa. Pro deum atque hominum fidem, quid est si non haece contumelia est?
Uxorem deceret dare sese mihi hodie: nonne oportuit Praescisse me ante? nonne prius communicatum oportuit?
My. Miserum me, quod verbum audio?
Pa. Quid Chremes qui denegarat se commissurum mihi Gnatam suam uxorem? id mutavit, quia me immutatum videt.
Ita obstinare operam dat ut me a Glycerio miserum abstrahat:
Quod si fit perco funditus.
Adcon' hominem esse invenustum aut infelicem quemquam ut ego sum?

8. Numquidnam? This is the reading followed by Donatus and Bentley. We have it again in ii. 1. 25. For a similar accumulation of particles we may compare Propertius ii. 8. 15:

"Equandone tibi liber sum visus? an usque
In nostrum jacies verba superba caput?"

In the text I have followed Bentley's correction in place of the common reading 'haec turba tristitiae'; for Mysis was not yet aware of the misfortune which threatened her mistress. 'Tristitia' refers to the appearance of Pamphilus. See ii. 2. 22. So Mysis says 'I will wait to see whether these dismal looks indicate any fresh trouble.'

ACT I. SCENE 5. The metre of this scene is a mixture of trochaics and iambics. Vv. 1—5 are iambic tetrameters with a clausula; 6, 7, trochaic tetrameters; 8, 9, iambic tetrameter with clausula; 10—16, trochaic tetrameters; 17, 18, iambic tetrameters; 19—25, trochaic tetrameters; 26—35, iambic tetrameters; 36—34, iambic trimeters; 64, 65, iambic tetrameters.

Mysis is made to overhear Pamphilus debating with himself on his perplexities; and at a loss whether to obey his father or to adhere to Glycerium. By her appearance she turns the scale; and Pamphilus recalls the close connexion by which he is bound to his mistress, and the dying injunctions of Chrysis on her behalf.

2. Bentley reads 'si hoc non contumeliae.' With it is compared Aristoph. Nub. 1392, τοιτ' αυχ υνθυς δὴ τριτ' οπτ' τετ' ἐς τετ'. 'Hoc' is supported by Donatus, as well as by MS. authority.

3. Deceret? The use of the pluperfect tense here is to be noticed. It gives a vigour to the narrative, and helps to throw back the events alluded to, so as to allow the present perplexities of Pamphilus to stand out more prominently.

4. Communicatum oportuit?] For an explanation of this construction see notes on Heaut. i. 2. 26.

10. Adeon' hominem esse invenustum?]
Pro deum atque hominum fidem! Nullon' ego Chremetis pacto additionatem effugere potero? Quot modis contemptus, pretas? facta, transacta omnia: hem, Repudiatus repetor: quamobrem? nisi si id est quod suspicor:

Aliquid monstr a alunt: ca quoniam nemini obtrudi potest, 15 Itur ad me. My. Oratio haec me miseram examinavit metu. Pa. Nam quid ego nunc dicam de patre? ah Tantam rem tam negligenter agere! praeteriens modo Mihi apud forum, 'Uxor tibi ducenda est, Pamphile, Hodie,'

inquit, 'para:

Abi domum.' Id mi visus est dicere, 'Abi cito, et suspende te.' 20 Obstipui: censen' me verbum potuisse ullum proloqui? aut Ullam causam, saltem ineptam, falsam, iniquam? Obmutui.

Quod si ego resiscessem id prius quid facerem, si quis nunc me roget?

Aliquid facerem ut hoc ne facerem. Sed nunc quid primum exsequar?

Tot me impediant curae, quae meum animum diversae trahunt,

Amor, misericordia hujus, nuptiarum sollicitatio,

Tum patris pudor qui me tam leni passus animo est usque adhuc

Quae meo eunque animo libitum est facere. Eine ego ut ad-vorser? heı mihi!

The accusative and infinitive are often used in indignant questions. Compare iv. 2. 6: 'Sicene me atque illam opera tua nunc miseris sollicitari.' 'To think that any one should be so unlucky in love or so unhappy as I am.' See also iv. 3. 1; v. 2. 29. We might compare numberless passages, as 'Mene incepto desistere victam,' Virg. Aen. i. 41; 'Huncine solem Tam nigrum surrexere mihi!' Hor. Sat. i. 9. 72. Compare Eun. ii. 1. 3; iv. 3. 2. 'Invenustus' here means 'unblest by Venus,' άνυψόδιτος. The opposite occurs in Hecyra v. 4. 8: 'Quis me est fortunator? venustatisque adeo plenior?' There may be some allusion to the Venus of dice. See Mackence's note on Hor. Carm. ii. 7. 25.

15. Aliquid monstr a alunt] 'I suspect that they are nursing up some regular deformity, and mean to add a derriner ressort of me, now that they can put her off upon no one else.' For the idea of 'monstrum' see Heaut. v. 5. 17, 18, where a tolerably unflattering picture is given of a plain woman.

17. Nam quid ego nunc dicam de patre? ah] All manuscripts have 'nunc' after 'ego,' which was rejected by Bentley without MSS. authority. 'Nunc' is, however, evidently superfluous, and destroys the metre. Without it the line becomes a regular iambic dimeter, one of the ordinary forms of the clausula (see Introduction).


22. Saltem ineptam] 'Though it were ever so inappropriate.' Compare iii. 2. 14, and note.

27. Patris pudor] The common objective genitive of the Greek. 'Regard for my father.' Compare Adelphi i. 1. 32. Hecyra iii. 4. 34.
ACTUS I. SCENA V.

Sed nunc peropus est, aut hunc cum ipsa, aut me aliquid de illa adversum hunc loqui.
Dum in dubio est animus, paulo momento hoc vel illuc impellitur.
Laborat e dolore; atque ex hoc misera sollicita est, diem Quia olim in hunc sunt constitutae nuptiae: tum autem hoc timet,
Ne deseras se. *Pa.* Hem, egone istuc conari queam?
Ego propter me illam decipi miseram sinam Quae mihi suum animum atque omnem vitam credidit, Quam ego animo egregie caram pro uxor habuerim?
Bene et pudice ejus doctum atque eductum sinam Coactum egestate ingenium immutarer?
Non faciam. *My.* Haud vereor si in te solo sit situm;
Sed ut vim queas ferre. *Pa.* Adeone me ignavum putas, Adeone porro ingratum, aut inhumanum, aut ferum, Ut neque me consuetudo neque amor neque pudor
Commoveat neque commoneat ut servem fidem?
*My.* Unum hoc scio, esse meritam ut memor esses sui.

29.] Bentley reads 'quorsus' to avoid the hiatus after 'timeo.' But there is no MSS. authority for the change, though in itself it is not improbable that the two words may have been interchanged by transcribers; and in the absence of any such evidence we must take the line as we find it.

31. *Memento* 'When the mind is in doubt, it is swayed to this side or that by a slight impulse.' So Ovid, *Metam.* x. 378:

"Sic animus vario labefactus vulnere nutat
Hoc levis atque ille, momentaque sumit utroque."

The idea is that of an equipoise, a nice balance. 'Momentum' (movimentum) is here the weight that turns the scale (truitnam movet).

33. *Laborat e dolore* Colman interprets this, 'She is weighed down with grief;' and this seems to suit the context better than the idea of her being near her confinement, on which most of the commentators insist, otherwise we should hardly have the ques-
tion in v. 64. For the phrase compare Cicero, *Fam.* xvi. 11: "Non ignoro quantum labores ex desiderio."

36—39.] We may notice the change from the indicative mood 'credidit,' to the conjunctive 'habuerim.' When he speaks of the conduct of Philumenis, it is as of a fact external to himself; but of his own feelings he naturally uses the conjunctive mood. Hence we find a similar distinction between one's own action and that of another in *Eun.* ii. 3. 11; and in iv. 1. 25. 26, below.

36. *Propter me* 'Through me.' *Eun.* v. 5. 29. *Hec.* v. 3. 35.

43, 44.] The substantives in the second line correspond in inverse order with the adjectives of the first line: 'consuetudo' to 'ferum,' 'amor' to 'inhumanum,' and 'pudor' to 'ingratum.' 'Do you think me so ungrateful, so unnatural, or so rude, that neither common decency, nor love, nor shame can move me, nor remind me, to keep my word.' 'Consuetudo' literally means 'the laws of society,' 'civilization.'
Pa. Memor esset? o Mysis Mysis, etiam nunc mihi
Scripta illa sunt in animo dicta Chrysidis
De Glycerio. Jam ferme moriens me vocat:
Accessi: vos semotae: nos soli: incipit:
"Mi Pamphile, hujus formam atque actatem vides:
Nec clam te est quam illi utraeque res nunc utiles
Et ad pudicitiam et ad rem tutandam sient.
Quod ego te per hanc dextram oro et ingenium tuum,
Per tuam fidem, perque hujus solitudinem,
Te obtestor, ne abs te hanc segreges nee deseras,
Si te in germani fratris dilexi loco,
Sive haec te solum semper fecit maximi,
Seu tibi morigera fuit in rebus omnibus.
Te isti virum do amicum tutorem patrem.
Bona nostra haec tibi permitto et tuae mando fidei."
Hanc mihi in manum dat: mors continuo ipsam occupat.

51. Hujus formam] 'Hujus' means 'This girl that belongs to me.' 'Illi' in the next line may be translated 'that poor girl;' and would naturally be spoken aside even if she were present, which is not necessarily implied in 'hujus.'

52. Quam illi utraeque res nunc utiles] 'And you well know how far both kinds of qualities are fit to preserve her character and her position.' The conjunctive shows that 'utiles' is the correct reading. It insinuates the contrary, rather than states it as a fact. 'Utraeque res' is here used rather irregularly for 'utraque harum rerum.' The plural would naturally signify that we are speaking of two classes of persons or things, as in Heant. ii. 4. 14: 'Hoc beneficio utrique ab utrique vero devincimini;' namely, 'such as you,' and 'such as your lovers.' For 'utraeque res nunc utiles' Weise reads 'nunc utraeque inutiles,' not on good authority. I have therefore restored the common text of good editions and MSS., which gives an ironical meaning to 'utiles,' better suited to the spirit of the passage. 'Pudicitiam' is pronounced 'puditiam,' as is often the case with 'amicitia' and 'amicitia' (see Introduction).

54. Quod ego te per hanc dextram] Bentley altered this line to 'Quod ego te per dextram hanc oro et per genium tuum.' Compare Virg. Aen. ii. 141: "Quod te per superos." So in Hor. Epist. i. 7. 94, where he seems to allude to this passage, "Quod te per genium, dextramque deosque penates," where see Maclean's note on the word 'genius.' But the line is satisfactory as it stands, though it does not square so well with the passage in Horace.

56. Abs te hanc segreges] So Plaut. Captivi iii. 1. 10: "'ita juvenit jam ridiculos inopes abs se segregat.' Heant. ii. 4. 6: 'Volgus quae abs se segregant.'

57. Germani] Of brothers and sisters who have the same parents, or at least the same father or mother. Generally in sense of 'real.' Plaut. Mat. i. 1. 39.

58. Morigera fuit] Equivalent to 'Morum gessit.'

60. Te isti virum do] 'I give you to her now that she is yours.' We may remark the nicety with which Terence used the personal pronouns. Chrysis had first spoken of Pasibula as belonging to her; then having to hint at possible misfortune she spoke of her as absent, or perhaps literally spoke aside. She then resumes the former pronoun, continuing to speak of her as her own, and now finally, commending her to Pamphilus, treats her as his (see the note on v. 51-53).

62. Hanc mihi in manum dat] 'She gives her into my charge.' This is more natural than to suppose, with Donatus, that the marriage 'per conventionem in manum' is here intended. See Quintilian v. 10. Terence would be more likely to speak in general terms than to introduce a technicality of Roman law, which is hardly in keeping with the Greek colouring of his play throughout. See notes on i. 3. 16, and i. 1. 42.
ACTUS II. SCENA I.

Pa. Propera, atque audin’?
Verbun unum cave de nuptiis, ne ad morbum hoc etiam.
My. Teneo.

ACTUS SECUNDI SCENA PRIMA.

CHARINUS. BYRRHIA. PAMPHILUS.

Ch. Quid ais Byrrhia? daturne illa Pamphilo Hodie nuptum?
By. Sic est.
Ch. Qui scis? By. Apud forum modo e Davo audivi.
Ch. Vae misero mihi.
Ut animus in spe atque in timore usque antehac attentus fuit,
Ita postquam aedempta spes est lassus cura confectus stupet.

63. Accepi: acceptam servabo] ‘I received her as a trust, and as a sacred trust
I will keep her.’

64. Arcessu] We must undoubtedly read ‘arcessu’ in all cases where this word oc-
curs. The form ‘arcessu,' which is often met with in common editions of the clas-
sies is very clumsy, and violates all analogy. As the root of ‘arcessu’ Key (Latin Grammar,
754) supposes an old verb ‘ar-cio’ equivalent to ‘ac-cio.’ Compare the form ‘ar-biter
for ‘ad-biter,’ ‘ar-vena’ for ‘ad-vena.’ But from the perfect of all these verbs we cannot
but conclude that they are compounds of which a shortened form of ‘sino’ forms a part.
Thus ‘arceso’ is equivalent to ‘ar-cedero-
sino;’ ‘facesso,’ to ‘facere-sino;’ ‘capesso,’
to ‘capere-sino.’ (See Donaldson, Varro-
nianus.)

65. Ne ad morbum hoc etiam (sit)]
Compare Heaut. i. 23: “Atque haec sunt tamen ad virtutem omnia.” ‘Ad’ in
these phrases signifies the tendency of an
action.

ACT II. SCENE I. This scene introduces
Charinus, who is in love with Philumena
daughter of Chremes. Upon his attach-
ment one of the chief parts of the bye-play of
the plot turns. We are to understand
that Byrrhia has been informed by Davus
of the intended marriage of Pamphilus.
Charinus urges Pamphilus at all events to
postpone his marriage; and Pamphilus ex-
plains that he is ready to do anything to
avoid it.

The metres of this scene are mixed. The
prevailing metres are trochaic and iambic
tetrameters acatalectic and catalectic. In
v. 13 we have an iambic trimeter.

1. Daturne . . . nuptum] Some MSS.
and editions have ‘nuptul.’ The same
variety is found in Livy i. 50, where Dra-
kenborgh prefers ‘nuptum.’ The original
form of this phrase occurs in such places as
Phormio v. 1. 25: “Nuptum virginem lo-
cavi;” the supine being simply a subs-
tantive, or verbal noun, and in this case in
position with ‘virginem.’ Compare the
note upon the form ‘pessum dare’ above,
i. 3. 3. Hence the accusative case is pre-
served where the apposition is necessarily
lost as in the text, and in Adelphi iii. 2.
48: “Pro virgine dari nuptum non potest.”
The phrase ‘nuptui dare’ will be consi-
dered in the note on Heaut. ii. 3. 116.

4. Lassus] Opposed to ‘attentus.’ ‘As
my mind has been hitherto on the stretch
in fear and in hope, so now that hope
has been withdrawn, it is relaxed and
swoons worn out with misery.’ ‘Confe-
tus’ is said by Donatus to be a gladiatorial
term. See Cicero, Cat. ii. 11: “Gladi-
tori illi confecto et saucio,” ‘worn out and
wounded.’ On v. 7, “Id dare operam,”
&c., see note on i. 1. 129.
By. Quaeso edepol, Charine, quoniam non potest id fieri quod vis.
Id velis quod possit. Ch. Nil volo alius nisi Philumenam.
By. Ah,
Quanto satius est te id dare operam qui istum amorem ex animo amoveas,
Quam id loqui quo magis libido frustra incendatur tua.
Ch. Facile omnes cum valemus recta consilia aegrotis damus.
Tu si hie sis aliter sentias. By. Age age, ut libet. Ch. Sed Pamphilum
Video: omnia experiri certum est prius quam perco. By. Quid hic agit?
Ch. Ipsum hunc orabo: huic supplicabo: amorem huic narrabo meum:
Credo impetrabo ut aliquot saltem nuptiis prodat dies:
Interea fiet aliiquid, spero. By. Id aliquid nihil est. Ch. Byrrhia,
Quid tibi videtur? adeon' ad eum? By. Quidni? Si nihil impetres,
Ut te arbitretur sibi paratum moechum si illam duxerit?
Ch. Abin' hinc in malam rem cum suspicione istac, seelus?
Ad te advento spem, salutem, auxilium, consilium expetens.

7.] Donatus mentions another reading, 'ex corde ejiciis,' which Bentley adopts; but it does not appear in any of our extant copies.

9. Facile ... damus']. The commentators quote two lines of Menander: 'Υγνὸς νοσοῦτα μᾶστα τὰς τις νοητέα, and Ἦδον παραμεῖν ἡ παθόντα καρτιρίν. Many similar passages might be quoted from the Greek tragedians, such as Soph. Trach. 729:

τοιαύτα δ' ἃν λίξειν οὕχ ὃ τοῦ κακοῦ κοινωνών ἂλλ' ψ μηθὲν ἵστ' ὀκεῖοι βαρφ, and Aeschylus:

铑 PhoneNumberδιας πημάτων ἔξω πόδα ἔχει παραμεῖν νοητέα το τὸν κακὸς πράσσειν'.

(Prom. Vinct. 263—265.)

Shakespeare has finely expressed the same thought in a passage frequently quoted:

"No, no: 'tis all men's office to speak patience

-To those that wring under the load of sorrow;

But no man's virtue, nor sufficiency,
To be so moral when he shall endure
The like himself."

(Much Ado about Nothing, Act v. sc. 1.)

10. Tu si hic sis'] 'If you were in my place.' Compare v. 3. 19: "Quasi tu lujus indigias patris," 'such a father as I am.' Bentley would read 'aliter censeas,' but the meaning here is altogether different. Compare Adelphi v. 8. 5. Charinus does not mean 'your opinion would be different;' but 'you would see the matter in a different light.' For the phrase 'omnia experiri,'

13.] See note on v. 29.

15. Si nihil impetres] Bentley, followed by Pulet, reads 'nihil ut impetres,' which would give a good sense, though not any better than the text, if it had any authority to stand upon.
ACTUS II. SCENA I.

Pa. Neque pol consili locum habeo, neque auxili copiam. 20
Ch. Pamphile,
Si id facis hodie postremum me vides. Pa. Quid ita? Ch. Hei
mihi,
Pa. Quid est?
By. Sponsam hic tuam amat. Pa. Nae iste haud mecum
sentit: Ebodum dic mihi:
Numquidnam amplius tibi cum illa fuit Charine? Ch. Ah
Pamphile
Nihil. Pa. Quam vellem. Ch. Nune to per amicitiam et
per amorem obsecre
si id non potes,
Ant tibi nuptiae haec sunt cordi. Pa. Cordi? Ch. Saltem
aliquot dies
Profer, dum proficiscor aliquo ne videam. Pa. Audi nunc
jam.
Ego Charine nequitiam officium liberi esse hominis puto
Cum is nihil promercat postulare id gratiae adponi sibi.

20. *Neque auxili copiam*] I have adhered
to the common reading; except that I read
*auxili* for *auxiliii.* The contracted form
of the genitive case of such polysyllables as
*auxilium,* &c. was always used
in early writers. See Lachmann's note on
Lucretius v. 1006. The same form is con-
stantly maintained by Ritschl in his preface
to Plautus, and in his edition. We may ob-
serve that Terence shows very great skill in
the order of his words. Thus in the preceding
line we have *auxilium consilium,* and so
here the words are repeated in inverse order,
and also kept as far apart as possible by
the intervention of the words *locum habeo*
neque. For an instance of this habit of
Terence see particularly the Prologue to the
Eunuchus vv. 35 – 40:

"Quod si personis isdem uti aliss non licet
Qui magis licet currentem servum scri-
bere
Bonas matronas facere, meretrices malas,
Parasitum edacem, gloriosum militem,
Puerum supponi, falli per servum se-
num?"

The penultima of *auxilli* is lengthened by
ictus. See the Introduction on the subject
of metrical laws. Bentley gives the reading
*neque ad auxilium copiam* on the autho-
rity of Engraphitus. But no instance occurs
of *copia* with *ad,* while *copia* with the
genitive is the rule. Heaut. Prol. 28:
"Date crescendi copiam." Eun. Prol. 21:
"Perfect sibi ut inspiciendi esset copia,
For the grammatical forms and for the
sense we may compare a similar passage in
Plautus, Casina iii. 5. 3:

"Nesio unde auxili, praeda, perfugi
Mihi aut opum copiam comparem aut
expetam."

27. *Principio . . . Sed si id non poter*

"Principio," &c. exactly answers to the
Greek μαλιστα μιν . . . ει δε μη.

29. *Profer*] Compare v. 13. We must
join *profer aliquot dies.* Cf. Hor. Carm.
i. 15. 33: "Iracunda diem proferet Hio."
So in a legal sense *res prolatae,* "the
long vacation." See the amusing play on
the phrase in Plautus, Captivi i. 1. 10:
"Ubi res prolatae sunt quom rus homines
sunt, Simul prolatae res sunt nostris den-
tibus," "my teeth have a long vacation
as well as the lawyers."
Nuptias effugere ego istas malo, quam tu adipiscer.

ACTUS SECUNDI SCENA SECUNDA.

DAVUS. CHARINUS. PAMPHILUS.

Da. Di boni, boni quid porto! sed ubi inveniam Pamphilum, Ut metum in quo nunc est adimam, atque expleam animum gaudio?
Da. Quem ego nunc credo, si jam audierit sibi parata nuptias—Ch. Audin' tu illum? Da. toto me oppido examinatum quaerere.

35. *Ego id agam*] 'I will do my best that she shall not be married to me.' 'Id agere' signifies 'to give the matter your best attention,' 'to make a point of a thing.' Thus in Cicero, De Oratore i. 32 (146), we have 'Verum ego hanc vim intelligo esse in praecipit omnibus, non ut ea securi oratores eloquentiae laudem sint adaepti, sed quae sua sponte homines eloquentes facerent ea quosdam observasse atque id egisse,' where we have another reading 'digessisse.' Compare the Greek τοῦτο πράττειν, τοῦτο αὐτὸ πράττειν. Aristoph. Acharn. 753:

οὐκα μὲν ἵναν τηρῶν ἐμπορευόμαι ἀνδρὶς πρὸς βουλοὶς τοῖς ἐραστῖν τῇ πόλει, ὥστε τάξιστα καὶ κάκιστον ἀπολοίμεθα,

and Xenophon, Hell. iv. 3. 23: ἀλλ' άι πρὸς ὑμῖν ἵνα ἠγορὰ τοῦτο ἐραστείν. 37. *Quae nihil opus sunt sciri*] This is Bentley's reading for the vulgate 'scire.' He says 'Certe alterutrum legendum est aut 'opus est scire' aut 'opus sunt sciri.'

We meet with the same phrase in Cicero, Ad Att. vii. 6: "Siquid forte sit quod opus sit sciri." The construction is an anomaly, not noticed by Madvig or Key. The true explanation seems to be that 'opus' is the predicate, and 'sciri' is added exegetically. We might translate, 'Which are no use at all to be known.' In the common phrase 'Quae opus est scire, 'opus' is similarly the predicate, 'the knowing which is no use,' as in the phrase 'Dux nobis et suctor opus est.'

ACT II. SCENE II. Davus relates how after missing Pamphilus in the forum he had gone to the house of Chremes and there had discovered that the marriage was all a pretence.

The metre is trochaic tetrameter catalectic.

5. *Tota . . . quaerere*] These words evidently are the apodosis to 'quem . . . credo' in v. 4. Neglecting this, some commentators have been at the trouble of supplying an apodosis such as 'Pamphilus moriturum?"
ACTUS II. SCENA II.

Sed ubi quaeram? quo nunc primum intendam? Ch. Cessas adloqui?
Ch. Mea quidem hercle certe in dubio vita est. Da. Et quid tu scio.
Id paves ne ducas tu illam, tu autem ut ducas. Ch. Rem tenes.
Pa. Obsecro te, quam primum hoc me libera miserum metu.
Da. Hem,
Libero; tibi uxorem non dat jam Chremes. Pa. Qui scis?
Da. Scies.
Tuus pater me modoprehendit: ait tibi uxorem dari
Hodie; item alia multa quae nunc non est narrandi locus.
Continuo ad te properans percurro ad forum ut dicam tibi haec.
Ubi te non invenio ibi ascendo in quendam excelsum locum.
Circumspicio; nusquam. Tbi forte hujus video Byrrhiam; 20

6. Cessas adloqui] 'Why don't you
speak to him?' Compare Heaut. iii. 1. 1:
"Cesso pultare ostium Vicini?" The read-
ing 'habeo' in the next line is found in some
ancient MSS. and editions; where, how-
ever, it is put for 'abeo,' as 'holim' and
'hostium' are found in the manuscripts for
'olim' and 'ostium.' A similar ambiguity
occurs in Enuchus v. 2. 15. Donatus men-
tions both readings, 'habeo' and 'abeo.'

10. Mea quidem hercle certe] So in
Phormio i. 3. 12, in imitation of Gr. μεν
οὔπερ.

In dubio] In Adelphi iii. 2. 42 we have
the similar phrase, "Gnatae vita in du-
bium veniet."

11. Obtundis (se. aures)] Comp. Fun.
iii. 5. 6. Heaut. v. 1. 6. Donatus derives
the metaphor from the repeated blows of
blacksmiths on the anvil. It seems more
naturally to be a metaphor from boxing.
So Plaut. Amph. ii. 1. 62: "Nam sum ob-
tusus pugnis pessume." So here, 'Why do
you stun me with your talk?' 'Why do you
bore me although I understand it all?'

13. Me vide] a common phrase in Plau-
tus and Terence in confirmation of a pro-
mise or undertaking (see Phormio iv. 4. 30).
For 'paves' followed by 'ne' and 'ut,' see
note on i. 1. 46, and Plautus, Trin. iii. 3.
80: "Nihil est de signo quod vereare: me
vide." In the same sense we find the phrase
'me species,' Asin. iii. 3. 90.

15. Tibi uxorem non dat jam Chremes
'It is clear now that Chremes is not going
to marry his daughter to you.' Donatus
explains 'jam' 'now and ever after.' By
others it is taken in the sense of 'prorsus.'
The simplest sense is, 'It is at length clear
that he does not.' We may now feel sure
of it.

16. Prehendit] 'Found me.' Compare
Phormio iv. 3. 15: "Prendo hominem so-
lum."

Uxorem dari] See i. 5. 3: "Uxorem
decerat dare ses mi hodie."
ANDRIA.


Certa res est. Etiam puerum inde ab ienis conveni Chremi

22. Hem ... cohaerent] Davus is relating the coincidences which struck him, and throws them into the form of a soliloquy. 'A slight meal—my master looking sad—this sudden marriage—Things don't hang together.' 'Ipsus' referring to Simo. So a mistress is called 'ipsa.' Plaut. Casina iv. 2. 10: "Ego eo quo me ipsa misit." In imitation of the Greek αὐτός ἐσο. Compare the αὐτός ἐσο of the Pythagoreans, Cicero, De N. D. 1. 5. See also Aristophanes, Nub. 219, where the phrase is facetiously alluded to. Juvenal commonly expresses the 'master,' or great man, by 'ipsa.' See Sat. v. 86. For the form 'ipsus' see ii. 3. 3. Hecyna ii. 2. 8; 3. 55. Plaut. Pseud. iv. 7. 43, and below in several instances.

24. Quorumnum] In Plautus this interrogative 'nam' (conf. Gr. ὡς) is generally placed first. Epid. i. 2. 29: "Nam qui perdidil (operam)?" 'But why so?' So too in Eun. v. 2. 57: "Nam quid ita?" 'Nam quid ago?' Virg. Aen. xii. 617. It is sometimes separated from its words as in Plaut. Pers. ii. 5. 13: "Quando istae innata est nam tibi?" Here however Weise omits 'nam.'

27. Matronam] On such an occasion the posts of the house were adorned with flowers and chaplets; flute-players and musicians were engaged, as is described in Adelphi v. 7. 5-9:

"—— hoc mihi morae est
Tibicins et hymenaeum qui cantent. De,

Eho!
Vin' tu huic seni auscultare? Aes. Quid?

De. Missa haece facie;
Hymenaeum, turbas, lampadas, tibicinas;" and the bridesmaids and friends of the bride came to dress her in readiness to be conducted to her husband's house. See Catullus lxi. 186:

"Vos bonae semibus viris
Cognitae bene foeminae
Collocate puellulam."

'Ornati,' 'tumulti,' old forms of genitive of fourth declension.

30. "Opinar" narras] 'Think, do you say? You don't understand me. The matter is quite evident.' A similar line occurs in the Persa of Plautus, iv. 4. 100: "Do. Emam, opinor. So. Etiam opinor?" For this practice of quoting a word previously used by a speaker, see Phormio i. 4. 45: "Aufer mi oportet." Propertius iii. 13. 14:

"Quaeris, Demophoon, cur sim tam mollis
in omnes?
Quod quaeris 'quare' non habet ullus amor."

'Love does not admit of the wherefore which you ask for.' See Paley's note on the passage. For the use of 'narras' we may compare Horace, Sat. ii. 7. 4:

"—— Age, libertate Decembri,
Quando ita majores voluerunt, utere,
Narra;"

and see in this play ii. 6. 3, and v. 6. 6.

31. Etiam puerum &c.] The following line is quoted from the Periinthia of Menander: τὸ παδίον δ' ἐναλθὲν ἰδιωτικος φίλον.

Chremi] Greek proper names are generally found in writers of the first period to form their genitive in 'i.' In Terence this rule is applied to such words as 'Chremes,' 'Archonides' (Heaut. v. 5. 21).
ACTUS II. SCENA III.

Olera et piscicullos minutos ferre obolo in coenam seni.  
Ch. Liberatus sum hodie Dave tua opera. Da. Ac nullus quidem.

Ch. Quid ita? Nempe huic prorsus illam non dat. Da. Ridiculum caput,
Quasi necesse sit, si huic non dat, te illam uxorem ducere: 35 
Nisi vides, nisi sensis amicos oras, ambis. Ch. Bene mones. 
Ibo: etsi hercle saepe jam me spes hace frustrata est. Valc.

ACTUS SECUNDI SCENA TERTIA.

PAMPHILUS. DAVUS.

dicam tibi.

Si id succenseat nunc quia non det tibi uxorem Chremes, 
Ipsus sibi esse injurius videatur, neque id injuria,

32. Olera et piscicullos minutos ferre]  
This infinitive has given rise to much difficulty. Bentley cuts the knot by reading  
'conspexi,' which is adopted by Reinhardt 
and others. The simplest explanation, how-  
ever (which I owe to a friend), is that 'con-
veni' has the pregnant sense of ' venire vidi,' and thus 'ferre' also depends upon 
the implied 'vidi.' It must at the same 
time be admitted, that we do not find any 
other instance of ' conveni' in that sense. 
Translate: 'I caught sight of Chremes' boy 
coming and taking home a ha'porth of 
sprats and spinach for the old gentleman's 
supper.'

33. Ac nullus quidem]  
'No, not at all.'  
Compare "Tametsi nullus moneas," 'although it is of no use your advising,' Eun. 
ii. 1. 10. Cf. Heceya ii. 1. 4.

36. Nisi . . . ambit] 'Unless you make all 
possible interest with the old man's friends.' 
'Ambio' is properly an electioneering term, 
deriving its sense of ' canvassing,' as in Sal-
lust, Jugurtha 13: "Pars spe, aili praemio 
inducti, singulos ex senatu ambiendo nit-
bantur ne gravior in cum consucretur," 
from its original meaning 'to go round.' 
Hence it means generally 'to seek or sue 
urgently,' often with an implied bad meaning, 
as in Plautus, Amph. 69: "Sive qui 
ambivisset palam histrionibus."

ACT II. SCENE II. Pamphilus is now 
left alone with Davus. He is perplexed at 
his father's conduct in pretending this match 
with Philumena, which he has discovered 
to be a total fiction. Davus explains that 
his father's real object is to ascertain the 
intentions of Pamphilus, while he fancies 
that he knows him to be devoted to Gly-
erium, that he may have some one to 
blame for the loss of Chremes' daughter. 
By the advice of Davus, Pamphilus agrees 
to profess to his father his readiness to 
marry Philumena, as the best device for an 
indefinite postponement of the affair. The 
only danger is that the birth of the child 
may be found out.

Metre: 1—9, trochaic tetrameter cata-
lectic; 10—19, iambic trimeter; 20—29, 
iambic tetrameter.

2. Succenseat] The real meaning of this 
word is to set down a thing secretly against 
a person, to take secret account of a thing. 
Westerhovius explains it 'to make a claim 
for revision of taxes,' to dispute a claim, 
to resent, &c. But there does not seem 
to be any foundation in general classical 
language for this explanation. The word 
itself is frequent in good authors. 
The order of this sentence is slightly involved; 
'prius . . . perspexerit' is to be referred to 
'succenseat.' He would feel, and rightly 
too, that he was in the wrong if he were to 
be angry because Chremes refuses you his 
daughter, before finding out how you feel 
about the marriage.'
Prius quam tuum ut sese habeat animum ad nuptias perspexerit.
Sed si tu negaris ducere, ibi culpam in te transferet: 5
Pamphile.
Difficile est: tum hace sola est mulier: dictum ac factum in-
venerit
Aliquam causam quamobrem ejiciat oppido. Pa. Ejiciat?
Da. Cito.
Pa. Hem. Da. Quid est?
Da. Ne nega.
Nempe hoc sic esse opinor: dicturum patrem,
‘Ducas volo hodie uxorem:’ tu, ‘ducam,’ inquiess:
Cedo quid jurgabit tecum? Hic reddes omnia
Quae nunc sunt certa ei consilia incerta ut sient,
Sine omni periculo: nam hocce haud dubium est quin Chremes

4. Prius quam tuum ut sese habeat animum ad nuptias perspexerit] This is one of those numerous passages which are rendered more complex by the common punctuation. It would be easy to show the absurdity of placing a comma after ‘habeat,’ and again after ‘nuptias.’ The whole phrase ‘tuum ut sese habeat animum ad nuptias’ is one many-worded name, the object of the verb ‘perspexerit,’ just as in the sentence ‘priusquam tuus ut sese habeat animus ad nuptias perspexerit’ the similar phrase would be the object of the verb. The reflective verb ‘habere se’ is generally used of good or bad health of body or mind; see Eur. iv. 2. 6; iv. 7. 30.

In this line we have an imitation of the Greek, which we might suppose to have run as follows: το σὸν πρὶν εἰδέναι φρόνημα πῶς ἔχει πρὸς τὸν γάμον.

7. Dictum ac factum] Compare the Greek ἀμα ἵπτος ἄμα ἵπγον, and Homer, Ilid xix. 242: Αὐτῆς ἵπτοὶ ἄμα μῦθος ἐν τετίλαστο εἰ ἵπγον. ‘No sooner said than done,’ ‘without delay.’ The copula is generally omitted. Compare note on Ἱκατ. iv. 5. 12; v. 1. 31: ‘Dictum factum huc abit Clistiphon.’

12. Ut . . . concludar] These words are used in a general sense, and are placed together undoubtedly as much for the play on their sound as from any other reason. Cf. ‘provolve’ and ‘pervolve’ in iv. 4. 38. They are both used in certain special senses. Thus ‘excludo’ especially of lovers shut out from their mistresses. Eur. i. 1. 4, and “Nullus erat custos, nulla exclusura dolentes Janua,” Tibullus ii. 3. 73. ‘Concludo,’ in a special sense, of wild animals shut in a cage. Plautus, Curc. v. 79, 80: “Quia enim in cavea si forent con-
clusi, itidem ut pulli gallinacei.” Cf. Phor- mio v. i. 17: “Conclusam hic habeo uxo-
rem saevam.” He speaks of a regular marriage as a sort of penal servitude. Com-
pare iii. 4. 23, where Davus penitently says “In nuptias conjet herilem filium,” as if into prison.

17. Sine omni periculo] This position of ‘omnis,’ where we should have expected ‘ullus,’ is confined to Plautus and Terence. See Plautus, Trinummus ii. 2. 61: “Quia sine omni malitia est tolerare egestatem ejus volo;” iii. 1. 20: “Sine omni cura;” and Aulularia ii. 2. 38: “Certe edepol equidem te civem sine mala omni malitia semper sum arbitratus.” ‘Sine’ is to be pronounced ‘se,’ as in i. 1. 39: ‘Sine in-
vidia laudem invenias.”

18—24.] These lines have occasioned strange misapprehensions. Nothing is necessary but to keep clearly in mind the two points that Davus desires to impress on Pamphilus, that Chremes will never give him his daughter; and that a ready consent will disarm his father's anger and put him off his guard. 'It is quite clear,' says Davus, 'that Chremes will never give you his daughter. But do not you alter your present conduct for any fear that he may change his mind. Tell your father that you are ready to marry; that, however much he may wish it, he may not be able fairly to be angry with you. For I will easily set aside what you may perhaps hope: No one will marry his daughter to a man of my character. For your father will rather look out for a poor wife than allow you to go to the dogs. But if he finds that you take it quietly, you will have put him off his guard: he will look out for another bride at his leisure: meanwhile things may take a lucky turn.' The connexion of the clauses is rather abrupt; but the meaning is plain: Pamphilus might oppose his father's wishes on two grounds: (1) because he was afraid that his consent would lead to his marriage with Philumenae: (2) he might think that no respectable man would have him for a son-in-law, and that therefore it would be safe to carry on his love affair openly. Davus shows him the fallacy of both suppositions.

18. Minueris] 'Minuo' means 'to leave out,' 'to alter.' So in Heceya iv. 3. 10: 'Sed non minuam meum consilium.' Compare Luceretius ii. 1026:

"Nil edeo magnum, nec tam mirabile quidquam
Principio qu'd non minuant mirarier omnes
Paulatim.'"

21. His moribus] Some understand this strangely enough of Glycerium; but there was no question of giving her in marriage to Pamphilus. We find the same phrase in Propertius iv. 11. 10: "Moribus his alia conjuge dignum eras;" Quintilian v. 12:

"Namquam tamen hoc contingit melis moribus regnum." In Heceya iv. 4. 22 we have a fuller phrase, "Quid mulieris Uxorem habes aut quibus moratam moribus?"

22. Ty corrumpi] 'Rather than allow you to be ruined.' Simo would put up with a poor connection rather than that his son should continue to keep a mistress. 'Corrumpi' is frequently used of young men. See Adelphi i. 2. 17: 'Tu illum corrumpi sinis.'

25. Quin taces?] 'Quin' interrogative is never used but in the sense of an earnest command. 'Be silent, can't you?' This use is very common in Terence. "Quin dicis unde est clare?" iv. 4. 15, 'tell me out loud, won't you, where it comes from?' Compare Heest. iv. 7. 4: "Quin accepis?" 'take it, can't you?' In this sense we always find the indicative mood. With the imperative mood 'quin' has an expostulatory force, as in ii. 2. 9: "Quin tu hoc audi;" 'nay but do you hear me;' ii. 6. 18: "Quin dic quid est?" 'nay but tell me; what is it?' Compare i. 1. 18, and Phoromio ii. 3. 15.

26. Cautio est?] The verbal used for the gerundive, in imitation of the Greek, ἀπαρία, common in Plautus, Bacchid. iv. 1. 25:

"Quam ego hujus verba interpretor, mihi cautio est
No multicranguila excussit e malis meis.'"

Compare also Pseuclus i. 3. 36, and Pseu- dolus i. 2. 38. See Adelphi iii. 3. 67: "Pisce es sententia Nactus sum: hi mihi ne corrumpantur cautio esse." Besides this newer use of the verbal substantive, we find also another imitation of the Greek
Nam pollicitus sum suscepturum. *Da.* O facinus audax!  
*Pa.* Hanc fidem  
Sibi me obscevavit qui se sciret non deserturum ut darem.  

**ACTUS SECUNDI SCENA QUARTA.**

**SIMO. DAVUS. PAMPHILUS.**

*S.** Reviso quid agant aut quid captent consili.  
*Da.* Hic nunc non dubitat quin te duceturum neges.  
Venit meditatus alicunde ex solo loco:  
Orationem sperat invenisse se  
Qui differat te: proin tu fac apud te ut sies.  
*Pa.* Modo ut possim Dave. *Da.* Crede inquam hoc mihi Pamphile,  
Numquam hodie tecum commutaturum patrem  
Unum esse verbum si te dices ducere.

**ACTUS SECUNDI SCENA QUINTA.**

**BYRRHIA. SIMO. DAVUS. PAMPHILUS.**

*By.* Herus me relictis rebus jussit Pamphilum  
Hodie observare, ut quid ageret de nuptiis

practice in its transitive use with the case of the verb from which it is derived. See note on Eunuchus iv. 4. 4.

*Act II. Scene IV.* Simo comes up to see how Pamphilus and Davus are arranging affairs. Davus advises Pamphilus to act up to their previous arrangement.

Iambic trimeters.  
3. *Meditatus*] Connected with μελετάω, originally of conning over verses. “Silvestre mensus musam meditaris avena,” Virgil, Ecl. i. 2. Hence it sometimes means ‘prepared in one’s part,’ as in this passage. See Plautus, Trin. iii. 3. 67—90:  
“Ego sycophantam jam conduco de foro,  
Epistolafque jam consignabo duas,  
Eumque huc ad adolescentem meditaturum  
probe  
Mittam.”

In a similar sense below, v. 4. 6, ‘paratus,’  
5. *Qui differat te*] ‘To distract you with.’ So “Post insepulta membra different lupil, ‘tear to pieces,’ Horace, Epod. v. 99; ‘Differor doloribus,’ Adelphi iii. 4. 40. In a metaphorical sense applied to language in this passage. ‘Verba commutaturum,’ ‘will not exchange a single word with you.’ So in Phormio iv. 3. 33:  
“Tria non commutabitis Verba Hodie inter vos.” The phrase is generally used of quarrels. We may explain: ‘He will have nothing whatever to chide you with.’

*Act II. Scene V.* Notwithstanding what had passed between Charinus and Pamphilus, the former was still suspicious of Pamphilus, and had set his servant Byrrhia to watch his proceedings. In this scene he is made to overhear Pamphilus give his consent to his father’s wish that he will marry Philumena.

The metre is trimeter iambic.

1. *Relictis rebus*] A common phrase in Terence, Eun. i. 2. 86:

“Nonne ubi mihi dixit cupere te ex Aethiopia  
Ancillulam relictis rebus omnibus  
Quesivi?”

and Heaut. iv. 7. 12:

“Mihi nunc relicitis rebus inveniendus est  
Aliquis labore inventa men cui dem bona.”

2.] Bentley has taken strange liberties
Scirem: id propter^a nunc hunc venientem sequor.

Ipsum adeo praesto video cum Davo: hoe agam.


By. Nunc nostrae timeo parti quid hie respondeat.

Pa. Neque istic neque alibi tibi erit usquam in me mora.

By. Hem.


Cum istuc quod postulo impetro cum gratia.


Si. I nunc jam intro; ne in mora cum opus sit sies.

Pa. Eo. By. Nullane in re esse hominii euiquam fidem?

Verum illud verbum est, vulgo quod dici solet,

Omnès sibi malle melius esse quam alteri.

Ego illum vidi virginem; forma bona

with the text of these opening lines, on the ground that Pamphilus (hunc) could not be said to be coming on the stage at this time. He reads "Hodie observarem quid," and omits v. 3 as spurious, in the teeth of all authorities. But 'hunc' naturally refers to Simo now coming (venientem) on the scene. Byrrha has followed him in hopes of thus overhearing something to the purpose. The words that immediately follow (Ipsum—Davo) show that he could not have meant that he had followed Pamphilus, who is properly designated by 'ipsum.' The ready acquiescence of Pamphilus puzzles Simo. The scene is very amusing. The running commentary of Davus on his master's excellent acting, and the confusion of Byrrha, are well managed.

3. Id propter ean] This is the reading given by Donatus; and though evidently a pleonasm, may be retained as the oldest text.


5. Serva] 'Remember.' So in Adelphi ii. 1. 18: "Hem, serva." The use of σῶσσω in Greek is similar; ταγμορυχ σῶσσω τῦτό, Sophocles, El. 1297. So too we have the opposi- 10 te 'perdo' for 'to forget.' See Phormio 2. 36: "Nomen perdidi," Sophocles, Oed. Tyr. 318, ταῦτα γάρ καλῶς ἢνω ἔδωκε ἐ- λάτερα.

11. Cum gratia] 'With a good grace.'

The full phrase occurs Phormio iv. 3. 17:

"Vides inter vos sic haec potius cum bona
Ut componantur gratia quam cum malis?"

12. [Uxor excedit] 'Has lost his wife.'

'Cado' and 'excido' occur in juridical language. Thus we have the ordinary phrases 'causa cadere,' 'formula cadere,' 'to lose a suit,' and in Suetonius, Claud. 14: "Qui apud privatos judices plus petendo formulae eceedissent." For the phrase 'in mora sies' compare Adelphi ii. 2. 36: "Obstetricem arcesse, ut quum opus sit ne in mora nobis siet," and Plautus, Trinum, ii. 2. 2: "Neque tibi ero in mora." We find another phrase with the same meaning, 'mora esse in ali- quo.' See i. 1. 139: "In Pamphilite nihil sit morae," Adelphi iv. 7. 1: "Ibo, illis dicam nullam esse in nobis moram.


The sentiment hardly needs illustration. See Catullus xxx. 6: "Eheu! quid faciant dehinc homines, quove habeant fidem?"

15. Omnes . . . aleri] This sentiment is probably imitated from Menander: φιλαί ὑπερσχίνου πλινοῦν τρίτος οὔτείς οὔτείς. A similar line is quoted from Euripides, ως τις συνούν των πταλικάς μᾶλλον φιλί. 'Quo' is commonly used as 'quapropter.' Compare Adelphi iv. 5. 48:

"Δεσχίνη, audivi omnia,
Et scio: nam te amo; quo magis quo
agis curae sunt nihili."
Memini videre: quo aequior sum Pamphilo,
Si se illam in somnis quam illum amplæcti maluit.
Renuntiabo, ut pro hoc malo mihi det malum.

ACTUS SECUNDI SCENA SEXTA.

DAVUS. SIMO.

Da. Hic nunc me credit aliquam sibi fallaciam
Portare, et ea me hic restitisse gratia.
Si. Num illi molestae quippiam haec sunt nuptiae
Hujusce propter consuetudinem hospitae?
Da. Nihil hercle: aut, si adeo, bidui est aut tridui
Hec sollicitudo: nosti: deinde desinet.
Etenim ipsus secum recta reputavit via.

ACT II. SCENE VI. Simo endeavours
to discover from Davus whether Pamphilus
still entertains any affection for Glycериум.
Davus evades the question, and attributes
the apparent sadness of Pamphilus to morti-
fication at his father's niggardly prepara-
tions for the wedding. At the same time
Simo suspects that some trick is in the
wind, and feels sure that whatever it is
Davus is at the bottom of it.
Metre: Iambic trimeters.
2. Ea . . . gratia] In Plautus and Terence
the pronoun is attracted into the same case
as 'gratia.' See Plautus, Bac. i. 1. 64: "Mea
gratia;" Pseud. i. 5. 138: "Istac gratia;" Terence,
Eun. i. 2. 19: "Huc quae gratiae arcessi jussi auscultae." So ταύτην χάριν
—ίμην χάριν, &c. in Greek.
3. Aeque quicquam nunc quidem] 'Just
as much now as ever.' Nothing at all new.
The sense of 'aequus,' as that of the Gr.
ὁμος, is 'all one alike.' So in Plautus,
Mil. iii. 1. 188: "Aequi istuc facio," 'it is
all one to me.' ὁμος is used similarly in a
well known passage of Sophocles:
οὗ τίσα τιρ γε πρόσθεν οὐδέν ἐκ ἑσον
χρόνῳ διόσχει γλώσσαν. (Trach. 323.)
6. Potin ex] For 'Potiœne es?' 'Potis
sum,' 'possum.' The root of 'potis,'
'able,' appears in the Greek πότες and
πορία. We find "potis est?" Eun. i.
2. 21.
8. Hujusce propter consuetudinem hos-
pitae] This is the reading adopted by
Ritschl (Preface to Plautus, p. cccxvii.)
on the considerations both of metre and
orthography. The ordinary text 'Propter
hujusce hostiae consuetudinem' involves
two licences: 1. the shortening of the first
syllable of 'propter: 2. the archaic form
of the genitive; neither of which are really
Terentian. Bentley on his own authority
has introduced this form in three places
besides the present passage—Heaut. iii. 2.
4; v. 1. 20, and Phormio iv. 2. 7, each of
which will be considered in its place. He
also clings to the idea of a neglect of the
quantity of syllables in the early part of the
line, as in 'propter' here; but we have
seen already, and shall frequently see, that
many of his instances may be easily dis-
posed of. (See note on i. 1. 15, and In-
roduction.)
11. Etenim ipsus secum recta reputavit
via] 'Indeed he has turned over the mat-
ter in his mind straightforwardly.' This
line is very variously written in editions.
Westerhovius has "Etenim ipsus secum
cam rem recta reputavit via." Bentley
would read "Etenim ipsus cm rem recta
reputavit via," rejecting 'secum' as a gloss.
ACTUS II. SCENA VI.

Si. Laudo. Da. Dum licitum est ei, dumque etas tulit,
Amavit: tum id clam: cavita ne umquam infamiae
Ea res sibi esset, ut virum fortem decet:
Nunc uxore opus est: animum ad uxorem appulit.
Si. Subtristis visus est esse aliquantulum mihi.
Da. Nil propter hanc rem: sed est quod succenset tibi.
Si. Quin dic quid est?
"Vix," inquit, "drachmis est obsonatum decem:
Num filio videtur uxorem dare?
Quem," inquit, "vocabo ad coenam meorum aequalium
Potissimum nunc?" et, quod dicendum hic siet,
Tu quoque perparece nimium. Non laudo. Si. Tace.
Quidnam hoc rei est? quid hic vult veterator sibi?
Nam si hali est quicquam, hem illic est huic rei caput.

In such a case the safe rule is to adopt the reading which is least likely to have been the product of a transcriber. 'Eam rem' is just the sort of addition which would have been made by a man who felt some difficulty in the line as it stood. 'Reputo' is found both transitively and intransitively. In the latter sense in Tacitus, Hist. iv. 17: "Vereque reputantibus Galliam suismet viribus coneditisse;" and in Terence, Hæaut. iv. 3. 28: "Ut recta via rem narrat ordine omnem," that is, 'going straight to the point,' openly, 'plainly.' Compare for its literal use Phormio ii. 1. 80.


22. Aequalium] 'Aequalis' properly signifies 'of the same age,' as in Eun. ii. 3. 36. Adelphi iii. 4. 20. Virgil, Aen. iii. 491: "Et nunc aequali tecum pubescent eteo." But it is used more generally and in other places to signify a friend or companion. See Phorm. v. 6. 47.

23. Et, quod dicendum hic siet, Tu quoque perparece nimium] 'And, as far as it can be said by one in my place, you are indeed too stingy.' 'Quod dicendum hic siet' is thrown in apologically to qualify his speech as far as possible. This is the ordinary force of the conjunctive in these parenthetical relative propositions. Compare Cicero, Fam. xiii. 23: "Pergratum nihil feceris, si eum, quod sine molestia tua fiat, juvenis," and the common phrases 'quod sciam,' 'quod meminerim,' 'Quoque' is used almost as 'etiam,' emphatically.

26. Vaterator] Slaves were sometimes so called as opposed to 'novitia' (mancipia). See note on Eunuchus iii. 5. 34. Hence the term generally used for 'crafty,' 'knavish.' In Cicero it means 'practised in a thing.' Speaking of P. Cethegus he says, "In (causis) privatis satis vaterator," 'an old hand,' Brut. 48. (178.) Compare Heaut. v. 1. 16. Cicero, In Verrem ii. 1. 54, in a bad sense, as in our text: "Nihil ab isto tectum, nihil vateratorium expectavitrisi."
ACTUS TERTII SCENA PRIMA.

MYSiS. SIMO. DAVUS. LESBIA. GLYCERIUM.

My. Ita pol quidem res est ut dixi Lesbia: Fidelem haud ferme mulieri invinesis virum.
Si. Hem.
Da. Utinam aut hic surdus aut haece muta facta sit.
Da. Quod remedium nune huic malo inveniam? Si. Quid hoc?
Adeone est demens? Ex peregrina? Jam scio; ah!

ACT III. SCENE I. Mysis returns with Lesbia to the house of Glycerium, which must be imagined as standing on one side of the stage, opposite to the house of Simo. Simo thus overhears their conversation about the honourable conduct of Pamphilus in promising to acknowledge Glycerium’s child. Simo, though at first perplexed, congratulates himself on seeing through the trick, which he regards as a scheme concocted for the purpose of preventing the marriage.

The metre is trimeter iambic.

2. *Fidelem haud ferme ... virum* ‘You will scarcely ever find a man faithful to a woman.’ ‘Ferme’ is used with negatives in limitation of the negative, and is found in this sense in Livy: ‘Nec ferme res antiqua alia est nobilior,’ i. 24; and Cicero, Rep. i. 45: ‘Quod non ferme decernitur, nisi quum tetra prodigia suntata sunt.’

So too in Plautus, Menaechmi ii. 1. 39: ‘Properea huic urbi nomen Epidamnino in- dition est Quia nemo ferme hoc sine damno devoritur.’

3. *Ab Andria est ancilla*] ‘The maid-servant of the Andrian.’ So Plautus, Pseudol. ii. 2. 22: ‘Eme tu, an non es, ab illo milite Macedonio Servos ejus?’ Bentley’s division of the speeches, as in the text, seems most natural. Simo speaks first doubtfully, half to Davus; Davus evades the question; then Simo speaks confidently upon recognizing Mysis as she comes nearer.

The commentators suppose that Simo could not have known Mysis by sight, and that he therefore asks Davus, who would know her. But he represents him in Act i. sc. 1. 56, as having watched her household, and no doubt he had made acquaintance with her maid. This is however refining too far. We do not require that all the characters in a play should be formally introduced before they shall seem to know each other.

7. *Actum est*] The phrase is common enough. ‘It is all over.’ See Eun. i. 1. 9. Heaut. Prol. 12. “Acta haece res est,” ‘this matter is done for,’ Heaut. iii. 3. 3. It is derived in the first instance from judicial phraseology, of a suit once ended, that could not be begun again. Compare note on Adelphi ii. 2. 24.

9. *Ne in mora illi sis*] See note on ii. 5. 13.

11. *Ex peregrina*] For his children would be illegitimate in the eye of the law. Herodotus mentions a similar law among the Lycians, i. 173: Ἰνθαὶ ἀνήρ ἄνωτος γυναικα ἠγνός ἂν ἑκὼ τὰ τίκνα γενεσά. In the case of the children of Pericles a special law was introduced to legitimize them.

*Jam scio*] Simo suddenly fancies that he has discovered the meaning of all this conversation, and that it is a mere fable which they have invented to impose upon him.
Vix tandem sensi stolidus. Da. Quid hic sensisse ait?
Si. Haec primum adfertur jam mihi ab hoc fallacia:
Hanc simulat parere quo Chrematem absterreant.
Gl. “Juno Lucina fer opem, serva me, obsкро.”
Si. Hui tam cito? ridiculum: postquam ante ostium
Me audivit stare approperat. Non sat commode
Divisa sunt temporibus tibi, Dave, haec. Da. Mihin?
Si. Hicine me si imparatum in veris nuptiis
Adortus esset quos mihi ludos redderet?
Nunc hujus periculo fit, ego in portu navigo.

15. Lucina] Juno was both Pronuba
and Lucina. The Greek name was Ἐκ-
λιθοῦσα. Cicero, De Nat. Deor. ii. 27:
“Ut apud Graecos Dianam, quem Luci-
feram, sic apud nostros Junonem Lucinam
in pariendo invocant.” In a matter of this
familiar kind Terence naturally observed
Roman proprieties of speech rather than
Greek. Horace, on the other hand, in
a study of a Greek subject naturally addresses
Diana by her attributes of Lucina:

“Montium custos nemorumque, Virgo,
Quae laborantes uetero puellas
Ter vocata audia admisique leto
Diva triformis.” (Carm. iii. 22. 1.)

Catullus shows that one and the same deity
was intended by both names: “Tu Lucina
dolentibus Juno dicta puerperis,” xxxiv. 13.
14 (Carmen Sec. Ad Dianam).
16. 19.] Simo evidently is here insinu-
ating that Davus has pre-arranged this mock
confinement, and derides him for having
made it too apropos. Madame Dacier, fol-
lowing out the idea of the word ‘tempori-
bus,’ reads in v. 19, “Num immemores
discipuli?” ‘Have your scholars forgotten
their parts? Perhaps the fault is not yours,
but that they have been rather quicker
than you intended.’ Thus Stallbaum ex-
plains it: “Si nulla in te culpa haeret,
neque tu ea its divisisti temporibus, num
igitur discipuli tui immemores sunt pra-
ceptorum tuorum?” and this is the sense
of most of the commentators. But ‘num’
would convey that ‘they had not forgotten.’
‘Discipuli’ seems more naturally to refer
to Pamphilus. Davus disclaims all part in
the matter. Simo answers, ‘What am I
to think that you have forgotten your schol-
ar?’ ‘Is not this a contrivance of yours
on Pamphilus’ behalf?’ Donatus mentions
both readings. The reading of the text is
given by Zeune and Weise.

a game he would have played ne.’ This
must be distinguished from the phrase
“Ludos praebere,” Eun. v. 6. 9, ‘to make
oneself a laughing stock,’ and from “Ludos
aliquem facere,” Plautus, Poen. v. 2. 23,
‘to make a joke of one.’ The phrase ‘ludos
alicui facere’ is more usual in Plautus. See
Mostellaria ii. 1. 79, 80:

“Ludos ego hodie vivo praeenti hic seni
Faciam, quod credo mortuo nunquam
fore;”

and Mercator ii. 1. 1: “Miris modis di
ludos faciunt hominibus.” So Phormio v.
8. 52, in a general sense, “Ut ludos facit!”
‘how he makes game of it!’

22. Ego in portu navigo] Compare
Cicero, Ad Fam. viii. 6: “His tempestatibus
es prope solus in portu.” We may com-
pare the similar metaphors, “Ommis res
est jam in vado,” v. 2. 4, and “Meo frat-
gaudco esse amorem ommem in tranquillo:
una est domus,” Eun. v. 8. 6.
ACTUS TERTII SCENA SECUNDA.

LESBIA. SIMO. DAVUS.

Le. Adhuc Archylis quae assolent quaque oportet
Signa esse ad salutem omnia huic esse video.
Nunc primum fac istaece lavet: post deinde
Quod jussi ci dari bibere et quantum imperavi
Date: mox ego huc revertar.
Per ecastor scitus puer est natus Pamphilo.
Deos quaeo ut sit superstes, quandoquidem ipse est ingenio
bono,
Cumque huic est veritus optinae adulescenti facere injuriam.
Si. Vel hoc quis non credat qui te norit abs te esse ortum?
Da. Quidnam id est?
Si. Non imperabat coram quid opus facto esset puerperae: 10

ACT III. SCENE II. Lesbia leaving the house of Glycerium, gives some parting in-
juctions to Archylis within. Simo is the more confirmed in his suspicions, and Davus
manages to strengthen him in his opinion, predicting that they will endeavour to im-
pose upon him still further. At the same time he persuades Simo that Pamphilus has
really abandoned Glycerium, and takes the credit of it on himself. Simo determines
to hasten the marriage.

Metre; 1—4, iambic tetrameter; 5—16, iambic tetrameter preceded by a clau-
sula; 17, 18, iambic trimeter; 19—29, iambic tetrameter (v. 26, catalectic); 30—
43, trochaic tetrameter catalectic; 41—52, iambic trimeter.

2. Ad salutem] Compare "Ne ad mor-
bum hoc etiam," i. 5. 64. Heaut. i. 2. 33:
"Ea sunt ad virtutem omnia;" and see
note on i. 2. 17.

3. Istaec lavet] Commentators are di-
vided as to the meaning of these words.
'Lavet' is simply put for 'lavetur.' The
words λοίσατε αὐτήν τίχασσα, quoted
from Menander, settle the question. Com-
pare Eun. iii. 5. 46—48:

" — venit una; Heus tu, inquit, Dore,
Cape hoc flabelium, et ventulum hinc sic
facito, dum lavamus:
Ubi nos laverimus, si voles, lavato."

It is unnecessary to accumulate instances,
and more than unnecessary to enter into
questions of clinical medicine as to the pro-
priety of this ablution, as Donatus does.

Such questions may be safely relegated to
the consideration of medical men.

4. Jussi—imperavi—date] These are all
medical terms. Compare Cicero, Ad Fam.
xvi. 4: "Jus dandum tibi non fuit, cum
κακοστόμαχος esses."

6. Per ecastor scitus puer] 'Faith !
Pamphilus has got a very fine boy.' 'Per
scitus' is divided by τmesis, as is com-
monly the case with compounds of 'per'
in similar phrases. See Heyrya i. 1. 1:

"Per pol quam paucos repierias meretri-
cibus
Fideles evenire amatores, Syra."
Ne tu hoc mihi posterius dicas Davi factum consilio aut dolis.
Prorsus a me opinionem hunc tuam esse ego amotam volo. 30
simul
Qui conjecturam hanc nunc facio. Jam primum haec se e
Pamphilo
Gravidam dixit esse; inventum est falsum: nunc, postquam
videt
Nuptias domi apparari, missa est ancilla ilico
Obstetricem arcessitum ad eam, et puercum ut afferret simul. 35
Hoc nisi fit puercum ut tu videos, nihil moventur nuptiae.
Sì. Quid ais? Quum intellexeras
Id consili capere, cur non dixit extemplo Pamphilo?
Da. Quis igitur eum ab illa abstraxit nisi ego? nam omnes
nos quidem
Scimus quam misere hanc amarit: nunc sibi uxorem expetit.
Postremo id mihi da negoti: tu tamen idem has nuptias 41
Perge facere ita ut facis: et id spero adjuturos deos.
Sì. Imo abi intro: ibi me opperire, et quod parato opus est
para.
Non impulit me haec nunc omnino ut crederem:
Atque hanc scio an quae dixit sint vera omnia:
Sed parvi pendo: illud mihi multo maximum est

36. Nihil moveuntur nuptiae] Donatus explains 'moveunt' by 'differunt, 'are put off,' in which sense Stallbaum compares iv. 2. 23: "Quantum huic promoveo nuptias." But 'movere,' more simply means 'to disturb,' as in Cicero, Philip i. 7: "Ea non muto, non moveo."
38. Extemplo] The usual form of this word in Plautus is 'extemplo,' which Forcellini considers to have been a metrical form. He compares it with 'ilico,' which he derives from 'e loco.' "Ut enim hoc ab e loco factum est, ita illud ab ex templo: templum enim et ipsum locum aliquando significat." The analogy of 'ilico' will not hold, for it must clearly be derived from 'in loco,' as we say 'on the spot' (i. 1. 96). 'Templum' is evidently the original form of 'tempulum,' being a diminutive of 'tempus.' 'Tempus,' etymologically meant 'a division,' whether of time, would be indifferent; and originally its diminutive 'tempulum' would have the same meaning. Afterwards 'tempus' was used exclusively for a division of time; 'tempulum' for a division of space, more peculiarly for the sacred observatory of the augurs. 'Extemplo' then means 'ex tempore;' 'on the spur of the moment.' In confirmation of the view taken by Forcellini, Stallbaum compares the phrase 'ex hoc loco' in Plautus, Asin. i. 2. 4. But in that passage the words are used literally, 'I will go from this spot to the forum.'
39—40. Illa ... hanc] Glycerium is meant in both cases. By 'illa' she is spoken of as a former lover of Pamphilus. 'Hanc' refers to her being on the spot, for they were standing at her door. Simo asks why Davus had not warned Pamphilus of this cheat, to which he replies that he had done more. He had weaned him from her; and they all knew how desperately he had been in love with her. Now by his advice he turns to marriage, and he promises to try his utmost to bring the marriage about.
43. Quod parato opus est] See note on v. 10.
Quod mihi pollicitus est ipse gnatus. Nunc Chremem
Conveniam: orabo gnato uxorém: si impetro,
Quid alias malim quam hodie has fieri nuptias?
Nam gnatus quod pollicitus est haud dubium est mihi
Si nolit quin eum merito possim cogere.
Atque adeo in ipso tempore eccum ipsum obviam.

**ACTUS TERTII SCENA TERTIA.**

**SIMO. CHREMES.**

Si. Jubeo Chremetem. Ch. O, te ipsum quaerebam. Si. Et
ego te. Ch. Optato advenis.
Aliquot me adiere ex te auditum qui aiebant hodie filiam
Meam nubere tuo gnato: id viso tune an illi insaniant.
Si. Ausculta paucis: et quid ego te velim et tu quod quaeris
scies.
Ch. Ausculto: loquere quid velis.
Si. Per te deos oro et nostram amicitiam Chreme

49. *Quid alias*] 'What can I wish other
than that the marriage should take place
this very day?' 'Alias' is here used in
the sense of 'alter.' Bentley reads 'quan-
do alias,' 'at what other time?' 'quoting
from a schollon of Acron on Horace, Serm.
i. 4. 63; but the choice of time does not
seem to be intended; for Chremes would
give his daughter at once as well as at any
time.

**ACT III. SCENE III.** Simo now meets
Chremes, and asks him to give Pamphilus
his daughter at once. Chremes at first ob-
jects the intimacy of Pamphilus and Gly-
cerium. This Simo answers by the in-
formation which he has derived from Davus
of their present estrangement. He begs
Chremes to anticipate a possible reconcilia-
tion by a marriage which is likely to make a
reformed character of the young man;
and though Chremes naturally anticipates
anything but a happy marriage, and is
loath to sacrifice his daughter to the ex-
periment, he is at last prevailed upon to give
his consent.

**METRE:** 1—5, iambic tetrameter with
clausula; 6—42, iambic trimeters; 43—
47, iambic tetrameter catalecic.

1. *Jubeo* (se. *salvere*)] Compare "Salvere
Hegionem plurimum jubeo," Ad. iii. 4.
14, and Livy i. 16: "Deinde . . . regem
parentemque urbis Romanae salvere uni-
versi Romulum jubent." 'Optato,' 'sea-
sonably.' So too 'auspicato,' iv. 5. 12.
'Consulto,' 'compacto,' and other adjectives,
are used commonly in an adversial sense.

4.] Bentley has thus punctuated:
"Ausculta. Paucis et quid," &c. But in
Adelphi v. 3. 20, we have "Ausculta paucis,
' hear me a moment.' Compare the phrase
'paucis te volo,' above i. 1. 2. 'Paucis
scies' would be correct, as 'paucis dabo,' Heaut.
Prol. 10; but the majority of in-
stances in Terence favour the arrangement of
the text. See Eunuchus v. 8. 37. Hecyra
iii. 5. 60, note.

Compare v. 1. 15: "Per ego te deos oro." 
Other cases are sometimes found, as in Plau-
tus, Menæch. v. 7: "Per ego vobis deos at-
que homines dico," The phrase arose from
an imitation of the Greek πρὸς σε τῶν θεῶν.
Compare Euripides, Phoenissae 1656: νοι
πρὸς σε τῆς εὐθείας ἵκουσι τηρχένιος,
and Medea 325: μὴ πρὸς σε γνωταί τῆς
to νεογόμον κόμφος. Many parallel pas-
sages might be collected from the Latin
poets. The idiomatic use of the phrase is
better illustrated by the following passage of
Livy xxiii. 9, where Calavius dissuades
his son Perolla from his intended assassina-
tion of Hannibal. "Per ego te, inquit,
fili quaequeque juras liberos iuvabant paren-
tibus precor quaqueque ne ante oculos pa-
tris facere et pari omnia infanda velis."
Quae incepta a parvis cum actate accevit simul,
Perque unicum gnatam tuam et gnatum meum,
Cujus tibi potestas summa servand i datur,
Ut me adjuves in hae re, atque ita ut nuptiae
Fuerant futurae fiant. Ch. Ah ne me obseera:
Quasi hoc te orando a me impetrape oporteat.
Alium esse censes nunc me atque olim cum dabam?
Si in rem est utrique ut fiant, accessi jube.
Sed si ex ea re plus mali est quan commodi
Utrique, id oro te in commune ut consulas,
Quasi illa tua sit, Pamphilique ego sim pater.
St. Imo ita volo itaque postulo ut fiat Chreme:
Neque postulem abs te nisi ipsa res moneat. Ch. Quid est?
St. Irae sunt inter Glycerium et gnatum. Ch. Audio.
Si. Ita magnae ut sperem posse avelli. Ch. Fabulac.
St. Profecto sic est. Ch. Sic hercle ut dicam tibi:
Amanturn irae amoris integratio est.
St. Hem, id te oro ut ante camus dum tempus datur,
Dunque ejus libido occlusa est contumeliis,
Prius quam harum sceleri et lacrimae confictae dolis
Reducunt animum aerotum ad misericordiam:
Uxorem demus: sporcius suscutudino et
Conjugio liberali devinctum Chreme
Dein facile ex illis sesa emersurum malis.

12. Quasi ... oporteat] 'As if you ought to have to obtain this from me by entreaties.' 'Quasi' is often used, as in our own idiom, when the opposite is implied. Compare ii. 5. 9; v. 3. 19.

14. Si in rem est] 'So Heyra ii. 2, 7: "Quod tu si idem faceres magis in rem et nostram et vostram id esset." We have the phrase 'ex re,' Phormio v. 8. 76.

16. In commune ut consulas] 'I beg you to look to our common interest, as if she were your daughter and I were Pamphilus' father.' See Virgil, Aen. xi. 335: "Consultae in medium." In Plautus, Asinaria ii. 2. 20: "Metoo, in commune ne quam frangam si cum." 'Id oro te' is the most natural order of the words, and the only one which avoids some harsh shift of hiatus.

20. Audio] Ironically, as is shown by 'fabulae' in the following line. Compare Phormio v. 7. 53, 54: 'Ch. Missum et facimur. Ph. Fabulae. Ch. Quidvis tibi? Argumentum quod habes condonamus te. Ph. Audio.'

23. Amanturn irae ... integratio est] The sentiment is said to be borrowed from Plautus, Amphitryo iii. 2. 60—62:

Verum irae si quae forte eveniunt hujusmodi
Inter eos: rursus si reventum in gratiam est,
Bis tanto amici sunt inter se, quam prius.'

A line of Menander is also quoted: ὅργῃ φιλοίντων διστον ἵρκει χρόνον. But there seems no necessity at all for imagining that Terence borrowed from any one. The idea is borrowed from ordinary life, and Terence's expression has all the terseness of an original suggestion.

29. Liberali] Opposed to 'peregrina' (iii. 1. 11).

30. Ex illis sesa emersurum malis] 'Emergo' is sometimes used transitively, as in the present passage, but not in the best writers. In Cicero generally as a nenter verb, or in the passive voice. In Adelphi iii. 2. 4, "Unde emergi non potest," we have...
ACTUS III. SCENA III.

Ch. Tibi ita hoc videtur: at ego non posse arbitror Neque illum hanc perpetuo habere, neque me perpeti.

Si. Qui scis ergo istuc nisi periculum feceris?

Ch. At istuc periculum in filia fieri grave est.

Si. Nempe incommoditas denique huc omnis redit:

Si eveniat quod Di prohibeat, discessio.

At si corrigitur, quot commoditates vide:

Principio amico filium restituereis;

Tibi generum firmum et filiae invenias virum.

Ch. Quid istic? si ita istuc animum induxti esse utile,

Nolo tibi ullam commodum in me claudier.

Si. Mrito te semper maximis feci Chreme.

Ch. Sed quid ais? Si. Quid? Ch. Qui scis eos nunc discordare inter se?

Si. Ipsus mihi Davus qui intimus est corum consiliis dixit;

Et is mihi suadet nuptias quantum quacum ut maturem.

Num censes faceret filium nisi secret eadem haec velle?

the neuter passive. We may compare the reflective use of 'penetro' in Plautus, Amph. i. 1. 97: "Perdelles penetrant se in fugam." Trinummius ii. 2. 16: 'Quin prius me ad plures penetravi?' 'why have I not taken myself off to the departed?' and in Menacehemi ii. 3. 54, we have 'penetro' in a transitive sense: 'Neque hue unquam postquam natus sum intra portam penetravi pedem.'

35. Incommmoditas] Ruhnken explains the word as equivalent to 'calamitates.' We must naturally, however, consider it to be a substitute for some stronger word. 'Well, after all,' says Simo, 'the whole inconvenience of the affair comes to this: if it comes to the worst, which the gods forbid, they can separate.' Simo naturally uses the best terms that he can find to express an unpleasant fact; and so he chooses instead of 'divortium' the word 'discessio' (originally of voting on opposite sides in the senate; see "Per discessionem," Cicero, Philipp. ii. fin.), which gives a milder idea. The student should observe the nice choice of the moods 'eventiat' and 'corrigitur;' the former to express a bare supposition which Simo will not contemplate, the latter to show the certainty which he feels of a happy result. Similar shades of meaning may be observed in the tenses 'restituereis' and 'invenies;' the former representing the 'fait accompli;' the immediate result of Chremes' consent; the latter, the after consequence of the marriage; for Chremes may in one sense be said to restore Pamphilus to his father the moment he gives his consent to the marriage that is to make him a reformed character. See note on i. 3. 8.

40. Quid istic] A common formula of concession after dispute. 'Well, well; you may have your own way.' Compare Adelphi i. 2. 53: 'Quid istic? si istuc tibi placet.' Adelphi v. 8. 33: 'Quid istic dabitur quidem, quando hic volit?' In many passages we meet with 'quis istuc?' in the same sense. See Eun. iii. 3. 96: 'Quid istuc? Si certum est facere, facias.' The phrase originally would mean 'Why go on (arguing) in that way?' 'Why say so much as you do?'

41. Nolo tibi ullam commodum in me claudier] A similar phrase is found in Eun. i. 2. 84: 'Nunc ubi meam benignatem sensisti in te claudier?' But it is evident that the similarity is more apparent than real. In text we must translate: 'I should be sorry that you should have any advantage obstructed in me;' in my person. In the passage of the Eunuchus 'in te' must mean 'in your case,' 'towards you.' These passages stand alone, and the difficulty remains. Bentley solves it by altering the reading in both cases to 'intercluder,' which gives the same meaning in both places; but this is a mere conjecture. For the use of the verb 'clando' we may compare Cicero, Off. ii. 15: 'Nec ita clando est res familiaris ut eam benignitas aperiere non possit, nec ita reseranda ut pateat omnibus.' See note on Eun. i. 2. 84.
ANDRIA.

Tute adeo jam ejus verba audies. Heus evocate hoc Davum. 
Atque eecum: video ipsum foras exire.

ACTUS TERTII SCENA QUARTA.

DAVUS. SIMO. CHREMES.

Da. Ad te ibam. Si. Quidnam est?
Da. Cur uxor non arcessitur? jam advesperascit. Si. Audin
tu illum?
Ego dudum non nihil veritus sum Dave abs te, ne faceres idem
Quod vulgus servorum solet dolis ut me deluderes
Propertea quasi amat filius. Da. Egone istuc facerem?
Si. Credidi:
Idque adeo metuens vos celavi quod nunc dicam. Da. Quid?
Si. Scies:
Nam propemodum habeo jam fidem. Da. Tandem cognosti
qui siem?
ea gratia
Simulavi vos ut pertentarem. Da. Quid ais? Si. Sic res
est. Da. Vide,
Numquam istuc ego quivi intellegere. Vah consilium cal-
lidum.
Si. Hoc audi: ut hinc te introire jussi opportune hic fit mihi
obviam. Da. Hem,
Numnam perimus? Si. Narro huic quae tu dudum narrasti
mihi.

ACT III. SCENE IV. Davus, having been called to satisfy Chremes that there is a quarrel between Glycerium and Pamphilius, comes in to urge the immediate celebration of the marriage, and is now informed of Chremes' consent to the marriage, as well as of the former pretence of his master. This information throws him into the greatest alarm, which he dispenses as he best can, promising to do his best to keep Pamphilius straight for the future. Chremes returns home to make the necessary arrangements.

The first line of this scene, together with the last of scene 3, makes up an iambic tetrameter catalectic. The remaining lines are iambic tetrameter, and v. 26i, a clausula.

2.] Bentley omits 'tu illum,' which appears in all the MSS. The verse is regular as it stands; for the last syllable of 'illum' coalesces with 'ego' in the next line.


6. Vos celavi quod nunc dicam] This use of 'celo' with double accusative (as ἔριπτεν τίνα τι, Jelf, Greek Grammar 563) is found in Adelphi i. 1. 29: "Ea ne me celeb conseucefilium." See also Hecyra iii. 3. 24. Adelphi i. 1. 29.

7. Nam propemodum habeo jam fidem] Some editions and MSS. insert 'tibi' after 'habeo.' But Donatus read as in the text, and 'tibi' is most probably a gloss. Bentley was the first to omit it.
ACTUS III. SCENA IV.

Quid dixistis? Da. Optime inquam factum. Si. Nunc per hunc nulla est mora.
Ch. Domum modo ib: ut apparentur dicam: atque huc renuntio. 15
Si. Nunc te oro Dave quoniam solus mihi effecisti has nuptias—
Da. Ego vero solus. Si. corrigere mihi gnatum porro enitere. 
Da. Faciam hercle sedulo. Si. Potes nunc dum animus irritatus est.
Si. Ibo ad eum: atque eadem haec tibi quae dixi dicam itidem illi. Da. Nullus sum. 20
Quid causae est quin hinc in pistrinum recta proficiscar via? Nihil est preci loci relictum; jam perturbavi omnia:
Herm fefelli; in nuptias conjeci herilem filium; 
Feci hodie ut furent insperante hoc atque invito Pamphilo. 
Hem
Astutias! quod si quiessem nihil evenisset mali. 25

13. Occidi] This is spoken aside: Simo partly hears it, and Davus then turns it aside as if he said 'optime.' In a well-known passage of Livy there is perhaps a similar confusion of 'optime' with 'occidi.' After relating the murder of a Roman ambassador by Lars 'Tolumnius of Veii, he says, "Levant quidam regis facinus, in reser- 

rum prospero jactu vocem ejus ambiguum, ut occidi jussisse videretur, ab Fidenatibus exceptam causam mortis legatis fuisset," iv. 17, where Stroth explains the story to mean that the Fidenates interpreted 'optime,' or some other exclamation of pleasure, as an order for their death. Livy, however, does not tell us whether the same ambiguity oc-
curred in Etruscan as in the Latin, while he very properly laughs at the story. If 'occidi' and 'optime' were alike in pronunciation, they must have differed very perceptibly from 'occidi.' Shakespear gives us a good instance of the same turn of a speech in Richard III. Act iii. sc. 1: 

'Glo. So wise, so young, they say, do 
ne'or live long.  
Prince. What say you, uncle? 
Glo. I say, without characters fame lives long. 

Thus like the formal Vice Iniquity,  
[Aside. 
I moralise two meanings in one word."

15. Apparentur (nuptiae)] Bentley reads 'apparctur' (impersonal), on the ground that the feast would be prepared in Simo's house rather than at Chremes'. But it was at Chremes' house that Davus expected to find a supper in preparation, ii. 2. 31, as well as the bustle about the bride: see also iv. 4. 1.

17. Ego vero solus] 'Yes, it is my doing alone.' Davus must be supposed to say this as if he took credit to himself for it with his master; and at the same time he accuses himself internally of the whole mis-
chief.

22. Nihil est preci loci relictum] Compare Phormio iii. 3. 14: "Ni instinclus etiam ut nullo locus relinquatur preci." The cases of 'prex' in the singular are rare, with the exception of the ablative. These two are the only passages in which the dative singular occurs in classical authors.

23. In nuptias conjeci] 'I have thrown him into a marriage (as if into a prison).' See the note on ii. 3. 12.
Sed ecce video ipsum: occidi.
Utinam mihi esset aliquid hic quo me nune praecipitem darem.

ACTUS TERTII SCENA QUINTA.

PAMPHILUS. DAVUS.

Jure obtigisse; quandoquidem tam inmers tam nulli consili
Sum.Servon fortunas meas me commississe futili?

27. Aliquid . . . quo] It would have been unsuitable to have mentioned a sword, which is implied in the words, 'How I wish I had something or other here to throw myself upon.' 'Non dixit gladium aut laqueum, ne esset tragicum,' says Donatus. Stallbaum supposes him to mean a deep ditch, quarry, or the like to throw himself into. Either will do. If it were not that bad translations are apt to mislead students, I would not notice Hickie's blunder, 'Would to heaven there were some precipice whence now to throw myself and break my neck.' 'Quo' is, as all the world knows, the accusative case of motion towards, equivalent to 'in quem locum,' and so here it is used for 'in quod.' Sometimes it is used where the plural of the pronoun would be required, as in Plautus, Asinaria ii. 2. 48:

"Tantum facinus modo inveni ego, ut nos dicamus duo
Omnium dignissimi esse quo cruciatus conface." See note on Eunuchus iii. 1. 60.

Act III. Scene V. Pamphilus having been informed by his father of Chremes' consent to his marriage with Philumen(a, now comes in search of Davus, determined to wreak his vengeance upon him. Davus mitigates him by promising to find some escape from his present perplexities.

Metro; vv. 1—14, iambic tetrameter; 15—18, trochaic tetrameter catalectic.

1.] Bentley would read, "Ubi illic est? Scelus qui me hodie—Periti: atque hoc confiteor jure." He considers 'perditid' an interpolation. The change is unnecessary, and his omission of 'mihi' entirely unwarranted. The scansion of the line is rather difficult. We must remember that 'ubi' is pronounced as the French 'ô,' and consequently elided; and that 'illic' and 'scelus' are pronounced as monosyllables. See the Introduction. The union of 'scelus qui' is parallel to that of 'senium qui,' Eun. ii. 3. 10; as παιδίων ὤνις. So in Anacreon iii. 17, βρέφων φίλων τόξον.

2. Iners] 'Since I am so dull, and so shiftless.' The word is here used in its strict etymological sense.

3. Futilis] Literally 'leaky,' 'that will not hold.' Compare "Futilis glacies," Virgil, Aen. xii. 740, 'brittle.' There was a vessel used in the rites of Vesta called 'vas futilis,' which was too narrow at the bottom to stand upright, and split the water if set down. So persons who could not keep a secret were called 'futiles.' Compare the speech of Parmeno, in Eunuchus i. 2. 23—25:

"Quae vera audivi taceo et contineo optime,
Sin falsum aut vanum aut fictum est, contineo palam est;
Plenus rimarum sum; hac atque illac perfino."

In a converse sense we have the phrase στεγέω in Greek, to 'keep secret.'

τι χρή, τι χρή με, εἴσοτον, ἰν ξίνα ξίνον στεγέω; ἢ τιλέγων πρὸς ἄνερ ὑπόπταν;
Sophocles, Philoct. 136.

And so Plato, in a remarkable passage describing those who pursue the pleasures of sense as living the lives of beasts of the field, says, οὐδὲ τόυ δύστας τῷ ὑπνά ἐκληροθέσαν, οὐδὲ βιβαίοι τε καὶ κακαράς ἴδων ἢ πεφαίναντο τε καὶ κακαράς εἰς γην καὶ εἰς τραπεζας, ἄμοινον καὶ ὑπόπτων . . . ἀνα οὐκ ῥοῖς ὀδύνοι οὐδὲ τῷ ὑπνά διὸ τοι οἴσιν οἰσεῖ τοῦ τοι τῷ στεγέω λατον πυκνάιστε, 'their souls are not continent and cannot be filled with these pleasures.' (Republic, p. 596.)
ACTUS III. SCENA V.

Ergo pretium ob stultitiam fero: sed inultum numquam id auferet.

Da. Posthae incolumem sat scio fore me nunc si hoe devito malum.

Pa. Nam quid ego nunc dicam patri? Negabon velle me modo
Qui sum pollicitus ducere? Qua fiducia id facere audeam?
Nec quid me nunc faciam scio. Da. Nec quid me; atque id ago sedulo.

Dicam aliquid jam inventurum ut huic malo aliquam producam moram.

viden me consiliis tuis
Miserum impeditum esse? Da. At jam expediam. Pa. Expedes?
Da. Certe Pamphil.


Inultum] So Heaut. v. 1. 45: "At nace illud hauul inultum, si vivo, fermanet." We have the similar phrases 'impunitum ferre' and 'tacitum ferre.' Bentley adds 'a me' from one MS., reading 'sed inultum id numquam a me auferet.'

7.] We have no authority for meddling with the text; but Lachmann's conjecture is good enough to deserve notice:

"Qui sum pollicitus ducere? Neque qua fiducia id audeam,
Nec quid me nunc faciam scio."

See his note on Lucretius ii. 719.

8. Quid me nunc faciam] So in iv. 2. 26: "Quid me fiet?" We find also the forms "Quid de me faciam?" as in Adelphi iv. 4. 3; and Plautus, Trin. ii. 4. 193: "Quid de hae re fuit." The ablative with or without the preposition is equally used to denote what is fortuitous.

9. Aliquam producam moram] 'That I may procure some respite of this evil.' 'Moram' is the cognate accusative after 'producam,' which of itself means 'to put off.' See note on 'proferre dico,' i. 1. 20.

10. Viden me consiliis tuis Miserum impeditum esse?] 'Pa. Don't you see how I am entangled in your tricks? Da. Well, I will soon disentangle you. Pa. Yes indeed, as you did just now. Da. No; but better, I hope.' 'Impeditus,' lit. 'caught by the foot'—a metaphor from snaring animals. Plautus, Mil. Glor. iv. 9. 11, gives us the full expression: "Ipse ses illle jam impeditiv in plagas."

12. Ino melius spero] Here we have the original meaning of 'imo,' viz. a contradiction of what has proceeded. So in Heaut. i. 1. 45: "Ah quid dixi? habere me? imo habui (filium), &c. 'No; but I had a son.' Horace, Sat. i. 3. 20: "Quid tu? Nullane habes vitia? Imo alia et fornasie minora,' 'I don't say so; but my faults are different and perhaps less.' Compare Plautus, Capt. ii. 2. 102, 103: "Num quae causa est quin, si ille huc non redeat, viginti minas Mithi des pro illo? Optima imo,' 'on the contrary, the very best reason why I should.' See also Heaut. iv. 3. 27, and in this play, i. 1. 2; i. 2. 30. Eun. iii. 5. 60. From this sense it passes to the general idea of a correction of what has gone before, and so it is used in many passages, where some commentators find an affirmative meaning. Its derivation is a subject of controversy; but the orthography of Plautus points to 'inus.' It matters not whether we spell the word 'imo' or 'immo.' The latter is in accordance with the correlative word 'summus,' which is used in a concessive sense in certain phrases; as in Juvenal iii. 79: "Ad summum non Maurus erat," 'at
Tu rem impeditam et perditam restitutas? Hem quo fretus siem,
Qui me hodie ex tranquillissima re conjecisti in nuptias.
Sed sine paululum ad me redeam: jam alicquid dispiciam.
Pa. Hei mihi
Cum non habeo spatium ut de te sumam supplicium ut volo:
Namque hoc tempus praecavere mihi me haud te ulcisci sinit.

ACTUS QUARTI SCENAE PRIMA.

CH. Hocine est credibile aut memorabile
Tanta vecordia innata cuiquam ut siet

all events he was not a Moor.' Cicero, Ad Atticum xiii. 1: "Hodie aut summum
eras," 'to-day or at any rate to-morrow.'
'immo' will therefore mean, 'in the lowest
degree,' 'by no means.' I am indebted
for this explanation to Dr. Donaldson.
(Introduction to 'Longer Exercises in Latin
Prose Composition,' p. xxv. xxix.) A very
different view is taken by Mr. Long (Clas-
sical Museum, vol. iii. p. 291-297), who
derives 'immo' from 'in modo.' But is
the phrase 'in modo' ever found? and do
we ever meet with the ablative 'modo' as a
monosyllable in Terence or Plautus?
Futurum] 'Do you think I can believe
you, you rascal?' A very common word.
Culprits were made to wear a yoke on their
necks, to which their hands were fastened.
The extreme punishment of slaves was the
cross, which is often alluded to in the comic
poets. 'Crux' is used as equivalent to
'gallows-bird' in Plautus, Pseud. v. 2. 17.
15.] Commentators find in v. 15 an allu-
sion to the judicial practice of Athens, which
required the condemned to fix their punish-
ment. It is more natural to consider the
question and answer more simply as such
as might occur in real life. Classical
authors are not to be made responsible for
all the allusions which critics may discover
in their language. Ti παῦλοι φίλοις ἀλοι
πινακεσ occurs in Aristophanes, Ranæ 1044.
Annon dixi esse hoc futurum?] This
position of the words, adopted by Bentley
from MSS., is far better than 'hoc esse
futurum,' where we have a dactyl stand-
ing for a trochee, which is inadmissible.
Bentley reads 'meritu's,' supplying 'es;'
but this is not required. Davus may be
supposed to cut Pamphilus short before he
finishes his sentence. In many passages
undoubtedly the 'es' has been lost by the
carelessness of transcribers. See note on
Adelphi iii. 3. 40. I have endeavoured to
supply it in all such cases.
16. Hoc tempus praecavere mihi me
haud te ulcisci sinit'] Bentley reads
'monit,' conceiving 'sinit' to be discordant.
But many words are used in their natural
sense in one member of a sentence, and in
a derived sense in another; and it is some-
times difficult to decide whether the verb
has two meanings, or whether another verb
is to be supplied. 'Haud sinit' is equivalent
to οἰκ ἵκ, which means either 'does not
allow,' or 'allows not to do this, but that.'
The passage may be translated: 'Time
does not allow me to punish you, but only
to take measures for my own safety.'

ACT IV. SCENE I. Charinus comes on
the stage full of indignation against Pam-
philus. He accuses him of the usual in-
gratitude of mankind. Pamphilus has some
difficulty in persuading him of the real state
of the case; and then Charinus turns upon
Davus, who allows that he is at fault, but
promises that he will extricate Pamphilus
yet from his scrape.
The metre of the first thirteen lines is
Ut malis gaudeant atque ex incommodis
Alterius sua ut comparent commoda? ah
Idne est verum? imo id est genus hominum pessimum in
Denegando modo quis pudor paululum adest:
Post ubi tempus promissa jam perfici,
Tum coacti necessario se aperiunt,
Et timent: et tamen res premit denegare:
Ibi tum corum impudentissima oratio est,
"Quis tu es? quis mihi es? cur meam tibi? Heus,
Proximus sum egomet mihi." Attamen "Ubi fides;"
Si roges, nihil pudet; hic ubi opus est
Non verentur: illic ubi nihil opus est ibi verentur.
Sed quid agam? adeamne ad eum, et cum eo injuriam hanc
expostulem?
Ingeram mala multa? Atque aliquid dicat, "Nihil promov-
eris."
Multum: molestus certe ei fuero: atque animo morem gesser. 
Pa. Charine et me et te imprudens, nisi quid Di respiciunt,
perdidi.

cretic, with an admixture of dactyls. (See Introduction.) The remainder of the scene is composed of trochaic and iambic lines as follows; vv. 14—16, trochaic tetrameters; 17, 18, iambic tetrameters; 19—25, trochaic tetrameters; 26—30, iambic tetrameters; 31—38, iambic trimeters; 39, 40, iambic tetrameters; 41—57, iambic trimeters; 58, 59, iambic tetrameters.

3. Ut malis gaudeant] The ἐπιχαίρη-

καία of the Greeks. So Menander, ταῖς ἄνυχίσι μηντοὶ ἐπίχαραι τῶν πίλας.

4. Comparant] So in Heaut. i. 4. 17: "Ut ex illius commodo meum comparat commodum." It is also used in the sense of purchasing, as in Heaut. iv. 5. 29: "Aurum atque vestem qui... comparat," and iv. 5. 13. Compare Livy iv. 58: "Tantum asuit ut ex incommodo alieno sua occasio peteturur."

5. Idae est verum?] 'Is that fair?' Caesar, B. G. iv. 8: "Neque verum esse qui suos fines tueri non potuerint alienos occupare;" and Horace, Sat. ii. 3. 312: "An quodcumque facit Maecenas, te quo-
que verum est
Tantum dissimilem et tanto certare
minorem?"

See Maclean's note.
The following lines may be thus paraphrased: 'Nay, but that is a most con-
temptible class of men who feel some little shame only in refusing you; but when the time comes to fulfil their promise, they show their true character and their backwardness; and then they have no shame in disclaiming all knowledge of you and your concerns.' Similar language occurs in Plautus, Epid. ii. 1. 1:

"Plerique omnes homines, quos quum nihil
refert pudet, ubi pudendum est
' Ibi eos deserit pudor, quam usus est ut
pudet.'"

17. Multum] 'You may say, you will gain nothing. That I shall: a good deal. At all events I shall annoy him, and indulge my anger.' Bentley reads 'Nil? 'nothing, do you say?' but the alteration is unnecessary.

18. Nisi quid Di respiciunt] 'Respicio' is properly used of the regard of a superior to an inferior.

"Sive neglectum genus et nepotes
Respicius auctor."

Horace, Carm. i. 2. 35.

Compare Martial x. 10. 5:

"Qui me respiciat dominum regemque
vocabo?"

Hoc tu, sed quanto blandius, ipse facis."

See Adelphi iii. 2. 55; and below, v. 6. 11: "Age me in tuis secundis respice."

'Sus-
Ch. Itane imprudens? tandem inventa est causa: solvisti fidem.

Pa. Quid tandem? Ch. Etiam nunc me ducere istis dictis postulas?

Pa. Quid istuc est? Ch. Postquam me amare dixi complacita est tibi.

Heu me miserum qui tuum animum ex animo spectavi meo.

Pa. Falsus es. Ch. Nonne tibi satis esse hoc visum solidum est gaudium,

Nisi me lactasses amantem et falsa spe produceres.


Quantasque hic suis consiliis mihi confecit sollicitudines

Meus carnufex. Ch. Quid istuc tam mirum est de te si exemplum capit?

Pa. Haud istuc dicas si cognoris vel me vel amorem meum.

Ch. Scio: cum patre altercasti dudum: et is nunc propterea tibi

Succenset: nec te quivit hodie cogere illam ut duceres.

picio' on the contrary signifies the respect of an inferior to a superior. In Horace, Epist. i. 1. 103, Bentley reads 'suspicienis,' but see Macleane's note. So too Horace, Epist. i. 6. 17: "I nunc argentum et marmor vetus, aeraque, et artes Suspice.'

19. Solviasti fidem'] 'Pretty you have fulfilled your promise!' The 'fides' is a pledge by which a person binds himself. Hence by fulfilling his promise he releases himself from his pledge. The correlative 'tibi meam astrogingo fides' occurs in Eur. i. 2. 22. Compare "Voveret, et voti solvet ante fidem,' Ovid, Fast. i. 642.

20. Etiam nunc me ducere istis dictis postulas'] 'Postulo' with the infinitive corresponds with the Greek ἕστοι, 'to desire.' Compare Adelphi ii. 2. 30: "Per oppressionem ut hanc mi eripere postulet?" The phrase 'ducere,' 'to deceive,' has been noticed above. Compare Phormio iii. 2. 16. It occurs very frequently both in this form and as the frequentative 'ductare' in Plautus. So 'lacio' has passed into 'lacto.' See v. 23.

23. Falsus es'] 'Falsus' is here used in its original participial sense. 'You are deceived,' 'in error.' Compare Plautus, Aulularia ii. 1. 4: 'Quanquam haud falsa sum nos odiosas haberi.'

Solidum gaudium] The etymology of the word 'solidum' is uncertain. It seems to be connected with 'solus.' Things are said to be 'solida' which are made of one material, unmixed, without flaw. Hence we derive the idea of 'pure.' In the same sense we have 'solidum beneficium,' 'a substantial, real kindness,' Eur. v. 2. 32. See v. 5. 8: 'Nam hunc scio mea solide solum gavisurum gaudia,' 'he is the only one who will thoroughly rejoice in my happiness.' Cicero frequently uses the word in a similar sense. We must observe that 'tibi' is to be pronounced as a monosyllable, and 'es' coalesces with 'falsus.'

25, 26.] For the change of mood from 'verser' to 'confect' see note on i. 5. 36.

29. Altercasti] In later writers we have the deponent form of the verb. 'Altercati' originally signifies 'to converse,' 'to talk in alternate speeches,' without any sense of quarrelling. Thus Caesar, Bell. Civ. iii. 19: "Labienus altercati cum Vatiano incipit;' and so we have 'altercatio,' or debating, as opposed to set speeches, in Livy iv. 6: "Cum in contionem et consules processissent et rea perpetuam orationibus in altercatiorem vertisset;' and Cicero, Ad Atticum i. 16: "Clodium presentem fregi in Senatu quem oratione perpetua plenis sinna gravitatis, tum altercatione ejusmodi ex qua licet pauca degustes;" and he proceeds to give a specimen of the sharp-shooting which took place.

31. Imo etiam] 'No indeed, so little do you know my misfortunes. This marriage was never intended for me, nor a little while ago did any one wish to marry his daughter to me.' Literally we might translate, 'In so far as you are too little acquainted with my misfortunes, you are wrong.' On 'imo' see note on iii. 5. 12.

34. Scio: tu coactus tua voluntate es[ Of course: your inclination does you violence.' Compare Homer, Iliad iv. 43: iexw axovri ye therpy. 'Scio' is used ironically. Compare v. 1. 19, and 'audio' iii. 3. 20.

37.] On the metre of this line see the Introduction. The line would be more Terentian without 'esse': but it is found in all the existing copies.

39.] Bentley omits 'intorturbat.' But Donatus notices the word particularly, and it is not a likely word to have been introduced as a gloss. The common text, therefore, had better be preserved, especially as it gives the verso as a tetramer, which is more suited to the rapidity of question and answer than the trimeter.

40. Nisi] 'Only I am sure.' The more usual expression is 'nisi quod.' So 'Nescio, nec rationem capio, nisi quod tibi bene ex animo volo,' Heaut. v. 2. 6. The phrase is found even after affirmative propositions. "Tusculanum et Pompeiannum vulpe me deductant, nisi quod me sere aleno obviroaut," Cicero, Ad Att. ii. 1. In Terence 'nisi' alone is more common. See Eur. iv. 5. 9. Phormio v. 7. 60: "Nescio: nisi, me dixisse nemini, certo scio." Cicero, Pro Roscio Am. 35: "Nescio, nisi hoc video."

Deos satis scio fuisses iratus] This was a common formula for insinuating that a person had lost his senses, or was unfortunate, on the principle of the proverb "Quem Deus vult perdere dementat prius." See Phormio i. 2. 24: "Memini relinquui me Deo irato meo;" and iv. 3. 31: "Satin illi Di sunt propitiis." Compare Phaedrus iv. 19. 15: "Dis est iratis natus qui est similis tibi."

41.] Bentley quotes from the Peterhouse MS. "Factum est." But the hiatus after 'factum' is regular, and need not be corrected. See the Introduction.

42. At tibi Di . . . duin] 'At' is commonly used in imprecatory prayers. See Eun. iii. 1. 41. Heceya i. 2. 59. Virgil, Aen. ii. 535:

"At tibi pro scelere, exclamat, pro talibus ausis, Persolvant grates dignas et praemia reddant Debita."

Sometimes it is used in favourable prayers, as in Plautus, Menaechm. v. 7. 37: "At tibi di semper, adulascens, quisquis es, factant bene Diunt." The same form occurs frequently in Plautus and Terence. Heaut. iv. 6. 6: "Ut te quidem omnes di deo quantum est perduint." (See note.) Phormio v. 7. 83: "Malum quod isti di desequo omnes duint."
Da. Deceptus sum at non defatigatus. Ch. Scio. 45
Da. Hac non successit, alia aggreedemur via.
Nisi id putas, quia primo processit parum,
Non posse jam ad salutem converti hoc malum.
Pa. Imo etiam: nam satis credo si advigilaveris
Ex unis geminas mihi conficies nuptias.
Da. Ego Pamphile hoc tibi pro servitio debeo,
Conari manibus pedibus noetisque et dies;
Capitis periculad adire, dum prosim tibi:
Tuus est si quid praeter spem evenit mihi ignoscere.
Parum sucedit quod ago: at facio sedulo.
Vel melius tute reperi, me missum face.
Pa. Cupio: restitue in quem me accepisti locum.
Concrepuit a Glycereio ostium.
Da. At jam hoc tibi inventum dabo.

45. Deceptus sum at non defatigatus] This phrase is by some derived from sporting language. In that sense we might translate: 'I am thrown off the scent, but not dead beat.'
51. Hoc tibi pro servitio debeo] 'I am bound as your slave to struggle tooth and nail, night and day, and to run all risks to help you. It is for you to pardon me, if I am disappointed in any thing.'
52. Servitium] generally used collectively, as the slaves of a house; or generally, as 'Ita nunc servitium est,' 'such are slaves now-a-days,' Plautus, Curc. ii. 3. 21. The plural, however, is used. For Cicero, Pro Coel. 32. 78: "Servitia ad caedem et inflammandam urbem includit." Livy llii. 15: "Et servitius jugum demeret." See note on ii. 6. 26.
56. Me missum face] Compare v. 14 and Phormio v. 7. 53. Ancient commentators derive the phrase from the disbudding of troops, as "missam facere legionem," and carry on the same metaphor to the following line, explaining 'restituetre locum,' 'restore my former rank.' But in both cases the more natural sense is to be preferred. Davus says, 'If you are discontented, manage better for yourself, and have done with me.' Pamphilus replies, 'I should be glad to do so: but you must restore the position in which you found me;' before, that is, he had forfeited it by consenting to the match. In this sense 'restitue' obtained a special meaning in legal language, being used of the restitutory edicts of the praeator. See examples in Forcellini, and Long's note on Cicero, in Verrem ii. 2. 26. The old reading of this line is "restitue in quem me accepisti locum," as given in the text, and is thus quoted by Donatus. It is evidently an imitation of the Greek attraction, and is equivalent to "restitue eum locum in quo me accepisti." Bentley's reading, 'quem a me accepisti locum,' has the authority of Eugraphius, but is not entitled to displace the text.
58. Concrepuit ... ostium] The doors opened upon the stage, after the Greek fashion, and it was the custom for those who came out of a house to strike the door inside to warn those who might be standing outside to step on one side. See Heaut. i. 1. 121: "Sed quid crepuerunt fores Hine a me? Quisnam egreditur? Huc concessero," and Adelphi iv. 4. 27: "Prodit nescio quis: concedam huc." The Roman doors opened inwards. It is mentioned as a peculiar privilege that Valerius Publicola was allowed to have a house with its doors opening on the street. Those who knocked from without were said 'pulare.' Heaut. ii. 3. 34; ii. 1. 1. Adelphi iv. 5. 3. Compare κόπτειν, Aristophanes, Nub. 132; ἄλλ' ὕψι κόπτει τῷ ἑβαράν; παί, παῆιον: where the Scholiast informs us that ψεφίν was used of those who knocked the door from within.
ACTUS IV. SCENA II.

ACTUS QUARTI SCENA SECUNDA.

MYYSIS. PAMPHILUS. CHARINUS. DAVUS.

My. Jam ubi ubi erit inventum tibi curabo et mecum ad\-ductum
Tuum Pamphilum: tu modo anime mi noli te macerare.
mihi offers. Pa. Quid est?
My. Orare jussit si se ames hera jam ut ad sese venias:
Videre ait te cupere. Pa. Vah, perii: hoc malum inte-
grascit.
Sicine me atque illam opera tua nune miseris sollicitarier?
Nam idecirco accessor, nuptias quod mihi apparari sensit.
Ch. Quibus quidem quam facile potuerat quiesci si hic quiesset.
Da. Age si hic non insanit satis sua sponte instiga. My. Atque ede
pol
Ea res est: propereaque nune misera in moerore est. Pa.
Mysis,
Per omnes tibi adjuvo deos numquam cam me deserturum;
Non si capiundos mihi sciam esse inimicos omnes homines.
Hanc mihi expetivi, contiget: convenienti mores: valeant

ACT IV. SCENE II. Mysis appears on
the stage looking for Pamphilus. She
relates to him the grief of Glycerium at the
announcement of his marriage, and works
upon him to repeat emphatically his vows
of attachment to his mistress, whom he at
once proceeds to visit and console. Char-
inus plucks up a little courage on this new
turn of affairs; but is not much encouraged
by Davus, who has at last hit on a pro-
mising plan, but wholly for the benefit of
Pamphilus. Davus arranges preliminaries
with Mysis, and proceeds to carry out his
scheme. Pamphilus is thus thrown back
into the arms of his lover, and the manage-
ment of the plot is restored to the cleverer
hands of Davus.

The metre is iambic tetrameter catalectic.

1. Ubi ubi] For 'ubicunque.' Cicero,
Tusc. Quest. i. 29: "Ubi ubi sit animus,"
Livy ii. 2: "Ne ubi ubi regum desiderium
esse?" Similarly 'unde unde,' ' cui cui,'
'qua qua.'
2. Macerare] 'Macerro' originally means
'to soften by' steeping.' So in Adelphi iii.
3. 27: "Salsamenta haec fac macerentur
pulchro.' Hence the derived idea 'to soften,'
'enervate;' 'to weary.' See v. 3. 15: "Sed
quid ego? cur me exercuo, aut cur me ma-
cero?' The same word occurs in the lines
of Caesar upon Terence quoted in the life
of Terence ascribed to Donatus (see Intro-
duction): "Unum hoc maceror, et deolo
tibi desse, Terenti."
6. Sicune] For 'ne' see note on i. 5. 10.
Pamphilus turns upon Davus reproachfully,
as Charinus also does in v. 8. Davus has
an answer for him, while he iles his mas-
ter's reproaches quietly. 'Sollicitarier'
must be pronounced 'sollcitaryor,' for the
metre is catalectic; but there is no need,
with Bentley, to read 'sollicitari.'
13. Valeant] 'Away with those who
wish to see us separated.' A common form of
renunciation. Horace, Epist. ii. i. 180:
"Valeat res ludicra.' So Adelphi iv. 4. 14,
and below v. 3. 18. This sense falls under
the more general notion of leave taking.
We may compare the common euphemism of
the Greek χαίρειν, and the more uncom-
mon form υγίαινει, which corresponds ex-
actly with the Latin 'vale.' See Aristophanes,
Ranae 163:
καί χαίρε πόλλ' ὥδελφι. Νῇ Δί' καὶ σὺ γε
υγίαινει.
Qui inter nos discidium volunt: hanc nisi mors mihi adimet nemo.

**My.** Resipisco. **Pa.** Non Apollinis magis verum atque hoc responsum est.

Si poterit fieri ut ne pater per me stetisse credat
Quo minus haec fierent nuptiae, volo. Sed si id non poterit,
Id faciam in proclivi quod est per me stetisse ut credat.

Quis videor? **Ch.** Miser acque atque ego. **Da.** Consilium quaeo. **Ch.** Fortis!

**Pa.** Scio quid conere? **Da.** Hoc ego tibi profecto effectum reddam.

**Pa.** Jam hoc opus est. **Da.** Quin jam habeo. **Ch.** Quid est?
**Da.** Huic, non tibi habeo, ne erroes.

**Ch.** Sat habeo. **Pa.** Quid facies? cedo. **Da.** Dies mihi hic ut satis sit vereor

Ad agendum: ne vacuum esse me nunc ad narrandum credas.
Proinde hinc vos amolimini: nam mihi impedimento estis.

**Pa.** Ego hanc visam. **Da.** Quid tu? quo hinc te agis? **Ch.**

Verum vis dicam? **Da.** Imo etiam

Narrationis incipit mihi initium. **Ch.** Quid me fiat?

**Da.** Eho tu impudens non satis habes quod tibi dieculam

addo

15. *Non Apollinis magis verum atque hoc responsum est*] For this use of 'ac' after the comparative see Catulus lxi. 169—171:

"Ili non minus ac tibi
Pectore uritur intimo
Flamma, sed pede magis."

See note on v. 1. 22, and Maclean's note on Horace, *Sat.* i. 1. 46.

16. *In proclivi quod est*] 'I will do what I well can to make him think it my doing,' 'Prodive' is that which is on the way downwards, which is ready to fall, and so easy, as distinguished from 'planum,' that which is already on level ground, certain. 'Prodive' therefore has a mixed meaning of ease and uncertainty. In the latter sense we find it in Plautus, *Pla. iv.* 4. 88: "Faciam ego hanc rem Rudem ex proclivi tibi." Its original meaning with the implied sense of casiness is found in Plautus, *C. ii.* 2. 86: "Tam hoc quidem tibi in proclivi, quam imber est quando pluit," 'good luck is ready to fall into your lap like a shower of rain.'

10.] A good deal of commentary has been wasted on this line. Pamphilus says, 'What do you think of me now? Ch. You are as badly off as I am.' **Da.** I am on the look out for a scheme. Ch. Wonderful fellow that you are! **Pa.** Only mind what you are about.' It is difficult to explain the ordinary text, 'scio quid conere,' so as to give a good sense. In Pamphilus' mouth it is frigid. Bentley alters it to 'si quid conere,' which he explains 'optimum consilium extundes, si modo nervos intendas," comparing iv. 1. 49, and *Eun.* v. 8. 20: "Difficile est. Th. Si quid conhibuit, novi te." I would propose to read "scin quid conere?" as a warning from Pamphilus to Datus not to get him into any more scrapes. Compare the Greek ἀρ' ἀντί τὸ ἐπίσοου; 'be sure you mind what you are about.' We must remember that these plays were in many places translated word for word from the Greek. For a similar translation of a common Greek phrase see Plautus, *Poeni.* i. 2. 165: "Ad. Abscede hinc sycophanta. Mi. Pareo. At scin quomodo?" and Rudens iii. 5. 18: "Tange, sed scin quomodo?"

27. *Quod tibi dieculam addo* Quantum
ACTUS IV. SCENA III.

Quantum huic promoveo nuptias? Ch. Dave attamen. Da. Quid ergo?
Ch. Ut ducam. Da. Ridiculum. Ch. Hue face ad me ut venias si quid poteris.

ACTUS QUARTI SCENA TERTIA.

MYYSIS. DAVUS.

My. Nihilne esse prorsium cuiquam? Di vestram fidem: Summum bonum esse herae putavi hunc Pamphilum, Amicum, amatorem, virum in quovis loco Paratum: verum ex eo nune miseram quem capit
Dolorem! facile hic plus mali est, quam illic boni.

huic promoveo nuptias] 'That I procure you a respite for the space for which I can defer Pamphilus' marriage.' 'Diecula' occurs once in Plautus in a similar sense:
"Quas ilud malum aderat, istuc aberat longius; Illud erat praesens huic erant dieculae," Pseudolus i. 5. 88; and Cicero, Ad Atticum v. 21. 13: "Commemorat quid olim mali C. Julius fecerit quem dieculam duxerit," alluding to a law of Caesar's which prolonged the period of payment for debtors. 31.] Zeune has 'opperire me hic,' which makes the line a full tetrameter, instead of catalectic, as the rest of the scene.

ACT IV. SCENE III. Mysis falls into a soliloquy on the trouble which has befallen her mistress from her connexion with Pamphilus. She is startled by the apparition of Davus bringing with him the boy. Her bewilderment is increased by his directions. She is to take and place him at Simo's door. Suddenly Chremes comes upon them and Davus starts on a new track, leaving Mysis with the child in her arms and in the utmost perplexity.

Metro; trimeter iambic.
1. Nihilne esse prorsium cuiquam?] 'Can we never feel sure that any thing will remain constant to us? ' Proprius' has here and in some other places the sense of per- petuity. It represents the Greek βίβλος rather than υιστιος. Plautus, Mostell. i. 3. 67: "Illum amatorem tibi prorsum futurum in vita." Compare Horace, Epist. ii. 2. 171—174, and Sat. ii. 6. 4. 5: "Nihil amplius orae, Maia natu, nisi ut prorsum haece mihi munera faxis." From Menander is quoted the line βίβλος οδήκεν ἐν βίβλοις πέλτην, Monost. 655 (Meincke).
3. Amicum, amatorem] 'Her friend, her lover, a staunch ally on every occasion.' Bentley is offended at the juxtaposition of 'amicum' and 'amatorem,' and therefore alters the latter to 'tutorem,' not to the benefit of the metre, and with more tautology than before. But 'amicus' and 'amatorem' are essentially different, as Plautus says, Trucul. i. 2. 70: 'Longe alter est amicus atque amatorem;' and when the two words are found together, it is always with an intended contrast, as in Cicero, In Verrem ii. 3. 63: 'Poterintu iisse Alba tus antiquissimus non solum amicus verum etiam amatorem absolvere?'
5. Facile hic plus mali est, quam illic boni] 'Clearly she is more unhappy in him now, than she was happy before.' Stallbaum by a singular blunder interprets 'hic' of the house of Glycereum, 'illic' of Simo's house; as if the words meant, 'the grief of Glycereum is greater than the pleasure of Simo.'

My. Quidnam inepturus? Da. Accipe a me hunc ocius, Atque ante nostram januam appone. My. Obscro 


8. Memoria] Bentley substitutes 'malitia.' But Donatus gives 'memoria,' and the sense is good without any change; though 'malitia' is a very common word in similar connection.

11. Ex ara hinc sume verbenas tibi] 'Verbenae' is all sacred foliage, such as olive, myrtle, laurel. See Dict. of Antiq. 1002.ara] On the stage stood two altars, that on the right hand sacred to Apollo during the performance of comedy (and to Bacchus in tragedy), that on the left dedicated to the presiding deity of the games—in this case Cybele. These altars appear sometimes to have been used as places of refuge for slaves and runaways. See Plautus, Mostell. v. 1. 45, and Rudens iii. 3. 27, where, however, the altar belongs to the temple of Venus, where a great part of the action is carried on. There may perhaps be a more allusion to the altar of Apollo 'Agyunous, which stood before the doors of Grecian houses. Aristophanes, Vesp. 875: Διηθεν 'Αγυμα τοι μον προθυριου. Plautus, Bacchides ii. 1. 3: "Saluto te, vicine Apollo, qui aedibus propinquus nostris accolis." At the entrance of Roman houses there stood an altar of Vesta. Donatus gives a quotation from Menander, which is corrupt as his text stands, but has been thus restored: 'Ex δώσις ου μηδήνοις εχεις Δικαίωμας.'

13. Si forte opus sit ad herum jurandum mihi] 'If by any chance I may have to take an oath to my master,' 'Jurandum' is the subject and 'opus' the predicate. Bentley proposes 'jurato,' comparing Hecyra iii. 4. 17: "In arcem transcurso opus est;" but the text is supported by all the MSS., and there is no necessity for an alteration. See note on ii. 1. 37, and Adelphi iii. 3. 75. 'Jurandum' is used for 'jusjurandum.'

14. Liquido] 'That I may be able to swear with a clear conscience.' Compare Cicero, In Verr. ii. 4. 56: "Aliquid liquido confinire." In Eur. ii. 3. 40: "Illum liquet me dejerare his mensibus Sex, septem prorsus, non vidisse proximus," 'I can safely take my oath that I have not seen him this six, indeed seven, months.' The original sense of 'liquidus' is 'clear,' from 'liquo,' 'to clarify.'

16. Repudio] There is much difference respecting the etymology of this word. Some connect it with 'cudo,' notwithstanding the quantity; but what meaning are we to give to the word 're-cudo' in this sense? It is evidently connected with 'tripudium.' Now the original application of the word 'tripudium' is to the sacred dance of the Salii (Livy i. 20), "stamping on the ground." In its secondary meaning it meant the falling of the grain from the mouths of the sacred chickens. See Dict. of Antiq. p. 175, 176. Catullus uses the word, in his
ACTUS IV. SCENA IV.

ACTUS QUARTI SCENA QUARTA.

CHREMES. MYSIS. DAVUS.

Ch. Revertor postquam quae opus fuere ad nuptias
Gnatae paravi, ut jubeam arcessi. Sed quid hoc?
Puer hercle est. Mulier tune apposuisti hunc? My. Ubi illic est?

Ch. Non mihi respondes? My. Nusquam est: vae miserae mihi,
Reliquit me homo atque abit. Da. Di vestram fidem,
Quid turbae est apud forum? quid illic hominum litigant?


Da. Stilus sanus es qui me id rogue? My. Quem igitur rogem?

Qui hic neminem alium videam. Ch. Miror unde sit.


My. Deliras: non tute ipse? Da. Verbum si mihi

ACT IV. SCENA IV. Chremes comes back to tell Simo that every thing is ready. He finds Mysis and the boy, and inquires about it. She gives no answer, and is only anxious for Davus to return. Davus comes in as if he had just returned from the forum, and makes Mysis declare that the boy is the son of Pamphilus. He affects to disbelieve her, and thus leads her to tell all more explicitly, till Chremes is thoroughly alarmed at the idea of Implicating his daughter with such a set. He posts off at once to Simo, while Davus explains, and pacifies Mysis as he best can.

The metre is trimeter iambic.

6. Quid illic hominum litigant?] What a quantity of men are going to law there! Compare Plautus, Poenulus iii. 3. 5: "Sed quid hic tantum hominum ine sequent." The plural verb follows the idea of multitude in 'quid hominum.' The construction of Adelphi iv. 4. 26 is similar, "aperite aliquis ostium," for there 'aliquis' is used as τις with a plural verb. (See note.) The text may be illustrated by such phrases as "Quid pictarum tabularum apud illum putatis esse?" Cicero, In Verr. ii. 54. "At o deorum quicquid in coelo regit," Horace, Epod. v. 1. See Heaut. ii. 3. 6 and iv. 6. 6. note. The number of the verb varies as the grammatical or logical idea of the phrase prevails; in the former case a singular verb is used, in the latter a plural. We are to suppose that Davus bursts in retaliating scraps of gossip from the forum.

7. Tum annona cara est]. Thus in Theophrastus' character (c. iii.) of the talkative man he is made among other things to say, ὃς ἀξίως γινόμασθαι καὶ πυγιῶν ιν ἑν τῷ ἀνθρώπῳ. 12. Concede ad dexteram] Davus wishes Chremes to overhear what they say; and yet not to be so near as to prevent his talking in a whisper and prompting Mysis if necessary.

13. Verbum si mihi Unum praeterquam quod te rogo famos case] 'Favo,' or
ANDRIA.

Unum praeterquam quod te rogo faxis cave.  
My. A nobis.  
Da. Attatae!  
Mirmum vero impudenter mulier si facit  
Meretrix.  
Ch. Ab Andria est haec quantum intelligo.  
Da. Adeon videmus vobis esse idonei  
In quibus sic illudatis?  
Ch. Veni in tempore.  
Da. Propera aede puerum tollere hinc ab janua:  
Mane: cave quouam ex istoc excessis loco.  
My. Di te eradicent: ita me miseram territas.  
Da. Tibi ego dico annon?  
My. Quid vis?  
Da. At etiam rogas?  
Cedo cujum puerum hie apposui? sic mihi.  
My. Tu nescis?  
Da. Mitte id quod scio: die quod rogo.  
My. Vestri.  
Da. Cujus nostri?  
My. Pamphili.  
Da. Hem, quid? Pamphili?  
My. Eho, annon est?  
Ch. Recte ego semper fugi has nuptias.  
Da. O facinus animadvertendum.  
My. Quid clamitas?  
Da. Quemne ego heri vidi ad vos afferri vesperi?

'faxis' is commonly used as an expression of a determination, a threat, or a wish, as in Heaut. ii. 3. 100: "Ademptum tibi jam fendo omne metum;" i. 1. 109: "Utinam ita di faxis. Plautus, Mercator iv. 6. 10: "Ecastor faxis, pluris viri sint vidui quam nunc mulieres." 'Cave faxis' would also be good Latin, as in Heaut. i. 2. 13. But we find in Plautus, Truculent. i. 1. 40: "Quos si faxisimus conscios," and this is the most natural way of taking this passage. 'If you say a single word more than I ask you, beware.' Bentley omits 'si,' and connects 'cave' with 'faxis.' Weise reads 'sis,' but without any authority.

Die clare] Bentley alters the text thus:  
"Da. Quin dicis undest clare?" But 'male dicis?' is preserved by Donatus, and is very characteristic of Mysis, who is amazed at the tone taken by Davus, and exclaims, 'Do you threaten me?'

17. Ab Andria est haec] 'Ancilla' is commonly inserted after 'est;' but Bentley is right in rejecting it as a manifest gloss, and already implied in the words 'te An- dria.' 'Meretrix' is often found with 'mulier,' as in Plautus, Menacechm. ii. 2. 60: "Istic meretricem credo habitar mu- lierem." It is omitted by some editors on the ground that Donatus does not mention the word. His text is as follows: "Impu- denter mulier si facit Bona ordine locutus est; primo enim causa impudentiae natura est (which is expressed by the word 'mulier'), deinde condition (expressed by 'meretrix,' as he evidently implies, though the word has fallen out of his text as we now have it). Similarly we have in Phormio ii. 1. 62: "Homo servus."  

21. ] Davus remembers that Chremes has not yet heard who is the father of the child; and so he orders Mysis to wait that he may bring that out of her. In v. 26 'cujus' is to be pronounced as one syllable.  

29. Quemne ego heri vidi ad vos afferri vesperi?] 'Do you mean the boy whom I saw carried to your house yesterday evening?' Compare Plautus, Mil. Glor. i. 1. 13: "Quemne ego servavi in campis Gur- gustodinis?" 'Do you mean that Mars whom I saved in the plain of Gurgustidon?' Catulus lviv. 180:  

"An patris auxilium sperem? Quemne  
ipsa reliqui  
Respersum juvenem fraterna caede se-  
cuta?"

and Phormio v. 7. 29: "Ch. Argentum  
jube rescribi. Ph. Quodne ego discipi  
porro illis quibus debui?"
32. *Liberae*] By the Athenian law slaves were not allowed to appear as witnesses. Davus purposely uses a very weak argument to shake the assertion of Mysis. He intimates that he had seen a woman bring the child in a bundle under her dress. We must not, however, refine too much upon such a passage. The incident would be likely enough, and is merely suggested to make Mysis more positive. We find the word in Plautus, Curc. ii. 3. 10: "Qui incosent sussurcatis in libris cum sportulis." *Habeo gratiam* is Bentley's correction for 'gratias,' which is only used with 'ago.'

40. *Trudit*] 'One trick treads on the heels of another.' So Horace, Carm. ii. 18. 18: "Truditur dies die." Davus now brings out the last point which is necessary to stop the marriage, the fact of Glycerium being an Athenian citizen, and her consequent claim on Pamphilus. The law ran, *et bacodiis et yapov et tavnov aitivado tov biacarmou*. Compare Adelphi iv. 7. 7: Runuch. v. 2. 49.

44. *Per temporum*] See Heycrya iv. 3. 16: "Video Philippum egredi per temporum." So too Plautus, Menaelmei i. 2. 30: "Non potuisti magis per temporum mihi advenire quam advenirem!"

45. *Ah nce tu omnia?*] 'Ah, indeed you have heard all, have you?' Bentley reads 'anne haec tu omnia?' unnecessarily.

50.] Chremes goes into Simo's house. Davus immediately rushes up to Mysis in triumph. She is thoroughly angry, however, at having been worried as she has been, and warns him off.

54. *Prædiceres*] The imperfect con-
ANDRIA.

Da. Paullum interesse censos ex animo omnia, 55
Ut fert natura, facias an de industria?

ACTUS QUARTI SCENA QUINTA.

CRITO. MYSIS. DAVUS.

Cr. In hac habitasse platea dictum est Chrysidem 2.
Quae sese inhoneste optavit parere hic divitiás
Potius quam in patria honeste pauper viveret.
Ejus morte ea ad me lege redierunt bona.
Quem video? Estne hic Crito sobrinus Chrysisidis?
Cr. Itan Chrysis? hem. My. Nos quidem pol miseris per-
didit.

junctive is put where we should expect the pluperfect. So in Virgil, Aen. viii. 643: “At
tu dictis, Albane, maneres.” It is more
generally thus used when there is an idea
of repetition conveyed or of a continuance
of action, as opposed to the completed ac-
tion of the pluperfect. (See Madvig’s
Grammar, § 347.)

55. Ex animo] ‘Sincerely;’ ‘from the
bottom of your heart.’ Compare ‘Quod
tibi bene ex animo volo,” Heaut. v. 2. 6;
Adelphi v. 7. 21. So “ex animo facere,”
Adelphi i. 1. 47, and the common phrase
“ex tui animi sententia,” ‘on your word of
honour.’ See note on Heaut. iv. 3. 5.

Act IV. Scene V. A new character is
now brought on the scene, Crito of Andros,
convin Chrysis. He had heard of her
death, and being her nearest kinsman, had
come to Athens to claim her property. He
is in fact the Deus ex machina of the play,
and the necessary hinge upon which the
plot turns. Like uncles in modern comedy, he acts a liberal part and
does his best to make every one happy.

Metre; iambic trimeter.

2. Seee] The pronoun is pleonastic. So
Eun. Prof. 1. “Qui placere se student bonis quam plurimus.” ‘Divitiás’ must
be pronounced ‘ditías.’ Heaut. i. 2. 20;
iii. 2. 16. (See Introduction.)

3. Vivere[.] The common editions give
the reading ‘viveret.’ But we cannot say
‘optavit se pauper vivere.’ Bentley was
therefore right in substituting ‘viveret,’ the
reading of other MSS., comparing Adelphi
i. 2. 27—30:

“— et tu illum, si esses homo,
Sineres nunc facere, dum per actatem licet,
Potius quam ubi te expectatum ejicisset
foras
Alienore acetate post faceret tamen.”

Compare also Tacitus, Ann. xiii. 42: “Cri-
men, periculum, omnis potius toleratum
quam veterem ac domi partam dignationem
subitae felicitati submitterat.”

4. Redierunt] Her property went to
the next of kin in default of a testamentary
disposition. ‘Redire’ was commonly used
in this case, ‘venire’ when an inheritance
was left by will. So Hecyra i. 2. 97: “Ea
ad hos redivat lege hereditas.” But in
Cicero, In Verr. ii. 1. 45, “Minucius quidam
mortuus est—ejus testamentum erat nullum.
Lege hereditas ad gentem Minuciam
veniebat,” ‘venire’ is used in the sense of
‘redire.’

8. Itan Chrysis? hem]] ‘Is Chrysis
as I hear—Yes, we are undone by her
death. And as for ourselves we do the
best we can, as the proverb goes, since we
cannot do as we would.’ ‘Satine recte?’
is a common formula. So “satine salve’”
Eun. v. 5. 8, Livy i. 58, both cases there in
the various readings ‘recte’ and ‘salve.’

so.’ Compare Phormio i. 2. 94: “Da.
Quid paedagogus ille qui citharistriam?

...
Ut quimus' aint, 'quando ut volumus non licet.'

Cr. Quid Glycerium? jam hie suos parentes repperit?

My. Utinam. Cr. An nondum etiam? Haud auspicato huc me appuli:

Nam pol si id scissem nunquam huc tetulissem pedem: Semper enim dicta est ejus haec atque habita est soror:

Quae illius fuerunt possidet: nunc me hospitem

Lites sequi quam id mihi sit facile atque utile Ailorium exempla commonent: simul arbitror

Jam aliquem esse amicum et defensorem ei; nam fero 

Grandiuscula jam profecta est illinc. Clamitent

Me sycophantam, hereditates persequi,

Mendicum: tum ipsum despieliare non licet.

My. O optime hospes pol Crito antiquum obtines.

Cr. Duc me ad cam, quando huc veni, ut videam. My.

Maxime.

Da. Sequar hos: nolo me in tempore hoc videat senex.

Quid rei gerit? Ge. Sic, tenuiter;" and Heaut. iii. 2. 12: "Et quidem hercule forma luculenta. Ch. Sic satis."

10. "Ut quimus' aint, 'quando ut volumus non licet'] We find in Menander the line, ἡμιν γάρ οὐχ ὡς θλιμον ἀλλ' ὡς δονόμθαια.

13. Tetulissem pedem] For 'tulissem.'

So in v. 1. 13; "Dum res tetulit." "Pedem ferre ' is a common phrase in Plautus and Terence. See Plautus, Menacherii. ii. 3. 30: "Quia huc in hanc urbem pedem nisi hodie nunquam intro tetulit."

15. Me hospitem Lites sequi] ζηναι were obliged to have their suits tried at Athens, a frequent cause of complaint. "Lites sequi," Adelphi ii. 2. 40. Glycerium passed as the sister of Chrysis, and would therefore be looked upon as her next of kin. It would be necessary for Crito to bring an action against her to recover his property.


19. Grandiuscula] For when she left Andros she was already pretty well grown up. Compare the use of 'grandis,' Adelphi iv. 5. 39, and Trinummas ii. 2. 98; "Soror est illi adulta virgo grandis." A similar form, 'majuscula,' occurs in Eun. iii. 3. 21.

20. Sycophanta] Here a general term for a knave. It is always thus used in Latin comedy. For its original meaning see Scholia on Aristophanes, Plut. v. 31 : ἢ θάλοιονον οὖν αὐκοφάντα τῇ αὖ σάκα φαίνοντες, alluding to prosecutions instituted against those who robbed the fig-trees or exported figs, though probably these are mere inventions to account for the name. ἢ ἐπεκράτημεν οὖν ἵνα ἰκεῖον οὐνομα πρὸς πάντας τοὺς πανούργους. Compare the use of πτωχός, as well as αὐκοφάντης, in Aristophanes.

"Ἀλήθες ἡ πτυχήπες καὶ μετρώτατε: ταῦτα οὖ τοιλίμας πτωχος οὐ οὔπως λίγων, καὶ αὐκοφάντης ἐς τς ην, δειδάς;" Acharn. 557—559.

22. Antiquum obtines] ' You still retain your old self.' Compare Plautus, Mostell. iii. 2. 102; "Antiquum hoc obtines tum tardus ut sis," In Adelphi v. 3. 26 we have "Eamdem illam rationem antiquam obtinet"; and in Hecyra v. 4. 20: "Tu morem antiquum atque ingenium obtines." 24.] Davus is afraid that his master will send for him to attest his own words (iii. 3. 44), and to assure Chremes that Glycerium and Pamphilus are estranged. He accordingly retires with Crito and Myss; and is thus able to reappear in v. 2 with the news of the parentage of Glycerium.
ACTUS QUINTI SCENA PRIMA.

CHREMES. SIMO.

Ch. Satis jam satis Simo spectata erga te amicitia est mea:
Satis pericli coepti adire: orandi jam finem face.
Dum studeo obsequi tibi paene illusi vitam filiae.
Si. Imo enim nunc quem maxime abs te postulo atque oro

Chreme
Ut beneficium verbis initum dudum nunc re comprobes. 5
Ch. Vide quam iniquus sis praef studio. Dum id efficias quod

cupis,
Neque modum benignitatis neque quid me ores cogitas:
Nam si cogites, remittas jam me onerare iuriiis.

ACT V. SCENE I. Chremes, having over-
heard the altercation between Davus and
Mysis, is determined not to marry his
daughter to Pamphilus. Simo has been
repeating his entreaties and arguments
when they come on the stage, and this scene
is nothing more than a continuation of
their previous conversation. Simo claims
the performance of Chremes' promise, and
explains all that has happened as an arti-
fice of Glycerium's party to prevent the
marriage. Chremes on the other hand
dezines to throw away his daughter, and
maintains that he has already sufficiently
shown his good-will, but cannot any longer
oblige his friend.

The Metre is trochaic tetrameter cata-
lectic.

1. Spectata] See note on i. 1. 64.
2. Paene illusi vitam filiae] 'I have
almost fooled away my daughter's life.'
In Tacitus we find 'illudo' used with
a dative in the same sense. "Etiam quaer
natura denegavisset, per artem tentare et
viribus Principis illudere," Ann. xv. 42.
"Ipsa sola perdendi cura stabula aurigis
extruere: circum gladiatorum ferarumque
spectaculis opplere: tanquam in summa
abundantia pecuniae illudere," Hist. ii.
94. 'Vita' is used in a kind of mixed
sense as with us for the 'vivendi causa,'
happiness, &c. So in Adelphi ill. 2. 42;
Heaut. ii. 3. 74.

4. Imo enim] An elliptical expres-
sion. Chremes implies 'I will not yet
cease, for I demand of you more than
ever now to prove in action the kindness
which you professed in words.' The phrase
"imo enim si scias" occurs Eun. ii. 3. 63.

Quum maxime] See HeCyra i. 2. 40:

"Hanc Bacchidem amabat, ut quem max-
imi tum Pamphilus." - Heaut. iv. 5. 40:
"Quum maxime vole te dare operam."

6. Vide quam iniquus sis praef studio]
'See how unfair you are from your eager-
ness.' 'Prae' generally expresses the
preventive cause. (See Madvig, Latin Gram-
mar, 235, Obs. i.) In Terence it is gener-
ally used with a negative phrase, as in
Heaut. ii. 3. 67: "Prae gaudio, ita me Di-
amt uti sim nescio;" v. 1. 47: "Prae
iracundia non sum apud me." And in the
other passages when it is used, there is a
negative idea implied under the affirmative
form. Thus in the text, 'You see that
your eagerness prevents your being fair;' and
even in Eunuchus i. 2. 18: "Misera
praef amore exclusi hunc foras," 'exclusi' may
have the pregnant sense of 'non admi-
sisti.' We find it sometimes in sentences
where there is no idea of negation, as in
Plautus, Rudens i. 2. 85: "Ut praef timore
in genua in undas concidit;" and ii. 6. 42:
"Equidem me ad velitationem exercerco,
Nam omnia corusca praef timore fabulor."
See other instances quoted by Forcellini,
who gives a general explanation of this use of
the word: "Saepe causam significat et
ejus causae abundantiam seu magnitudinem
notat," which is true as far as it goes, but
not sufficient. The general idea is priority,
not necessarily implying prevention, though
prevention necessarily implies priority.

8. Remittas] So Horace, Carm. ii. 11.
3: "Remittas quaerere." Sallust, Jugus-
tha 53: "Neque remittitii explorare." 'In-
jurii,' with 'wrongs.' In the following
lines he goes on to specify the nature of
these wrongs.
Si. Quibus? Ch. Ah! rogitas? perpulisti me ut homini adolescentulo
In alio occupato amore, abhorrenti ab re uxoria,
Filiam darem in seditionem atque in incertas nuptias,
Ejus labore atque ejus dolore gnato ut medicarer tuo.
Impetrasti: incepi dum res tetulit: nunc non fert; feras.
Ilam hinc cievem esse aiunt: puer est natus: nos missos face.
Si. Per ego te deos oro ut ne illis animum inducas credere
Quibus id maxime utile est illum esse quam deterrimum.
Nuptiarum gratia haec sunt ficta atque inepta omnia.
Ubi ea causa quamobrem haec faciunt erit adempta his desinet.
Ch. Erras: cum Davus egomet vidi jurgantem ancellam. Si.
Scio. Ch. At
Vero vultu; quum ibi me adesso neuter tum praesenserat.
Si. Credo; et id facturas Davus dudum praedixit mihi:
Et nescio qui tibi sum oblitus hodie ac volui dicere.

ACTUS QUINTI SCENA SECUNDA.

DAVUS. CHREMES. SIMO. DROMO.

Si. Unde egeditur? Da. meo praecidio atque hospitis. Si.
Quid illud mali est?

11. Seditionem] 'Domestic jars.' In its strict etymological sense 'seditio' means 'separation,' actively, as a counterpart of 'discessio' (iii. 3. 36). It is derived from 'se-do.' Compare 'se-paro.' Cicero, as quoted by Servius on Aen. i. 153, derives it from 'sedire,' for 'se ire,' to go apart; compare 're-d-i-re,' but not so well. For the present sense compare Plautus, Amphitrit. i. 2. 15: "Tum meus pater eam seditionem in tranquillum conferet." Cicero, Ad Att. ii. 1. 5: "Muiler seditiones."


Nos missos face] See note on iv. 1. 50.


22. Ac volui] 'Somehow or other I forgot to tell you, as I wished to do this morning.' Bentley proposes 'ut volui, F

without authority, and quite unnecessarily 'Ac' or 'Atque' often imply a kind of comparison which is not always expressed. So in Plautus, Casina iv. 4. 27: "Nebula haud est mollis atque hujus est." Bacchides iii. 6. 20: "Quem esse amicum ratus sum atque ipsus sum mihi." Donatus explains 'ac' in this passage by 'contra quam.' The fact is that 'ac' as a conjunction of comparison derives its meaning entirely from the word which precedes it. Thus in this passage we might say "oblitus sum hodie alter ac volui dicere," when the meaning would be 'contrary to my intention, I have forgot to tell you,' or "oblitus sum hodie perinde ac volui dicere," 'I forgot to tell you as I intended.' The latter seems the simpler translation in this passage.

ACT V. SCENE II. Davus comes on the stage in high spirits from the house of Glycerium, where Crito has been explaining the circumstances of his acquaintance with
ANRDA.

Da. Ego commodiorem hominem, adventum, tempus non vidi.

Si. Seclus,

Quemnam hic laudat? Da. Omnis res est jam in vado. Si.

Cesso alloqui?


Ehem Simo! o noster Chreme!

Omnia apparata jam sunt intus. Si. Curasti probe.

Da. Ubi voles arcesse. Si. Bene sane; id enimvero hinc nunc abest.

Etiam tu hoc respondes? quid istic tibi negoti est? Da.

Mihine?


Si. Quasi ego, quam dudum, rogem.

Da. Cum tuo gnato una. Si. Anne est intus Pamphilus?

crucior miser.

Eho, non tu dixti esse inter eos inimicitias, carnufex?


her. He is immediately attacked by Simo, and desired to explain his story of the quarrel between Pamphilus and Glycerium. Davus evades his questions, and proceeds to tell the news which Chremes has brought of her Athenian parentage. Simo interrupts him, and orders him off to be bound hand and foot, with plentiful threats of punishment for his deceit. Simo proceeds to the house to call out his son; Chremes meanwhile endeavouring to mitigate his anger.

4. Omnis res est jam in vado] 'Every thing is now safe.' Compare Adelphi ii. 4. 3. The same phrase occurs in Plautus, Aulul. iv. 10. 78: "Haece propemodum jam esse in vado salutis res videtur." In Rudes i. 2. 81 we have it in an account of a literal escape from shipwreck: "Nunc nunc pericum est; ejecit alteram.—At in vado est: jam facile enabit." The metaphor is derived from swimming, in which case shallow waters are safest. On the contrary, the shallows being dangerous to sailors, we have an opposite metaphor from the same language: "Sed quoniam cmeresisse jam e vadis et scopulos praevertecta videtur oratio mea," Cicero, Pro Caelio, c. 21. See note on Eunuchus v. 8. 8.

5. O noster Chreme] Donatus imagines that Davus means to hint at the discovery of the father of Glycerium; but this does not come out till later. 'Noster' was the common appellation of a master by his servants. See Plautus, Miles Glor. ii. 5. 20: "Perscrutari hoc volo, Sceledre, nos nostri an alieni simus," 'whether we belong to our master or to some one else.' The true explanation of the term here is that Davus professes to consider Chremes still as the destined father-in-law of Pamphilus and so adopts him as his master. He pretends that he has got every thing in readiness for his young master's marriage with Philumena, and desires that she may be sent for at once (see above iii. 4. 2).

7. Id enimvero hinc nunc abest] 'That, to be sure, is all that's wanting now.' He says this ironically.

8. Etiam tu hoc respondes?] 'Are you answering me this question?' 'There is no need for Bentley's alteration to 'responde.' We may compare Eun. v. 7. 16: 'Quid dixisti pessima? Etiam rides?' Heaut. ii. 2. 6: 'Etiam caves no videat forte hinc te a patre aliquis exiens?' where the question amounts to an exhortation, which is implied in every case, as in the correlative phrases 'Quin taces?' &c.

12. Quid illum censes?] 'What do you think he is doing?' He is quarrelling with her to be sure.' For the phrase compare Plautus, Trin. iii. 3. 63: "Quid illum putas
Da. Imo vero indignum Chreme jam facinus faxo ex me audias.

Nescio quis senex modo venit: ellum confidens, catus.
Quum faciem videtur esse quantivis preti.
Tristis severitas inest in vultu, atque in verbis fides.
Si. Quid ait tandem? Da. Glyzerium se scire civem esse Atticam. Si. Hem,
Da. Audi, obseco. Dr. Quid vis? Si. Sublimem hunc intro rape, quantum potes. 20
Da. Si quiequam invenies me mentitum, occidito. Si. Nihil audio.

Natura illa atque ingenio?" Adelphi iv. 5. 22: "Quid ipsae? quid aiat? Mi. Quid illas censes?" Chremes had all along discredited the story of Pamphilus' quarrel with Glyzerium, which Simo had endeavoured to persuade him of. Davus takes advantage of his mood, and proceeds to tell his piece of news as if it were an unworthy trick, by which Crito hoped to force Pamphilus into a marriage with Glycerium, and to account at the same time for the presence of Pamphilus in her house.

13. Ino vero] As adversative to what Chremes has said. 'No, indeed; that is a myth, I allow; but here is a shabby trick that I have to tell you.' He throws a covert satire into his description of Crito and his errand.

14. Ellum] We have also the uncontracted forms 'eccille,' 'eccilla,' 'eccilium, 'eccistam,' 'eccillud.' Terence uses the shortened form. It has a descriptive force. 'Here you have him, confident, shrewd. To look at him, he seems a man of any worth. His face carries integrity in it, and his words weight.'

Confidens] This word is generally used in a bad sense, as Cicero explains, Tusc. Disp. iii. 7: "Qui fortis est, idem est fidens: quoniam confidens mala consuetudine loquendi in vitio ponitur, ductum verbum a confidendo, quod laudis est." It is some-
times found in a good sense, as in Plautus, Captivi iii. 5. 8: "Decet innocentem ser-

vum atque innoxium Confidentem esse suum apud herum potissimum." For 'quantivis

preti' see Plautus, Persa iv. 4. 73: "Vi. Lucridi nomen in patria fuit. So. Nomen

atque omen quantivis est preti." For 'tris-
tis' see Casina iii. 2. 32: "Sed ecum in-

cedit! at, quam aspicias tristem frugi con-

ceas." The words 'tristia' and 'severus' are very commonly used together in a good

sense. Tacitus draws a line between them, speaking of Piso: "Piso M. Crasso et Scri-

bonia genitus, nobilis utrique, vultu habi-
tuque moris antiqui, et astimatione recta severus, dierius interpretantibus tristes ha-

bebatur," Hist. i. 14.

17. Quidnam apportas?] 'What is this new importation of yours?' See i. 1. 46.

'None of my own; only what I heard from him.' Simo breaks him off as soon as he

finds him harping on the old story of the Athenian parentage of Glycerium.

20. Sublimem] See Ad. iii. 2. 18: "Sublimem medium arripere." Cicero,

In Catil. i. 11: "Quantum potes," as fast as you can." See Eun. ii. 3. 86. Phorm.

iv. 3. 69.

23. Commotum reddam] 'It will not be long before I make you stir yourself.' So

Heaut. iv. 4. 8: "Dormiunt: ego poli stos commovebo." See below v. 4. 34.
Andria.

Cura asservandum vincit: atque audita? quadrupedem constringito.

Age nunc jam: ego pol hodie, si vivo, tibi Ostendam herum quid sit pericli fallere, Et illi, patrem. Ch. Ah, ne saevi tantopere. Si. O Chreme, Pietatem gnati! nonne te miseret mei; Tantum laborem capere ob tam filium?

Age Pamphile, exi Pamphile: equid quid pudet?

**ACTUS QUINTI SCENA TERTIA.**

**PAMPHILUS. SIMO. CHREMES.**

*Pa.* Quis me vult? peri: pater est. *Si.* Quid ais, omnium —?

*Ch.* Ah,

Rem potius ipsum dice, ac mitte male loqui.

*Si.* Quasi quicum in hunc jam gravius dici possiet.


*Si.* 'Ita praedican!' O ingentem confidentiam! Num cogitat quid dicat? num facti piget?

Num ejus color pudoris signum usquam indicat?

Adeo impotenti esse animo ut praecit civium

Morem atque legem et sui voluntatem patris

24. *Quadrupedem constringito*] In allusion to the Athenian punishment called τρωμανοφ, in which the criminals were a wooden collar (στυφωρ) to which their hands and feet were tied. It was also applied to those who were confined in a cage of such dimensions that they were compelled to move about on all fours. "Multos honesti ordinis—bestiarum more quadrupedes caeva coercuit," Suetonius, Calig. c. 27.

**Act V. Scene III.** Pamphilus coming out of the house of Glyceriум confronts his father, who immediately heaps reproaches upon him, and accuses him of having suborned Crito to pretend that Glycerium is an Athenian. Pamphilus confesses his love, or his fault if his father will have it so, and places himself at his father's disposal. He only entreats that the stranger may be heard, to show that he was not in conspiracy with him. To this Simo consents rather than believe his son to have deceived him.

Metre; vv. 1—24, iambic trimeters; 25—32, trochaic tetrameter catalectic.

1. *Omnium*] He would have added 'ne-

[quissime' (ὡ ταγδάκαστι), but Chremes interposes.

3. *Gravius*] 'Too severe.' See Adelphi i. 2, 60: "Nolo in illum gravius dicere;" Cicero, In Verrem iii. 58: "Tu Apronium . . . in tanto tuo dedecore profecto ne verbo quidem graviores appellasse;"

5. O *ingentem confidentiam*] 'O vast effrontery!' See note on 'confidentia,' v. 2, 14, and compare Eur. v. 1. 22, 23:

"Vide amabo si non quum aspicias os impudens Videtur. Non est? Tum quae ejus confidentia est!"

8. *Adeo impotenti esse animo*] 'To think that he should be so weak.' 'Impotens,' 'wanting in self-control,' Gr. ἄκρατις. It is commonly used of any uncontrolled passion, and coupled with some specific words, fixing its sense. So Heaut. ii. 3. 130: "Ego te autem novi quam esse soles impotens;" Tacitus, Hist. iv. 44: "Impotens amoris;" "Impotens irae," Livy xxix. 9.

Providetur *civium Morem*] See note on i. 3. 16.
Tamen hanc habeare studeat cum summo probro?

Pa. Me miserum! Si. Hem! modone id demum sensti Pamphile?

Olim istuc, olim, cum ita animum induxisti tum
Quod cuperes aliquo pacto efficiendum tibi,
Eodem die istuc verbum vere in te accidit.
Sed quid ego? cur me exercuo? cur me macero?
Cur meam senectutem hujus sollicito amentia?
an
Ut pro hujus peccatis ego supplicium sufferam?
Imo habeat; valeat; vivat cum illa. Pa. Mi pater.
Si. Quid ‘mi pater?’ quasi tu hujus indigelas patris.
Domus, uxor, liberi inventi invito patre:
Adducti qui illam civem hinc dicant: viceris.
Pa. Pater licetne pauca? Si. Quid dicis mihi?
Pa. Ego me amare hane fateor: si id peccare est, fateor id quoque.
Tibi pater me dedo: quidvis oneris impone; impera.
Vis me uxorem ducere? hane amittere? ut potero, feram.
Hoc modo te obscore, ut ne credas a me allegatum hunc senem.


14. Eodem die] ‘Then it was that this phrase was truly applicable to you.’ Compare Virgil, Aen. iv. 506: ‘Infelix Dido! nunc te facia impia tangunt. Tum decidit (sc. ingenuisse) cum spectra dabas (Aeneae).’

17. Ut pro hujus peccatis] Bentley adds ‘An’ at the commencement of this line. Some other copies place it at the end of line 16. This arrangement is to be preferred on account of the metre. Bentley was delighted to get an opportunity of making a comic licence at the commencement of the line, as the short ‘ut’ would be here if we added ‘an.’

18.] This passage (see particularly vv. 8–10) is probably alluded to by Horace, Sat. i. 4. 47, instancing occasions when Comedy is supposed to some to rise with the vigour of the sentiment above mere colloquial language:

‘—— At pater ardens
Saevit quod metrericus nepos insanus amica
Filius uxorem grandi cum dote recuset.’

He denies the supposition. See Macleane’s note.

Valeat; vivat cum illa] See note on iv. 2. 13, and compare Catulus xi. 17: ‘Cum suis vivat valetque moechis.’


20. Liberi inventi] As the singular is very rarely used, and never in the older authors, we frequently meet with the plural where only one child, son or daughter, is spoken of. Forcellini quotes from the Digest i. 16. 148: ‘Non est sine liberis cui vel unus filius unave filia est: Haec enim enuntiato: Habet liberos, non habet liberos, semper plurativo numero profertur.’ Compare Heunt. i. 1. 29: ‘Ingenio esse in liberos leni puto Et illum obsequentem,’ and Hecyra ii. 1. 15, of a daughter. We find the same usage frequently in Cicero. See Forcellini.

21. Viceris] ‘Enjoy your victory;’ have it your own way!’ Compare Caesar, Bell. Gall. v. 30: ‘Vincite, si ita vultis.’

27. Amittite] ‘Dimittite.’ See Plautus, Prol. to Captiv. 7. Phormio i. 2. 91. Bentley reads ‘vis mittere?’ which does not add to the force of the line; but he draws a distinction between ‘mitto’ of a mistress, and ‘amitto’ of a wife, as in Phormio iii. 2. 23. This however is not always observed.

28. Allegatum] ‘Suborned.’ Compare Plautus, Poenulus iii. 5. 28: ‘Eum completa...
Sinè me expurgem atque illum hue coram adducam. *Si. Ad-


*Si. Sino.

Quidvis cupio dum ne ab hoc me falli emperiar Chreme.

Ch. Pro peccato magno paulum supplici satis est patri.

ACTUS QUINTI SCENA QUARTA.

CRITO. CHREMES. SIMO. PAMPHILUS.

Cr. Mitte orare: una harum quaevisis causa me ut faciam
monet;

Vel tu, vel quod verum est, vel quod ipsi cupio Glycerio.

Ch. Andrium ego Critonem video? certe is est. Cr. Salvus
sis, Chreme.

Ch. Quid tu Athenas insolens? Cr. Evenit: sed hicine est
Simo?

Ch. Hic. *Si. Men quacris? cho tu Glycerium hince civem
esse ais?

Cr. Tu negas? *Si. Itane hoc paratus advenis? Cr. Qua de
re? *Si. Rogas?

verunt suum qui servum diceret cum auro
esse apud me." Hence "Meo allegatu
venit," 'he came at my instigation,' Tri-
nummus v. 2. 18.

ACT V. SCENE IV. Chremes and Simo
are now informed by Crito of the real his-
tory of Glycerium. Chremes recognizes
her as his own daughter who had been ship-
wrecked on Andros with one Phania of the
deme of Rhammus. Pamphilus is made
supremely happy by Chremes giving his
full consent to his marriage with Pasibula;
and Davus is to be released from confine-
ment.

Metre; v. 1–25, trochaic tetrameter ca-
taletic; 26–53, iambic tetrameter.

1.] Pamphilus has evidently been entreat-
ing Crito to set matters right with Simo
and Chremes. He replies that he has three
good reasons, any one of which would be
sufficient to make him do so.

2. *Quod ipsi cupio Glycerio*] The da-
tive is unusual. See Caesar, Bell. Gall. i.
18: "Favere et cupere Helvetii propter
cam affinitatem" (see Mr. Long's note).

Cicero, Ad Fam. ii. 16: "Faveo Curioni, Cae-
sari honestissime cupio, pro Pompeio emori

possum." We may translate the phrase,
"Or my friendly feeling to Glycerium her-
self." For 'verum' see note on iv. 1. 5.

4. *Insolens*] Used here in an uncom-
mon sense, 'Contrary to your custom.' In
the sense of 'unaccustomed to' it occurs both
absolutely, as in Horace, Carm. i. 5. 7:

"— aspera

Nigris aequora ventis

Emirabitur insolens;"

and in construction with a genitive fre-
quently. Cicero has the phrase "Insolens
in dicendo," Pro Sextio 56.

6. *Itane hoc paratus advenis?] Do
you come here so well prepared in your
part?" See note on 'meditatus,' ii. 4. 3.
The two words are connected by Cicero,
De Orat. ii. 27: "Quos locos multa com-
mentatione atque meditacione paratos atque
expeditos habere debetis?" and De Leg. i.
12: "Ad quam ego nunquam nisi paratos
et meditatus accedo." It is here used as of
actors getting up their parts. Compare
Livy iii. 10: "Tribuni coram in foro per-
sonare fabulam compositam Volsci bell,
Hernicos ad partes paratos."
Tune impune haec facias? tune hic homines adolescentulos Imperitos rerum, euctos libere, in fraudem illicis?
Sollicitando et polllicitando eorum animos lactas —? Cr. Sunusne es?
Si. Ac meretricios amores nuptiis conglutinas?
Pa. Perii! metuo ut substet hospes. Ch. Si Simo hune noris satis,
Non ita arbitrero: bonus est hic vir. Si. Hic vir sit bonus?
Itane attempurate venit Hodie in ipsis nuptiis,
Ut veniret antehae nunquam? est vero huic credendum
Chreme?
Pa. Ni metuam patrem, habeo pro illa re illum quod moneam
probe.
Cr. Videat qui siet.
Si mihi pergit quae volt dicere, ea quae non volt audiet.
Ego istaece moveo, aut euro? non tu tuum malum acquo animo
feres?
Nam ego quae dico vera an falsa audieris jam sciri potest.
Atticus quidam olim navi fracta apud Andrum ejectus
Et istaece una parva virgo: tum ille egens forte applicat
Primun ad Chrysidis patrem se. Si. Fabulam inceptat. Ch.
Sine.
Cr. Itane vero obturbat? Ch. Perge. Cr. Tum is mihi
cognatus fuit

8. In fraudem illicis] 'Entice into mischief.' The earliest use of the word 'fraus' is in the sense of 'injury,' 'detriment.' So the legal phrase 'se fraude esto.' Compare "Quod sine fraude mea populique Romani fiat," Livy i. 24. Donaldson derives the word from the old root 'fravad,' from which is derived 'privo.' Thus 'fraus' (fravads) means originally 'deprivation,' 'loss,' objectively. Thence it was transferred to the intention which leads to robbery, deceit. Compare with its use in the text Virgil, Aen. x. 72: "Quis deus in fraudem, quae dura potentia nostrorum Egit?" Heaut. iii. 1. 33: "In eandem fraudem ex hac re atque ex illa incides."

10. Conglutinas] 'Solder up.' Thus it is used by Cicero in the sense of 'to unite.' See De Amicitia cap. ix. (32): "Nam si utilitas amicitias conglutinaret, eadem commutata dissolveret."

16.] Chremes begins to be angry upon being called 'sycophant.' See note on iv. 5. 20. Crito appes less his. 'Neyer mind him, Crito,' he says; 'it's a way he has.' Cr. He had better mind his ways then, or he will get a Roland for his Oliver.'

Sic est hic] See Eun. iii. 1. 18. Phormio iii. 2. 42.

18. Ego istaece moveo, aut euro?] 'Am I the author of all this? or have I any concern in it?' 'Moveo,' 'to undertake,' 'design.' So Livy xxii. 39: "Movere ac moliri aliquid."

21. Applicat se] He attaches himself to the father of Chrysis. He becomes his client as a foreigner. On the 'jus applicationis' see Cicero, De Orat. i. 39, where the same language is used: "Qui Romam in exilium venisset cui Romae exulare jus esset, si se ad aliquem quasi patronum applicavisset," and the Dictionary of Antiqu. 295, a.
Qui eum receptit. Ibi ego audivi ex illo sese esse Atticum.
Is ibi mortuus est. Ch. Ejus nomen? Cr. Nomen tam cito?
Pa. Phania.
Ch. Hem, perii. Cr. Verum hercle opinor fuisset Phania:
hoc certo scio
Rhamnusium se aiebat esse. Ch. O Jupiter! Cr. Eadem
haee Chreme
Multi alii in Andro tum audivere. Ch. Utinam id sit quod
spero. Eho, dic mihi,
Quid cam tum? suamne esse aiebat? Cr. Non. Ch. Cujam
igitur? Cr. Fratris filiam.
Arrige aures Pamphile.
Si. Qui credis? Ch. Phania ille frater meus fuit. Si. Noram
et scio.
Ch. Is hinc bellum fugiens, meque in Asiam persequens,
profiscetur.
Tum illam reliquere hic est veritus; postilla nune primum
audio
Quid illo sit factum. Pa. Vix sum apud me, ita animus com-
mutus est metu,
Spe, gaudio, mirando hoc tanto tam repentino bono.
Si. Nae istam multimodis tuam inveniri gaudeo. Pa. Credo
pater.
Ch. At mihi unus scrupulus etiam restat qui me male habet.
Pa. Dignus es
Cum tua religione odium: nodum in scirpo quaeris. Cr. Quid
istuc est?

26. Perii[ ] In this passage has rather the
idea of astonishment than of despair; though
it may convey a mixed meaning answering
well to the confusion of Chremes' feelings.
Compare Eun. ii. 3. 68.
27. Rhamnusium] Rhamnus was a well-
own door of Attica in the tribe Aeaantis.
It was famous for its temple of Nemesis.
30. Arrige aures] Compare Plautus, Rudens v. 2. 6: "Proh di immortales, suo
mihi hic sermone arrexit aures." The
phrase is common in a more literal sense.
See Virgil, Aen. ii. 303.
33. Postilla] See note on 'Postea,'
Adelphi v. 5. 26.
37. Dignus es Cum tua religione odium] Commentators find an unnecessary difficulty
in this line, explaining it in various ways,
e. g. 'dignus ad odium,' a construction
never found, and 'odium' as in apposition
to 'tu.' But the only fair way to construe
the line is to take 'dignus odium,' as 'worthy
of hatred.' 'Dignus' here passes into the
sense of 'merit,' and takes with it an
accusative, as in Phormio iii. 2. 34: "Di
tibi omnes id quod es dignus duint." *See
also Plautus, Captiv. v. 2. 16: "Non me
censes scire quid dignus siem?"

Nodum in scirpo quaeris] 'You look for
a knot in a bulrush.' This was a proverb
used of those who made imaginary difficult-
ties of easy things. It is quoted by Ennius
(apud Festum): 'Quaeris et in scirpo, soliti
quod dicere, nodum.' The same expression
is used by Plautus, Menaechmi i. 1. 22.
ACTUS V. SCENA IV.

Ch. Nomen non convenit. Cr. Fuit hercle huic aliud parvae.
Ch. Quid Crito?
Numquid meministi? Cr. Id quaero. Pa. Egone hujus memoriam patiar meae
Voluptati obstare, cum egomet possim in hac re medicari mihi?
Pa. Ex ipsa millies audivi. Si. Omnes nos gaudere hoc Chreme
Te credo eredere. Ch. Ita me Di ament, credo. Pa. Quid restat, pater?
Si. Jam dudum res reduxit me ipsa in gratiam. Pa. O lepidum patrem!
De uxore, ita ut possedi, nihil mutat Chremes. Ch. Causa optima est,
Dos Pamphile est
Decem talenta. Pa. Accipio. Ch. Propero ad filiam. Eho mecum Crito:
Nam illam me credo haud nosse. Si. Cur non illam huc transferri jubes?
Non potest.

45. Jam dudum] Commentators say that in this passage and in Eur. iii. 1. 58: "Jam dudum te amat: jam dudum illi facile fit Quod dolet," we are to interpret this 'abundantly,' 'satis superque.' But there is no evident necessity for such an interpretation, the ordinary sense of time applies well enough in both cases.
46. Possedi] He had got his wife in an irregular manner; not by regular marriage-contract, so he was a kind of tenant-at-will. He had a 'possessio' in her, though she was not yet legally his, and he therefore appeals to Chremes to confirm their union. Terence applies to the woman language strictly belonging to the 'possessio' of a piece of land or a house, where in the case of a disputed claim the actual occupant was protected by the Interdictum 'uti possidetis' till the claim was settled. See Dictionary of Antiq. (Interdictum), p. 643 a.
Causa optima est] 'So far from there being any objection, on the contrary, there is the best of reasons why you should keep her.' Compare Plautus, Capt. ii. 2. 103: "He. Num quae causa quin si ille huc non redest viginti minas Milii des pro illo? Ty. Optima imo," and iii. 5: "Nunc falsa prosunt. He. At tibi obruent. Ty. Optime est." Aulularia ii. 2. 83: "Sed nuptias hodie quin faciamus nun quae causa? Eu. Imo edepol optima."
ANDRIA.

Jube solvi obsecro.

et felicem hunc diem!

ACTUS QUINTI SCENA QUINTA.

CHARINUS. PAMPHILUS.

Ch. Proviso quid agat Pamphilus; atque eccum. Pa. Aliquis
forsan me putet
Non putare hoc verum: at mihi nunc sic esse hoc verum libet.
Ego Deorum vitam propterea sempiternam esse arbitror
Quod voluptates eorum propriae sunt; nam mihi immortalitas
Parta est, si nulla aegritudo huic gaudio intercesserit.
Sed quem ego mihi potissimum optem nunc cui habe narrem
dari?
Ch. Quid illud gaudii-est? Pa. Davum video: nemo est quem
mallem omnium;
Nam hune scio mea solide solum gavisurum gaudia.

52. Haud ita jussi] 'Well, if not, it is
not by my orders." The joke consists in the
double meaning of the word 'recte.' Another reading is 'at ita jussi,' which comes
to the same thing. 'If he is not properly
bound, it is not my fault, for I ordered that
he should be properly bound.'

ACT V. SCENE V. Charinus again comes
on the stage to see how the affairs of Pam-
philus are going on. He finds Pamphilus
congratulating himself on his good luck;
and in the meantime Davus reappears, hav-
ing been set at liberty.

Metre; iambic tetrameter.

2. Libet] This is the reading of the
MSS. Bentley has substituted 'liqueat,' a
less vigorous word in the context. Pam-
philus' meaning is this: 'Any one would
say that my happiness is too great for be-
lief; but I am glad to say that it is real;
and I can now understand why the gods
are said to live for ever, because their plea-
sures are lasting (see note on iv. 3. 1); and
so if no misfortune intervenes to dash

my joy, I may consider myself to have
attained immortality.' Cf. Henry iv. 3.
15. Hecyra v. 4. 3. So too Shakespeare,
Othello ii. 1:

"If it were now to die-
Twere now to be most happy: for I fear,
My soul hath her content so absolute,
That not another comfort like to this
Succeeds in unknown fate."

Compare also Eunuchus iii. 5. 3. 4:

"Nunc est profecto interfici quum per-
petit me possum,
Ne hoc gaudium contaminat vita aegri-
tudine aliqua."


Gavisurum gaudia] Terence here adopts
the Greek idiom of using the verb with the
accusative of the cognate noun. The idiom
is often found in good Latin authors, in
such phrases as 'bellum bellare,' 'som-
nium somniare,' 'vitam vivere,' 'servitutem
servire,' and the like.
ACTUS QUINTI SCENA SEXTA.

DAVUS. PAMPHILUS. CHARINUS.

Prius rescisceores tu quam ego illud quod tibi evenit boni.
Pa. Nec mora ulla est quin eam uxorem ducam. Ch. Num ille somniat
Solus est quem diligunt Di. Ch. Salvus sum si hace vera sunt.

Act V. Scene VI. Davus returns to find Pamphilus, and to learn from him what has happened. Pamphilus tells him of the happy conclusion of his affairs. Charinus intends his intervention with Chremes on his behalf; and retires with Pamphilus to Glycerium's house. Davus pronounces the Epilogue, and the curtain rises.


3. Nactus] 'Nanciscor,' 'adipiscor,' 'potior,' are applied to things bad as well as to good. See Phormio iii. 3. 10: 'Non triumpho ex nuptiis tuis si nil nanciscor mal.' In v. 6, 'narras probe,' compare Bun. v. 3. 7. Heceya iv. 4. 20.


9. Solus est quem diligunt Di] This is the reading of the best authorities. It is not very easy to explain the words. According to most commentators Davus is supposed to mean that the boy was dead. 'Rest easy about him,' he says, 'he is the happiest of us all;' and the Greek proverb is quoted from Menander:—δυο οi φιλοδούχαι Διονυσίων. So Plautus, Bacchides iv. 6. 16, 19: "Quem di diligunt, adolescens moritur, dum valet, sentit, sapit." I do not see, however, why the child should be got out of the way in this fashion, though certainly the handling he had been subjected to was enough to make an end of him. Another reading is 'es;' and then it is referred to Pamphilus, as a strong congratulatory expression; see Phorm. v. 6. 14: "Nam sine controversia ab dis solus diligere Antipho;" but still in that case we must suppose some reference to the boy; and perhaps Pamphilus is congratulated on being rid of him, or it may be that Davus merely evades his question. 'Don't ask any more questions—you are supremely happy as you are.'
Ch. Bene factum.  Pa. Audistine?  Ch. Omnia: age me in
tuis secundis respice.
Tuus est nunc Chremes: facturum quae voles scio esse omnia.
Pa. Memini: atque adeque longum est nos illum expectare dum
exeat.
Sequere hac me intus ad Glycerium nunc. Tu Dave abi
domum:
Propere arcesse hinc qui auferant eam. Quid stas? quid
cessas?  Da. Eo.
Ne expectetis dum exeant huc: intus despondebitur;
Intus transigitur si quid est quod restet.  Ω Plaudite.

17.] Davus now turns and addresses the
audience, and dismisses them. Horace in-
forms us that this was the common ending
of all plays: "Donec cantor, Vos plaudite,
dicat," Epist. ad Pisones 155. See Plautus,
Amphitryo ad fin.: "Nunc, spectatores,
Jovis summi causa clare plaudite." The
mark Ω is generally prefixed to the word
'Plaudite,' in old copies. Bentley consi-
ders it to be a corruption of c.α, 'cantor.'
It has been variously explained, by some
as put for 'Ωδος, 'cantor;' by others as
equivalent to δλευ δχλος. The Epilogue
was sometimes spoken by the 'Grex'
or 'Caterva' of players; as in the Asinaria,
Bacchides, Casina, Epidicus, and Captivi
of Plautus. In the Cistellaria, where
the Epilogue resembles that of the text,
the 'Caterva' speaks of the actors as
absent. Probably however the 'Caterva' was
there represented by one or more actors.
In some copies of Terence we find a sup-
plement of seventeen verses, which brings
Charinus' affair to a conclusion, but there
is no evidence of their genuineness, beyond
a notice by Donatus; and their style is
sufficient to condemn them. The words
'Calliopius recensui' found in some copies
are also without authority; though it was
the custom of critics to revise MSS., and to
append their names as a certificate.
PUBLII TERENTII

CARTHAGININENSIS AFRI

EUNUCHUS.
FABULAE INTERLOCUTORES.

ANTIPHO adolescens.
CHAEREA adolescens.
CHREMES adolescens rusticus.
DORIAS ancilla.
DORUS eunuchus.
GNATHO parasitus.
LACHES senex.
PARMENO servus.
PHAEDRIA adolescens.
PYTHIAS ancilla.
SANGA lixa.
SOPHRONA nutrix.
THAIS meretrix.
THRASO miles.
INTRODUCTION.

Pamphila and Chremes were the children of an Athenian citizen. Pamphila, while an infant, was carried off from her home at Sunium by robbers, and by them sold to a merchant of Rhodes. He presented her to a courtesan of that place, who had her brought up with her own daughter Thais as her younger sister. When Thais grew up she removed to Athens with a lover of hers, who at his death left her all his property. She then kept company with a soldier named Thraso, who went to Caria after living with her a short time. Meanwhile her mother had died, and her uncle wishing to realize money by Pamphila, who was beautiful and accomplished, sold her to Thraso, who happened to be at Rhodes on his return to Athens, and carried her with him intending to make a present of her to Thais. During his absence, however, Thais had found a new lover, one Phaedria, son of Laches. This Thraso discovers on his return, and in order to secure his footing with her, makes his present conditional upon Phaedria's dismissal. This causes Thais great perplexity, for she is really attached to Phaedria, and yet much wishes to get possession of Pamphila, whose history she has learnt in part, and whom she hopes to restore to her Athenian family, intending by so doing to make herself friends in Athens. Accordingly she shuts her door against Phaedria. He is at first highly incensed at her conduct; but after an interview with her, consents to absent himself from Athens for a day or two, that she may have time to obtain Pamphila from Thraso. Before he goes he gives orders that an Ethiopian slave, and an eunuch whom he has bought for Thais, shall be taken to her house. At this moment Thraso sends Pamphila under the escort of Gnatho his follower. On her way to Thais' house she is seen in the street by Chaerea, Phaedria's brother, who at first sight falls desperately in love with her, and hurries after her, but being detained on his way by an old friend of his father's, arrives just too late to see her taken into the house. Here he falls in with Parmeno, his father's slave, and between them they concoct the scheme on which the plot of the play turns. Chaerea is dressed up in the eunuch's clothes and conducted to Thais' house, where he soon has an opportunity of carrying out his intended scheme, during the absence of Thais at Thraso's house; after
which he makes his escape. This event causes the greatest consternation in the household; and is no less distressing to Thais, who finds her plan for restoring Pamphila to her relations thus awkwardly frustrated. For in the meantime she has obtained some interviews with Chremes, the brother of Pamphila, and has nearly identified Pamphila when the catastrophe comes to her knowledge. Phaedria, too, is much disconcerted at discovering that his present has worked so much mischief. All parties, in fact, are at their wit's end, with the exception of Chaerea, who, upon discovering Pamphila's history, makes the best amends he can by undertaking to marry her. Pythias meanwhile, Thais' maid, pays off old scores by driving Parmeno to divulge the whole matter to Laches, father of Chaerea and Phaedria. The result is of course a happy explanation on all sides. Thais is taken under Laches' protection, and continues her intimacy with Phaedria. Chaerea and Pamphila marry. Parmeno is forgiven by his grateful young master: and the only person who suffers is the unfortunate Thraso, who is beaten clean off the field, and is only too glad to submit to be the perpetual butt of these young sparks, on condition that he shall be allowed to be one in their parties, and thus still enjoy the society of Thais. This is the outline of the play, which gives a very lively and amusing action. But the most admirable feature is the manner in which some of the subordinate parts are worked out. The bye-play between Pythias and Parmeno is admirable. The character of the Parasite as drawn in Act II. scene ii. is admirable, and striking from its novelty after the hackneyed ideal which is presented to us in all the plays of Plautus. No less admirable is the Braggadocio of Act III. scene i., the features of the character being the same as those of the Miles Gloriosus of Plautus, except that Terence with greater humour makes Thraso prouder of his wit than of his military exploits. The scene in which Thraso is represented as attacking Thais in her house (Act IV. scene vii.) is highly ridiculous, and reminds one more strongly than any passage of Terence of the free humour of Aristophanes. We cannot wonder that the Eunuchus should have been the most popular of all Terence's plays: for here there is the nearest approach to the "Plautini sales," which were the true Roman comedy. It is said to have been purchased by the Aediles for the sum of 8000 sesterces (above 64l. 10s. sterling), the largest sum which had been given for any play. The leading incident of the plot makes it unfit for the modern stage: but when we say this we say all that can be said against the play. The execution is highly delicate, even in the famous scene which describes the successful issue of Chaerea's scheme. The play is said by the author of the Life of Terence to have been acted twice in one day: and no doubt it was acted on more than one occasion.
EUNUCHUS.

ACTA LUDIS MEGALENSIBUS, L. POSTUMIO ALBINO L. CORNELIO MECRULA AEDILIBUS CURULIBUS, EGHERE L. AMBIIVIS TURPIO L. ATILIUS PRAENESTINUS TIBIIS DUABUS DEXTRIS. GRAECA MENANDRU. ACTA II. MODOS FECIT FLACCUS CLAUDII, M. VALERIO C. FANNIO COSS.

Egere L. Ambivius Turpio L. Atilius Praenestinus] On these, and on the musical questions connected with the inscription, see the notes on the inscription to the Andria.

Acta II. . . M. Valerio C. Fannio Coss.] This was a.u.c. 592, b.c. 161. Some suppose that we should read ‘Acta bis die’; but there is no reason why this inscription should not refer, as it purports, to the second representation of the play.
Si quisquam est qui placere se studeat bonis
Quam plurimis et minime multos laedere,
In his poeta hic nomen profitetur suum.
Tum si quis est qui dictum in se inclementius
Existimavit esse, sic existimet,
Responsum non dictum esse, quia laesit prior,
Qui bene vertendo, et easdem scribendo male, ex

Terence in this prologue, as in all the others, applies himself to some points particularly connected with his plays. Here he begins by attacking his chief detractor, Laviniius, and shows that in his plays he violated the consistencies of common affairs; and warns him that he has other matters in store if he is further provoked. He then proceeds to a vindication of himself from the particular charge now brought against him; namely, that he had stolen the characters of Gnatho and Thraso from the 'Colax' of Naevius and Plautus. If the characters are the same, he says in reply, it has happened by accident. The source to which his obligations are really due is the 'Colax' of Menander, nor was he aware of any Latin copies of it. He concludes by maintaining his right to make free use of the stock characters of the drama, on the ground that there is nothing new under the sun. And so he leaves his best comedy in the hands of his audience.

1. Placere se studet] Bentley would read 'studeat,' comparing Andria iv. 1. 2:
   "Tanta vecordia innata cuiquam ut siet
   Ut malis gaudeant atque ex incommodis
   Alterius sua ut comarent commoda?"

But although this transition from the singular to the plural is not uncommon, we have no MS. authority for the change.

2.] See note on Andria iv. 5. 2, and compare Sallust, Catilina cap. i. "Onintes homines qui sese student praestare ceteris animalibus." Compare Cicero, De Officiis ii. 20.

3. In his poeta hic nomen profitetur suum] 'Nomen profiteri' was used of making a return of one's property to the censors and of enlisting in the army. See examples in Forcellini. Thence we have the general notion of declaring or professing oneself, when a man as it were registers his name in voting or in enlistments. We may translate 'with these my poet declares himself.' For the change from 'si quisquam' to 'in his' we may compare Sophocles, Antigone 707—709:

   ὅσις γὰρ αὐτὸς ἡ φρασίν μάνος ὤκεῖ, ἡ γλώσσαν ἦν ὁβ ἀλλος ἡ ψυχὴν ἔχειν, οὖτοι διαπίστολωσ ὡφθησαν κενοι,

and "Cujus mos maxime est consimilis vos trum hi se ad vos applicant," Heaut. ii. 4. 13.

4. Si quis est] He here alludes to Lucius Laviniius, who has been mentioned before in the Prologue to the Andria v. 7. He is there called 'vetus poeta.' He was considerably older than Terence, and appears to have been a poet of average reputation, though Terence charges him with dramatic faults. He seems to have made Terence the object of an unceasing persecution, and is alluded to frequently by him. See the Introduction.

5. Qui bene vertendo, et easdem scribendo male] 'For by translating closely enough, and writing badly, he has made bad Latin comedies of good Greek.' 'Bene' is here used in the sense of 'valde,' as "Litterae
PROLOGUS.

Graecis bonis Latinas fecit non bonas.
Idem Menandri Phasma nunc nuper dedit;
Atque in Thesauro scripsit causam dicere
Prius unde petitur aurum quare sit suum
Quam ille qui petit unde is sit thesaurus sibi,
Aut unde in patrium monumentum perveniret.

Dehinc ne frustretur ipse se, aut sic cogitetur,
"Defunctus jam sum, nihil est quod dicat mihi;"
Is ne erret moneo et desinat laeccore.
Habeo alia multa quae nunc condonabitur;
Quae proferentur post, si perget laedere
Ita ut facere instituit. Quam nunc acturi sumus
Menandri Eunuchum postquam Aediles emerunt,

bene longae," Cicero, ad Attic. xiv. 7: "Bene
et naviter esse impudentem," Ad Fam. v.
12. 'Scribendo male' is ambiguous. It
may mean, either that by a too faithful
translation he violated the Latin idiom; or
that although he translated well enough, he
failed in the arrangement of his plots. The
former is more natural. Terence first touches
upon faults of style, and then passes on to
blunders in the matter.

9. Menandri Phasma] Donatus gives the
following account of the argument of this
play. A young woman is privately brought
up by her mother, who meanwhile is mar-
mated to the father of a certain young man.
The mother and daughter are in the habit
of conversing through an aperture in the
party-wall between the two houses in which
they live, the apartment where these me-
tings take place being fitted up like a shrine
for the purpose of disarming suspicion. The
young man looks through the aperture, and
sees the young woman, whom he takes for
an apparition of the goddess. By degrees
his awe gives place to a more tender feeling;
and a happy marriage is the result.

10. Thesauro] The story of this play is
thus given by Donatus. A young man had
sold a farm in which was his father's tomb.
Ten years after his father's death he sends
his servant with provisions to the tomb in
accordance with his father's will. The ser-
vant and the purchaser of the farm open
the tomb and discover a hidden treasure.
Thereupon the law suit which to Terence
here alludes, in which Lavinius made the
defendant open the case instead of the
plaintiff. There was another play called
'Thesaurus' written by Philemon, which
Plautus has imitated in the Trinummus. For
'unde petitur' see note on i. 2. 32.

12. Quam ille] We must supply 'dicat,'
otherwise we should naturally have 'quam
illum.' For a similar change from the in-
finite to the conjunctive after a compar-
tive see note on Andria iv. 5. 3.

15. Defunctus jam sum] 'I am now
quit of him: he has nothing to say to me.'
Compare the use of 'defungor' in Phormio
v. 8. 32: "Cupio misera in hanc jam de-
fangier,' and Adelphi iii. 4. 62: "Utinam
hic sit modo defunctum." Lavinius is sup-
posed to congratulate himself on having
heard the worst that can be said against
him. Terence replies that he gives him a
respite for the present during good be-
haviour, but that he has plenty left to bring
up against him.

17. Quae nunc condonabitur] 'Con-
donon' takes a double accusative, as in
Phormio v. 7. 54: "Argentum quod habes
condonamus te." Here the verb is used
impersonally, retaining one of the accusa-
tives of the active. The same occurs with
other verbs that have a similar construction
in the active, as 'doceo,' 'celo,' 'monico,'
'cogu.' We may compare Hecyra iv. 4. 23:
"Hoc nos colatos non oportuit." The cor-
responding Greek idiom is of common oc-
currence in such phrases as οἱ δὲν ἥδη
μένοι, φάρμακα δεδιάγχθασι, τοῦτο κρύ-
πτομένα, ἄναγκαζομένος δεινά.

20. Postquam Aediles emerunt] The pe-
nultima of 'emerunt' is shortened. This
licence occurs not only in Plautus and
Terence, but in other authors also. See
Virgil, Aen. ii. 774: "Obstupui, steterunt-
que coeaces, et vox faciebus haesit." In
Propertius ii. 8. 10 we have "Et Thebae
steterunt; altaque Troja fuit," where how-
ever Paley reads 'steterunt,' preferring a
lax use of the pluperfect to a change of the
EUNUCHUS.

Perficit sibi ut inspiciendi esset copia. Magistratus cum ibi adessent oeepta est agi. Exclamat furem non poetam fabulam Dedisse, et nihil dedisse verborum tamen; Colacem esse Naevi et Plauti veterem fabulam; Parasiti personam inde ablatam et militis. Si id est peccatum, peccatum imprudentia est Poetae; non qui furtum facere studuerit. Id ita esse vos jam judicare poteritis. Colax Menandri est; in ea est parasitus Colax, Et miles gloriosus; eas se non negat Personas transtulisse in Eunuchum suam Ex Graeca; sed eas fabulas factas prius Latinas sciisse sese id vero pernegat.

quantity. Again, in iii. 11. 65 there is the same variation of reading: though Wehrer (in the Corpus Poetarum) gives "Haec di condi-
derant." Donatus quotes from Virgil, Eclog. iv. 61: "Matri longa decem tulerunt fas-
tidia menses." Every play was rehearsed before the Aediles before it was allowed to appear in public. Those that they ap-
proved they purchased from the poet, and disposed of them again to managers. See the notes on Didascalia of the Andria, and on this occasion Lavinius evidently obtained a per-
usal of the play before its rehearsal; and when it came to be rehearsed then he broke out with accusations of plagiarism.

24. Et nihil dedisse verborum tamen] 'The thief,' he says, 'has stolen and re-
represented a play, and yet he has not de-
ceived us at all.' All the commentators quote Bentley, who imagines that there is a hidden pun in the words 'fabulam dedisse,' as if they meant 'has played us a trick,' as well as 'has brought out a play.' 'Fab-
ula' is certainly used in the sense of a fiction, and 'fabulae' is a common expres-
sion of incredulity; but we have not an in-
stance of 'fabulam dare' in this sense. For 'dare verba' see note on Andria i. 3. 6.

25. Colacem] Bentley ejects the name of Naevius from this line, reading 'nempe.' He urges that the 'Colax' of Naevius is never mentioned: and moreover that if he wrote such a play, then Plautus must have pil-
fered from him, which would amount to an excuse for Terence. But without such re-
finement, it is not impossible that both poets may have treated the subject of the 'Colax,' and that this was the very fault of which Lavinius accused Terence, that he borrowed from two Latin writers, as he had already been accused of mixing up two Greek plays. See note on Andria, Prolog. 5.

27. Imprudentia] Compare below i. 2. 56: 'Imprudens harum rerum ignarusque omnium;' and Hecyra v. 4. 40: 'Plus hodie boni feci imprudens quam sciens ante hunc diem unquam.' Terence answers, 'If the fault has been committed, it has been done unwittingly.' In v. 33 he disclaims all acquaintance with the Latin plays al-
luded to, while he acknowledges that he drew his characters of the Braggadocio and the Parasite from the 'Colax' of Men-
ander. We need not trouble ourselves to account for his ignorance of these partic-
ular plays of Naevius and Plautus. No doubt then as now many a play had a short-lived reputation.

33. Ex Graeca] No apology was re-
quired, and none is made, for the trans-
lation of Greek originals. The Roman drama made no attempt at originality, and Terence kept closer perhaps than any other to his models. Cicero has left us a curious instance of his taste in De Fini-
bus i. 2, where he is defending his own prac-
tice of writing on philosophy in Latin. The whole passage is worth transcribing: "Hoc primum est in quo admirer cur in gravissimis rebus (the treatment of philo-
sophical subjects) non delectat eos patrius sermo, quum idem fabellas Latinas ad ver-
bun e Graecis expressas non invitii legant . . . Synephebos ego, inquit (the objector), potius Caecili ant Andriam Terenti quem utramque Menandri legam? A quibus tan-
tum dissentio, ut quum Sophoedas vel op-
time scripsit Electram, tamen male con-
versam Atili mihi legendum putem."
Quod si personis iisdem uti aliis non licet,
Qui magis licet currentes servos scribere,
Bonas matronas facere, meretrices malas,
Parasitum edacem, gloriosum militem,
Puerum supponi, falli per servum senem,
Amare, odisse, suspicari? Denique
Nullum est jam dictum, quod non dictum sit prius.
Quare aequum est vos cognoscere atque ignoscere
Quae veteres factitarunt si faciunt novi.
Date operam, et cum silentio animadvertite,
Ut pernoscatis quid sibi Eunuchus velit.

ACTUS I. SCENA I.

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Date operam, et cum silentio animadvertite,
Ut pernoscatis quid sibi Eunuchus velit.

ACTUS PRIMI SCENA PRIMA.

PHAEDRIA. PARMENO.

Ph. Quid igitur faciam? non eam? ne nunc quidem
Cum accesor ultr? an potius ita me comparem
Non perpeti meretricum contumelias?
Exclusit: revocat. Redcam? non, si me obscurcet.
Pa. Si quidem hercle possis, nihil prius neque fortius:
Verum si incipies, neque pertendes naviter,
Atque ubi pati non poteris, cum nemo expetet,

cannot be away from her. Parmeno moralizes excellently on the chances of love,
and the certainty that Phaedria, in spite of his brave resolves, will be ignominiously defeated.
The metre of this scene and of the prologue is iambic trimeter.

1. Quid igitur faciam?] Horace, Sat. ii. 3. 260—271, imitates this first scene of
the Eunuchus, or rather gives a brief outline of it. Persius in his fifth Satire, v. 172,
follows the words of Terence more closely:

"Quidnam igitur faciam? ne nunc quum
accesor, et ultr?
Supplicat, accedam?"

For the meaning of ‘ultr’ see note on
Andria i. 1. 73.

2. An potius ita me comparem?] Or
shall I rather determine? Donatus compares
the phrase, "Quam inique comparatum est," in Phormio i. 1. 7. We have a
closer parallel in Eun. ii. 2. 9: "Itan
parasti te ut spes nulla reliqua in te esset
tibi?"
Inflecta pace, ultro ad cam venies, indicans
Te amare et ferre non posse, actum est: ilicet:
Peristi. Eludet, ubi te victum sensorit.
Proin tu dum est tempus etiam atque etiam cogita,
Here, quae res in se neque consilium neque modum
Habet ullum eas consilio regere non potes.
In amare haec omnia insunt vita; injuriae,
Suspiciones, inimicitiae, indutiae,
Bellum, pax rursum. Incerta haec si tu postules
Ratione certa facere, nihil plus agas
Quam si des operam ut cum ratione insanias.
Et quod nunc tute tecum iratus cogitas,
"Egoine illum quae illum? quae me? quae non? sine modo: 20

9. Actum est: ilicet] ‘It is all over with you; you may take yourself off.’ For ‘actum est’ see note on Andria iii. 1. 7. ‘Ilicet’ was a word in very common use at all public ceremonies, signifying that business was over, that the audience or spectators might depart. It retains this meaning in Plautus and Terence, when affairs are spoken of as desperate. Thus in Phormio i. 4. 31: ‘Hoc nihil est, Phaedria. Ilicet. Quid hic contentemus operam frustra?’ Compare also below ii. 3. 55: ‘Ilicet, desine: jam clamatum est.’ It is derived from ‘ire licet,’ after the analogy of ‘scilicet’ (scire licet), and ‘videlicet’ (videre licet). It is sometimes used in the sense of an indignant farewell, as in Plautus, Captivi iii. 1. 9: ‘Ilicet parasitae arti maximum in malam cruem!’ where it is in construction with the dative case.

10. Eludet, ubi te victum sensorit] ‘She will mock you when she sees that you are beaten.’ This is the most simple translation of ‘eludet’ in this passage. Donatus explains it thus: ‘Eludere propri gladiatorum est cum vicerint—et eludere est famem ludo imponere.’ In that sense the passage would mean, ‘She will have done with you.’ ‘Eludere’ again means to parrty a blow, as in Martial xiv. 202: ‘Callidus emissas eludere simius hastas.’ ‘She will content herself with keeping you at a distance when she sees that you are conquered.’ All these meanings enter into the idea of the passage. The young man’s mistress delights in the sport of conquest, and when her conquest is made, she does not care to continue the game, but dismisses her fallen antagonist with derision.

15. Indutiae] ‘Truces.’ The word answers to the Greek ἄνακωδή, a temporary suspension of hostilities, as opposed to a lasting peace. The derivation of the word is doubtful. For a more amusing catalogue of the inconveniences of love see Plautus, Mercator, Prolog. vv. 18—36, where among other humorous points the following plagues are attributed to the deity:

"Insomnia, aerumna, error, terror, et fuga,
Ineptia stultitiaque adeo et temeritas,
Incoagiantia, excors inmodestia,
Petulantia, cupiditas, malevolentia;
Inhaeret aviditas, desidia, injuria,
Inopia, contumelia et dispendorium,
Multiloquium, paucoquium."

The reader should particularly look at the ingenious explanation of the last two qualities. Horace paraphrases these lines of Terence closely, dilating a little on the word ‘incerta,’ Sat. ii. 3. 267—271:

"—— In amore haec sunt mala,
bellum,
Pax rursum: haec si quis tempestatis
prope ritu
Mobilia et caeca fluitantia sorte laboret
Reddere certa sibi, nihil plus explicite
ac si
Inanire paret certa ratione modoque.”

20. Egoine illum quae illum? ‘Shall I go to her who has preferred him? who has expelled me? who has not admitted me? Let me alone for that.” The simple elliptical expressions of this line do not require detailed notice. For the use of ‘sine modo’ compare iv. 6. 1: ‘Sine veniat,” and Plautus, Asinaria v. 2. 48:

"Sine venias modo domum: faxo ut scias
Quid pericli sit dotatae uxori vitium dis-
cere.”
Mori me malim: sentiet qui vir siem;
Haece verba una mehercle falsa lacrimula,
Quam oculos terendo misere vix vi expresserit,
Restinguet: et te ultro accusabit: et dabis
Ei ultro supplicium. Ph. O indignum facinus! nunc ego et 25
Illam scelestam esse et me miserum sentio;
Et taedet; et amore ardeo; et prudens sciens,
Vivus videnisque perco; nec quid agam scio.
Pa. Quid agas nisi ut te redimas captum quam queas
Minimo? si nequeas paululo, at quanti queas:
Et ne te afflictces. Ph. Itane suades? Pa. Si sapis:
Neque praeterquam quas ipse amor molestias
Habet addas, et illas quas habet recte feras.
Sed ecca ipsa egreditur nostri fundi calamitas;
Nam quod nos capere oportet haec intercipit.

22. *Haece verba una mehercle falsa lacrimula*] 'And yet by heaven with one false tear which she will have had some difficulty with sore rubbing to force from her eyes, she will quench all this valorous talk.' The line is a very awkward one from the want of cesura in the second foot. Bentley would read 'Haece verba ea una;' but the correction does more harm than good; for while it mends the metre, which is awkward as it stands, 'mehercle' becomes a dissyllable, contrary to general usage. I should prefer 'Verba haec mehercles una falsa lacrimula;' for although the form 'mehercles' does not occur except in Cicero, Pro Plancio xxvi., yet it is the more natural; for 'mehercles' is an abbreviation of 'me hercles amet,' or 'ita me hercles amabit,' like the phrase 'ita me di amabunt,' and is similar in form to 'medius fidius' and 'mecastor.' From the short 'mē' some have supposed a derivation from μᾶ; but against this is that the Latin words are decidedly of the nominative termination. 'Me' is often an enclitic, as in i. 2. 1: 'Miseram | mē vércōr,' and its quantity would be most naturally shortened in the case of a familiar brief expression. 'Mehercle' and 'medius fidius' were the common oaths of men, as 'mecastor' and 'edepol' of women. But see notes on v. 2. 26, and Hecyr. i. 2. 8.

24. *Et te ultro accusabit: et dabis Ei ultro supplicium*] 'And she will go on to accuse you, and you will be punished over and above.' The force of the word 'ultro' here is that she would not defend herself against Phaedria's reproaches, but would take the initiative and accuse him, and that he would not only fail in bringing her to her senses, but would over and above that have to submit to punishment at her hands. See the note on 'ultro' Andria i. 1. 73.

27. *Prudens sciens, Vivus videnisque pereoc*] 'I am perishing with all my wits about me, and with my eyes wide open.' These words are frequently thus joined. For 'prudens sciens' compare Heaut. iv. 1. 19: 'Certo scio te inscientem atque imprudentem dicere ac facere omnia.' Cicero uses the phrase several times. One passage from his letters, Ad Fam. vi 6, is very like the text: 'Ut in fabulis Amphiraurus, sic ego prudens et sciens ad pestem ante oculos positam sum profectus.' 'Vivus videnisque' is an imitation of the Greek ζων και βλέπων ου zuv και παρων. Cicero quotes the proverb once or twice. We find it in Lucretius iii. 1046 (Lachmann): 'Mortua cui vita est prope jam vivo atque videnti;' and in Plautus, Mostellaria ii. 1. 70, we have another form of the proverb: 'Ludos ego hodie vivo praesenti haec sem Faciam quod credo mortuo nunquam fore.'

34. *Nostri fundi calamitas*] 'The blight of my estate, for she interprets what I ought to receive.' The meaning is so simple as hardly to require a note. Parmeno complains that his young master's liberality is absorbed by Thais. He uses a word which is generally applied to agriculture, —'calamitas.' See Long's note on Cicero, In Verrem Act. ii. 3. 98. 'Intercipio' is also sometimes used of the damage done to crops by weather, animals, &c., as in Ovid, Metam. viii. 290, speaking of the boar:

"Nunc matura metit fleturi-vota coloni,
Et Cererem in spicis intercipit;"

and again, xv. 111:
ACTUS PRIMI SCENA SECUNDA.

THAIS. PHAEDRIA. PARMENO.

Th. Miseram me! vereor ne illud gravius Phaedria Tulerit, neve aliourum atque ego feci acceperit,
Quod heri intromissus non est. Ph. Totus Parmeno
Tremo horreoque postquam aspexi hanc. Pa. Bono animo es:
Accede ad ignem hunc; jam calesces plus satis.

Th. Quis hic loquitur? ehem, tune hic eras, mi Phaedria?
Quid hic stabas? cur non recta introibas? Pa. Caeterum
De exclusione verbum nullum. Th. Quid taces?

Ph. Sane quia vero hae mihi patent semper fores,
Aut quia sum apud te primus. Th. Missa istaec face.

Ph. Quid missa? o Thais, Thais, utinam esset mihi
Pars aqua amoris tecum, ac pariter fieret,
Ut aut hoc tibi doleret itidem ut mihi dolet,
Aut ego istuc abs te factum nihilii penderem.

"—— Prima putatur
Hostia sus meruisse mori, quia semina
Pando
Eruerit rostro, spemque interceperit
anni."

But we do not require a metaphor to explain the word in this place.

ACT I. SCENE II. Thais appears lamenting
that Phaedria had misunderstood her conduct. She chides him for his delay,
and eventually comes to an explanation with him. She accounts for her previous
conduct by her anxiety to obtain possession
of the girl whom Thraso has promised her,
whose story she tells, with her suspicions of
her parentage. She requests Phaedria to help her by absenting himself for two days
in the country. At first he suspects a trick, but at last consents.

Metre; iambic trimeter.
1. *Miseram me*] 'Me' is here an
elicit. Compare Plautus, Trin. ii. 4. 50:
"Meearum me rerum novisse aequum est or
dinem." See notes on Andria i. 3. 15, and
Hecyra i. 2. 119.

2. *Aliorum atque ego feci acceperit*] 'I am afraid that Phaedria has taken it
otherwise than I intended.' For this use of
'accepio' see Andria ii. 2. 30: 'Non recte accipis,
and Heaut. ii. 3. 23: 'Clinia,
aliter tuum amorem atque est accipis.'

3. *Tremo horreoque*] 'I tremble and
shudder all over on seeing her.' 'Horreo'
is commonly used in the sense of 'to shiver
from cold.' So Ovid, De Arte Am. ii. 213:

"Saepe etiam dominae, quamvis horrebit et
ipse.
Algentis manus est calfacienda sinu.'

Juvenal, Sat. i. 93: 'Horrenti tunicam
non reddere servo.' Hence we have
Parmeno's joke in the next line, "Accede ad
ignem hunc, jam calesces plus satis;" evidently punning on the word 'ignis,' which
is applied in a thousand places to a lover.

Euriphius in his note on this passage
imagines Parmeno to point to an altar of
Venus standing at Thais' door. But this
seems unnecessary, though courtezens from
the days of Herodotus downwards sacrificed
to Venus. Parmeno means, 'Go to your
mistress, and you will soon be warm enough
and to spare.'

7. *Caeterum De exclusione verbum nul
lum*] 'However; you see she says not a
word about having shut you out.' Parmeno
suggests this to Phaedria, to keep up the
misunderstanding between him and his
mistress; and accordingly Phaedria meets her
first advances very ungraciously.

12. *Pars aqua amoris*] 'Would that we
fairly went shares in love, and that we
were alike in our feelings, for then either
you would be pained at my pain, or I
should not lay your conduct to heart, knowing
that you were acting against your feel
ings.' 'Dolet' is sometimes used imper
sonally with the dative case, as in Adelphi
ii. 4. 8: 'Hoc mihi dolet,' and in this
play, iii. 1. 40, absolutely: 'Dolet dictum
imprudenti adolescenti.' See also Plautus,
Capitvi i. 2. 49: 'Illuc illud dolet.'
ACTUS I. SCENA II.

Th. No cruccia te, obscero, anima mi, mi Phaedria.
Non pol quo quemquam plus amem aut plus diligam
Eo feci: sed ita erat res; faciundum fuit.
Pa. Credo ut fit misera praec amore exclusi hunc foras.
Te acessi justi auscultta. Ph. Fiat. Th. Dic mihi
Verum heus tu, hae lege tibi mean astringo fidem:
Quae vera audivi taceo et contineo optime;
Sin falsum aut vanum aut fictum est, continuo palam est;
Plenus rimarum sum; hae atque illae perfluo.
Proin tu, taceri si vis, vera dicio.
Th. Samia mihi mater fuit: ea habitabat Rhodi.
Pa. Potest taceri hoc. Th. Ibi tum matri parvulam
Puellam dono quidam mercator dedit
Ex Attica hinc abreptam. Ph. Givemne? Th. Arbitror: 30
Certum non scimus: matris nomen et patris
Diciarbat ipsa: patriam et signa caetera
Neque scibat, neque per aetatem etiam potuerat.
Mercator hoc adebat, et praedonibus
Unde emerat se audisse abreptam e Sunio.

18. Credo ut fit misera praec amore exclusi hunc foras] ‘To be sure, you shut him out of doors, as they generally do, because you were dying of love for him.’ For ‘praec amore’ see note on Andria v. 1. 6.
22. Hac lege tibi mean astringo fidem] ‘On this condition I give you my promise.’ ‘Lex’ frequently means the condition or terms upon which a thing is done. Andria i. 2. 26:

‘—— In pistrinum (te) dedam usque ad necem,
Ea lege atque omine, ut si te inde exeme-
rim ego pro te molam.’

Compare Hcaut. v. 2. 45: ‘Tam facilli me pacem in leges conficiet suus;’ and Phormio iii. 2. 48: ‘Men lege utar.’ For the term ‘astringere fidem’ see note on Andria iv. 1. 19.
25. Perfluo] If this word is genuine it must mean ‘I spring a leak,’ ‘I do not hold it;’ and thus it is explained by Forcellini in the sense of ‘perfluo.’ The latter is proposed by Bentley as the true reading here. He quotes Plantus, Trin. ii. 2. 41, Mostell. i. 2. 30, and Quinctillian, Inst. vi. 3: ‘Venit imber, lavat parietes, perfluunt tigna.’ The two words are easily inter-
changed by copyists, and we should expect that ‘perfluo’ would seem to many trans-
scribers the more natural in preference to the more difficult ‘perfluo,’ which wants only authority to place it certainly in the text. Horace has a somewhat similar ex-
pression, which has been compared with this passage of Terence: ‘Et quae rimosa bene deponuntur in aure,’ Sat. ii. 6. 46 (see Maclane’s note). See also Andria iii. 5. 3 and note.
32. Signa caetera] Perlet explains ‘signa’ as ‘crepundia’ (see note on iv. 6. 15). But these she had (see iv. 6. 15). Donatus ex-
plains it to mean ‘other particulars,’ such as her education, her home. It means generally ‘any other tokens that could lead to her recognition.’
35. Unde emerat] ‘Unde’ is frequently put for a preposition with the relative pro-
noun. Thus in the common legal designation of the plaintiff, as ‘unde petitur’ (see Prol. v. 11), and so Cicero: ‘Quamcumque rem a quoque cognobit de ea multo dient ornatus quam ille ipsa unde cognitor,’ De Oratore i. 15. ‘Unde’ occurs often in Horace of persons. See Maclane’s note on Carm. i. 12. 17.
Mater ubi acceptit, coepit studiose omnia
Docere, educare ita uti si esset filia.
Sororem plerique esse credebant meam.
Ego cum illo quicum tum uno rem habebam hospite
Abii huc; qui mihi reliquit haec quae habeo omnia.

\textit{Pa.} Utrumque hoc falsum est: effuet. \textit{Th.} Qui istuc? \textit{Pa.} Quia Neque tu uno eras contentu, neque solus dedit;
Nam hic quoque bonam magnamque partem ad te attulit.
\textit{Th.} Ita est: sed sine me pervenire quo volo.
Interea miles qui me amare oceperat
In Cariam est profectus: te interea loci
Cognovi: tute scis postilla quam intumum
Habeam te, et mea consilia ut tibi credam omnia.

\textit{Ph.} Ne hoc quidem tacebit Parmeno. \textit{Th.} Oh, dubiumne id est?
Hoc agite amabo. Mater mea illic mortua est
Nuper. Ejus frater aliquantum ad rem est avidior.
Is hanc ubi forma videt honesta virginem,
Et fidibus scire, pretium sperans ileo
Producit, vendit. Forte fortuna affuit

46. \textit{Interea loci} \textquoteleft Locus\textquoteright is sometimes used generally in the sense of \textquoteleft opportunity.\textquoteright
Heaut. i. i. 6: \textquoteleft Et cognoscendi et ignoscendi dabitur peccati locum.\textquoteright Andria iii. 4. 22: \textquoteleft Nihil est preci loci relicum.\textquoteright
Thence it comes to be used in the literal sense of \textquoteleft time\textquoteright in such phrases as \textquoteleft interea loci,\textquoteright used also by Plautus, Menaechm. iii. i. 1: \textquoteleft Interea loci nunquam quicquam feci peus quam hodie.\textquoteright Compare in this play ii. 2. 24. In Sallust, Jugurtha 72, we find: \textquoteleft Neque post id locorum Jugurthae dies aut nox ualla quieta fuerit,\textquoteright and 63, \textquoteleft Ad id locorum.\textquoteright Plautus, Poenulus i. 1. 16: \textquoteleft Post id locorum tu mihi amanti ignoscito;\textquoteright and Truculentus iii. i. 16:
\textquoteleft Eradicare est certum cum primis patrem;
Post id locorum matrem.\textquoteright
Both these meanings of \textquoteleft locus\textquoteright arise from its general sense of \textquoteleft state\textquoteright or \textquoteleft circumstance.\textquoteright
49. \textit{Th.} Oh, dubiumne id est? \textquoteleft This sentence I have given to Thais. It is generally given to Parmeno, who is supposed to assent to what his master had said. But it is much more natural to put the words into Thais\textquotesingle mouth, as an expression of surprise at Phaedria\textquotesingle speech.

50. \textit{Hoc agite amabo} \textquoteleft Pray attend to me.\textquoteright For \textquoteleft hoc agite\textquoteright see note on Andria i. 2. 15. The phrases \textquoteleft si me amas,\textquoteright \textquoteleft amabo te,\textquoteright and \textquoteleft amabo,\textquoteright are common forms of en-

40. In v. 70: \textquoteleft Id, amabo, adjuta,\textquoteright and very frequently in Terence. Generally the words are used parenthetically, but in iii. 3. 31 we have an \textquoteleft ut\textquoteright following: \textquoteleft Amabo ut iluc transeas ubi illa est.\textquoteright See note on the passage, and on a similar use of \textquoteleft quae\textquoteright in iii. 2. 13.

53. \textit{Fidibus scire} The full expression is \textquoteleft fidibus canere,\textquoteright as in Cicero, Tusc. Quest. i. 2: \textquoteleft Igitur et Epaminondas, princeps mei judicio Graeciae, fidibus praecellere cecinis dicitar.\textquoteright But we often meet with condensed expressions such as this in the text. Thus in Cicero, De Senectute 8: \textquoteleft Fidibus discere,\textquoteright and Ep. Ad Fam. ix. 22: \textquoteleft Fidibus docere.\textquoteright Such singers were often purchased or hired, as we learn from Plautus, Epicles iii. 4. 67:
\textquoteleft Pe. Quid tibi negoti esse meae domi ignitar? Fr. Audios: Conducta veni, ut fidibus cantarem seni Dum rem divinam faceret.\textquoteright

54. \textit{Product} \textquoteleft Exposes for sale.\textquoteright See Heaut. i. 1. 92: \textquoteleft Omnes produxi ac vendidi.\textquoteright These are the only passages in early writers where the word is used in this sense. It occurs again in Suetonius, Tib. 34.

\textit{Forte fortuna} \textquoteleft Fors fortuna\textquoteright was a goddess whose temple (attributed, as well as that of Bona Fortuna, to Servius Tullius) stood on the right bank of the Tiber. Her
ACTUS I. SCENA II.

Hie meus amicus: emit eam dono mihi,
Imprudens harum rerum ignarusque omnium.
Is venit: postquam sensit me tecum quoque
Rem habere, fingit causas ne det sedulo.
Ait, si fidem habeat se iri praepositum tibi
Apud me, ac non id metuat, ne ubi acciperim
Sese relinquam, velle se illam mihi dare;
Verum id vereri: sed, ego quantum suspicor,
Ad virginem animum adjecit. Ph. Etiamne amplius
Th. Nihil; nam quaesivi. Nunc ego eam, mi Phaedria,
Multae sunt causae quamobrem cupidam abducere:
Primum quod soror est dicta; praeterea ut suis
Restituant ac reddam: sola sum: habeo hic neminem
Neque amicum, neque cognatum; quamobrem, Phaedria,
Cupio aliquos parare amicos beneficio meo.
Id amabo adjuta me, quo id fiat facilius.
Sine illum priores partes hosce aliquot dies
Apud me habere. Nihil respondes? Ph. Pessima,
Ego quiequam cum istis factis tibi respondeam?

festival took place on the 25th of June. See
Ovid, Fasti vi. 773—776:
"Quam cito venerunt Fortunae Fortis ho-
nores!
Post septem luces Junius actus crit.
Ite, deam laeti Fortem celebrate, Quirites:
In Tiberis ripa munera regis habet." 

Her name was used to express a piece of
extraordinary luck. Compare Hecyra iii.
3. 36, and Phormio v. 6. 1.
58. Sedulo] See note on Andria i. 1. 119.
63. Ad virginem animum adjecit] "He
has fallen in love with the girl." Compare
Plautus, Mercator ii. 2. 61:
"— Sed praecauto opus est
Ne ad illam me animum adjecisse aliqua
sentiat."

In Plautus, Miles Glor., we find the same
phrase with a dative case: "Quasi militi
animum adiectis simulare," iii. 3. 35. Both
constructions are found in Cicero and Livy.
The phrase 'oculos adjecere' is also fre-
quent. For the phrase 'etiamne amplius'?
compare Andria ii. 1. 25, 26. Donatus ob-
erves, "Mundat Terentius, ut solet, res
hujusmodi per †lÌllù כע' suam." It is to be
wished that his example had always been
followed by his commentators.

69. Neque amicum, neque cognatum
Bentley proposes ' Neque notum' as in
Phormio i. 2. 48: "Neque illi benevo-
lense Neque notus neque cognatus . . quis-
quam aderat," objecting to the recurrence
of 'amicos' in the next line. But this is
unnecessary and quite without authority.

71. sine illum priores partes, &c.] 'Let
him for these few days play the principal
part with me.' The expression is very com-
mon in all writers. Compare Phormio v. 5.
7; 'Vicissim partes tuas acturas est;" and
Adelphi v. 4. 26: 'Si id fit dando atque
obsequendo, non posteriores feram.' On
the literal use of the words see Cicero, In
Q. Caecilium Divin. cap. 15 (Long's note),
and Horace, Sat. i. 9. 45:
"— Haberes
Magnum adjutorum posset qui ferro secundas
Hunc hominem velles si tradere.'

See Maclean's note.

72. Pessima] Phaedria bursts out in-
dignantly, to Parmeno's great satisfaction.
He derides the story which they have just
heard from Thais, and upbraids her with
his former devotion to her; but he soon
gives way, and after a struggle makes up
his mind to do as she begs him, 'Can I give
you any answer with this conduct of yours?'
For 'cum istis factis' we may compare An-
dria v. 4. 38: "Dignus es cum tum religione
odium;" and Phormio iii. 1. 1: "Multi-
moda cum istoc animo es vituperandus."
Ph. At ego nesciibam quorum sum tu ires: "Parvula
Hinc est abrepta; eduxit mater pro sua:
Soror est dicta: cupio abducere, ut reddam suis."
Nempe omnia haec nune verba hue redeunt denique;
Ego excludor; ille recipitur: qua gratia?
Nisi illum plus amas quam me, et istam nune times
Quae adventa est, ne illum talem praeipiat tibi.
Th. Ego id timeo? Ph. Quid te ergo aliud sollicitat? cedo.
Num solus ille dona dat? nuncubi mean
Benignitatem sensisti in te claudier?
Nonne ubi mihi dixti cupere te ex Aethiopia
Ancillulam relictis rebus omnibus
Quaesivi? porro eunuchum dixti velle te,
Quia solae utuntur his reginiae; reperi.
Heri minas viginti pro ambobus dedi:
Tamen contemptus abs te haec habui in memoria:
Ob haec facta abs te spernor. Th. Quid istic Phaedria?
Quanquam illam cupio abducere, atque haec re arbitror
Id fieri posse maxime, verumtamen,
Potius quam te inimicum habeam, faciam ut jusseris.
Ph. Utinam istue verbum ex animo ac vere dicores,
"Potius quam te inimicum habeam." Si istue erederem
Sincere dici quidvis possem perpreti.

83. Nuncubi mean Benignitatem sensisti in te claudier? ['] Have you ever
found my bounty restrained towards you?'
Bentley reads 'num tibi' on the authority
of one manuscript. But the above is the
general reading of good authorities. In the
note on Andria iii. 3. 41 Bentley's proposed
emendation 'intercluder' has been
noticed. It is quite unnecessary. 'In te
means simply 'towards you,' 'in your case,'
as in many cases. 'Claudier' is interpreted
'tcludicaro' by Donatus, and this passage
is placed under 'cludo, v. n.' by Forcellini;
but it is better to explain it as in Andria
iii. 3. 41, for 'cludo' in the sense of 'to
halt' never occurs in the passive voice.
86. Relictis rebus omnibus] See Andria
ii. 5. 1.
89. Minas viginti] Zeeuue suggests 'tri-
ginta,' as in v. 3. 14 the eunuch alone is
said to have cost twenty minae. But we
need not attempt to correct a minor inconsist-
ency of this nature. We once find 'ambo'
used for ' duo' in Virgil, Aen. vi. 540:
'Hic locus est partes ubi se via findit in
ambas,' and it is possible that here it may mean 'for
each of the two,' just as English if we said,
'I gave 60l. for both of them,' the words
would admit of either interpretation.
91. Quid talic?] See note on Andria iii.
3. 40.
95. Ex animo] See note on Andria iv.
4. 55.
97. Sincere] This word has been sup-
posed to be an adjective in this place, of
the form ' siceris' (see Forcellini sub 'sinc-
erus'), but is most probably the adverb,
not found elsewhere except in prose writers.
'Sicerus' originally means 'without mix-
ture or alloy,' 'clear,' as in Horace, Sat. i.
3. 55:
"At nos virtutes ipsas invertimns, atque
Sincereum cupimus vas incurrastear;"
and Epist. i. 2. 54:
"Sincereum est nisi vas quodcumque infundis
acecit."
The old etymology from ' sine cera' is given
by Donatus: "Sincereum, purum, sine fuco,
et simplex: ut mel sine cera." Whether
this is correct or not it conveys a good idea
of the meaning. The use of 'sincere' may
be compared with that of 'liquid,' See note
ACTUS I. SCENA II.

Pa. Labascit victus uno verbo quam eito!
Th. Ego non ex animo misera dicó? quam joco
Rem voluisti a me tandem quin perfeceris?
Ego imperare nequeo hoc abs te, biduum
Saltem ut concedas solum? Ph. Siquidem biduum;
Verum ne fiant isti viginti dies.
Th. Profecto non plus biduum, aut —— Ph. "Aut" nihil
moror.
Th. Non fiet: hoc modo sine te-exorem. Ph. Scilicet
Rus ibo: ibi hoc me macerabó biduum.
Ita facere certum est: mos gerendus est Thaidi.
Ph. In hoc biduum Thais vale. Th. Mi Phaedria
Et tu; numquid vis aliud? Ph. Egone quid velim?
Cum milité isto praesens absens ut sies;
Noctes diseque me ames; me desideres;
Me somnies; me expectes; de me cogites;
Me spéres; me te oblectes; mecum tota sis:

on Andria iv. 3. 14. In meaning it answers
exactly to the Greek ἀληξιεῖν τοις.
104. 'Aut' nihil moror] 'I have nothing
do with Or!' 'Nihil moror' was originally
used in dismissing a defendant, as in
Livy iv. 42: "C. Sempronium nil moror,
quoque hoc est in imperio consecutus ut tam
carús esset militibus.' Compare other
examples quoted by Forcellini. Hence it came
to mean generally 'I have nothing to say to
you,' and in this sense it is common in
Plautus. See Pocenius v. 4. 118: "Nam
alias pictores nil moror hujusmodi tractare
exempla,' 'I do not care to have other
painters treat such a subject as this.'
107. Macerabo] 'I will go into the coun-
try, and there will put myself on low diet
for two whole days.' For 'maceró' see
note on Andria iv. 2. 2. 'Biduum' is
meant to be emphatic, and to be given as if
it were an immense time.
111. Namquid vis aliud?] 'Have you
any further commands?' This was a com-
mon form of leave-taking. Compare ii. 3.
59: "Rogo, numquid velit." In Adelphi
ii. 2. 39 we have a longer form: "Num-
quid vis quin aseam?" Hecyra ii. 2. 30.
So in Horace's account of his troublesome
friend who attacked him on the Via Sacra:
"Cum assisecatur: 'Numquid vis?' oc-
cupo," Sat. i. 9. 6. A passage is commonly
quoted from Livy vi. 34, in his account of
the quarrel of the two Fabiae, which he
supposes to have led to the Licinian laws.
He says that among other things which the
less fortunate sister envied the "frequentia
prosequentium rogantiumque num-
quid vellet." But this can hardly be used
in the same sense. It must mean generally
'those who begged her to lay her commands
upon them.' Another passage is quoted by
more than one editor from Euripides, He-
cuba 1011: ἣ' ὅν τε βούλει τῶν ἐκι
φαίνεσθαι ἵματι; which it is hardly necessary
to say is wholly beside the point.
115. Me te oblectes] In Adelphi i. 1.
24 we have "In eo me oblecto." In Cicero
we have 'cum,' as in De Oratore ii. 14:
"Cum his me (ut dixi) oblecto qui res gestas
aut qui orationes scripserunt suas," and also
the ablative alone, as in Cató Major xvi.
"Qui se agí cultione oblectabant." This
passage is admirably worked up. The re-
iteration of the one dominant idea of Phae-
dria's mind is marked by the very form of
the clauses, and the similar termination of
the words. After this speech we are to
suppose that Phaedria goes off the stage
with Parmeno. Thais then proceeds to de-
velop the plot of the play a little further
by suggesting the discovery which she has
made. This could not be done in the pre-
sence of Parmeno without rendering her
subsequent conduct improbable. For ho
Meus fac sis postremo animus, quando ego sum tuus.
Th. Me miseram! forsitan hic mihi parvam habeat fidem,
Atque ex aliarum ingeniis nunc me judicet.
Ego pol quae mihi sum conseia hoc certo scio,
Neque me finxisse falsi quiquam, neque meo
Cordi esse quemquam cariorem hoc Phaedria:
Et quicquid hujus feci causa virginis
Feci; nam me ejus spero fratrem propemodum
Jam repperisse, adolescentem adeo nobilem:
Et is hodie venturum ad me constituit domum.
Concedam hinc intro atque expectabo dum venit.

ACTUS SECUNDI SCENA PRIMA.

PHAEDRIA. PARMENO.

Ph. Fac ita ut jussi deducantur isti. Pa. Faciam. Ph. At
diligenter.
datum est tibi? Pa. Ah!
Rogitare? quasi difficile sit.

would not be represented as forwarding
Chaeren's designs if he had known the girl
in whom Thais was interested to be an
Athenian citizen.

122. Et quicquid hujus feci] Compare
v. 5. 10: "Quicquid hujus factum est;" and
v. 8. 40. Heaut. v. 2. 8; and iii. 3. 10:
"At mihi fides apud hunc est nil me istius facturum pater." Compare Plautus, Mer-
cator iv. 5. 37: "Nihil hercle istius quic-
quam est;"

125. Et is hodie venturum ad me consti-
tuit domum] "And he has made an ap-
pointment to come to to-day to my
house." 'Constituunt' is commonly used in
this sense. See Hecyra i. 2. 120: "Con-
stitutum cum quodam hospite me esse illum
conventurum," Juvenal, Sat. iii. 12: "Hic
ubii nocturnae Numa constituebat amicas;"
and Propertius v. 8. 33: "Hic ego con-
stitui noctem lenire vocatis;"

ACT II. SCENE I. This scene serves
merely as a link between the last scene and
the second of this act. Phaedria enjoins
Parmeno to be careful in delivering his pre-
sents to Thais, and to do his best to cut out

Thraso. He then makes the most deter-
mined and virtuous resolutions that he will
stay even the full term of three days in the
country. After his departure Gnatho, the
follower of the Braggadocio, appears bring-
ing with him the girl whom he had promised
to Thais.

Metre; 1. 10, 11, trochaic tetrameter; 2. 4.
5. 8. 12. 13—25, trochaic tetrameter cata-
lectic; 6. 13—17, iambic tetrameter; 3. 7.
9, iambic dimeter.

1. Fac ita ut jussi deducantur isti] 'Take care that those slaves are taken
home to her house, as I ordered.' See the
last scene v. 109.

3. Rogitare?] 'Is it possible that you can
ask?' The infinitive is commonly used in
questions to express surprise or indignation.
See note on Andria i. 5. 10. Parmeno adds,
'Nothing is easier than to throw away these
presents and as many others as you like.
I only wish it were as easy to get some-
thing.' Phaedria rejoins, 'Well, if they
perish, I perish with them. You need not
care for yourself. Do your best to set off
my present with fair words, and to keep
my rival at a distance from her.'
ACTUS II.  SCENA I.

Utinam tam aliquid invenire facile possis Phaedria
Quam hoc peribit.  Ph. Ego quoque una pereo, quod mihi est carius:
Sed numquid alid imperas?
Ph: Munus nostrum ornato verbis, quod poteris; et istum aemulum,
Quod poteris, ab ea pellito.
Pa. Memini, tametsi nullus moneas.  Ph. Ego rus ibo, atque
ibis manebo.
Nam aut jam revertere, aut mox noctu te adiget horsum insomnia.
Ph. Opus faciam ut defatiger usque ingratiis ut dormiam.
Pa. Vigilabilis lassus; hoc plus facies.  Ph. Ah nihil dicis
Parmeno.
Ejicienda hercle hace est mollities animi: nimis me indulgeo.
Tandem non ego illa carcam, si sit opus, vel totum triduum?
Pa. Hui!

10. Memini, tametsi nullus moneas] 'I can remember, even if you were not to remind me at all.' 'Nullus' is often used instead of 'non,' and generally is more emphatic. Compare Heceyra i. 2. 3:

—— Si querent me, ut
Tum dicas, si non queret, nullus dixeris.'

Plautus, Trinummus iii. 1. 5: "At tu nullus aedeopol credua." This idiom is derived from the simplier phrase 'nullus sum' in the sense of 'non sum,' 'I am undone.' See Andria iii. 4. 20.

11. Cense posse me officinare, &c.] 'Do you think I can hold out and persevere in not returning meanwhile?' 'Offirmo' is used absolutely again in Plautus, Persa ii. 2. 40: 'Offirmatae occultare quo te immittas pessime?' In Heant. v. 5. 8 we have 'Age, quaeo, ne tam officina te, Chreme;,' and in Heceyra iii. 5. 4: "Certum officinare est viam me quam decreti persequi."

13. Insomnia] 'Want of sleep will soon bring you back lither at night.' The reading 'adiget' is noticed by Donatus; and it requires 'insomnia' to be in the singular number, like the Greek δυνατώς. We find the plural in some authors, as in Sallust, Catil. 27: "Dies noctesque festinare, vigilare, neque insomnii neque labore fatigari." In the present passage the nominative agrees best with the following line, where Phaedria says, 'I will work in the fields that I may be tired to death, and sleep in spite of myself.' The common reading adopted by Zeune is 'adigent,' in which case the passage will mean 'Your dreams will soon bring you back here by night.'

14. Ingratiis] In Plautus and Terence we invariably find the forms 'gratis' and 'ingratiis' where later writers use 'gratis' and 'ingratia.' In Plautus 'ingratiis' is used strictly as a substantive. Casina ii. 5. 7: "Vobis invitatis atque amborum ingratiis," and Mercator ii. 4. 11: "Ch. Ninium multum scis. En. Tuis ingratiis."

Pa. Di boni, quid hoc morbi est? adeone homines immutarier
Ex amore ut non cognoscas eundem esse? Hoc nemo fuit 20
Minus ineptus magis severus ququam, nec magis continens.
Sed quis hic est qui hues peregit? at at! hic quidem est para-
situs Gnatho
Militis: duct sit secum una virginem dono huic. Papae!
Facie honesta: mirum ni ego me turpiter hodie hic dabo
Cum meo decrepito hoc eunullo. Haec superat ipsum
Thaidem.

ACTUS SECUNDI SCENA SECUNDA.

GNATHO. PARMENO.

Gn. Di immortales! homini homo quid praestat, stulto intel-
ligens
Quid interest! hoc adeo ex hac re venit in mentem mihi.
Conveni hodie adveniens quendam mei loci hinc atque ordinis,
Hominem haud impurum, itidem patria qui abligurerat bona.
Video sentum, squalidum, aegrum, pannis annisque ob-
situm,
"Quid istuc," inquam, "ornati est?" "Quoniam miser quod
habui perdidi. Hem,

and v. 748: "Et quae nunc animo senten-
2: "Hinc si aliquid a comitibus audierimus
nos in Asiam convertimus: neque adhuc
statabat, quo potissimum."

ACT II. SCENE II. Gnatho approaches,
and as he comes up is congratulating him-
self on the success which he has met with
in the prosecution of his art. He has ele-
vated the profession of a parasite, and given
it new principles, the one guiding law being
that of 'omnia assentari,' and can now boast
of a large school of 'Gnathonians.' On
perceiving Parmeno he begins to crow over
him on the strength of the present which
he has brought from Thraso, and promises
him an easy life of it now as far as Phae-
dria's intercourse with Thais is concerned.
Parmeno consoles himself with the thought
of a speedy revenge.

Metre; 1—23, trochaic tetrameter cata-
lectic; 24—90, iambic tetrameter catalectic.
3. Mei loci atque ordinis] 'Of my own
condition and rank.' Eugraphius says "Mei
loci pauperem dicit, ordinis parasitum." But
he is given to rather fanciful refinements;

and it is better to take the words in a more
general sense.

4. Hominem hau impurum} 'Not a bad
man: one who like myself had squandered
his family property.' 'Impurus' is often
used in a modified sense. See Hecat. iv.
1. 16. 'Abilurgur' literally signifies 'to
spend in eating and drinking.' We meet
with the same word in Cicero, Catil. ii. 5:
"Petrimonia sua profuderunt; fortunas suas
abilurgurunt," where there is another read-
ing, 'obilaggerunt.'

5. Video sentum, squalidum, aegrum,
pannis annisque obsitum] 'I see him rough,
shabby, ill, covered with rags and years.'
'Sentus' is properly used of a place over-
grown with thorns or covered with rubbish.
Virgil, Aen. vi. 462: "Per loca senta sita." In
Virgil again we meet the word 'obsi-
situm' in the same sense in this passage,
Aen. viii. 507:

"— Ibat rex obsitus seco;"

and in Plautus, Menaechmi v. 2. 4 we have
"— Consitus sum
Senectute, onustum gero corpus, vires
Relique."
Quo redactus sum! omnes noti me atque amici deserunt."
Hic ego illum contempsi praee me. "Quid homo," inquam,
"ignavissime?"
Itan parasti te, ut spes nulla reliqua in te sit tibi?
Simul consilium cum re amisti? viden me ex eodem ortum loco,
Qui color, nitor, vestitus, quae habitudo est corporis?
Omnia habeo, neque quicquam habeo. Nihil cum est nihil
defit tamen."
"At ego infelix neque ridiculus esse neque plagas pati
Olim isti fuit generi quondam quaeestus apud saeclum prius, 15
Hoc novum est aecupium: ego adeo hanc primus inveni viam.
Est genus hominum, qui esse primos se omnium rerum volunt,
Nec sunt: hos consector. Hisce ego non paro me ut rideant;

11. Qui color, nitor, vestitus] These lines are well translated by Colman:
"Me!—look on me—come from the same
condition,
How sleek! how neat! how clad! in
what good case!
I've every thing, though nothing: nought
possess,
Yet nought I ever want."
For the 'nitor' compare Horace, Epist. i.
4. 15: 5
"Me pingueum et nittidum bene curata
cute vises
Cum ridere voles Epicuri de grege por-
cum."
And so in a fable of Phaedrus, iii. 7. 2—
5, very much to the point:
"Cani perpasso macie confectus lupus
Forte occurririt; dein salutati invicem
Ut restituerunt: 'Unde sic' quaseo
'nites? 
Aut quo cibo fecisti tantum corporis?'

13. Neque esse neque plagas pati Possum] 'I cannot make a laughing-
stock of myself, nor put up with blows.'
Gnatho's friend takes the old fashioned
view of the parasite's profession, as it is
described in Plautus. See Captivi i. 1. 20:
"Et hic quidem hercle nisi qui colaphe
perpeti
Potis parasitus, fragiique aulas in caput,
Vel ire extra portam Trigeminam in sac-
cum licet."
We may compare a line of Axionicus,

11 quoted by Lindenbrog from Athenaeus,
Deipnous. vi. 9, where he speaks of a para-
site as

πληγάς υ πομίνων κονδυλίων και τρυμβίων δυτών τε.

They went by the names of 'ridiculi' and
'plagipatides,' and from their capacity of
putting up with hard treatment they went
also by the name of Spartans. There is a
capital scene in the Captivi iii. 1. 9—12,
where Ergasilus deplors the fact that para-
sitism is sadly at a discount. The following
lines are to the point here:

"Hicet parasiticae arti maximam in malam
crucem!
Ita juvenius jam ridiculos inopes ab so
segregat.
Nil morantur jam Laconas, ini subselli
viros,
Plagipatidas, quibus sunt verba sine penu
et pecunia.'

Gnatho shows him that this barbarous phase
of the profession is obsolete, and proceeds
to explain the more polite arts by which he
makes a livelihood, not by making himself
a laughing-stock to others, but by humour-
ing their self love, and studying in general
the lucrative art of polite acquaintance.

10. Hace ego non paro me ut rideant]
'I do not lay myself out to be laughed at
by them; but I am the first to laugh at
them, and at the same time I admire their
wit.' "Parare so—me—to' is common in
Térence; above v. 9, and Hecyra i. 1. 11.
The following lines are as well known as any
portion of any classical author. They are
Sed his ultero arrideo, et eorum ingenia admiror simul.
Quiquid dicunt laudo: id rursum si negant, laudo id quoque.
Omnia assentari. Is quaestus nunc est multo uberrimus."

**Pa.** Seiit hercle hominem! hic homines prorsum ex stultis
insanos facit.

**Gn.** Dum hac loquimur interea loci ad macellum ubi adve-
nimus,
Concurrunt laeti mihi obviam cupediarii omnes,
Cetarii, lanii, coqui, fartores, piscatores;
Quibus et re salva et perdita profueram, et prosum saepe.
Salutant; ad coenam vocant; adventum gratulantur.
Ii lo miser famelico videt me esse in tanto honore,
Et tam facile victum quaerere, ibi homo coepit me obsecrare 30
Ut sibi liceret discere id de me: sectari jussi;
Si potis est, tanquam philosophorum habent disciplina ex ipsis

... quoted by Cicero, *Laelius* c. 25. Compare
Plautus, *Menaceheii* i. 2. 52: "Me. Sed
quid ais? *Pe. Egone*? id enim quod tu vis
id aio atque id nego;" and *Martialis*, *Epi-
gram* xii. 40:

"Mentiris? credo. Recitas mala carmina?
laudo.
Cantas? canto. Bibis, Pontiliane? bi-
bo."

22. Is quaestus nunc est multo uberri-
**mus**] Lindenbrog quotes from Menander
some lines which Terence may very likely
have had in view:

— *de baco* μαλιστα τοις ποινηρωις ἥνται,
πράττει *de* δό κολάξ ἀφασα πάντων, δειμ-
τερος
*δ* συνοφάντης, *δ* (δ' Ἴτι) κακοῆθης τρίτως.

25. *cupediarii* 'Confectioners.' The word
is connected with 'cupedia,' 'sweetmeats,'
which occurs in Plautus, *Stichus* v. 4. 32:
"Nil moror cupedia." A man who is fond
of such dainties is called 'cuppes,' Plautus,
*Trinummus* ii. 1. 17; and accordingly some
will write 'cuppedia' and cuppediarii.' The
'coqui' used to collect in the forum to be
hired by those who were providing feasts.
See the scenes in which the cooks are con-
cerned in Plautus, *Aulularia* ii. 4. 1, &c.
The 'fartores' were the poulterers. It was
the particular business of the professional
parasites, such as Gnatho, to cater for their
rich friends. See Plautus, *Capt.* iii. 1. 14:
"Ipsi obsontan, quae parasitorum ante erat
provincia;" and they were in consequence
very important personages among the vari-
sous stall-keepers in the market. Gnatho
had been a good friend to them before he
lost his fortune on his own account, and
afterwards on that of his friends. "Quibus,"
he says, "et re salva et perdita profueram,
et prosum saepe."

32. *Si potis est—Gnathonici vocentur*]
'That if possible parasites may go by the
name of Gnathionians, just as the scholars of
philosophers take their names from their
masters.'

*Si potis est*] We often find 'potis' used
in the neuter gender, as in *Lucretius* i. 451:
"Conjunctum est id quod nunquam sine
perniciali
Discidio potis est sejungi seque greg-
ari;"

and *Catullus* lxxvi. 24:

"Non jam illud quaeo contra ut me diligat
illa;
Ant, quod non potis est, esse pudica
velit."

Compare Adelphi iv. 1. 5: "Ita fiat, et
istuc si quid potis est rectius." The form
'pote' is more common as a neuter. See
note on Adelphi ii. 3. 11. For 'disciplina'
the ordinary texts have 'discipuli.' The Li-
Ber Bembinus has 'disciplinam.' Donatus
certainly read 'disciplina.' He remarks
that the two clauses of the sentence do not
exactly correspond unless we take 'disci-
plina' for 'discipuli;' ' nisi forte disci-
Vocabula, parasiti item ut Gnathonici vocentur.  
Pa. Viden otium et cibus quid faciat alienus?  
Gn. Sed ego cesso

Ad Thaidem hanc deducere, et rogitare ad coenam ut veniat?  
Sed Parmenonem ante ostium Thaidis tristem video, 
Rivalis servum.  
Salva res est: nimirum homines frigent.  
Nebulonem hunc certum est ludere.  
Pa. Hice hoc munere arbitrantur

Suam Thaidem esse.  
Gn. Plurima salute Parmenonem
Summum suum impertit Gnatho.  
Quid agitur?  
Pa. Video.

Numquidnam quod nolis vides?  
Pa. Te.  
Gn. Credo; at numquid alius?

Pa. Quidum?  
Gn. Quia tristis es.  

Gn. Ne sis: sed quid videtur

plinam pro discipulis posuerit." The harder reading 'disciplina' is the more likely than 'discipuli,' which Bentley introduced on the authority of two manuscripts. The Bembine reading 'disciplanam' probably arose from the supposition that 'vocabula' was the subject of the verb. 'Disciplina,' as a noun of number, equivalent to 'discipuli,' naturally takes a plural verb. Zeune reads 'disciplinae,' which is only an alteration of the original with a view to the construction. The metre of the line is perfectly good, if we only remember to pronounce 'habet' as a monosyllable, like the French 'sient.' On this subject see the Introduction.

36. Sed Parmenonem] In printing these two lines I have followed Zeune. Weise in the Tauchnitz edition makes one line: 'Sed Parmenonem ante ostium video rivalis servum,' rejecting the remainder as supposititious. The lines are certainly defective.

37. Nimirum homines frigent] 'These fellows have certainly met with a cold reception.' We may compare Parmeno's joke above in i. 2. 5, and Horace, Sat. ii. 1. 60: 

" — O puer, ut sis Vitalis metuuo, et majorum ne quis amicus Frigore se feriat.'

39. Plurima salute Parmenonem Summum suum impertit Gnatho] 'Gnatho wishes his best friend Parmeno the utmost health.' The most natural construction of 'impertio' is with the dative of the person and the accusative of the thing, as in Cicero, Ad Atticum iii. 15: 'Terentia impertit tibi multam salutem?' but the present idiom is more common. Compare Plautus, Epidicus i. 2. 23:

"Advenientem peregre herum Stratippo-clem
Impertit salute servus Epidicus."

In Pseudolus i. 5 40 we find 'impertio' used absolutely in the same sense:

"Herum salute primum, ut aequetum est; posteae
Si quid superstit vicinos impertio." It is immaterial whether we say 'I present you with my best wishes,' or 'I present my best wishes to you.'

Summum suum] 'His best friend.' The word 'amicus' is sometimes omitted, as here, and in Adelphi iii. 2. 54: 'Nam is nostro Simulo fuit summus et nos coluit maxime.' Phormio i. 1. 1: 'Amicus summus meus et popularis Geta.' Gnatho proceeds to ask 'What are you about?' to which Parmeno answers, 'Standing.' The same joke occurs in Plautus, Pseudolus i. 5. 42:

"Se. Salve. Quid agitur? Ps. Statur hic ad hunc modum.
Si. Statum vide hominis, Callipho, quasi basilicium."
EUNUCHUS.


Hoc nunc dicis,

Ejectos hinc nos: omnium rerum, heus, vicissitudo est. 45

Gn. Sex ego te totos Parmeno hos menses quietum reddam, Ne sursum deorsum curites, neve usque ad lucem vigiles.


Gn. Detineo te fortasse: tu profectus alio fueras.


Ad illam. Pa. Age modo; nunc tibi patrent fores hae, quia istam duocis.

mancipi' was a term designating things capable of Quiritarian ownership, which could be transferred only by 'mancipatio,' or the formal sale 'per aet et libram.' Hence the same word 'mancipium' was used to designate property acquired by this mode of transfer, and was often applied, as in the present instance, to 'slaves,' as belonging to the class of 'Res mancipi.' See the article 'Mancipium' in the Dictionary of Antiquities. Compare Horace, Sat. ii. 7: 3:

"—— Davusne? Ita, Davus, amicum Mancipium domino et frugi quod sit satis, hoc est."
The word is used by Terence only here and in ii. 3. 73.

43. Ut falsus animi est!'] 'How he is mistaken in what he thinks!' In Plautus and Terence 'falsus' is generally used in its strict participial sense. Compare Andria iv. 1. 23, note. We find the genitive in a passage of Silius Italicus, speaking of Hannibal:

"—— post Italia bella Assyrio famulus regi, falsusque cupiti Ausonine motus, dubio petet aequora velo."

Punica xiii. 885—887.

Compare Lucretius v. 97:

"Neque animi fallit quam res nova miraque menti
Accidat exitium coeli terraque futurum." It is an imitation of the Greek idiom. Compare Sophocles, Trachiniae 712:

μόνη γὰρ αὐτὸν, ἡ τι μὴ φευσθέραι γνώμης, ἐγὼ ἀπόστησον ἐξαποθετέω. And Thucydides, καὶ γὰρ καὶ ἄδικα ἰδαίνεστο αὐτοῖς ἰδαίνεστος μὲν τῆς Ἐλβρανών ἐναρέως ἐπὶ τοιοῦτον, ὃν ὑπέστην δι

47. Ne sursum deorsum curites'] 'That you may not have to keep running to and fro.' Many commentators, with their usual love for the literal, explain this expression by the remark that Athens was very hilly, and they refer to Adelphi ii. 2. 35. Otherwise it would hardly be necessary to remark that the phrase, like the Greek ἄνω κάτω, is used rather in a mental than in a physical sense, as we talk of going up and down the street, without any reference to the level of the ground. So the cognate phrase 'susque deque' is applied to vacillation or indifference of mind. See Plautus, Amphitruo ii. 2. 5: "Atque id me susque deque esse habituram putat."

51—53. These lines are spoken by Parmeno as Gnatho enters Thais' house with his taunting offer to carry a message for him. We may conceive some pauses and a little dumbshow of wrath and anticipated triumph before Gnatho returns, as he would very shortly. In v. 53 Bentley reads 'forem,' but unnecessarily. 'Fores' is to be pronounced as a monosyllable here and in other passages. For the use of 'mihi' compare Phormio v. 9. 21: "Quo mihi ubi ad uoxes ventum est tum fiunt senes." Like the Greek μοι, it is often redundant. Here it expresses Gnatho's triumph over Parmeno. When Gnatho returns, he finds Parmeno where he left him. 'Are you still on guard,' he says; 'that no-go between from the soldier may pass to her?' The word 'internuntius,' it need not be said, is as common as the thing. It occurs again in Heaut. ii. 3. 58.
**ACTUS II. SCENA III.**

*Gn.* Numquem evocari hinc vis foras?  
*Pa.* Sine biduum hoc praetereat:
Qui mihi nunc uno digitufo fores aperis fortunatus  
Nae tu istas faxo calcibus saepe insultabis frustra.

*Gn.* Etiam nunc hic stas Parmeno? eho numnam hic relictus  
custos,
Ne quis forte internuntius clam a milito ad istam curset?
*Pa.* Facete dictum: mira vero militi quae placeant.
Sed video herilem filium minorem hic advenire.
Miror quid ex Piraceo abierit; nam ibi custos publice est nunc.
Non temere est; et properans venit: nescio quid circum-
spectat.

**ACTUS SECUNDI SCENA TERTIA.**

**CHAEREA.**  
**PARMENO.**

*Ch.* Occidi.
Neque virgo est usquam; neque ego, qui illam e conspectu  
amisi meo.

Ubi quaream? Ubi investigem? Quem perconter? Quam  
isistam viam?

Incertus sum: una haec spes est; ubi ubi est, diu celari non  
potest.

58. Miror quid ex Piraceo abierit; nam  
ibi custos publice est nunc] Lachmann (on  
Lucretius ii. 374) reads 'Miror qui ex  
Piraceo abierit,' without giving any reason.  
It is a matter of indifference whether Parmeno  
waunders 'how' he came or 'why.'  
Chaerea was one of the παρμανος, and was  
quartered with others at the Piraceus. (See  
note on Andria i. 1. 24.) On the use of the  
name 'Piraceus' see note on iii. 4. 1.

**ACT II. SCENA III.** Chaerea now comes  
upon the stage, and is destined to play the  
most important part in the action of the  
play. He rushes in in a state of frenzy,  
uttering disjointed ravings upon the beauty  
of some one whom he has just seen, totally  
unlike all other women, in the very flower  
of her age, blooming sixteen. When Parmeno  
has at last brought him a little to  
himself, he explains that he saw this fair  
creature in the street, and was following  
her, when an inconvenient old friend of his  
father's insisted upon taking him by the  
hotton, and thus put him off her track.  
Parmeno, however, is able to inform him of  
her whereabouts, and suggests in joke that  
Chaerea should follow her into Thais' house  
by adopting the disguise of the eunuch who  
is about to be sent there as a present from  
his brother Phaedria. Chaerea snatches at  
the idea, and Parmeno is ultimately obliged  
to consent to his wishes, on condition that  
he shall be quit of all blame.

**Metre; vv. 1 and 14 are clausulae; 2—  
13. 15—27. 29, 30. 75—96, iambic tetra-

meters; 28. 31—59, iambic trimeters; 60—  
74, trochaic tetrameter catalectic.

3. Quam insistam viam] Bentley alters  
this to 'qua—via.' The Bembine manu-
script has the accusative in Phormio i. 4.  
15, which is generally quoted as an instance  
of the use of the ablative. But see note.  
The fact of such a reading as 'via' is prob-
able accounted for by the usual abbrevia-
tion 'via' for 'viam;' and the construction  
'insistere via' is scarcely intelligible. The  
accusative is common. Compare Plautus,  
Cistellaria iv. 2. 11: 'Facite indicium utrum  
haec an illic iter insteriter,' and Virgil, Georg.  
v. 164: 'Jam vitulos hortare viamque in-
siste domandi.' So we have the common  
phrase, 'rationem insistere.'
O faciem pulchram! deleo omnes dehinc ex animo mulieres. 5
Taedet quotidianarum harum formarum. Pa. Ece autem alterum!

Nescio quid de amore loquitur. Ch. O infortunatum senem! Pa. Hic vero est qui si occeperit ludum jocumque dices
Illum alterum fuisset praeut quae dabit hujus rabies.

Ch. Ut illum Di·Deaeque seniurn perendant qui me hodie remoratus est,
Meque adeo qui restiterim; tum autem qui illum flocifecerim.
Unde is? Ch. Egone? nescio hercle, neque unde eam, neque quorum eam:

6—9. *Ece autem alterum!* \[ 'Here you have the other brother too, talking all sorts of nonsense about love. If this one once begins, you will say that the other was mere child's play to him.' \]

In arranging these lines I have followed in the main Zeune rather than Bentley, who has divided them thus:

"Hic vero est, qui si occesperit,
Ludum jocumque dices fuisset illum al-
terum,
Praeut hujus rabies quae dabit.'"

The objections to this arrangement are two: (1) It is not likely that Terence would introduce the clausula in this manner. On this point see the Introduction. (2) The introduction of the iambic trimeter is harsh. The only change that I have made is in the arrangement of the words. For 'fuisset illum alterum,' I have read 'illum alterum fuisset,' and for 'praeut hujus rabies quae dabit,' 'praeut quae dabit hujus rabies.' This order is necessary for the metre, which is now iambic tetrameter catalectic in both lines, and is in accordance with the usual construction of 'praeut' and 'praecquam,' which are placed in immediate connection with the word denoting that with which the comparison is made. Compare Plautus, Menimch. ii. 3. 29, 30:

"—— Folia nunc cadunt
Praeut (si triduum hoc hic erimus) tum ar-
bores in te cadent.'"

Mercator iv. 2. 1:

"Pentheum diripuisse aiunt Bacchas; nu-
gas maximas
Fuisset credo, praeut quo pacto ego diver-
sus distrabor.'"

In v. 7, the words "O infortunatum senem!"

are in all copies that I have seen given to Parmeno. So Donatus took them, and explains that they are intended as a delicate hint of the denouement of the play, when Laches is brought to Thais' house to see after his son Chaerea; and accordingly Zeune and others read 'dicet' in v. 8, referring it to 'senex.' It is strange that no one has remarked the very obvious necessity for assigning the words in question to Chaerea. After raving about his love, he naturally excirates this old friend who had stopped him; and then after Parmeno has finished his remark, he goes on to dilate a little more upon his grievance. Parmeno and he must be supposed to be talking at once, for he does not perceive the slave at first.

10. *Ut illum Di Deaequscenium perchant* \[ 'Ut' is said to be put for 'utiham' here and in Heaut. iv. 6. 6. Forcellini does not quote any instance but the present passage. We more often meet with 'at' in such forms of imprecation. (Note on Andria i. 42.) For the phrase 'illum senium qui,' see note on Andria ii. 5. 1. The word 'senium' is used in a passage of Silius Italicus, where it is uncertain whether it is for 'senem,' or is to be taken literally:

"Ductor Piso viros spernaces mortis age-
bat
Ora puer, pulcherque habitud, sed corde
sagaci
Aequabat senium, atque astu superaverat
anos.'"


Donatus considers 'senium' to be used as an insulting term. On the difference between the moods 'remoratus est' and 'res-
titerim,' see note on Andria i. 5. 36.
ACTUS II. SCENA III.

Ita prorsum oblitus sum mei.


Seis te mihi saepe pollicitum esse; "Chaeæa aliquid inveni. Modo quod ames: in ea re utilitatem ego faciam ut cognoscas meam;"

Cum in cellulam ad te patris penum omnem congerebam clanculum.

*Pa.* Age, inepte. *Ch.* Hoc herele factum est: fac sis nunc promissa apparetant;

Sive adeo digna res est ubi tu nervos intendas tuos.

Haud simillus virgo est virginum nostrarum quas matres student. Demissis humeris esse, vineto pectore, ut gracilae sient.

Si qua est habitor paulo, pugilem esse aiunt, deducunt cibum.

Tametsi bona est natura, reddent curatura juncenas:


*Ch.* Anni? sedecim.

*Pa.* Flos ipse. *Ch.* Hane tu mihi vel vi vel clam vel precario

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20. Sive adeo digna res est) 'If indeed it is a fitting subject for you to exert all your energies on.' In this passage commentators generally translate 'sive,' 'since.' Compare Andria i. 2. 19: "Dehinc postulo, sive aequum est te oro, Davo, ut redeat jam in viam." But there it rather means, as Forcellini says, 'or if,' and the meaning 'since' is rather implied than necessary. The passage is ironical. Parmeno had previously said, 'Age, inepte.' So Chaeæa says, 'Fulfil your promise, if you think this a worthy occasion.' 'Nervos intendere,' lit. 'to strain every muscle.' A similar expression occurs more than once in Cicero's oration against Verres, as in the following passage: "Hoc me profiteor suscepiisse, magnum for-tasse onus et mihi periculolum, verumtamen dignum in quo omnes nervos actatis industriæque meae contenderem." Act. i. 12.

22. Vineto pectore] They used to wear tight stays to make their shape more graceful. This passage is perhaps the 'locus classicus' in Latin authors on this subject. Compare Ovid, De Arte Amandi iii. 274: "Indatum circæ fascia pectus est," and in Propertius iv. 9. 46, Hercules says,

"Mollis et hirsutum cepit mihi fascia pectus,
Et manibus duris apta puella fui."

The reading 'gracilae' is allowed by most editors to be correct. Donatus has 'graciles,' as the text now stands; but Euphranor notices the reading 'gracilae.' Valerius Probus, quoted by Bentley, expressly remarks that Terence was the first to introduce the form 'gracia,' and Donatus would hardly have noticed the simpler form in his commentary.

23. Si qua est habitor paulo, pugilem esse aiunt, deducunt cibum] 'If a girl is in tolerably good condition, they say she is a prize-fighter, and put her on half rations.'

Habitor] Compare ii. 2. 11: "Quae habitudo est corporis?" For 'deducunt cibum' see Ciceron, Tusculan Disput. ii. 17: "Subduc cibum unum diem athletae; Jovem Olympium, eum ipsum cui se exercet, implebat: ferro non posse clamabit." By this treatment,' says Chaeæa, 'however good their condition may naturally be, they make them as thin as lathes; and so they get lovers.' The plural 'juncenas' follows very naturally after the indefinite 'si quæ.' 'My flame on the contrary,' he adds, 'is quite a new style of face; true natural complexion, plump and full, in the very flower of her age.'

27. Pa. Flos ipse. Ch. Hane tu mihi vel vi vel clam vel precario] These were the three 'vitia possessionis,' or illegal methods of acquiring possession. (See Long's note
Fac tradas: mea nihil refert, dum potiar modo.
Ch. Id equidem adveniens mecum stomachabar modo;
Nec quenquam esse ego hominem arbitror cui magis bonae Felicitates omnes adversae sient.
Patri cognatum atque aequalem Archidemidem,

Pa. Incommode herele. Ch. Imo enimvero infeliciter;
Nam incommoda alia sunt dicenda, Parmeno.

Illum liquet mihi dejerare his mensibus
Sex septem prorsum non vidisse proximis,
Nisi nunc cum minime vellem minimeque opus fuit.

Ch. Continuo accurrit ad me quam longe quidem,
Incurvus, tremulus, labiis demissis, gemens.


"Sein quid ego te volebam?" "Dic." "Cras est mihi
Judicium." "Quid tum?" "Ut diligenter nunties
Patri, advocatus mane mihi esse ut meminerit."

Dum hace dicit, abiit hora. Rogo numquid velit?
"Recte," inquit. Abeo. Cum hue respicio ad virginem,

lla sese interea commodum hue adverterat
In hanc nostram plateam. Pa. Mirum ni hanc dicit modo
Huic quae data est dono. Ch. Huc cum advenio nulla erat.

Pa. Comites secuti scilicet sunt virginem.

Ch. Verum: parasitus cum ancilla. Pa. Ipsa est: ilicet:

37. Imo enimvero infeliciter] "You say
'inconveniently:' aye, I say, 'most unfortunately.'" For 'imo' see note on Andria
iii. 5. 12.

39. Lquiet mihi dejerare] 'I can take my
solemn oath with a clear conscience that I
have never seen him at all this last six or
seven months.' For 'liquet' see note on
Andria iv. 3. 14, 'liquido.' 'Dejeror,' like
the Greek δεισεω, is always used emphatically.
Compare Hecyra v. 2. 5: 'Deje-
rat Bacchis persancte.' The form 'dejuro'
is more common in Plautus. See Casina
iii. 5. 27, and Rudens v. 2. 49.

48. Advocatus mane mihi esse ut memi-
nerit.] The word 'advocatus' did not ac-
quire its present meaning till the time of
Tacitus and Suetonius. In Cicero's time
and before it meant a friend who at-
tended at a trial to give advice, and to act
as a witness. It is singular that Forcellini
does not quote a single instance of the word
from Terence, though it occurs frequently.
See below, iv. 6. 26. Adelphi iv. 5. 12, 43.
In Phormio, Act ii. scene iv., we have an
amusing satire upon these 'advocati,' from
which we may gather that their advice did
not always clear up the matter in hand.

50. Recte, inquit] 'I asked him if he
had any commands? 'None, I thank
you,' he said.' 'Recte,' 'bene,' and 'be-
nigne' were common forms of a negative
answer, the direct negative being avoided.
Compare Heaut. iii. 2. 7: 'Quid tu istic?
Recte equidem.' Hecyra iii. 2. 20: 'Quid
tuigit lacrinas? aut quid es tam tristis?
Pa. Recte mater,' 'there is nothing the-
matter.' A more uncommon use of the
word in a similar sense occurs in Heaut. ii.
1. 16: 'Tum quod dem ei recte est: nam
nihil esse mihi religio est dicere.' See
note.

51. IIIa sese interea commodum hue ad-
verterat] 'She had just turned down here
into our street.' 'Commodum' originally
means 'conveniently,' ἰκέαπος. Thence
from the sense of doing a thing at one's
convenience, comes the idea of being just
about to do it. In a similar manner the
phrase, 'ex commodo,' 'at one's conve-
nience,' passes into the sense of 'slowly,'
'gradually.'

54. Scilicet] 'No doubt some attendants
accompanied the girl.' A question is im-
plied by the word 'scilicet,' which states
the matter doubtfully. See note on Andria
i. 2. 14.

55. Illicet: Deane: jam concludatum
Desine: jam conclamatum est. _Ch._ Alias res agis.  
_Pa._ Isteu ago quidem. _Ch._ Nostin quae sit? die mihi:  
Aut vidistin? _Pa._ Vidi; novi; scio quo abducta sit.  
_Ch._ Eho Parmeno mi nostin? _Pa._ Novi. _Ch._ Et scis ubi siet?  
_Pa._ Huc deducta est ad meretricem Thaidem: ci dono data est.  
_Ch._ Quis is est tam potens cum tanto munere hoc? _Pa._ Miles Thraso,  
Phaedrae rivalis. _Ch._ Duras fratris partes praedicas.  
_Pa._ Imo enim si scias quod donum huic dono contra comparret,  
Tum id magis dicas. _Ch._ Quodnam quaeso hercle? _Pa._  
Eunuchum. _Ch._ Illumne obsecro  
Inhonestum hominem quem mercatus est heri, senem, mulierem?  
_Pa._ Istunc ipsum. _Ch._ Homo quatietur certe cum dono foras.  
Sed istam Thaidem non scivi nobis vicinam. _Pa._ Haud diu est.  
_Ch._ Perii! nunquamne etiam me illam vidisse? ehodum dic mihi;  
Estne ut fertur forma? _Pa._ Sane. _Ch._ At nihil ad nostram hanc. _Pa._ Alia res.  
_Ch._ Obsecro hercle Parmeno fac ut potiar. _Pa._ Faciam sedulo ac  

_est_] 'You may be off. Have done. It is all over.' For *illi* see note on i. 1. 9.  
At the moment of death, the friends who sat by the couch of the dying man used to set up a loud cry (conclamare) to arrest if possible the departure of the soul. Thus in Propertius iv. 7, Cynthia upbraids Propertius with his want of respect to her memory. He had not even performed this last office for her on her death-bed, though she would have stayed longer if he had asked her:  

"At mihi non oculos quisquam inclinavit euntes;  
Unum impetrassem, te revocante, diem."  
vv. 23, 24.  
When all hope was over, then it was said 'conclamatum esse,' the friendly call had stopped. See Paley's note on the passage quoted from Propertius.  

62. _Duras fratris partes praedicas_] 'By your account my brother has a hard part to play.' The phrase is derived from the language of the stage. See note on i. 2. 71.  
In Heaut ii. 4. 22, we have an ellipse of 'partes:' 'Imo ut patrem tuum vidi (partes) diu etiam duras dabit.' See also Adelphi v. 4. 26: "Non posteriores feram," and notes.  
64. _Tum id magis dicas_] I have no hesitation in placing the words in this order, which gives 'id' more emphasis, and avoids the difficulty which editors have always felt about the scansion of the line. It now runs evenly as a trochaic tetrameter catalectic.  
66. _Homo quatietur certe cum dono foras_] 'The man will be kicked out of doors present and all.' Compare Horace, Carm. iii. 9. 16—20:  

"Quid si prisa redit Venus  
Diductosque jugo cogit aeneo,  
Si flava executur Chloro?  
Rejectaque patet janua Lydiae?"  
68. _Nunquamne etiam me illam vidisse_] See note on Andria v. 4. 26.
ACTUS II. SCENA III.

Dabo operam; adjuvabo: numquid me aliud vis? Ch. Quo nunc is? Pa. Domum, Ut mancipia haec, ita ut jussit frater, ducam ad Thaidem. Ch. O fortunatum istum eunuchum qui quidem in hanc detur domum!

Pa. Quid ita? Ch. Rogitas? Summa forma semper conservam domi Videbit; colloquetur; aderit una in unis aedibus; Cibum nonnunquam capiunt cum ea; interdum propter dormiet.


Pa. Tu illis fruare commodis quibus tu illum diecas modo; 80 Cibum una capias, adsis, tangas, ludas, propter dormias; Quandquidem illarum neque te quisquam novit, neque scit qui sies.

Praeterea forma et actas ipsa est facile ut pro eunuchlo probes.

Ch. Dixit pulchre: nunquam vidi melius consolationis dari. Age, eamus intro: nunc jam orna me; abduce, duc, quantum potes.


Quo trudis? perculeris jam tu me: tibi equidem dico, mane.


82. Illarum...quisquam] 'Quisquam' is sometimes found as a feminine. So Plautus, Cistellaria i. 1. 68: 'Quod neque habeo, nec quisquam alia mulier.' In this play, iv. 4. 10, 11: 'Hunc oculis suis nostrarum nunquam quisquam vidit.' 'Quis,' 'quisnam,' and 'quisque' are all used similarly. See below, iv. 4. 11. Hecyra ii. 1. 19: 'Quo quisque facto lic vitam vestraram exigat,' and for many instances in Plautus, see Forcellini.

83. Facile ut pro eunuchlo probes] 'That you may easily pass for an eunuch.' 'Probare se' literally means 'to approve one's self,' 'to play one's part well.' Compare Plautus, Pseudolus i. 1. 98: 'Ut literarum ego harum sermonem audio, nisi tu illi drachmis fleveris argenteis.'

Quod tu istic lacrimis te probare postulas, Non pluris refert, quam si imbrum in ebrum geras.'

84—87.] Chaerea immediately jumps at the suggestion of Parmeno, and determines to risk the enterprise. He must be supposed at once to begin to hurry him off the stage, while Parmeno remonstrates, 'Where are you pushing me? You will throw me down,' and endeavours to dissuade him from the adventure.

83. Vide ne nimium calidum hoc sit modo] 'Consider whether this is not too hot-headed an affair.' The word is not uncommon in this and kindred senses. 'Consilia calida' occurs both in Livy xxxv. 32, and Cicero, De Officiis i. 24. There is an implied sense of 'hasty.' The Greek την-
Ch. Non est profecto: sine. Pa. At enim istaece in me cutedur faba. Ch. Ah!

Pa. Flagitium facimus. Ch. An id flagitium est, si in domum meretriciam

Dedúcar; et illis crucibus quae nos nostramque adolescentiam Habent despicatam, et quae nos semper omnibus cruciant modis,

Nunc referam gratiam; àtque eas itidem fallam ut ab illis fallimur?

An potius haec patri aequum est fieri ut a me ludatur dolis:

Quod qui rescierint culpent: illud merito factum omnes putent.

Pa. Quid istic? si certum est facere facias: verum ne post conferas

cogo, atque impero.


\( \mu o c \) was used in a similar sense, as in Sophodes, Trachiniae 1046:

\[ \delta \ \tau ο l \lambda \ \delta \ \kappa ι \ \theta β ι \mu α \ ι ο \nu \ \lambda \gamma \ \kappa ι \ θι \ ον \ ι \mu \ \theta ι \θι θαι \ \varepsilon \gamma \omicron, \]

\[ \delta \ \theta \beta ι \nu \ \epsilon \\rho \gamma \nu \ \kappa \alpha \nu \ ο\omicron \ ο \nu \ \kappa \alpha \\pi \alpha\omicron \ \nu \ \tau ο \lambda \mu \omega\nu \tau \epsilon \ \bar{o} \\tau \varepsilon \ \alpha \nu \theta \rho \omega \sigma \pi\alpha \bar{r} \iota \ \kappa \kappa \sigma \sigma \alpha \iota \nu \nu. \]

In many passages where 'calidus' occurs in this sense, we have the various reading 'callidus,' which Donatus prefers in this passage; but it does not suit the metre.

89. At enim istaece in me cutedur faba]

This bean will be cracked on my head.

I shall get all the punishment. The origin of this proverb is obscure. The explanations given by the old commentators may be seen in Forcellini; but they are evidently merely conjectural.

91. Illis crucibus]

'Those pests,' 'Crux,' is sometimes used of persons, as in Plautus, Persa v. 2. 17: "Quid sis, crux, stimulorum tritor?" and Aulularia iii. 5. 46-48:

"Ducuntur; datur aes. Jam hosce absolutus censeus:

Quam incedunt infectores crocotoriarii,

Aut aliqua mala crux semper est quae aliquid petat."

See note on Andria iii. 5. 12.

94. An potius haec patri aequum est fieri ut a me ludatur dolis]

'Patri' is the Bembine reading, and is confirmed by the commentary of Eugraphius. 'Or is it better to cheat my father?' This all will blame; but all will think that these women have met with their deserts.' The difficulty is to see what his father has to do with the matter at this stage: unless he intended to trick him into buying the girl for him (as in the Phormio). The old editions have "an potius haec pati aequum est fieri,” &c.; but that reading is very obscure. These two lines are otiose at the best, and look rather suspicious.

95. Nunquam defugiam auctoritatem]

'I will never shirk the responsibility of it.' Cicero uses the same expression in his oration Pro Sylla, c. 11: "Attendam jam quem ego defugiam auctoritatem consulatus mei," 'mark now how I decline to take the responsibility of my consulship.' Plautus, Poenulus i. 1. 17-20:

"Agor. Si tibi libido est aut voluptati, sino:

Suspende, vinci, verbera. Auctor sum.

Sino.

Mil. Si auctoritatem postea defugiers, Ubi dissolitus tu sies, ego pendcam."
ACTUS III. SCENA I.

111

ACTUS TERTII SCENA PRIMA.

THRASO. GNATHO. PARMENO.

Th. Magnas vero agere gratias Thaïs mihi?


Dono quo abs te datum esse: id vero serio

Triumphat. Pa. Huc proviso ut, ubi tempus siet,

Deducam: sed eccum militem. Th. Est istuc datum

Profecto ut grata mihi sint quae facio omnia.

Gn. Adverti herele animum. Th. Vel rex semper maximas

Mihi agebat quidquid feceram; aliis non item.

Gn. Labore alieno magnam partam partam gloriam

ACT III. SCENA I. As we have had a picture of the parasite in Act ii. scene 2, so here we have the bragadocio drawn to the life. Thraso and Gnatho come on the stage talking about the present which Thraso has sent to Thais. 'Was she much obliged?' says Thraso. 'Immensely,' replies his friend; and so he leads him on to give an account of his great services with the king of Persia, and of the jocose and overpowering manner in which he had put down certain rivals. Gnatho then advises him to keep Thais in a state of jealousy about Pamphilus, as the best means of keeping Phaedria out of the field.

The metre is iambic trimeter.

1. Cicero in his treatise De Amicitia particularly alludes to the characters of Thraso and Gnatho. In the twenty-sixth chapter he quotes this line: 'Nulla est ignorantia amicitia quam alter verum audire non vult, alter ad mendiendum paratus est. Nec parasitorum in comoeclis assentatio faceta videtur, nisi essent milites gloriosi: 'Magna vero agere gratias Thais mihi!'

Satis erat respondere, magnas: ingentes, inquit. Semper auxili assentator id quod is cujus ad voluntatem dictur vult esse magnum.'

3. Id vero serio Triumphat] 'She is absolutely triumphant at having got a present from you.' For the word 'triumpho' see Heaut. iv. 2, 5, and Phormio iii. 3. 10. It occurs also in a letter from Cesar to Cicero (Epist. ad Atticum ix. 16): 'Atque ego quem ex ipsa re magnam capio voluptatem, tum meum factum probari a te triumpho gaudio.' See also Pro Cuentio, c. 5 (14), and Pro Murena, c. 26 (51). 'Id,' on that account. Compare v. 7, 4: 'Nunc id prodeo, ut conveniam Parmenonem.' It is often thus used with words expressing joy, sorrow, or desire. Compare Andria ii. 3.

2: "Si id successeat." Plautus, Rudens ii. 3. 66: 'Id misera maesta est sibi corum evenisse inopiam.'

5. Est istuc datum, &c.] 'It is a boon which nature has given me, that all that I do procures me favour.' 'Gratus' is used in other passages of Terence in the sense of 'graceful.' See Heaut. ii. 3. 21: 'Quod tamen nunc faciunt: tum quum gratiam mi esse potuit nonul.' The contrary 'ingratum,' 'with a bad grace,' is found in Heaut. v. 1. 61. It is almost unnecessary to observe that many of Gnatho's remarks are made half aside, so that Thraso may hear only what is complimentary in them. At the same time Thraso's character is that of a man who would not very easily perceive satire, and whose good opinion of himself would make him take it all in a complimentary sense.

7. Vel rex] Commentators have based themselves in settling which king of Persia is here meant. Some suppose Darius III. to be meant, because he was king in the time of Menander. Madame Dacier on the contrary maintains that it is not a king of Persia at all, because in this same play Pyrrhus is mentioned (iv. 7, 13), and thinks that Seleucus is intended. We might as well attempt to identify all the princes mentioned in Shakespeare's Comedies. Kings are stock characters in plays as well as slaves and bragadocii. 'Maximas agebat,' supply 'gratias.' Compare the ellipse of 'partes,' note on ii. 3. 62.
EUNUCHUS.

Verbis saepe in se transmovet qui habet salem,

Gn. Gestare. Th. Vero : credere omnem exercitum,
Consilia. Gn. Mirum. Th. Tum sicubi eum satietas
Hominum, aut negoti si quando odium ceperat,
Requiescere ubi volebat, quasi—noster? Gn. Seio:
Quasi ubi illam exspueret miseriam ex animo. Th. Tenes.
Tum me convivam solum abducebat sibi. Gn. Hui!
Regem elegantem narras. Th. Imo sic homo est
Perpaucorum hominem. Gn. Imo nullorum arbitror,
Si tecum vivit. Th. Invidere, omnes mihi;
Mordere clanculum: ego non flocci pendere.
Ili invidere misere: verum unus tamen
Impense, elephantis quem Indicus praececerat.
Is ubi molestus magis est, "Quaeo," inquam, "Strato,
Eone es ferox quia habes imperium in bellus?"

Gn. Pulchre meherecl dictum, et sapienter. Papae!

11. Rex te ergo in oculis . . . Gestare]
"The king then would always keep you in
his sight." "In oculis habere,' like 'in sinu
gestare,' (compare Adolph iv. 5. 75: 'Hic
non amandus? hicine non gestandum in
sinu est?') means 'to be very fond of
a thing.' We may compare the common use
of the words 'ocule mi' as a term of
endorsement. The phrase 'in oculis gestare'
occurs only in this place, and it is most
probable that the verb 'gestare' was pur-
posefully introduced by Terence from the
common phrase 'in sinu gestare,' to exaggerate
the expression as much as possible. It is
also possible that an allusion may be meant
to the δοδαλαμοι βασιλεως. If Thraso
was one of these he was a worthy successor of
the Paentartabas of the 'Acharnians.'

14. Odium.] We find 'odium' used where
'taedium' would be more common, in v. 5. 2:
"Neque agri neque urbis odium me unquam
percepti?" and Hecyra i. 1. 22: "Jam-
pridem equidem audivi cepisse odium tui
Philiumenam." For a similar sense of the
word see note on Hecyra i. 2. 48.

16. Regem elegantem narras] 'By your
account the king must be a man of taste,'
For this sense of 'elegans' see below, scene
5. 18: "Quam ipsum me noris quam ele-
gans formarum spectator siem?" and so at
the end of the play Gnatho says of Thraso
that he is a man of Attic 'elegantia' (v. 8.
64). See also Heaut. v. 5. 19.

19. Perpaucorum hominem] 'Aye, just
what he is,' replies Thraso; 'he keeps
very select company.' The same phrase
occurs in a well-known passage of Horace,
Sat. i. 9. 43-45:

"— Maecenas quomodo tecum?
Hinc repetit. Paucorum hominum et
mentis bene saene;
Nemo dexterius fortuna est usus."

Gnatho replies 'I should rather say he kept
no company at all if he lived with you.'
Bentley reads "Perpaucorum hominumst,
to avoid the hiatus. But this commonly
occurs at the end of a speech. See Ritschl's
discussion of this subject in his Prolegomena
to Plautus; and the Introduction to this
Edition.

21. Mordere clanculum] 'They all
envied me; and carped at me on the sly.'
From what follows we may suppose that
our good Thraso was a standing butt at
their entertainments, from which he always
came off, in his own estimation, with flying
colours. The sort of jokes which Thraso
and his friends were capable of are well
described by Juvenal, Sat. ix. 9—11:

"— certe modo contentus
agebas
Vernam equitem, conviva joco mordente
facetus,
Et salibus vehemens intr a pomoeria natis."

27. Jugularas hominem] 'You de-
ACTUS III. SCENA I.

Miserumque, et illum sacrilegum. Th. Quid illud Gnatho
Quo pacto Rhodium tetigerim in convivio,
Plus millies audivi. Th. Una in convivio
Erat hic quem dico Rhodius adolescentulus.
Forde habui scortum: coeptit ad id alludere,
Et me irridere. "Quid agis," inquam, "homo impudens? 35
Lepus es, et pulpamentum quaeris?" Gn. Ha, ha, he.
Th. Quid est? Gn. Facete, lepide, laute; nihil supra.
Tumne, obscero te, hoc dictum erat? vetus credidi.
Th. Audieras? Gn. Saepe; et fertur in primis. Th. Meum
est.

Gn. Dolet dictum imprudenti adolescenti et libero. 40

Risu omnes qui aderant emoriri: denique
Metuebant omnes jam me. Gn. Non injuria.
Th. Sed heus tu, purgone ego me de istac Thaidi,

spatched the man at once.' Compare the
use of the word in Cicero, In Verrem ii. 3. 54: "His te litteris, homo audacissime atque
aumentissima, jugalatum esse non sentis?" and Adelphi v. 8. 35: "Suo sibi gladio
hunc jugulo." There is an absurd exaggera-
tion in the account which Thrason gives
of his rival—no less a person than the head
groom of the Indian elephants. The use of
the word 'bellua' for elephants may be
illustrated by Juvenal, Sat. x. 157, 156:

"O qualis facies et quali digna tabella,
Quam Gaetula ducem portaret bellua lus-
cum!"

30. Quo pacto Rhodium] Again Thrason
is made to give an exaggerated instance of
his prowess. The Rhodians were famed
for wit. Cicero says "Inveni autem ridicula
et salua multa Graecorum: nam et Siculi in
cen geneere et Rhodii et Byzantii et praeter
caeteras Atticis excellunt," De Oratore ii.
54 (217). Thraso therefore here conquers
a redoubtable antagonist.

36. Lepus es, et pulpamentum quaeris?] "You a hare, and go hunting for game?"
This is a translation of an old Greek proverb,
Δεβόντως ὁν κρίσας εἰπώμειτ, which is
quoted by Erasmus and others. "Pulpamentum" was properly used of "game," the


Risu omnes qui aderant emoriri: denique
Metuebant omnes jam me. Gn. Non injuria.
Th. Sed heus tu, purgone ego me de istac Thaidi,
Quod eam me amare suspicata est? \textit{Gn.} Nihil minus. 45
Imo auge magis suspicionem. \textit{Th.} Cur? \textit{Gn.} Rogas?
Scin? si quando illa mentionem Phaedriae
Facit, aut si laudat, te ut male urat. \textit{Th.} Sentio.
\textit{Gn.} Id ut ne fiat haec res sola est remedio.
Ubi nominabit Phaedriam, tu Pamphilam
Continuo: si quando illa dicet, “Phaedriam
Commissatum intromittamus?” tu, “Pamphilam
Cantatum provocemus.” Si laudabit haec
Illius formam, tu hujus contra. Denique
Par pro pari referto, quod eam mordeat.
\textit{Th.} Siquidem me amaret, tum istuc prodesse, \textit{Gnatho.}
\textit{Gn.} Quando illud quod tu das exspectat atque amat,
Jam dudum te amat, jam dudum illi facile fit
Quod doleat; metuit semper quem ipsa nune capit
Fructum ne quando iratus tu alio conferas.
\textit{Th.} Bene dixti: at mihi istuc non in mentem venerat.
\textit{Gn.} Ridiculum: non enim cogitaras: cacterum
Idem hoc tute melius quanto invenisses Thraso!

\textbf{ACTUS TERTII SCENA SECUNDA.}

\textbf{THAI.} \textbf{THRASO.} \textbf{PARNENO.} \textbf{GNATHO.} \textbf{PYTHIAS.}

\textit{Th.} Audire vocem visa sum modo militis.
Atque eccum. Salve mi Thraso. \textit{Thr.} O Thais mea,

“— Si quid est pecatum a nobis, profer,
Aut ea refellendo aut purgando a nobis
corrigemus,
Te judice ipso,”

Donatus in his note on that passage draws
a distinction between ‘refello’ and ‘purgo,’
“Refellit qui negat: purget qui fatetur, et
sic defendit.” The distinction is fanciful.
It does not matter which word—‘clear one-
self,’ or ‘excuse oneself’—one uses in all the
instances which Forcellini gives, though he
classes them under two distinct heads.
52. \textit{Commissatum intromittamus} The
ordinary text is ‘Intromittamus commissa-
tum.’ Accordingly Bentley, to get rid of
the superfluous syllable, omits ‘tu.’ But
it is necessary; and it is better simply to
transpose the words, so that this clause may
resemble the following one.

60. \textbf{Quando iratus tu alio conferas}
‘She is always afraid that you will some
day in a passion transfer to some one else
the bounty which she now receives.’ ‘Alio’
for ‘in aliam.’ So in \textit{Heaut. ii. 4. 10, for}
‘in alias’:

“Quippe forma impulsi nostra nos amatores
colunt:
Haece ubi imminuita est illi suum animum
alio conferunt.”

See note on ‘quo,’ \textit{Andria iii. 4. 27.}

\textbf{ACT III. SCENE II.} Thais now comes
from her house. Immediately Thraso al-
ludes to his presents, and Gnatho, equally
characteristically, reminds them that it is
supper-time. Parmeno standing by takes
this opportunity of presenting to Thais the
presents of his master Phaedria, which are
generally admired. After some bantering
between Parmeno and Gnatho, Thais pro-
ceeds to Thraso’s house, leaving especial
directions with her maid Pythias about
Chremes, whom she expected to call about
this time.

Metre: iambic trimeter.
Meum suavium, quid agitur? ecquid nos amas
De fidicina istae? Pa. Quam venuste! quod dedit
Principium adveniens. Th. Plurimum merito tuo.

Quaeso 1

hodie 1

Pa. bcscech,' VnKiiic,
have ubi iil
is
ifrijp
wish,
quaoso Is
to Pci.
Parmerno,
nemini,' and
"Valcrji,'
i^Od^ftiit^,
admitted
r|Uotes
expression
The
ainusing
•
17
"verjr
iil.'
Meus
Meum
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dica*,"
"niiM^riis
me
meus
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amoenitas,
occurs
A
say
Phaedria.
Bentley'»
note.

Principimu
Chi.
The
context.

Bcforc
we
have
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of
natam:

and

uscs
were
pair
of
natam:

before
we
have

pair
of
natam:

hunc

bene
ceterum:

"bene
ceterum:

Th.
Ehem! Parmeno,
Bene fecisti: hodie itura.
Pa. Quo? Th. Quid? hunc non
vides?

Pa. Video et me taedet: ubi vis dona adsunt tibi
A Phaedria. Thr. Quid stamus? cur non imus hinc?
Pa. Quae so hercle ut liceat, pace quod fiat tua,

3. Meum suavium] 'My sweet.' A
very common expression of endearment.
This occurs with a number of other terms of
the same kind in Plautus, Poenulus i. 2.
155-157:
'Mea voluptas, meae deliciæ, mea vita, mea
amoenitas;
Meus oculus, meum labellum, meus salus,
meum suavium,
Meum mel, meum cor, mea colora,
meus molliculus caseus."
The remainder of the scene contains an
amusing retraction of these endearing ex-
pressions.

7. Abdomini hunc natum dicas] 'You
would say that this fellow was born for his
belly.' Bentley's conjecture is so ingenious
that, with Perlet and Reinhardt, I have
admitted it into the text, as being demanded
by the context. Cicero has the same
expression in his oration against Piso, cap.
17: "Ille gurses atque helluo natus ab-
domini sumi non laudi et gloriae." Perlet
quotes the following from Plutarch, τερι
κλακες, xv. 93:

Γαστήρ οὸν τὸ σῶμα, πανταγχυ Βλητων
ὄρθιλιβόν, ὥπτων τοῖς ὑδώσει θηρίων.

For the construction of 'natum' with the
dative compare Adelphi iv. 2. 6:

'Would you say that this fellow was of
human extraction? Is he not a 'monstrum
hominis?'" But neither gives a sense com-
parable with that of Bentley's reading,
taken immediately after Gnatho's last words.
'Abdomini' is to be pronounced as a tri-
syllable, as 'nemini,' HeCyra iii. 1. 1, and
many other words.

10. Bene fecisti] 'I am glad to see
you,' lit. 'you have done well in coming
just now, for I am on the point of going
out.' The phrases 'bene facis,' 'bene fe-
cisti,' were common forms of approval:
i. 2. 106; v. 8. 54, "Recte factis." Do-
natus makes a difficulty about the passage,
and supposes Thais characteristi cally to
compliment Parmeno without good cause.
But we shall do best to take it as a simple
term of courtesy. The character of Thais
is evidently meant by Terence to be a
pleasing one, a change from the usual type
of the 'meretrici mala.' Her whole con-
duct is represented as being actuated by a
desire to do justice to her nominal sister;
and if she treats Thraso badly, it is that
she may oblige Phaedria; and after all it is
only a good instance of poetical justice.

13. Quae so hercle ut liceat, pace quod
fiant tua, &c.] 'I beg that I may be al-
lowed, by your leave, to give her the pre-
sents which I wish, to approach her and
speak to her.' 'Quae so' was originally
merely a second form of 'quaero.' (For-
cellini compares the forms 'arbosem,' 'cas-
men,' 'Valesii,' 'asa,' for 'arboreum,' 'car-
men,' 'Valerii,' 'ara.') In early writers it
is commonly used in the sense of 'to pray,'
'beseech,' as in this passage. Compare
Adelphi ii. 4. 11: "Deos quae so ut ista pro-
hibeant." Cicero frequently uses the same
form. We more commonly find 'quaeso'
used parenthetically, as in HeCyra iv. 4. 49:
EUNUCHUS.

Dare huic quae volumus, convenire et colloquii.

Thr. Perpulchra credo dona haud nostris similia.


Ex quo jussi oculus: procede tu huc.

Ex Aethiopia est usque haec. Thr. Hic sunt tres minae.


Quam liberali facie, quam acetate integra!

Th. Ita me Di ament honestus est. Pa. Quid tu ais, Gnatho? Numquid habes quod contemnas? quid tu autem Thraso? Tacent; sat is laudant. Fac periculum in literis,

"— Quid dixit? eho an non alemus, Pamphile?

Prodemus quaeo potius?"

Compare notes on 'amabo,' i. 2. 50, and

iii. 3. 31. All the commentators observe a peculiar propriety in the use of the words in these two lines: "Qua," as Donatus remarks, "pax, datio, deditio, conventio, colloquium, militiae verba sunt." One certainly would not have suspected any such hidden meaning in such common forms of expression.

18. Ex Aethiopia est usque haec: 'This girl comes all the way from Aethiopia.' 'Usque' is very commonly used in this manner. We may compare Adelphi iv. 5.

21: "Miletum usque, obscoelo?" 'tell me does he mean to take her all the way to Miletus?' Virgil, Aen. vii. 288, 289:

"Et laetum Aoneam classemque ex aethere longo

Dardaniam Siculo prosperit ab usque

Pachyno.'"

From this use it passes into a more general sense of strengthening the expression to which it is attached, as in Andria i. 2. 28:

"Verberibus caesium te, Dave, in pistrinum
dodum usque ad necem?" and when used alone signifies 'utterly,' 'exceedingly,' as in

Adelphi ii. 2. 5: "Ego vapulando, ille verberando usque ambo defessi sumus."

23. Pac periculum in literis, Pac in palaestra, in musicis] 'Try him in letters, in gymnastics, in music; I will warrant him accomplished in every thing which a young gentleman ought to know.' These were the usual elements of a good education among the Greeks. We may take Aristotle's account of them as quite sufficient for our present purpose. See Polit. viii. 2: Αι μον

ον κατα βελημναι τον μαθησιν, καθα

περεγλυθη προτερων, εισαρμοτερων,

"Esti et titaeta schedon in puidein

eidhata, graumata kai gunagastikhe kai

muosikhe kai titaertov enoi grafihek.

Of these he says that graumata and gra-

fihek were learnt for utility; gunagastike as a

manly habit, while muosicy is more closely connected with moral education. See the interesting discussion of this question in the remaining chapters of this book. Aristotle represents more truly the current feeling of Greeks on the subject of education than Plato. Muosicy is often used more generally in the sense of 'a liberal education,' including graumata. See note on Heaut. Pro.

23. It was not unusual for domestic slaves to be very well educated, that they might act as secretaries, or might be able to entertain their owners by other accomplishments. So Horace, describing an owner puffing off his slave for sale, says,

"Verna ministerias ad nutus aptus heriles,

Litterulis Graecis imbutus, idoneus arti

Cubilbet," Epist. ii. 2. 6—8,

where see Maclean's note. Parneno lays particular stress on the word 'liberum.' He warrants Dorus to be as well educated as any young 'gentleman.' Colman quotes the following passage from Shakespeare, which looks almost like an imitation of Terence:

"Concede me what I am; and be my aid

For such disguise as haply shall become

The form of my intent. I'll serve this

Thou shalt present me as an eunuch to

him,

It may be worth thy pain; for I can sing

And speak to him in many sorts of mu-

sick,

That will allow me very worth his ser-

vice."

Twelfth Night, Act i. scene 2.
ACTUS III. SCENA II.

Fac in palaestra, in musicis: quae liberum
Scire aequum est adolescentem solertem dabo.

Thr. Ego illum cunuchum, si opus siet, vel sobrius.
Pa. Atque haec qui misit non sibi soli postulat
Te vivere, et sua causa excludi caeteros;
Neque pugnas narrat; neque cicatrices suas
Ostentat; neque tibi obstat, quod quidam facit:
Verum ubi molestum non erit, ubi tu voles,
Ubi tempus tibi erit, sat habet si tum recipitur.
Thr. Apparet servum hunc esse domini pauperis
Miserique. Gn. Nam hercle nemo posset, sat scio,
Qui haberet qui pararet alium, hunc perpeti.
Pa. Tace tu, quem ego esse infra infimos omnes puto
Homines; nam qui huic animum assentari induxeris,
E flamma petere te cibum posse arbitror.
Thr. Janme imus? Th. Hos prius introducam, et quae volo
Simul imperabo: post continuo exeo.

Thr. Ego hinc abebo; tu istam opperire. Pa. Haud convenit
Una cum amica ire imperatorem in via.
Thr. Quid tibi ego multa dicam? domini similis es.
Gn. Ha, ha, he. Thr. Quid rides? Gn. Istuc quod dixti
modo;
Et illud de Rh odio dictum cum in mentem venit:

37. Nam qui huic animum assentari induxeris, &c.] 'For as for you who are
content to flatter this fellow, I think that you
would be capable of getting a livelihood
from a funeral pyre.' They used to
place food on the funeral pile as an offering
to the infernal gods, and no doubt there
were some who were sufficiently needy
to be on the watch to abstract these provi-
sions. Catullus is more explicit.

"Uxor Meneni quam saepe in sepulcretis
Vidistis ipso rapere rogo de coenam,
Quum devolutum ex linge prosequens pa-
nem.
Ab semiraso tunderetur ustru."' (59.)
Hence the expression of the text was a pro-
verbial taunt against persons of extreme in-
digence and meanness. Compare the Scho-
lisat on Aristophanes, Clouds 907.

40. Post] Some old copies have 'postea.' The Liber Bembinus has 'poste.'
This here goes into her house, taking with her
the counterfeit Dorus and the Aethio-
pian girl. She soon returns, and then leaves
the stage with Thraso, followed by her
attendants.

42. Una cum amica ire] The ordinary
reading is 'una ire cum amica,' which occa-
sions one of these licences of which com-
mentators are so fond. But it may be
doubted whether in any of the cases usually
quoted there is a genuine hiatus. The Latin
pronunciation was much more favourable to
Synaeha. In most cases the two vowels
coalesce, and form one long syllable.
Where we can avoid the licence altogether
by a simple transposition, it seems the best
course to do so.

43. Domini similis es] 'You are like
your master, equally beneath my notice.'
Bentley, on his own authority, introduces
the word 'simia Instead of 'similis,' suppos-
ing an allusion to Parmeno's ugly face, and
also to his imitation of his master. He com-
pares the Greek πιθηκίζω and πιθηκευμός
for 'flattery,' as in Aristophanes, Wasps
887: οὕμοι τάλος οίνοι πιθηκευμοίς με
περιλαύνεις: and Plautus, Mostellaria iv. 1.
40: 'Vide, ut fastidiat simia.' But the use
of the word is too rare to justify its inser-
tion without any authority.

45. Illud de Rh odio dictum] See iii. 1. 30.
Sed Thais exit. *Thr.* Abi praev, curre, ut sint domi
Fac cures, si Chremes hoc forte advenerit,
Ut ores primum ut maneate: si id non commodum est,
Ut redeat: si id non poterit, ad me adducito.
*Py.* Ita faciam. *Th.* Quid? quid aliud volui dicere?
Ehem, curate istam diligenter virginem.

**ACTUS TERTII SCENA TERTIA.**

**CHREMES. PYTHIAS.**

*Ch.* Profecto quanto magis magisque cogito,
Nimirum dabit haec Thais mihi magnum malum:
Ita me video ab ea astute labefactarier,
Jam tum cum primum jussit me ad se arcessier.
Roget quis "Quid tibi cum illa?" ne noram quidem;
Ubi veni, causam ut ibi manerem repperit.
Ait rem divinam fecisse, et rem scriam
Velle agere mecum. Jam tum erat suspicio
Dolo malo haec fieri omnia: ipsa accumbere

**Act III. Scene III.** Chremes arrives full of perplexity at his summons to Thais. He cannot understand what she wants with him, and certainly does not know what he has to do with her. Her conduct to him had been so marked, and the questions which she had put were so unintelligible to him that he can only suspect that she means mischief. For what has she got to do with Sunitum or his little sister who died long ago? Perhaps she wishes to pass herself off to him as this sister. But that won't do, she is too old. So he is in a state of perplexity, when Pythias comes up and explains that he is to join Thais at Thraso's house, where he goes with one of her maids. Donatus remarks that Chremes in Menander is intended to be an unpolished rustic, unacquainted with the manners and language of the town. Hence a certain want of connexion in his language. But this after all is not much. The whole scene is rather otiose, and evidently intended merely to fill a gap, and suggest the course of the plot.
The Metre is iambic trimeter.

7. *Ait rem divinam fecisse* 'She said she had been attending a sacrifice, and wished to talk on matters of importance with me.'

Donatus gives two explanations of these words: (1) Thais seemed to wish to keep him with her, and so delayed her business on the pretext that she had just been engaged in religious duties and could not enter on it at present. (2) That having this matter of importance to talk over with Chremes, she had commenced by a sacrifice for good luck's sake. The first seems to harmonize best with the preceding line. Probably the meaning is, that at his first visit Thais had kept him waiting a long time, and made this apology. A sacrifice seems to have been a standing engagement with ladies when they wanted an excuse for their absence. See Hecyra i. 2. 110.

9. *Dolo malo* See note on Andria i. 1. 119. The use of the words here exactly corresponds to the technical sense of *dolus malus* among Roman jurists. Cicero (De Officiis iii. 14), telling a story of a man who had been taken in about the purchase of a fish-pond at Syracuse, says, that after all he had no remedy: "Nonum enim Aquilius, collega et familiaris meus, protulerat de Dolo Malo formula. In quibus ipsis cum ex eo quereretur, quid esset dolus malus, respondebat, cum esset alius simulatum alius actum." Compare Maclean's note on
Mecum, mihi sese dare, seremonem quaerere. 10
Ubi friget, hue evasit; quam pridem pater
Mihi et mater mortui essent: dico, jam diu.
Rus Sunii ecquod haberem, et quam longe a mari?
Credo ei placere hoc: sperat se a me avellere.
Postremo, ecqua inde parva perisset soror?
Equiscum ea una? quid habuisset cum perit?
Equis eam posset noscere? Hace cur quaeritet?
Nisi si illa forte, quao olim perit parvula
Soror, hanc se intendit esse, ut est audacia.
Verum ea si vivit annos nata est sedecim,
Non major. Thais quam ego sum majuscula est.
Misiit porro orare ut venirem serio.
Aut dicat quod volt; aut molesta ne siet:
Non hercle veniam tertio. Heus, heus. Equis hic?
Ego sum Chremes. Py. O capitulum lepidissimum!
Ch. Dico ego mihi insidias fieri. Py. Thais maximo
Te orabat opere ut erat redire. Ch. Rus eo.
Py. Fac amabo. Ch. Non possum, inquam. Py. At tu apud
nos hic mane,
Dum redeat ipsa. Ch. Nihil minus. Py. Cur mi Chremes?
Ch. Malam rem hinc abis? Py. Si istue ita certum est tibi, 30
Amabo ut illuc transeas ubi illa est. Ch. Eo.
Py. Abi Dorias cito hunc deduce ad militem.

Horace, Carm. i. 3. 28. Thus Chremes
suspected that he was all along the victim
of a piece of double dealing on the part of
Thais.
3. 10. Adelphi v. 3. 52.
11. Ubi friget] 'We tried all manner of
topics of conversation. When it flagged,
she came to this: How long it was since I
had lost my father and mother.' Cicero
uses the word 'frigoe' in a similar sense.
"Mihi credo, plane jam, Brute, frigoe.
ογψαυς enim erat meum Senatus: id est
jam dissolutum,' Ad Fam. xi. 14, 'I am
at a standstill. I am out of work: for my
tool, the Senate, is broken up.'
16. Quid habuisset cum perit] 'What
she had on her person when she was lost.'
It was customary for young children to
wear ornaments, or 'crequandas,' on their
persons, by which they might be recognized
if lost. See i. 2. 32, and note on iv. 6. 15.
19. Hanc se intendit esse, ut est audacia]
'Means to pass herself off for my sister,
with her usual impudence.' 'Intendo'
sometimes means 'to affirm earnestly,' 'to
insist;' more particularly 'upon a charge
against another.' Thus the technical part
of a plaintiff's claim was called the 'in-
tentio.' See Dictionary of Antiq. p. 12.
b. Compare Plautus, Miles Gloriosus ii. 4.
27: 'Pergin secedeste intendere et hanc
arguere,' Quintilian iii. 6. 85: 'Accusato-
tori nihilo plura intendenda sunt quam ut
probet factum esse, hoc esse factum, non
recte factum, jure se intendere.' Hence
here 'she persists in affirming that she is
my sister.' For 'ut est audacia' compare
Adelphi iii. 3. 35: 'Credo, ut est amentia.'
26. Maximo opere] This is a common
form in Terence. Compare Hect. iv. 1. 13:
'Memini pro mihi maximo operi edilei,' and
Phormio v. 1. 33: 'Quod nos
ambo operi maximo dabant operam ut
fioret.' We may compare 'summo operi,'
Lucretius iv. 1185: 'Omnia summopere
hos vitae poscencia celant.'
31. Amabo ut illuc transeas ubi illa est]
ACTUS TERTII SCENA QUARTA.

ANTIPHO.

Heri aliquot adolescentuli coimus in Piraeus,
In hunc diem ut de symbolis essemus. Chaereaam ci rei
Praefecimus; dati annuli; locus, tempus constitutum est.
Præterit tempus; quo in loco dictum est parati nihil est.
Homo ipse nusquam est; neque scio quid dicam aut quid
conjectem.

Nunc mihi hoc negotii caeteri dedere ut illum quaeram;
Idque adeo visam, si domi est. Quisnam hic a Thaide exit?
Is est, an non est? ipsus est. Quid hoc hominis? qui hic
ornatus est?

' I beg of you just to step across where she is now.' 'Amabo,' like 'quaeo,' is ordi-
narily used parenthetically, as a mere inter-
jection; but sometimes it passes into the
sense of 'quaeo,' or 'amanter rogo,' and
then it is found in construction with 'ut'
and the conjunctive. Compare Plautus,
Menaechme i. 3. 76: "Sei scio quid te
amabo ut facias?" and iii. 3. 1 :

"Menaechme amare sitt ut multum Erotium
Ut hoc nunc una opera adaurificem feras."

See also Castellaria i. 1. 106 :

"Nunc ego ted amabo ut hanc hoc triduum
solum sinus
Esse hic et servare apud me."

ACT III. SCENE IV. While Chaerea has
been carrying on his campaign under the
assumed character of Dorus, his friends
have been waiting for their dinner, which
was to come off in the Piraeus before now.
So Antipho comes to look for him, and
sees some one coming out of Thais' house
in a strange attire, whom he has the curi-
osity to wait for.

The Metre is iambic tetrameter catalectic.

1. Heri . . . in Piraeo] Cicero in one of
his letters to Atticus (vii. 3) quotes this
line as a precedent for his use of a preposi-
tion before the word 'Piraeum,' which he
justifies by saying that he used the word as
the name of a district rather than a town,
and by the authority of Terence. He read
' in Piraeum.' But the reading of the text
is maintained by all existing manuscripts
and copies. The young men were quartered
at Piraeus, so that ' in Piraeo' would be
the only accurate phrase. Bentley quotes
two passages from Plautus, where the pre-
position 'in' is used before ' Piraeum' (Bacchid. ii. 3. 1; Mostell. i. 1. 63).

2. In hunc diem ut de symbolis essemus]
'To club together for a supper for to-day.'

See note on Andria i. 1. 62.

Chaereaem ci rei Praefecimus] 'We made
Chaerea our steward; our rings were all
given; time and place appointed.' Donatus
explains 'praefecimus,' "Id est, συμπαι-\nχοι fecimus." In this passage the mean-
ning seems rather to be that Chaerea was to
make all necessary preparations for the
feast. The συμπαιχοις, or 'magister bi-
bendi,' would be elected by the dice at
the time of the supper. In Plautus, Curculio
iv. 1. 13, we meet with a phrase which it is
difficult to explain: 'Symbolarum colla-
tores ad forum piscarium.' Forcellini ex-
plains it ' contributors ' of club-money:
and probably it is a mere abstract expres-
sion to signify the parties of young men
who would stroll into the fish-market to
select a fine sturgeon or mullet for their
evening festivities. Rings and other valu-
able were often given in pledge for money
on these occasions.

4. Parati nihil est] This form of the
genitive is common in Terence, as 'ornati,
tumulti,' in Andria ii. 2. 28, and above, ii.
2. 6: "Quid istuc, inquam, ornati est?"
"Quaestri," Hecyra v. 1. 9. Forcellini con-
siders 'parati' to be from 'paratum' ('Par-
atus'); but if so, this is the only instance;
and Terence's custom supports the other
view.

8. Quid hoc hominis?] 'What sort of
man is this? what sort of dress? ' Com-
pare v. 1. 17: "Quid illuc hominis est?"
Hecat. iv. 8. 7: "Quaesu quid tu hominis
es?" Hecyra iv. 4. 21:
ACTUS III. SCENA V.

Quid illud mali est? nequoo satis mirari neque conjicere. Nisi quicquid est, procul hine libet prius quid sit sciscitari.

ACTUS TERTII SCENA QUINTA.

CHAEREA. ANTIPHO.

Ch. Numquis hic est? non es: numquis hinc me sequitur? nemo homo est.

Jamne erumpere hoc licet mihi gaudium? pro Jupiter!

Nunc est profecto interfici cum perpeti me possum, Ne hoc gaudium contaminet vita aegritudine aliqua.

Sed neminem curiosis intervenire nunc mihi,

"—— Sed quid mulieres

Uxorem habes, aut quibus moratam moribus?


Act III. Scene V. Chaerea comes out of Thais' house in a state of ecstasy now that his design upon Pamphila has completely succeeded. At the same time he is afraid of meeting any one in his present costume. At this moment Antipho accosts him, and soon leads him to give a full account of his adventures in Thais' house; how he had substituted himself for Dorus: how he had acted his part to perfection before Thais, and had been put in charge of the very girl whom he had fallen in love with in the street: how an unexpected opportunity had offered of carrying out his designs, and he had taken advantage of it. He goes off with Antipho to get rid of his clothes, and meet his friends at supper.

The metre is as follows; 1, 2, trochaic tetrameter catalectic; 10, 11, trochaic tetrameter; 3, 4. 9. 12. 13. 44—66, iambic tetrameter catalectic; 5—8. 14—33, iambic tetrameter.

1. Nemo homo est] 'Nemo' is used with 'homo' more than once in Terence. Compare Adelphi ii. 3. 6: 'Fratrem homini nemini esse primarum artium magis principem.' Phormio iv. 2. 1:

"Ego hominem calidiores vidi neminem Quan Phormioniem."

The phrase occurs also in Plautus, Persa ii. 2. 29: "Nemo homo unquam ita arbitratus est." Cicero uses it once or twice.

2. Jamne erumpere hoc licet mihi gaudium?] 'Can I now give vent to my present joy?' This is one of a few passages in which 'erumpo' is used transitively. So Cicero says, "Hunc (librum) tu tralatum in macroolum lege arcano convivis tuis; sed, si me amas, hilaris et bene acceptis, ne in me stomachum erumpant quum tibi sint irati," Ad Atticum xvi. 3. 2. Livy xxxvi. 7: "Cujus si tali animus est, solvamus nos ejus vincula et clastra refingamus, ut erumpere diu coercitam iram in hostes communes possit." Tibullus iv. 1. 68: "Fontibus ut dulces erumpat terra liquores."

4. Contaminet] 'That life may not mar my present joy by any sorrow.' For 'contaminet' see note on Andria, Proo. 16. For the sentiment compare Andria v. 5. 2 and note.

5. Sed neminem] 'But why does not some curious fellow fall in with me, to follow me wherever I go, and bore me with questions?' Very naturally Chaerea is made to express a sort of desire for the very company which he would have been most likely to avoid. He is full of an important secret, and must have it out to some one or another. The negative form of the sentence is very natural. This trait has not been missed by our great modern humourist, as the following passage shows. Mr. Winkle is about to fight with Dr. Slammer, and has made several ineffectual attempts to induce his friend Mr. Snodgrass to interfere.

"How Mr. Winkle cursed his companion's devoted friendship: internally, as they walked silently along, side by side, for some minutes, each immersed in his own meditations! The morning was wearing away; he grew desperate."

"'Snodgrass,' he said, stopping suddenly, 'do not let me be balked in this matter—do not give information to the local authorities—do not obtain the assistance of
 Qui me sequatur, quoquo eam; rogatando obtundat, enecet; Quid gestiam, aut quid lactus sim; quo pergum, unde emergam; ubi siem
Vestitum hunc nactus; quid mihi quaram; sanus sim, anne insaniam?

An. Adibo, atque ab eo gratiam hanc quam video velle inibo.
Chaerea, quid est quod sic gestis? quid sibi hic vestitus quaerit?
10 Quid est quod lactus sis? quid tibi vis? satín sanus? quid me adspectas?
Quid taces? Ch. O festus dies hominis! amice salve.
Nemo est hominum, quem ego nunc magis cuperem videre quam te.


Ch. Istat ipsum. An. Sic commemineram. Ch. Quaedam hodie est ei dono data.

Virgo. Quid ego ejus tibi nunc faciem praedicem aut laudem Antipho,
Cum ipsum me noris quam elegans formarum spectator siem?

several peace officers to take either me or Dr. Slammer, of the ninety-seventh regiment, now quartered at Chatham Barracks, into custody, and thus prevent this duel:—I say, do not."—Posthumous Papers of the Pickwick Club, chapter ii. The word 'several' in this passage is one of the finest touches in that charming work.

9. Adibo, atque ab eo gratiam hanc . . . inibo] 'I will go to him, and will do him this favour which I see he wishes.' Compare Plautus, Epidicus iii. 4. 5: "Eoquam abs te inibo gratiam?" Cicero, In Verrem ii. 2. 46, speaking of Sthenius, 'Its porro laudatus defensusque ab omnibus Siculis ut idem Pompeius non ab homine solum sed etiam a provincia tota se hujus absolutione inire gratiam arbitraretur?"

10. Quid est quo sic gestis?] 'What is the reason that you are gesticulating so?' 'Gestio' is properly used, as Donatus explains, of the motions of animals. Thence it is transferred to the expression of any strong feeling; and, lastly, it comes to be used in the sense of 'to desire,' as in Phormio ii. 1. 30: 'Ipsum gestio dari mihi in conspectum.' Antipho's opening speech is amusing, as recapitulating all the topics to which Chaerea had alluded before in vv. 6—8.

12. O festus dies hominis! amice salve] All the old copies and Donatus have this reading, though it is scarcely intelligible. Donatus explains it by 'homo festi diei.' Bentley proposes 'O festus dies! O meas amicus, salve;' which the Tauchnitz edition has improved into 'O mi amice salve.' Bentley quotes from Plautus, Casina i. 1. 49: "Sine, amabo, ted amari, meas festus dies." I suspect that the true reading, though lost, is 'O festi dies ominis,' for which we have 'hominis,' as 'holim' for 'olim,' 'harundo' for 'arundo,' which are found in manuscripts. The line is evidently meant for an iambic tetrameter catalectic; though it is a bad one as it stands. Bentley proposes 'quid dices;' which would be sufficient to mend it.

18. Cum ipsum me noris quam elegans formarum spectatorem siem?] 'Why should I speak of and praise her beauty to you, Antipho, when you know well what nice taste I have about good looks?' See note on iii. 1. 18.
In hae commotus sum. *An.* Quid tu? *Ch.* Primam dices, sci, si videris.

Quid multa verba? amare coepi. Forte fortuna domi

Erat quidam eunuchus quem mereatus fuerat frater Thaidi, Neque is deductus etiamadum ad eam. Summonuit me Parmeno Ibi servus quod ego arripui. *An.* Quid id est? *Ch.* Tacitus citius audies.

Ut vestem cum eo mutem, et pro illo jubeam me illuc deducier.

*An.* Pro eunuchon? *Ch.* Sic est. *An.* Quid ex ea re tandem ut caperes commodi?

*Ch.* Rogas? viderem, audirem, ressem una quacum cupiebam Antipho.

Num parva causa aut parva ratio est? traditus sum mulieri. Illa ilico ubi me acceptit laeta vero ad se abducit domum:


*Ch.* Edicit ne vir quisquam ad eam adeat; et mihi ne absec-

Auctum secum ancillas: paucae quae circum illum essent

Novitiae puellae: continuo hacem adornant ut lavet.

Adhortor propter: dum apparatur, virgo in conclavi sedet,

Suspectans tabulam quandam pictam, ubi inerat pictura haece:

Jovem

19. *In hae commotus sum*] 'I was struck with her.' For the use of the ablative compare Ovid, De Arte Amandi i. 731, 732:

"Pallidus in Lyrice silvis errabat Orion:

Pallidus in lenta Naide Daphnis crat,"

and Metamorph. vii. 21: "Quid in hospite, regia virgo, Ureis?"

31. *In interiore parte*] 'In the inner part of the house,' namely, in the 'gynaeceum.' See note on Phormio v. 6. 22. Livy i. 57: "Lucretiam in medio aedium sedentem invexiabat."

34. *Novitiae puellae*] 'There stay behind some young girls,' 'Novitius' is originally a lengthened form of 'novus' (see Forcellini). So we have it used in Plautus, Mostellaria ii. 2. 92: "Novitium mihi quaestum institui non malum," 'I have taken up a new and profitable trade,' Slaves were called 'veterani' or 'novitii' according to their term of service. Forcellini quotes from Marcianus, Dig. 3. 9. 4: "Sunt autem veterana mancipia quae anno continuo in urbe servierunt: novitia autem intelliguntur, quae anno nondum servierunt." Plautus, Captivi iii. 5. 60: "Recens captum hominem, nuperum, novitiun."

35. *Conclavi*] 'Conclave' properly means a suite of apartments under one lock and key. It is commonly used in the sense of a 'chamber,' sometimes for sleeping, as in Heaut. v. 1. 29, sometimes for meals, as in Cicero, De Oratore ii. 86: "Hoc interim spatii conclave illud ubi epularetur Scopas concidisse: ea ruina ipsum oppressum cum suis interisse.'

36. *Suspectans tabulam quandam pictam*] 'Looking up at a painting,' which described the visit of Jupiter to Danae in a shower of gold. This painting was on wood.
EUNUCHUS.

Quo pacto Danae misisse aiunt quondam in gremium imbre

decreptum.

Egomet quoque id spectare coepi; et, quia consimilem luserat
Jam olim ille ludum, impendio magis animus gaudebat mihi;
Deum sese in hominem convertisse, atque in alienas tegulas 40
Venisse clanculum per impluvium, fucum factum mulieri.

The walls were often covered with fresco paintings. See the article 'Pictura' in the Dictionary of Antiquities. Compare Plautus, Menaechmi i. 2. 34, 35:

"Dixi mihi nunqua tu vidisti tabulam pictam in parietae.
Ubi aquila Cataminum raperet aut ubi
Venus Adoneum?"

These paintings seem to have often been of a licentious character, and sometimes scandalously indecent. Thus Propertius ii. 6. 27—34, complains of their demoralizing effects:

"Quae manus obscoenas depinxit prima tabellas,
Et posuit casta turpia visa domo,
Illas puellarum ingenuos corrupti ocellos,
Neguitiaque suae noluit esse rudes.
Non istas olim variantibus tecta figuris.
Tunc partes nullo crimine pictus erat."

From which passage it appears that such paintings were not confined to the houses of persons of Thais' profession.

This is a convenient place to mention the discredit into which this play has been brought by this scene. Not to mention any inferior authors, St. Augustine has made this passage the text of a reproach which he frequently casts upon the heathen, that the example of their gods was an encouragement to crime. 'Omnes enim culturae talium deorum,' he says, 'suum ut eos libido perpuliter, fervent, ut ait Persius, tintca veneno, magis intuentur quid Jupiter fecerit quam quid ducerit Plato, vel censuerit Cato,' De Civitate Dei ii. 7. He goes on to quote this and some of the following lines. We find it difficult to appreciate the taste which is not offended at the whole plot of the Eunuchus; but it may be safely affirmed that few modern poets would have treated so difficult a subject so delicately. In this very passage Terence by his elaborate description of all the attendant circumstances draws away the attention from the act itself. We must remember, too, in judging of the taste of a Roman audience, that vice was with the heaven world a matter not of morals, but of social convenience. Immoralities were branded with disgrace chiefly when they led to outrages on citizens, or on the established religion. We see these matters in so clear a light that we are apt to forget to calculate the disturbing effect of the medium through which they saw them.

I may observe that Augustine, quoting probably from memory, changes the words a little. In v. 37, he reads 'in gremium quondam; 42, 'summo sonitu;' 43, 'Ego homuncio id non facerem? Ego vero illud feci, ac lubens.'

39. Impendio magis animus gaudebat mihi] 'My mind exulted the more with a mishief.' The origin of the phrase is that we measure the degree by the expense it puts us to, by its cost. The phrase is not uncommon. Compare Plautus, Aulularia, Prolog: 'Atque ille vero minus minusque impendio Curare.' Cicero, Ad Attlicum x. 4. 9: 'At ille impendio nunc magis odit Senatum.'

41. Venisse clanculum per impluvium] 'Came secretly through the skylight.'

Terence here, and again in Phormio iv. 4. 26, 'Anguis per impluvium decidit de tegulis,' uses 'impluvium' where we should rather have expected 'compluvium.' Plautus does the same twice in the Miles Gloriosus ii. 2. 4, and 18:

"Modo nescio quis inspicavit vostrorum familiarium
Per nostrum impluvium intus apud nos
Philocomasium atque hospitem
Osculantes."

The 'impluvium' was properly the tank into which the rain fell, which was in the middle of the hall. The sloping roof above was called 'compluvium' because it collected the rain which was to fall into the tank. 'Impluvium' was commonly used as the general name for the whole. Bentley gives a most curious reason for altering this passage. He says, 'Jupiter si per illud (impluvium) decidisset, non propior Danae cubiculo fuisse quam si fores in via esset.' He therefore reads 'per pluviam fucum factum virgini;' and says, 'Ex nostra emendatione imber aurens per tegulas in virgini cubiculum perfluxit.' But this is to be literal to a fault. Terence, too, would hardly be guilty in two lines of making Jupiter a shower and a man at once.
At quem Deum? qui templaque coeli summa sonitu concutit.  
Ego homuncio hoc non facerem? ego illud vero ita feci ac lubens.  
Dum haec mecum repto, arcissitur lavatum interea virgo:  
It, lavit, redivit: deinde eam in lectum illae collocant.  
Sto exspectans si quid mihi imperent. Venit una; "Heus tu," inquit, "Dore  
Cape hoc flabellum et ventulum huic sic facito, dum lavamus:  
Ubi nos laverimus si voles lavato." Accepio tristis.  
An. Tum equidem istuc os tuum impudens videre nimium vellem;  
Qui esset status, flabellum tenere te asinum tantum.  
Ch. Vix elocuta est hoc, foras simul omnes proruunt se:  
Abuent lavatum: perstreptum, ita ut fit domini ubi absunt.  
Interea somnus virginem opprimit; ego limis specto  
Sic per flabellum clanculum; simul alia circumspecto  
Sat in explorata sint. Video esse; pessulum ostio obdo.  
Ch. An ego occasionem  
MihI ostentam tantam, tam brevem, tam optatam, tam inspe- 
ratam  
Amitterem? tum pol ego is essem vere qui simulabas.  
An. Sane hercle ut dicis: sed interim de symbolis quid actum  
est?  

_Fetus factum muterii_ [Fucus was properly a kind of rouge. Hence generally 'deception.' See Plautus, Captivi i. 4. 123: "Ita mi stolido sursum versum os sublevare officiis." Hence 'sublinit os.' Miles Glor. ii. 1. 32 and v. 69:  
"Ei nos facetis fabricis et doctis dolis  
Glaucamam ob oculos obiciemus."  
43. _Ego homuncio hoc non facerem]_ Compare Aristophanes, Clouds 1079—1082:  
_μοιχός γὰρ ἦν τέχνης ἄλοχος τόθ' ἀντερίς πιὰς αὐξάνων,  
ὅς οὕτων ἡδίκηας: εἰ' εἰς τὸν Δί' ἐπαινε- 
nεγκών  
κάκειος ὃς ἡττων ἔρωτος ἵστη καὶ γναι- 
kῶν'  
καὶ τοῖς ὅθ' θυντός ὄν θεός πὼς μείζον ἄν ἄν  
δόναιο ἰο.  
49.] _I should like above all things to have seen your impudent face at that moment, and what a figure you must have cut, and what an ass you must have looked as you held the fan.' The sentence is peculiar, because it contains two clauses of different form depending upon the verb 'vi- 
dere'—'Qui esset status' and 'tenere to flabellum.' Bentley reads 'flabellum.' As it stands the line is deficient by a syllable.  
51. _Foras omnes proruerat se']_ 'They all fling themselves out of the room.' Compare Adelphi iv. 2. 11: "Obsecro, vide ne ille huc proruerus se irruit." See the notes on v. 2 of this scene and 'emergere se' in Andria iii. 2. 29.  
53. _Ego limis specto']_ 'I look askance at her—so—through the fan.' 'Limus' properly means transverse. The word 'limus' signified an apron which had a transverse purple hem. 'Limis' is always used with 'oculis' generally understood. Forcelli quote the full expression 'limis oculis' from Plautus, Miles Glor. iv. 6. 2; but see Lindemann on the passage. In Ovid, Auno- 
rum iii. 1. 33: "Altera, si memini, limis subrisit ocellis." The Greeks have the similar phrase, _λαξίων ὑμμασι βλάστες._ Many passages are quoted by the commen- 
tators to show that the phrase is particu- 
larly applied in an amatory sense.
EUNUCHUS.


Ne intus sit; porro autem pater ne rure rodierit jam.

An. Eamus ad me: ibi proximum est ubi mutes. Ch. Recte dicis

Eamus; et de istae simul, quo pacto porro possim Potiri, consilium volo capere una tecum. An. Fiat.

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ACTUS QUARTI SCENA PRIMA.

DORIAS.

Ita me Di ament, quantum ego illum vidi, nonnihil timeo misera.

Ne quam ille hodie insanus turbam faciat, aut vim Thaidi. Nam postquam iste advenit Chremes adolescens, frater virginis, Militem rogat ut illum admitti jubeat: ille continuo irasci,

Neque negare audere: Thais porro instare ut hominem invitet.

Id faciebat retinendi illius causa, quia illa quae cupiebat

60. Frugi es] 'You are a good fellow.' The word 'frugi' is commonly used in addressing slaves. See below iv. 7. 46; Heaut. iii. 3. 36, and in Adelphi v. 9. 2: "Frugi homo es." It is the dative case of 'frux,' and is often used in Plautus with the epithet 'bonae,' as in Trinummus ii. 2. 44, 45:

"Is probus est quem poenitet quam sit probus et frugi bonae:

Qui ipsus sibi satis placet nec probus est nec frugi bonae;"

and in other passages (see Forcellini). We meet also with kindred expressions, as in Trinummus i. 2. 81: "Quin eum restitus? Quin ad frugem corrigit?" and ii. 1. 44: "Certum, ad frugem applicare animum."

ACT IV. SCENE I. Dorias, who had taken Chremes to Thraso's house, now returns with her mistress's jewelry, which Thais has sent home by her; for Chremes' arrival has made a pretty disturbance at Thraso's. Thais wishing to detain Chremes till she could get an opportunity of speaking about Pamphila, behaves in a very cordial manner to him. This makes Thraso jealous: and he at once acts upon the advice which Gnatho had previously given him (iii. 1. 49—55), and calls for Pamphila. Upon this there is a quarrel, and Thais sends away her valuables, intending to leave as soon as possible.

The Metre is as follows: 1. 4—6, trochaic tetrameters; 2. 7. 9—14, trochaic tetrameter catalectic; 3. 8, iambic tetrameters.

2. Ne quam . . . Thaidi] 'I am afraid that in his rage he will make some disturbance, or commit some outrage upon Thais.' The verb is to be repeated.
ACTUS IV. SCENA II.


ACTUS QUARTI SCENA SECUNDA.

PHAEDRIA.

Dum rus eo coepi egomet mecum inter vias,
Ita ut fit ubi quid in animo est molestiae,
Aliam rem ex alia cogitare, et ca omnia in

7. Ad eam rem tempor non erat] See note on Andria i. 2. 17.
11. Illa exclamat, "Minime gentium! In convivium illam?" ["She cried out, 'Not for all the world. Send for her to a feast?" The phrase 'minime gentium' must be connected with other phrases in which the same word occurs, as 'nusquam gentium,' Adelphi iv. 2. 1; 'quovis gentium,' Heaut. v. 1. 55. In all these the genitive is one of 'place,' as in the commoner phrase, 'ubiquequem terrarum,' 'postea loci,' 'interea loci.' The general class to which these genitives are to be referred is the 'partitive' genitive. It was reckoned indecorous for women to appear at the entertainments of men: and though Pamphila was a slave, yet Thais was anxious to restore her to her position of a citizen, and therefore treated her meanwhile as a lady. We may compare the well-known story of the Persian ambassadors at the court of Amyntas (Herodotus v. 18), and Cicero's notice of an insolent request of Rutilius in the house of one Philodamus of Lampsisceus. In reply Philodamus 'negavit moris esse Graecorum, ut in convivio virorum accumbent mulieres,' Cicero, In Verrem ii. 1. 26.
13. Aurum sibi clam mulier demit] 'She secretly takes off her jewels.' 'Aurum' was the common term for designating all kinds of jewelry worn by women. See Heaut. ii. 3. 47. Thraso would very possibly have seized some of Thais' ornaments as a pledge for her good behaviour: "pignus dereptum lacertis, aut digit0 male pertinaci," Horace, Carm. i. 9. 23. Such things were without a doubt of common occurrence at these feasts, as the following passage of Plautus shows:

"Nam si istuc jus est, ut tu istuc excusare possisses: Luce claro deripliamus aurum matronis palam; Post id si prehensi simus, excusemus ebrios
Nos fecisse amoris causa." Aulularia iv. 10. 21—24.

Act IV. SCENE II. Phaedria has soon tired of his rustication; and now returns. How could he make up his mind to be two whole days without her? If he cannot be with her, he can at all events see her, and love even at a respectful distance is better than total absence.

The Metre is iambic trimeter.
1. Inter vias] The more common expression is 'inter viam,' Cicero, Ad Atticum, iv. 3. So we have 'inter coeman.' Compare Virgil, Eclog. ix. 24:

"Et potum pastas age, Tityre; et inter agendum Occursare capro, cornu ferit ille, caveto,'
EUNUCHUS.

Pejorem partem. Quid opus est verbis? dum haece puto Praeterii imprudens villam: longe jam abieram
Cum sensi: redeo rursum, male vero me habens.
Ubi ad ipsum veni diverticulum, constiti.
Occepit mecum cogitare: "Hem! biduum hic Manendum est soli sine illa? quid tum postea?
Nihil est: quid? nihil? si non tangendi copia est,
Eho, ne videndi quidem erit? si illud non licet,
Saltem hoc licebit. Certe extrema linea
Amare haud nihil est." Villam praeterco sciens.
Sed quid hoc quod timidâ subito egressit Pythias?

ACTUS QUARTI SCENA TERTIA.

PYTHIAS. PHAEDRIA. DORIAS.

Py. Ubi ego illum scelerosum misera atque impium inveniam? aut ubi quaeram?

4. Dum haece puto] 'While I am thinking over this.' 'Puto' is sometimes used in the sense of 'reptuo.' Compare Adelphi v. 3. 8: "Rem ipsam putemus." Virgil, Aen. vi. 332:

"Constituit Anchisa satus, et vestigia pressit,
Multa putans, sortemque animo miseratis iniquam."

6. Male vero me habens] See note on Andria ii. 3. 4.

7. Ubi ad ipsum veni diverticulum] 'When I came to the very turning to my house I stood still.' The right reading is 'diverticulum,' which is confounded with 'deverticulum' in Forcellini, and in most texts of the classical authors. 'Deverticulum' like 'deversorium' would mean an 'inn' or 'a house by the wayside,' ευδραμωσις. 'Diverticulum' would strictly mean 'the branching off of two roads.' But it is very possible that this distinction was not observed even by the Romans themselves, as the two senses have a natural tendency to run into one another.

12. Certe extrema linea Amare haud nihil est] 'At all events it is something to make love even at a respectful distance.' Commentators have given numerous explanations of the words 'extrema linea,' which occur only in this passage. The most feasible is that of Zunique, who says 'Forte ad popularem rationem propius accedunt, qui de linea alba in Circos, seu calce, originem ducent.' The 'linea' was the barrier which stretched across the race-course, which the racers could not pass till the signal was given. The 'extrema linea,' therefore, in this passage, is the barrier at the end of the course, beyond which the lover is not allowed for the present to go.

A similar expression occurs in Propertius i. 12. (11.) 6: 'Ecquis in extremo restat amore locus?' 'is there any room left for me at the very extremity of your love?' 'Can you spare me a mere corner?'

ACT IV. SCENE III. While Phaedria is speculating on returning to the company of Thais, Pythias suddenly rushes on the stage, followed by Dorias, hoping to catch the eunuch who has thrown their household into disturbance and has now made his escape. She tells her story to Phaedria, who naturally concludes that she is intoxicated or mad. He determines to clear up the matter at once, and goes to his own house to see if Dorus is there.

The Metre is as follows; 1, 2, trochaic tetrameter; 3, 7, 12, 13, trochaic tetrameter catalectic; 4, 6, 8, 9, 11, 14, 15, 17 —25, iambic tetrameter; 16, iambic trimeter; 5, 10, iambic dimeter.
Ihocine tam audax facinus facere esse assum? 

Py. Quin etiam insuper scelus, postquam ludificatus est virginem, Vestem omnem miserae discidit; tum ipsum capillo conscidit. 

Ph. Hem. Py. Qui nunc si detur mihi, Ut ego unguibus facile illi in oculos involem venesco. 

Ph. Nescio, quid profecto absent Nobis turbatum est domi. 

Adibo. Quid istuc? quid festinas? aut quem quaeris, Pythias? 

Py. Ehem, Phaedria, ego quem quaeram? ine hinc quo dignus es cum donis tuis 

Tam lepidis? Ph. Quid istuc est rei? 

Py. Rogas me? Eunuchum quem dedisti nobis quas turbas dedit! 

Virginem, herae quam dono dederat miles, vitiavit. Ph. 

Quid ais? 


Do. Au, obserco, mea Pythias, quid istuc nam monstrì fuit? 

Ph. Insanis: qui istuc facere eunuchus potuit? Py. Ego illum nescio

2. Hocine tam audax facinus facere esse assum?] 'Could he have dared to do such a daring deed?' See note on ii. 1. 3, and Andria i. 5. 10. 

3. Ludificatus est virginem] Compare Hycrea i. 2. 74: 

"Sed quam decerem me non posse diutius 
Habere, cun ludibrio haberì, Parmeno. 
Quin integrum itidem reddam ut accepi ab suis, 
Neque honestum mihi neque utile ipsi 
Virgini est."

4. Ipsam capillo conscidit] The construction is singular. If it is genuine, we must consider it an enallage for "Ipsi capillum discidit." 

7. Absente nobis] Here again we have an unusual construction, which commentators compare with Plautus, Amphitruo ii. 2. 204, "Nobis praesente," but the passage is not considered genuine by Weise. We find in Catullus 105. 5: 

"Restituis cupido atque insperanti ipsa refers te Nobis;"

and in Tibullus iii, 6. 55: "Perfida nec merito nobis, nec amica merenti," where, however, we need not join 'nobis' and 'merenti.'

In the passage before us, the explanation of Donatus seems to be the best, that 'absente' is to be taken absolutely. We may translate, 'We have had some disturbance or other at home while I have been away.'

11. Eunuchum quem dedisti nobis quas turbas dedit?] 'As for the eunuch whom you gave us, what a commotion he has made!' For the construction see note on Andria, Prolog. 3. 

12. Virginem, herae quam dono dederat miles] The ordinary reading is 'Virginem quam herae;' which labours under two difficulties, for we must pronounce 'Virg' nem,' and make ' quam herae' an anapaest. On these grounds Lachmann transposes the words as in the text. See his note on Lucretius vi. 1067, where he maintains that such a pronunciation as Virg' nem is impossible. The most conclusive reason for the change is that it avoids the hiatus of 'quam herae,' a licence which should never be introduced if it can be avoided.
Qui fuerit: hoc quod fecit res ipsa indicat. Virgo ipsa lacrimat, neque cum rogites quid sit, audet dicere.


Do. Perii! obasco tam infandum facinus, mea tu, ne audivi quidem.

Py. At pol ego amatores mulicrum esse audieram eos maximos, Sed nihil potesse; verum miserae non in mentem venerat; Nam illum aliquo conclusissem, neque illi commisassem virginem.

ACTUS QUARTI SCENA QUARTA.

PHAEDRIA. DORUS. PYTHIAS. DORIAS.

Ph. Exi foras, secleste: at etiam restitutus Fugitive? prodi, male conciliate. Do. Obasco. Ph. Oh,

24. Sed nihil potesse; verum miserae non in mentem venerat] The form 'potesse' is very common in old authors. Lucretius i. 665: 'Quod si forte alia credunt ratione potesse,' &c. Plautus, Rudens, Prolog. 56: 'Potesse ibi cum fieri divinum.'

Non in mentem venerat] 'It had never occurred to me.' The phrase generally means 'to remember,' but is quoted by Donatus in this sense from Cicero, Pro Roscio Amerino 21: 'In mentem tibi non venit, causam publicam sustinere,' but there it is capable of the ordinary sense, 'Do you not remember?'

ACT IV. SCENE IV. Phaedria returns dragging Dorus after him, and congratulating himself on having caught him at home before he had succeeded in effecting his escape. He is utterly amazed at finding that Pythias does not recognize him, and that the person who had caused all the disturbance was not an old man, but a young handsome fellow. When Dorus has been questioned and cross-questioned he finds out that he changed dresses with Chaerea his own brother, and that it was he who had been introduced into Thais' house. He covers his retreat by making Dorus deny all he had said, and leaves Pythias and Dorias convinced that the whole affair was a trick of Parmeno's.

The Metre is as follows; 1—35, iambic trimeter; 36—59, trochaic tetrameter catalectic.

2. Prodi, male conciliate] 'Out with you, you worthless bargain.' 'Concilium' is sometimes used in the sense of 'to purchase,' as in Plautus, Poenulus iii. 5. 24: "Hi qui illum dudum conciliaverunt mihi Peregrinum Spartanum," &c. Donatus explains 'male' to mean 'magnus,' for a dear bargain is of course a bad bargain. And so we find the opposite phrase used of a cheap purchase in Plautus, Epidicus iii. 4. 30, 40: "Mi. Estue emta mihi haec? Pe. His legibus habeas locut. Conciliavisti pulchre;" and Persa iv. 3. 76, 77:
Illud vide, os ut sibi distorsis carnufex.
Quid hic tibi redivio est? vestis quid mutatio?
Quid narras? Paulum si cessassem, Pythias,
Domi non offendisset; ita jam ornarat fugam.
Factum bene!
Do. Istuc pol vero bene. Py. Ubi est? Ph. Rogitas? non
vides?
hic est homo?
Ph. Qui ad vos deductus hodie est. Py. Hune oculis suis 10
Nostrarum nunquam quisquam vidit, Phaedria.
Ph. Non vidit? Py. An tu hunc eredidisti esse, obscurco,

"Mea quidem nihil istuc refert: tua ego
refero gratis,
Ut tibi recte conciliandi primo facerem
copiam?"

4. Quid hic tibi reditio est?] 'What do
you mean by returning here?' We meet
with a similar use of the verbal noun in
Phormio ii. 1. 63: "Neque testimoni dic-
tio est." In Plautus we commonly find
the verbal in construction with the case
governed by its verb, as in Amphitruo i. 3.
21: "Quid tibi hanc curatio est rem?"
Poenulus v. 5. 20: "Quid tibi hanc digito
tactio est?" and several other passages.
In many places we find the construction of
our text. Compare Trinummus iii. 2. 36:
"Quid tibi interpellatio aut in concilium
huc accessio est?" and Truculentus ii. 7.
72: "Quid tibi hunc ventio est? Quid tibi
hanc aditio est? Quid tibi hanc notio est
amicam mem?" and Rudens ii. 6. 18,
19:

"Quid mihi scedesto tibi erat ausculta-
tio?
Quidve hinc abitio? quidve in navigem in-
scensio?"

5. Paulum si cessassem etc.? 'If I had
been a little later I should not have caught
him at home, he had already arranged his
escape so well.' 'Offendo' originally means
'to strike one's foot against a stone,' 'to
stumble over.' Hence we have the mean-
ing which occurs more than once in Te-
rence, 'to light upon,' 'to find.' See
v. 6. 34: "Si te in platea offensero has
nunquam." Hear. ii. 3. 44: "Tec-
entem telam studiose ipsam offensimus;"

and Plautus, Miles Gloriosus ii. 6. 4: "Nam
gomet cubantem eam modo offendi domi."
For the phrase 'ornarat fugam' compare
Plautus, Epidicus v. 1. 9: "Quin tu mihi
adornas ad fugam viaticum?"

10. Hune oculis suis Nostrarum nun-
quam quisquam vidit] Donatus gives two
explanations of the form 'nostrarum': (1)
as an old form for 'nostrum'; (2), which is
better, that 'nostrarum' signifies 'our
people,' the members of Thais' household.
'Nostrum' would mean simply 'not one of
us,' namely, herself, Dorias, and any other
she might name. Plautus, Poenulus iv. 2.
37—39:

"Di omnes daeaeque ament. Mi. Quem-
nam hominem? Sy. Nec te, nec me,
Milphio:
Neque herum meum adeo: Mi. Quem
ament igitur? Sy. Aulum quemlibet.
Nam nostrorum nemo dignus est,"

where 'nostrorum' means 'our whole
household, my master and all, not merely us
slaves.' Originally 'nostrum' and 'ves-
trum' were identical with 'nostrorum' and
'vestrorum,' and we find some few in-
stances of this usage. Plautus, Mostellaria
i. 3. 122—124 (Philolaches is addressing
the audience):

"Ut perdoce cuncta callet! nihil hac
doctor doctius.
Verum illud est, maximaque adeo pars
vostorum imagin, Quibus anus domi sunt uxoros quae vos
dote merurunt."

See Donaldson, Varroianus x. 2, p. 319,
for a full explanation of these forms.
Ne comparandus hic quidem ad illum est: ille crat Honesta facie et liberali. Ph. Ita visus est Dudum, quia varia veste exornatus fuit: Nunc co tibi videtur foedus, quia illum non habet.
Py. Tace, obscro; quasi vero paulum intersiet. Ad nos deductus hodie est adolescentulus, Quem tu videre vero velles, Phaedria.
Hic est vetus, victus, veternosus senex, Colore mustelino. Ph. Hem, quae haec est fabula?
Eo redigis me ut quid egerim egomet nesciam.
At ille alter venit, annos natus sedecim, Quem secum adduxit Parmeno. Ph. Age dum, hoc mihi expedi Primum: istam quam habes unde habes vestem? taces?
Quam dudum? Do. Modo.
Ph. Quicum? Do. Cum Parmenone. Ph. Norasne eum prius?
Do. Meam ipse induit: post una ambo abierunt foras.

22. Colore mustelino] 'In complexion like a weasel.' The original line of Menander is preserved by Donatus, ato co 6st γαλεωτης γινων. Donatus argues that Terence misunderstood Menander, and should have translated γαλεωτης by 'stellio.' Bentley too explains at length that the weasel could not have been meant, because it is not of any uniform colour; and that we should read 'colore stellionino,' 'like a lizard in complexion,' that is to say, spotted and blotched. Certain commentators show that Terence's word is more appropriate to the eunuchs of the East. However this may be, the manuscripts invariably have the reading of the text.

Quae haec est fabula?] 'What strange tale is this?' Compare Andria iv. 4. 8.
32. Non] In the Bembine and other texts the rest of this line is omitted, and the next line is placed after 'non.' Bentley further rejects 'igitur' on the authority of one manuscript. There is nothing, however, in the line to necessitate its exclusion, particularly as the great majority of manuscripts have it. The fact that 'igitur' is retained even in the best copies which omit the words 'nee . . . dicier,' making the line unmanageable, rather shows that the omission of the latter words was the result of accident.
ACTUS IV.  SCENA IV.

Py.  Jam satis credis sobriam esse me, et nihil mentitam tibi?  Jam satis certum est virginem vitiatam esse?  Ph.  Age nunc bellua  


Ph.  Concede istuc paululum: audin?  etiam nunc paululum:  

sat est.  

Dicum hoc rursum:  Chaerea tuam vestem detraxit tibi?  40  


Et pro te huc deductus est?  Do. Ita.  

Ph.  Jupiter magne, o seelestum atque audacem hominem!  

Py.  Vae mihi!  

Etiam nunc non credis indignis nos esse irrisas modis?  

Ph.  Mirum ni tu credas quod iste dicit: quid agam nescio.  

Heus, negato rursum.  Possumne ego hodie ex te esculnere 45  

Verum?  vidistin fratrem Chaeraem?  Do. Non.  Ph.  Non  

potest sine  

Malo fateri, video: sequere hac: modo ait, modo negat.  

Ora me.  Do.  Obsecre te vero, Phaedria.  Ph.  I intro nunc  

jam.  Do.  Oi, ci.  

Ph.  Alio pacto honeste quo modo hinc abeam nescio.  

Actum est, siquidem tu me hic etiam, nebulo, ludificabere.  50  

Py.  Parmenonis tam scio esse hanc technam quam me vivere.  

Dor.  Sic est.  Py.  Inveniam pol hodie parem ubi referam  

gratiam.  

Sed nunc quid faciendum censes, Dorias?  Dor.  De istac  

rogas.  

45.  Heus, negato] Phaedria speaks aside to Dorus;  'Mind you - say No.'  'Rursus,'  'Now I ask you again.'  

Possunne ego hodie ex te esculnere Verum?]  'Can I beat the truth out of you 

to-day?'  Compare Plautus, Cistellaria ii. 2. 5:  

"Quot admodi illi fabricas, quot fallacias  

In questione!  Vix esculpis ut diceret,  

Quia ei promisi dolium vini dare."  

In Phormio v. 8. 96, we have  "Vel oculum  

exsculp."  Phaedria must here be supposed to be carrying on a piece of by-play  

with Dorus.  He gives him a hint to unsay  

all that he has said, and then pretends to  

inflict summary punishment on him for his  

falsehood, and carries him off with renewed  

threats, that he may be able to cover his  

own retreat.  He goes off the stage, leaving  

Pythias and Dorias to compare notes, and  

make up their minds what to do when their  

mistress comes back.  They determine to  

hush up the matter, and thus to keep as  

well as they can with all parties.  

51.  Technam] This Latinized form of  

τίχνη is found only in Plautus and Terence.  

Compare Heaut. iii. 1. 62:  "Falli te sinas  

technis per servulum;"  and Plautus, Bac- 

chides iii. 2. 8. Mostellaria i. 1. 23:  "Me- 

tuo ne technae meae perpetuo perierint."  

The Latinized Greek nouns generally take  

the Latin form in the first declension, and  

the same tendency is shown in a more  

marked manner in some Greek neuter words  

of the third declension, declined like Latin  

feminine nouns of the first.  So we have in  

Plautus, Mil. ii. 1. 70:  "Glaucosam;"  

Amphitruo, Pro!. 116:  "Quod ego hie pro- 

cessi sic cum servili schema."  


Tu pol, si sapis,
Quod scis nescis, neque de eunucho, neque de vitio virginis: 55
Hac re et te omni turba evolves, et illi gratum feceris.
Id modo dic, abisse Dorum. *Py.* Ita faciam. *Dor.* Sed video Chremem?
Thais jam aderit. *Py.* Quid ita? *Dor.* Quia cum inde abeo,
jam tum ineceperat

**ACTUS QUARTI SCENA QUINTA.**

**CHREMES.** **PYTHIAS.**

Oh. At at! data hercle verba mihi sunt: vicit vinum quod bibli.

54. *Utrum taceamne an praedicem?*]

‘Which shall I do, shall I keep it quiet, or tell it?’ Donatus, and after him most commentators pronounce that either ‘utrum’ or ‘ne’ is superfluous; or that the form ‘utrumne’ is here separated by tmesis. Neither explanation is right in this passage.
‘Utrum’ is here used as a pronoun followed by a disjunctive question. Compare Plautus, Captivi ii. 2. 18:

> “Sed utrum strictimne attonsumurum dicam esse an per pecetinum
Nescio;”

Pseudolus ii. 4. 19: “Dic, utrum Spemne an Salutem te salutem Pseudole?” and Terence, Adelphi iii. 3. 28:

> “— Di vostram fidem,
Utrum studione id sibi habet, an laudi
Fore, si perdiderit gnatum?”

The ordinary explanation has arisen from the fact that we sometimes find ‘nam’ or ‘ne’ added to ‘utrum’ in emphatic questions, as they are to other interrogative words. Compare ‘numquidnam’ in Andria i. 4. 8. The advice which Dorias gives is well drawn out by Plautus, Miles Gloriosus ii. 6. 90:

> “Nae tu hercle, si te di amant, linguam
comprises
Posthac, etiam illud quod scies, nesciveris,
Neu videris quod videris;”

for, as he says,

> “— Hominem servum suos
Domitos habere oportet oculos et manus
Orationemque.”

56. *Hac re...feceris*] ‘In this way you will clear yourself of all trouble, and do her a favour.’ For ‘evolves’ compare Phormio v. 4. 5: “Ego nullo possam remedio me evolvere ex his turbis.” Commentators have differed as to ‘illī.’ Some refer it to Pamphila, some to Thais.
Madame Dacier thinks that it would have been no kindness to Pamphila to conceal what had happened; she was too well bred to wish to hide it; a thoroughly Parisian idea. Thais on the other hand is interested in Pamphila’s recognition as a citizen, and therefore would be anxious to have this blot on her fame concealed. I think that Donatus is certainly right in referring it to Pamphila, who has just been mentioned.
Thais would not be introduced abruptly as ‘illī.’ We should have had ‘herae.’

**Act IV. Scene V.** Chremes staggers upon the stage sorely puzzled at the effect of his first debauch. He cannot understand how it is that the wine has had such an effect on him, for while he was at table he felt quite sober.
He tells them that Thais is coming after him, indeed he does not understand how it is that he has passed her in the street.
The Metre is iambic tetrameter.

1. *Data hercle verba mihi sunt*] See note on Prolog. 24, and Andria i. 3. 6.
ACTUS IV. SCENA VI.

Ac, dum accubabam, quam videbar mihi esse pulchre sobrius! Postquam surrexi, neque pes neque mens satis suum officium facit.


Ch. Verbum herecle hoc verum est; sine Cerere et Libero friget Venus.

Sed Thais multo antevenit? Py. Anne abit jam a milite?

Ch. Jamdudum; actatem: lites sunt inter cos factae maxime.


Py. Eho, nonne id sat erat? Ch. At nescibam id dicere illam; nisi quia

Correxit miles quod intellexi minus: nam me extrusit foras. Sed occam ipsum: miror ubi ego Huic anteverterim.

ACTUS QUARTI SCENA SEXTA.

THAIS. CHERMES. PYTHIAS.

Th. Credo equidem illum jam adfuturum esse, ut illum a me eripiat. Sine veniat.

3. Neque pes . . . officium facit] An expressive line is quoted from Menander describing similar sensations: αινηται γωνι τησομοι ιεραδες ιαμων. Ovid seems to have had this passage of Terence in view when he wrote in De Arte Amandi i. 559:

"Certa tibi a nobis dabitur mensura bidenti:
Officium praestent mensque pedesque suum."

8. Aetatem] In Heaut. 3. 38: "Quid, malum, me aetatem censes vello id assimularier?" the word 'aetatem' is used in the sense of 'for ever.' Compare Lucretius vi. 236:

"Quod solis vapor aetatem non posse videtur
Efficiere usque adeo pollens fervore coruscant."
Atqui si illam digito attigerit uno, oculi ilico effodientur. Usque adeo ego illius ferre possum ineptias et magnifica verba,
Verba dum sint: verum enim si ad rem conferentur, vapulabir.

Ch. Thais, ego jam dudum hic adsum. Th. O mi Chreme, te ipsum exspectabam.

Sein tu turbam hanc propter te esse factam, et adeo ad te attinere hanc
Omnem rem? Ch. Ad me? qui, quaeo, istuc? Th. Quia, dum tibi sororem studeo
Reddere et restituere, haec atque hujusmodi sum multa passa.
Ch. Ubi ea est? Th. Domi apud me. Ch. Hem, quid est?
Th. Educta ita uti teque illaque dignum est. Ch. Quid ais?

Th. Id quod res est.

Hanc tibi done do, neque repeto pro illa quicquam abs te preti.
Ch. Et habetur et referetur, Thais, a me ita uti merita es gratia.

Th. At enim cave ne prius quam hanc a me accipias, amittas Chreme;
Num haec ea est quam miles a me vi nunc creptum venit.

Abi tu, cistellam, Pythias, domo offer cum monumentis.

3. Magnifica verba] 'I can put up with his folly and his braggart speeches as long as they are mere words; but if they come to deeds he shall smart for it.' The same expression is used by Plautus, Curculio iv. 4. 23: 'Tua magnifica verba... istas tunes magnas minus;' and by Tibullus, ii. 6. 11, in a rather different sense, of a lover who makes violent protestations of indifference to his mistress:

"Magna loquor; sed magnifice mihi magna locuto
Excultant clause forta verba fores."

5. O mi Chreme, te ipsum exspectabam] Bentley objects to the word 'exspectabam,' because Thais could hardly say that she had been waiting for Chremes, for she had left him with Thraso when she came away: and he prefers 'expeto,' which also makes the verse a tetrameter trochaic catalectic, more suitable, as he thinks, to the temper of Thais at this moment: "Thais quae ante et post in tetrametris plenis debacchatur, in hoc verso, viso Chreme, ubi deferret paulum ira, cataleptic utitur." I do not think that any good editor has been convinced by this reasoning. 'Exspectabam' is perfectly natural. She would say, 'My dear Chremes, you are the very person I was looking for,' whether she had left him behind or not.

12. Et habetur et referetur... gratia] 'Your Kindness is both felt and shall be repaid, as you deserve, Thais.' For this common distinction between 'habere' and 'referre gratiam' see Cicero, De Officiis ii. 20: 'Nimimum enim inops ille, si bonus est vir, etiam si referre gratiam non potest, habere certe potest.'

15. Cistellam... offer cum monumentis] 'Bring out of the house the trinket-box with her birth-tokens.' The 'monumenta' are the trikets which were placed upon children when they were exposed, that they might be a means of identifying them if they should grow up. It would seem from this story of Pamphila that all children had them. They are more generally called 'cropundia.' They were generally kept in a small casket. We have allusions to them in Plautus. The play called Cistellaria
ACTUS IV. SCENA VI.

Odiosa cessus?

Ch. Militem secum ad te quantas copias adducere?


Apage sis:
Egon formidolosus? nemo est hominem qui vivat minus.
Th. Atque ita opus est. Ch. Ah, metuo qualem tu me esse hominem existimes.

Th. Imo hoc cogitato; quicum res tibi est peregrinus est,
Minus potens quam tu, minus notus, minus amicorum hic habens.

Ch. Scio istuc. Sed tu quod cavere possis stultum admittere est.

Malo ego nos prospicere quam hunc ulcisci accepta injuria.
Tu abi, atque obsera ostium intus, dum ego hinc transurro ad forum.

Volo ego adesse hic advocatos nobis in turba hac. Th. Mane.

Ch. Melius est. Th. Mane. Ch. Omitte; jam adero. Th.

Nihil opus est istis, Chreme:

derives its name from one of these caskets of 'crepundia.' see particularly Act iv. scene 1. In the Rudes the plot turns upon the discovery of a similar casket, and in Act iv. 4. 110—130 we have a full description of the 'crepundia' in that case, which were much what we now call 'charms,' elegant toys inscribed with the names of the parents of the child to make recognition more certain. The Greek word σαργάνα, which originally meant 'swaddling clothes,' was used in the Tragedians in the same sense. So Edipus is made to speak of his pierced feet as his σαργάνα.

Edipus Tyrannus 1033, 1034.

As σαργάνα passed into the sense of 'crepundia,' so conversely 'crepundia' is used by Pliny, xi. 51, in the original sense of σαργάνα: "Semeistris locutus est Croesi filius in crepundia," 'while yet in long clothes.' The word 'crepundia' was also used for children's playthings which were hung round their necks, as babies' rattles are now-a days. See Plautus, Miles Gloriosus v. 6: "Ut faciam quasi puero in collo pendente crepundia."

16. Viden tu illum'] 'Do you see Thraso there, Thais, what a band he is bringing against you?'. Chremes begins to be in a state of trepidation when he sees Thraso coming up with his household troops. Pythias at the same moment adds to the confusion by her stupid questions about the casket of 'crepundia.' The timidity of Chremes is capitably drawn. 21. Peregrinus est] Among other topics of encouragement Thais reminds Chremes that Thraso is a foreigner, and will therefore be at a disadvantage if they go to law. See note on Andria iv. 5. 15.

22. Minus potens] 'Less influential.' See ii. 3. 61, and Adelphi iii. 4. 57: 'Potentes, dites, fortunati, nobiles.'

23. Quod cavere possis stultum admittere est] 'It is foolish to do what you can avoid. I had rather have prevention than cure.' The idea is so common that it hardly needs any illustration. The following is quoted from Menander:

εὕθεια μοι φαίνεται διλομήνη
to νοτιν μὴν δοᾳ δεί, μὴ φαλαττεῖσθαι δ' ἂ δεί.

25.] Chremes is anxious to be on the safe side, or at all events to get safely out of the way, so he proposes to run over to the forum and get some friends to witness Thraso's assault. For 'advocati,' see note on ii. 3. 46.
EUNUCHUS.

Si vim faciet, in jus ducito hominem: intellextin? Ch. Probe.
'Th. Fac animo hace praesenti dicas. Ch. Faciam. Th. At-tolle pallium.
Perii! huic ipsi est opus patrono quem defensorem paro.

ACTUS QUARTI SCENA SEPTIMA.

THRASO. GNATHO. SANGA. CHREMES. THAIS.

Thr. Hancine ego ut contumeliam tam insignem in me accipi, Gnatho?
Mori me satius est. Simalio, Donax, Syrisce, sequimini.

31. Attolle pallium] "Vel quia simplex est, vel quia ebris, pallium trahit Chremes," Donatus. Zeune explains it 'Tuck up your cloak,' for the sake of activity. Either sense will suit the context well enough.

Act IV. Scene VII. Thraso appears with his household troops, and leads them to the attack of the house; drawing them out in battle array—right wing and left wing—keeping himself in reserve, according to the best precedents. When Thais appears he determines on a parley, and demands Pamphilia. Chremes in reply stands up more manfully than could have been expected, and claims her as his own sister, and an Athenian citizen. Upon this Thraso holds a council of war, and they determine to retire, merely that they may have the satisfaction of seeing Thais come presently and make her submission. We must suppose Thraso to come swaggering in, with a great demonstration of courage, and making the most of himself generally, as the soldier in Plautus, Epidicus. See iii. 3. 50. 1:

"Sed hic quis est quem huc adventientem conspicer
Suam qui undantem chlamydem quassando facit?"
The Metre is as follows; 1—17, iambic tetramer; 18—46, trochaic tetramer catalectic.

1. Hancine ego ut contumeliam . . . accipiam, Gnatho?] 'Am I to put up with such a marked affront, Gnatho?' 'Ne—ut' or 'utne' are often used to express indignation or impossibility. So in Andria i. 5. 38:
"Elne ego ut adverser?" Phormio ii. 1. 74:
"Egono illam cum illo ut patiar nuptam unum diem?"
In Horace, Sat. ii. 5. 18: "Utne tegam spuro Galeatus?" where see Maclean's note. In Phormio iv. 3. 64 we have 'ut' alone:
"Nihil do; impuratus me ille ut etiam ir-rident?"
All these forms are condensed expressions. We may supply the ellipse in the text by 'sudesne ut ego accipiam?' Perhaps we are to suppose that Gnatho has been urging Thraso to a moderate course, as he does at the end of the scene, and that Thraso comes on scorning compromise, and walking and talking like a fire-eater.

2. Sequimini] Donatus observes that on occasion of a sudden levy the general used to address the citizens 'Que rem publicam salvam vultis Me sequimini.' There is no doubt that Terence intended to throw in a
ACTUS IV. SCENA VII.

Thr. Male mulcabo ipsam. Gn. Pulchre. Thr. In medium hue agmen cum vecti Donax;
Tu, Simalio in sinistrum cornu; tu Syrisce in dexterrum. 5 Cedo alios: ubi centurio est Sanga, et manipulus furum? Sa.
Ecce adest.
Thr. Quid ignave? peniculon pugnare, qui istuc hue portes, cogitas?
Sa. Egone? Imperatoris virtutem noveram et vim militum;
Sine sanguine hoc fieri non posse; qui abstergerem vulnera.
Thr. Tu hosce instrue: hic ego ero post principia: inde omnibus signum dabo.
Gn. Illuc est sapere! ut hosce instruxit, ipsus sibi cavit loco.
Thr. Idem hoc jam Pyrrhus factitavit. Ch. Viden tu Thais quam hic rem agit?
Nimirum consilium illud rectum est de oeccludendis aedibus.
Tha. Sane quod tibi nunc vir videatur esse hic nebulo magnus est.
Ne metuas. Thr. Quid videtur? Gn. Fundam tibi nunc nimiris vellem dari,

few military phrases, but we need not press this to include every simple expression.

4. *Male mulcabo ipsam*] 'I will punish Thais severely.' *Mulco* is 'to beat.' It occurs in Plautus, Mostellaria iv. 2. 23. Adelphi i. 2. 9:

"—— Ipsum dominum atque omnem familiar
Mulecavit usque ad mortem." Compare also Phaedrus i. 3. 9: "Male mulcatus Graculus." In many manuscripts 'mulco' is confounded with 'mulcito,' or 'multo,' 'to amerce.'

7. *Quid ignave? peniculon pugnare... cogitas?*] 'Do you intend to fight with a sponge?' 'Peniculus' originally meant a tail, a brush, and hence a sponge or brush with a long handle, such as would be used for washing the ceilings of rooms. In the Menæchmi of Plautus the word occurs as the name of a parasite. See i. 1. 1:

"Juventus nomen fecit Peniculon mihi
Ideo quis male quondam elio detergeo."
The form 'penicillus' also occurs in Plautus, Rudens iv. 3. 80:

"Ego jam hic te itidem quasi penicillus
novus exurgeri solet,

Ni hunc amittis exurgebo quicquid humoris tibi est."

This scene is very humorous. Compare the still better scene in Aristophanes, Birds 343–407, where the Birds attack Peisthestaerus and Eulphides, and they make their preparations for victory or a glorious death and Ceramicus. On that occasion too the enemy considers discretion the better part of valour, and comes to terms before any bloodshed. Such violent attacks by lovers upon the houses of their mistresses seem not to have been uncommon. See Horace, Carm. iii. 26. 6, where a successful lover dedicates his arms to Venus:

"—— Hic hic ponit lucida
Funalia et vectes et arcus
Oppositus foribus minaces," where see Maclean's note. So Donax here carries a crowbar with him. Thrasos wisely places himself in the second line of his army, a situation convenient for flight: and when every thing is thus arranged, and the sponge ready for wiping the blood from the wounds, they approach the house very cautiously, Guaitho suggesting that it would be safer to try to sling the enemy out than to make a close attack.
EUNUCHUS.

Ut tu illos procul hinc ex occulto caederes: facerent fugam. 


Omnia prius experiri quam armis sapientem decet. 

Qui scis an quae jubeam sine vi faciat? Gn. Di vestram fidem!

20 

Quanti est sapere! nunquam accedo quin abs te abeam docteur. 

Thr. Thaiais, primum hoc mihi responde; cum tibi do istam virginem.

Dixtine hos mihi dies soli dare te? Tha. Quid tum postea? 

Thr. Rogitas, quae mihi ante oculos coram amatorem adduxti tuum?

Tha. Quid cum illoagas? Thr. Et cum eo clam te subduxti mihi?

25 

Tha. Libuit. Thr. Pamphilam ergo huc redde, nisi vi mavis eripi.

Ch. Tibi illam reddat? aut tu illam tangas omnium —? Gn. 

Ah, quid agis? tace.

Thr. Quid tu tibi vis? ego non tangam meam? Ch. Tuam autem furcifer!

Gn. Cave sis; nescis cui nunc male dicas viro. Ch. Non tu hinc abis?

Scin tu ut tibi res se habeat? Si quicquam hodie hic turbac coeperis,

Faciam ut hujus loci, dicique, meique, semper memineris.

Gn. Miseret tui me qui hunc tantum hominem facias inimicum tibi.

Ch. Diminuam ego caput tuum hodie, nisi abis. Gn. Ain vero, canis?

19. *Omnia prius experiri quam armis sapientem decet*] This is the reading of all the manuscripts, except one (Codex Academicus) quoted by Bentley, which has 'arma sapientem,' from which he derives his reading 'arma sapientem.' But the ordinary text gives a good meaning, 'A wise man ought to try every alternative rather than have recourse to arms.' 'Experiri' is used both with the accusative, as in Andria ii. 1. 11: 'Omnia experiri certum est prius quam pereo;' and with the ablative, as in the phrase 'legibus experiri,' 'to have recourse to law.' Compare Cicero, Pro Quinto 11: 'Si quid in controversiam veniret, aut intra parietes aut summo jure experiretur.' It is used here in both constructions.

27. *Omnium*] See note on Andria v. 3. 1.


31. *Faciam ut hujus loci . . . memineris*] This seems to have been a common formula. Compare Plautus, Captivi iv. 2. 21: 'Faciam ut ejus diei locique meique semper meminerit.' 

33. *Diminuam ego caput tuum*] 'I will break your head if you do not get you gone.' For the phrase compare Adelphi iv. 2. 32: 'Diminue tur tibi quidem jam cerebrum,' and v. 2. 7: 'An tibi jam mavis cerebrum dispargam hic?' 'Communio' is used in
Sicine agis? Thr. Quis tu es homo? quid tibi vis? quid cum illa rei tibi est?

Ch. Seibis: principio cam esse dico liberam. Thr. Hem!

Ch. Civem Atticam. Thr. Hui!

Ch. Meam sororem. Thr. Os durum! Ch. Miles, nunc adeo edico tibi

Ne vim facias ullam in illam. Thais, ego eo ad Sophronam Nutricem, ut eam adducam, et signa ostendam haec. Thr.

Tun me prohibeas

Meam ne tangam? Ch. Prohibeo, inquam. Gn. Audin tu?

hic furti se alligat.

Satis hoc tibi est. Thr. Idem hoc tu ais, Thais? Tha.

Quaere qui respondeat.

Thr. Quid nunc agimus? Gv. Quin redimus? Jam haect

Wibi aderit supplicans

Ultro. Thr. Credin? Gn. Imo certe. Novi ingenium mullurum:

Nolunt ubi velis; ubi nolis cupiunt ultro. Thr. Bene putas.


uti fortes decet

Milites, domi focique fac viciissim ut memineris. 45

Plautus in the same sense. In Menaechm 2. 105, 106, we have a wonderful accumu-

lation of threats of this kind. Chaerea is found fault with by some of the com-

mentators, beginning with Donatus, for the use of such ungentlemanly language as

this. Considering that he has not quite re-

covered from the effects of the wine which he has drunk, his language is not very

outrageous; and we may suppose that being a coward at bottom, he uses rather strong

language to carry it off well before Thais.

But no one but a genuine commentator

would have discovered any difficulty in the

matter.

36. Os durum] "Brazen face!" Compare v. 1. 22: "Vide amabo si non quum

aspicias os impudens videtur." The idea is worked out more fully by Plautus, Miles

Glorious ii. 2. 35:

"Os habet linguam, perfidiam, malitiam

atque audaciam,

Confidentiam, confirmitatem, fraudulen-

tiam:

Qui argut se cum contra vincent jureju-

rando suo."


'implicare,' literally signifies 'to implicate oneself in a charge of theft.' Cicero, Pro

Flacco 17, uses the ablative 'adligare se scelere.' Donatus quotes from Aen. vi.

568, to show that 'furtum' has the general sense of 'wrong:' but even then the notion of 'deceit' is not entirely absent.

40. Idem hoc tu ais?] 'Do you say the same?' Thraso appeals to Thais. She re-

plies, 'Find some one to answer you,' and disappears. Thraso and his lieutenant

Gnatho here hold a council of war, and come to the sensible resolution of going

home again. For 'quin' interrogative see note on Andria ii. 3. 25.

45. Domi focique fac viciissim ut memineris] Gnatho here uses the stock phrases

with which generals were accustomed to excite the courage of their soldiers. But the

'hearts and homes' which he reminds them of are associated with nothing more sacred

than their dinner and the remains of the supper which had been deserted so unfinely

for this unsuccessful campaign. 'Domi' is here the genitive case. Compare Plautus,

Timonius iv. 3. 20: "Non fugitius est hic homo: commeniuit domi." This old form of

the genitive remains in the common use of 'domi,' 'at home.' See Madvig, Latin
EUNUCHUS.

Su. Jamdudum animus est in patinis. Gm. Frugi es. Thr. Vos me hac sequimini.

ACTUS QUINTI SCENA PRIMA.

THAIS. PYTHIAS.

Th. Pergin scelestata mecum perplexe loqui?

"Scio; nescio; abiti; audivi; ego non affui." Non tu istue mihi dictura aperte es quicquid est?

Virgo conscissa veste lacrimans obticet.

Eunuchus abiti; quamobrem? quid factum est? taces?


Grammar, 296 b. But according to Professor Key (Lat. Gr. 950) the forms 'domi,' 'belli,' 'militi,' 'humi,' 'Romai,' &c. are datives. The fact that all these adverbs, as the old grammarians called them, have the common ending 'i' points to the true explanation that they are remnants of the obsolete locative case of the Indo-Germanic stock; which appears also in such forms as 'ruri,' 'Carthagin.' The locative would approach the form of the dative in the third declension, and of the genitive in the first and second; and therefore some confound them with one, some with the other.

46. Jamdudum animus est in patinis]. My mind is long ago upon the dishes.' Lindenbrog quotes from Athenaeus, Deipn. i. a line of Alexis:

ο νοος γαρ ἵστρ τῆς τραπεζῆς πλησιον.

ACT V. SCENE I. Thaiss attacks Pythias about Dorus. What is the meaning of all this prevarication? Here is Pamphila in the utmost distress and disorder; and the eunuch is gone off. Pythias explains what she has heard from Dorus, that it was Chaerea who had been introduced into their house, and who had been left alone with Pamphila by Thaiss' own orders. At this moment they see Chaerea approaching, still in the clothes of Dorus, which he has not yet had an opportunity of getting rid of.

The Metre is iambic trimeter.

1. Pergin scelestata mecum perplexe loqui? 'Will you persist, you wretch, in speaking ambiguously? I know—I don't know—he is gone—I heard—I was not there.' 'Perplexe' is particularly used of contradictory, ambiguous language. Compare Plautus, Asinaria iv. 1. 47: 'Neque ullum verbum faciat perplexabile'; and Aulularia ii. 2. 81:

"—— At scio, quo vos solaeis perplexarier.

Pactum non pacem est, non pactum pacem est, quod vos libet.'

In Stichus i. 2. 18 we find the adverbial form 'perplexim.'

4. Obiect] On this word Donatus remarks as follows: "Tacemus consilia: ut Aen. ii. 94, 'Nec tacui demens; reticemus dolores: ut 'ne verere, ne retice' (Heaut. i. 1. 33, 'neretice ne verere'); obticemus quorum nos pudet: ut in Phormione 'Heu quidnam obtices? ' Donatus probably refers to Phormio v. 8. 2, where some copies give "Hem quid nunc obticisti?" but the best reading is 'obsti-puisti.' But these distinctions are not observed. In Heaut. v. 1. 64, 63, we have "Quid dotis dicam te dissise filiae? Quid obticuisti?"

and Horace, Ars Poetica 284:

"—— Lex est accepta, chorusque

Turpiter obticiuit sublato jure nocendi;" with other instances quoted by Forcellini.

8. Quia Chaerea?] 'What Chaerea? Thaiss had never heard of him before. For the use of 'qui' compare Plautus, Mostel- laria iv. 3. 22: 'Quis Philolaches?' 'Quis
ACTUS V. SCENA I.

Th. Quid is obscuro ad nos? quamobrem adductus est? Py.
Nescio;
Nisi amasse credo Pamphilam. Th. Hem, misera occidi;
Infelix, siquidem tu istace vera praedicas.
Num id lacrimat virgo? Py. Id opinor. Th. Quid ais
sacrilega?
Istucine interminata sum hinc abiens tibi?
Py. Quid facerem? ita ut tu justi soli eredita est.
Th. Scelesta lupo ovem commissisti. Dispudet
Sic mihi data esse verba. Quid illic hominis est?
Py. Hera mea tace; tace obscuro; salvae sumus:
Habemus hominem ipsum. Th. Ubi is est? Py. Hem ad
sinistrum:
Viden? Th. Video. Py. Comprehendi jube quantum potest. 20
Th. Quid illo faciemus stultum? Py. Quid facias rogas?

Chaerea? would mean 'who is this
Chaerea?' In all such cases 'quis' is really
a substantive. For 'ephebus' see notes on
ii. 2. 58, and Andria i. 1. 24.
14. Istucine interminata sum hinc
abiens tibi? 'Was it this that I charged you
with when I left home?' For 'interminor'
see note on Andria iii. 2. 16. The propo-
sition 'inter' in composition sometimes
has the idea of 'intensity,' as 'intermi-
nor,' 'to charge or threaten straitly;' 'in-
terneo,' 'and its derivatives, 'to kill utterly';
interbibō, 'like icicivā, 'to drink up:'
intercē, 'to go entirely,' 'to perish: 'in-
terfū, 'to be utterly done,' 'to perish.'
Donatus finds a difficulty here, and suppos-
es this injunction of Thais to have taken place
behind the scenes. But the change in iii.
2. 52 seems sufficiently to answer to
the allusion in the text.
16. Scelesta lupo ovem commissisti]
'Miscreable creature, you have entrusted a
lamb to a wolf.'—All the manuscripts,
Nonius, and Acron on Horace, Carm. i. 3,
have 'commissisti.' These are Bentley's
own words, and yet he alters the text to
'commisi,' for he says Thais had as much to
do with it by giving the order, as Pythias
by obeying it; and therefore we have 'mihì
data esse verba,' and she calls herself 'sce-
lesta,' as Syrus does in Icænt. v. 2. 17:
'Scelestadus quantas turbas concivi insciens.'
Such arguments are not decisive. Thais
is naturally more inclined to blame others
than herself, and would not discriminate
very nicely between her share in the matter
and Pythias'. Whether she did it or not,
she would equally say 'mihì data esse
verba;' and she was far more likely to
call Pythias 'scelesta' than herself. There
is no doubt that 'commissisti' is the true
reading. The proverb occurs often in
ancient writers. The earliest place is He-
rodotus iv. 149, where speaking of the son
of Thers, who refused to accompany his
father to Callista, afterwards Thera, he
says, ο δι παῖς ὃν γὰρ ἤη ὦι συμπλεῦ-
σοπα, τηγαμὼν ἤη αὐτόν καταλίψω
ὅπ τον ἠλέκσα. We find it in Plautus,
Pseudolus i. 2. 8, in another form:
'——Hoc eorum opus est: ut lupos mavis
Apud oves linquere, quam hos custodes
domi.'
A common Greek proverb, τῷ λύκῳ τῶν
ὄιν, is quoted by Perlel. For 'data esse
verba' in 17 see note on Prolog. 24, and
Andria i. 3. 6.
17. Quid illic hominis est?] 'What
style of man is that there?' She suddenly
sees Chaerea in his eunuch's dress without
recognizing him. For the phrase 'quid
hominis' compare Hecyra iv. 4. 21:
'——Sed quid mulieris
Uxor habet? aut quibus moramam mo-
ribus?'
These expressions belong to a large class
where 'quid' is followed by a genitive, of
which we have many instances in Terence.
See note on iii. 4. 8.
21. Quid illo faciemus] 'What shall we
do with him when we have got him?' For
the construction see note on Andria iii. 5,
Vide amabo si non, quam adspicias, os impudens
Videtur: non est? tum quae ejus confidentia est!

ACTUS QUINTI SCENA SECUNDA.

CHAEREA. THAIS. PYTHIAS.

Ch. Apud Antiphonem uterque, mater et pater,
Quasi dedita opera domi erant, ut nullo modo
Introire possem quin viderent me. Interim
Dum ante ostium sto, notus mihi quidam obviam
Venit. Ubi vidi, ego me in pedes quantum queo
In angiportum quoddam desertum; inde item
In aliud, inde in aliud: ita miserrimus
Fui fugitando ne quis me cognosceret.

8, and for 'amabo' notes on iii. 3, 31 and
i. 2. 50.
3. 5.

ACT V. SCENE II. Chaerea had been
unfortunate in his attempts to get rid of his
conspicuous dress. Antipho's parents were
at home, so that he could not enter, and
he has run over the whole city to escape
from an acquaintance who met him. He
now sees Thais, and, putting a bold face on
the matter, goes up to her. He excuses
himself very coolly, to the great annoyance
of Pythias; but when Thais explains what
had been her intentions about Pamphila,
and how they were all thrown out by this
event, he engages to marry Pamphila, and
congratulates himself and Thais upon
the fortunate turn which matters seem likely to
take. Nor can she be too hard upon one
whose only fault has been that his passion
has been too powerful for him. Chremes
is now coming with Pamphila's nurse, to
ascertain her parentage for certain; and as
Chaerea wishes to escape observation they
go into the house to wait for his arrival, in
spite of the protestations of Pythias, who
does not know what next to expect from him.

The Metre is iambic trimeter.
2. dedita opera] ex προσωπίας, 'on pur-
pose.' Cicero uses the expression more than
once. See De Oratore iii. 50: "Horum
vicissitudines efficient ut neque il satientur
qui audient fastidio similitudinis, nec nos id
quod faeci mus opera dedita facere videa-
mur." Compare Plautus, Poenulus iii. 1. 5:
"Atque equidem hercle dedita opera ami-
cos fugitavi senes."

The simpler phrase 'data opera' also occurs
in the same sense.

5. Ego me in pedes quantum queo] 'I
take to my heels as fast as I can.' We find
the full phrase 'hinc me conjicerem proti-
nam in pedes,' Phormio i. 4. 13, and in
Plautus, Captivi i. 2. 13: "Si non est qui
dem, mene vis dem ipsea in pedes?"

6. In angiportum quoddam desertum]
'Into an empty street.' The word 'angi-
portus' is said to signify either a narrow
street, as in this passage, or a 'cul de sac,'
a street without an outlet, as in Adelphi iv.
2. 39: "Id quidem angiportum non est
perium;' but there the word 'angiportu-
rum' does not of itself bear that meaning.
Festus derives the word from 'angustus
portus,' and explains 'portus' to mean
'privata domus;' so that 'angiportus' is a
narrow street between private houses, or
leading to a private house, as opposed to
the wider thoroughfares of the public part
of the city. This is evidently the true ex-
planation, though we need but go to 'ang-
gustus.' 'Ango' originally means 'to draw
close,' 'to narrow,' 'to press into a corner'
(see the passages quoted by Forcellini;
though in Horace, Sat. ii. 2. 64, the best
reading is certainly 'aunt'), and thence 'to
suffocate.' 'Angustus' and other words
of the same class are in fact derived from
the common root 'ang.' Compare the
Germ. 'eng.'
ACTUS V. SCENA II.

Quid faciam? quid mea autem? quid faciet mihi?


Ch. Non. Th. Credin te impune habiturum? Ch. Unam hanc noxiam

Mitte: si aliam admisero unquam, occidito.

Th. Num meam saevitiam veritus es? Ch. Non. Th. Quid igitur?

Ch. Hanc metui ne me criminaretur tibi.

Th. Quid feceras? Ch. Paulum quiddam. Py. Eho, paulum, impudens?

An paulum hoc esse tibi videtur, virginem Vitiare civem? Ch. Conservam esse credidi.


Th. Abin hinc, insana? Py. Quid ita vero? debeam, Credo, isti quicquam furcifero, si id fecerim; Praesertim cum se servum fateatur tuum.

Th. Missa hace faciamus. Non te dignum, Chaerea, Fecisti; nam etsi ego digna hae contumelia 
Sum maxime, at tu indignus qui faceres tamen.

10. Quid mea autem?] ‘But what does it matter to me?’ See ii. 3. 28.

11. Adeamus] Thisis pretends to take Chaerea still for her slave, ‘Good morrow, my good Dorus,’ she says; ‘so you have run away, have you? Ch. I do not deny it, madam. Th. And you are glad of it, are you?’ And he goes on to excuse himself on the ground that he thought Pamphils was merely his fellow-slave, and that he had run away for fear that Pythias should accuse him to his mistress.

13. Credin te impune habiturum?] ‘Do you think that you will be unpunished?’ Some manuscripts and editions read ‘abiturum;’ but though the ‘h’ is often inserted in old manuscripts, there is no doubt that the text here is correct. Compare v. 6. 18: ‘Si quidem istuc impune habueris,’ and Andria iii. 5. 4: ‘Imulum nunquam id auferet.’ The phrases ‘impune ferre’ and ‘habere,’ show the true construction of the word as the neuter accusative of ‘impunis,’ from which it passed into the adverbial use, which is more common. ‘Noxius’ occurs in Plautus and Terence for ‘noxa.’ See Hecyra iii. 1. 50, and ii. 3. 3. Plautus, Bacchides iv. 8. 62: ‘Sat sic suspectus sum quum carce noxius.”

22. Debeam, credo, isti quicquam furcifero] ‘Precious little, I reckon, I should have to answer for to that gallowsbird, if I had done it.’ ‘Sane,’ says Donatus, ‘dicimur debere poenas pro injuria ei cui in- juriam fecerimus.’ ‘Quicquam’ almost amounts to ‘nihil.’ See Andria ii. 6. 3: “Aeque quicquam nunc quidem,” and note. ‘Deboe’ is used in a somewhat similar sense in Virgil, Aen. xi. 51: ‘Nos juvenem exanimum et nil jam cœlestibus ullis

Debentem vamo maesti comitamur honore;’

that is, his account with the gods above was now closed—they had nothing against him. Compare the similar language of Sophocles when Ajax is about to end his life:

Âl. ἄγαν ἐγε λυπηθ. ὧδ κάτω ἐθ ν Ὁ-

θείς ὡς ὑπέλ. ἀρετίν ἰμ ὡμιλίης ἐπι;

Ajax, vv. 589, 590.

So here Pythias means to say, ‘Whatever I were to do to him, I should not be much in his debt.’ ‘Ho would have more to answer for to us than I to him.’
Neque aedepol quid nunc consili capiam scio
De virgine istae: ita conturbasti mihi
Rationes omnes, ut eam non possim suis,
Ita ut aequum fuerat atque ut studui, tradere,
Ut solidum parercem hoc mihi beneficium, Chaerea.
Ch. At nunc dehinc aeternam inter nos gratiam
Fore, Thais. Saepe ex hujusmodi re quapiam et
Malo principio magna familiaritas
Confleta est. Quid si hoc quispiam voluit Deus?
Th. Equidem pol in eam partem accipioque et volo.
Ch. Imo ita quaes. Unum hoc scito; contumelie
Non me fecisse causa sed amoris. Th. Scio;
Et pol propterea magis nunc ignoso tibi.
Non adeo inhumano ingenio sum, Chaerea,
Neque ita imperita ut quid amor valeat nesciam.
Ch. Te quoque jam, Thais, ita me Di bene ament, amo.
Py. Tum pol tibi ab istoc, hera, cavendum intelligo.
Ch. Non ausim. Py. Nihil tibi quicquam credo. Th. Des-
sinas.

Ch. Nunc ego te in hac re mihi oro ut adjutrix sics:
Ego me tuae commendo et committo fidei;
Te mihi patronam capio, Thais; te obsecro.
Emoriar si non hanc uxorem duxero.

Th. Tamen si pater——. Ch. Quid? ah volet, certo scio;
Civis modo habe sit. Th. Paululum opperirier
Si vis, jam frater ipse hic aderit virginis:
Nutricem arcessitum it quae illum aluit parvulum.

28. Aedepol] This oath is said to have been
originally peculiar to women, as 'meacstor';
see note on i. 1. 22: but it is also used by
men, as in Hecyra i. 2. 8, where Parmeno
speaks, "Et tu aedepol, Syra;" and Phormio
v. 1. 8, where Chremes speaks. In all the
instances given by Forcellini from Plautus
it is used by men. We find also the forms
' epol' and ' pol.'

29. Ita conturbasti mihi Rationes omnes,
&c.] 'Conturbare rationes' was a technical
expression used of bankrupts, who pur-
posely threw their accounts into confusion,
and defrauded their creditors, paying one
in preference to another. The 'locus clas-
sicus' on the subject is in Cicero, Oratio
Pro Plancio 28: "Fac me multis debere,
et in his Plancio; utrum igitur me contur-
bare oportet; an ceteris cum cujusque dies
venerit hoc nomen quod urget nunc cum
petitur dissolvere?" Cicero, in speaking of
the defalcations of Philotimus his freedman
in two letters to Atticus (vi. 4, 5), and
writing in Greek, uses the expression πε-
φορακίαν τας ψήφους as an equivalent for
'rationes conturbavisse.' So here Thais
says, 'You have made me bankrupt; and
I shall not be able to discharge my debt to
her friends, as was right and I intended.'
Thus commentators. But if we will only
forget these technicalities the language is
exactly what we should ourselves use.
'You have thrown into confusion all my cal-
culations, so that I can no longer restore
her to her friends as I intended.' The dis-
cov ery of a metaphor is the besetting sin of
commentators.


23.
In cognoscendo tute ipse aderis, Chaerea.

Ch. Ego vero maneo. Th. Vin interea, dum is venit, Domi opperiamur potius quam hic ante ostium?


Ch. Id ipsum. Py. Id ipsum? Virgo vero. Th. I praed; sequor.

Tu istic mane, ut Chremem introducas, Pythias.

**ACTUS QUINTI SCENA TERTIA.**

**PYTHIAS. CHREMES. SOPHRONA.**


Py. Bene aedepol narras; nam illi favoe virgini.

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69. *Id ipsum? Virgo vero*1 'Exactly so indeed? You are ashamed of your dress; but the young woman, what of her?' Pythias means to say, 'You profess to be ashamed of your present appearance: but what do you suppose Pamphila feels after your conduct to her?' Thais and Chaerea go into Thais' house. Pythias remains at the door to wait for Chremes and Sophrona.

Act V. Scene III. Pythias is cogitating how she may pay off Parmeno for his trick, when Sophrona and Chremes arrive with the news that Pamphila has been recognized as the sister of Chremes. They go into Thais' house, and she follows them, intending shortly to come back and have her return match with Parmeno.

The Metre is iambic trimeter.

1. Quid venire in mentem nunc posit mihi?] 'What can I possibly think of, to pay off that wretch with, who palmed off this Chaerea upon us?' For 'venire in mentem' see iv. 3. 24. For 'qui' see Andria, Prol. 6.

ACTUS QUINTI SCENA QUARTA.

PARMENO. PYTHIAS.

Pa. Reviso quidnam Chaerea hic rerum gerat. Quod si astu rem tractavit, Di vestram fidem, Quantam et quam veram laudem capiet Parmeno! Nam ut mittam, quod ei amorem difficilimum et

9. *Incedere*] 'Here I see Parmeno, that excellent person, strutting along. See, in the name of goodness, how leisurely he takes it!' *Incedo* carries with it the idea of ease and dignity. See Virgil, Aen. i. 46:

"Ast ego quae divum incedo regina;"

and Propertius ii. 2. 5:

"Fulva coma est, longaevae manus, et maxima toto
Corpore; et incedit vel Jove digna
soror;"

and iv. 12. (13.) 11 (Weise):

"Matrona incedit census induta nepotum."

The expression 'si Dis placet' is used indi- gnantly again in Adelphi iii. 4. 30:

"Ille bonus vir nobis psaltriam, si Dis
placet,
Paravit quicum vivat: illam deserit."

ACT V. SCENE IV. Parmeno congratulates himself upon the service he has done to Chaerea. For he has not only put him in the way of obtaining the object of his love without any difficulty, though it appeared next to impossible, but he has also enabled him to obtain an insight into the private life of these gay ladies, who are attractive only when not well-known; and so has done him a real service. And of all this the credit will be Parmeno's. Pythias interrupts these pleasant thoughts by breaking out into a lamentation over Chaerea's wretched fate. He has outraged an Athenian citizen; and is now about to suffer the due punishment of his crime. Parmeno is thrown into the most unbounded consternation, and sees no help for it but to tell his old master Laches, the father of Phaedria and Chaerea, from whom he has nothing to expect but summary punishment.

The Metre is as follows; 1—20, iambic trimeter; 21—48, trochaic tetrameter catalectic.

4. *Nam ut... dispendio*] These lines, and indeed the whole passage to v. 18, are much involved in construction. Parmeno is made to touch upon each subject first, and then to enlarge upon it, which necessarily leads to some awkwardness of construction. Donatus remarks: "Quam di- cere debetur quod ei amorem et difficilimum et carissimum confecit: primo quasi oblitus dicti superioris, transit ad virginem: deinde addit causam ex abundanti" (namely in the words 'a meretrice avara'). There is no doubt that the text is genuine, though Euhraphius has 'eum'—but who is to an- swer for his text?—and we may translate it with a slight paraphrase, so as to preserve its form. "To say nothing of this, that, in the matter of a love affair which was most difficult and expensive, nothing less than to snatch a girl whom he loved from a rapa- cious courtezan, I placed her in his power without difficulty, cost, and loss: there re- mains besides this second point, which in- deed is to my mind my prime invention, to have put the young man in the way of knowing the characters and ways of these courtezans, that when he knows them well, he may for ever eschew them. For as long as they
Carissimum, ab meretrice avara virginem
Quam amabat eam confeci sine molestia,
Sine sumtu, sine dispendio; tum hoc alterum,
Id vero est quod ego mihi puto palmarium
Me repperisse, quo modo adolescentulus
Meretricum ingenia et mores posset nascere;
Mature ut quum cognorit perpetuo oderit.
Quae dum foris sunt, nihil videtur mundius;
Nec magis compositum quicquam, nec magis elegans:
Quae, cum amatore suum quum coeunant, liguriunt.
Harum videre illuviem, sordes, inopiam;
Quam inhonestae solae sint domi, atque avidae cibi;
Quo pacto ex jure hesterno panem atrum vorent;

are abroad, nothing seems nicer, nothing more quiet and elegant. But at home they are greedy and untidy: and to know all this is advantageous to the young. The passage is not more involved than numberless passages in Livy or Cicero. Bentley invents two new readings for v. 6:

"Quo amabat, eum confeci sine molestia,

but without any authority.

6. Confer] This properly refers to 'amorem,' as Donatus has observed. It is here used in a double sense, with reference to both 'amorem' and 'virginem.' 'Eam' is resumptive, referring to 'virginem.' Zeune connects the words 'carissimum ab meretrice avara,' taking 'ab' in the sense of 'propter,' in which sense the word is quoted once in Forcellini; but it is more natural to connect 'ab meretrice avara' with 'virginem,' 'to carry off his lover from a rapacious courtezan.'


For the idea of 'mundius,' see Horace, Carm. i. 5, 4, 5:

"- Cui flavam religas comam
Simplex munditis?"

and Plautus, Menæchmi ii. 3, 4, 5:

"Munditia illecebra animo est amantium.
Amantia amoenitas malo est, nobis lucro est."

'Liguro,' like the Greek words λίγυρος, λιγυρίζειν, signifies both to be dainty and to be gluttonous. Horace uses it in the latter sense. Here it means 'they eat delicately,' according to the radical meaning of the word, 'to eat by licking,' as opposed to 'voro,' 'to eat largely.' The two words are happily contrasted by Cicero, In Verrem ii. 3, 76: 'Non referretis hominem timide nec leviter haece improbisima lucra liguriunter, devoratur pecuniam publicam non dubitavit" (see Long's note). Bentley's objections to the word, and to the line, are frivolous. The sort of manners that Parmeno alludes to may be understood by referring to Heaut. iii. 1, 48, where this daintiness is exhibited in the matter of wine:

"Nam, ut alia omittam, ptytassando modo mihi
Quid vini absumsit? 'Sic hoc, dicens;
'Asperum,'
Pater 'hoc est; alius lenius sodae vide,
Relevi dolia omnia, omnis serias.'

Zeune quotes a passage from Lucian in the Dialogue between Crobyla and Corinna which is worth preserving. "Hv ôi ðe ðoΓa και ἀπίλθυ ἐς ἐς εῖνον λαβόσα μίσθωμα οὖν μεθύσκεται, καταγλυσον γάρ, καὶ μισοῦν αἱ ἀνδρὲς τὰς τοιούτα, οἵτι ὑπερεμφορίατο τὸν ὄφον ἀπερικάλος, ἀλλὰ προσάπτεται μὲν ἀκροὶ τοῦ ἀκάκλος, σωπῇ ὃς τὰς ἰθύσις ὡς ἐς ἀμφοτέρας παραλίταις τὰς γνάθους πινιν ὃς ἠρήμα, οὐ χανόν ἄλλα ἀνακεφαλήν."

17. Quo pacto ex jure hesterno panem atrum vorent] 'How they devour stale bread steeped in yesterday's broth.' 'Pannis secundis' is by some supposed to mean 'panis secundus,' bread of an inferior quality, like the black bread of the continent. It seems most probable that stale bread is here meant as well as bread of an inferior quality. Compare Juvenal, Sat. v. 67—69:
Nosse omnia haec salus est adolescentulis.

Py. Ego pol te pro istis dietis et factis, svelus,
Uleiscar, ut ne impune in nos illuseris.

Proh Deum fidem, facinus foedum! O infelicem adolescentulm!

O scelestum Parmenonem qui istum huc adduxit! Pa. Quid est?

Py. Miseret me: itaque ut ne viderem miseru huc effugi foras
Quae futura exempla dicunt in eum indigna. Pa. O Jupiter,
Quae illaece turba est? numnnum ego perii? Adibo. Quid istuc
Pythias?

Quid ais? in quem exempla fient? Py. Rogitas audacissime?
Perdidisti istum quem adduxti pro eunuclo adolescentulum,

Py. Dicam. Virginem istam Thaidi quae hodie dono data est
Scis eam hinc eivem esse, et fratrem ejus esse apprime nobilem?

Ille ubi id rescivit factum, frater violentissimus ——

Pa. Quidnam fecit? Py. colligavitt primum eum miseris
modis.

"Ecco alius quanto porrexit murmure
Panem
Vix fractum, solidae jam mucida frusta
Farinace,
Quae genuinum agitent, non admittentia
Morsum;"

and xiv. 128:

"— Neque enim omnia sustinet un-
quam
Mucida caerulei panis consumere frusta."

Ex jure hesterno' is explained by Donatus
to mean 'steeped in yesterday's broth',
which seems to be the best sense.

20. Ut ne impune in nos illuseris]
'That you may not say you have got off
without punishment for the tricks you have
played us.' 'Iludo' occurs only four
times in Terence in this sense, with accusa-
tive of the person, in Phormio v. 7. 22:
"Satis superbe illuditis me." Compare
Andria v. 1. 3. In Andria iv. 4. 18 we have
"Adon videmur vobis esse idonei
In quibus sic illudatis?"

The variation between the two phrases, 'me
illudatis' and 'in nos illuseris', answers to
that between υβρίζειν riva and υβρίζειν eig
riva, though in neither case is any marked
difference observed in their general use.

21. Proh Deum fidem] Pythias here
rushes in, as if terrified at the idea of the
punishment which is just going to be in-
flicted on Chaera. By her invented tale
of what is going on in Thais' house she con-
trives to frighten Parmeno thoroughly, and
reduce him to the last extremity.

23. Miseret me'] 'How I pity him! and
so that I might not see the shameful ex-
ample which they say is to be made of him,
I have run out of doors in my distress.'
The sentence is slightly involved, express-
ing very well by its construction the con-
fusion which Pythias wishes to pretend.
But there is no need with some editors to
place any comma between 'viderem' and
'quaer.' It is best to read it as one un-
broken sentence, rather than place a full
stop after 'foras,' as Zeune does. For the
word 'exempla' compare Phormio iv. 4. 6:
"Ut te quidem omnes Di, Deaeque, superi,
inferi,
Malis exemplis perdant!"

and Plautus, Mostellaria v. 1. 67: "Exem-
pla edepol faciam in te."

"Exempli faciam in te."
Quis homo pro moecho unquam vidit in domo meretricia
Prchythdi quemquam? Py. Nescio. Pa. At ne hoc nesciatis,
Pythias,
Dico, edico vobis, nostrum esse illum herilem filium. Py.
Hem
Obscuro, an is est? Pa. Ne quam in illum Thaids vim fieri
sinat.
Atque adeo autem cur non egomet intro eo? Py. Vide, Parmen,
Quid agas, ne neque illi prosis et tu percas; nam hoc putant,
Quicquid factum est a te esse ortum. Pa. Quid igitur faciam miser?
Quidve incipiam? ecce autem video rure redenientem senem. 45
Dicam huic, an non? dicam herele, etsi mihi magnum malum
Sci paratum; sed necesse est huic ut subveniat. Py. Sapis.
Ego abeo intro: tu isti narras omne rem ordine ut factum siet.

34. Atque equidem orante ut ne id face-
ret Thaide] 'Yes and that although Thais
begged that he would not do it.' Bentley
reads 'quidem,' on the ground that in early
writers 'equidem' is always of the first per-
son. But all the manuscripts read 'equidem,'
and we find a certain instance of a similar
use of the word in Propertius iii. 23 (29,
Weise) 5:

"Hic equidem Phoebus visus mihi pulchrior
ipso
Marmoreus tacita carmen hiare lyra,'" where Paley remarks, "A remarkable and
unquestionable instance of the use of this
word in a writer of the Augustan age, which
tends to disprove its alleged derivation from
'ego quidem.'" The same may be said
here. The passages given by Forcellini
from Plautus and Cicero are doubtful. In
all cases the best reading is probably 'qui-
dem.' Among later writers, we have two
instances in Persius, Sat. v. 43:

"Non equidem hoc dubites, amborum foe-
dere certo
Consentire dies et ab uno sidere duci;"

and i. 110:

"Per me equidem sint omnia protinus alba.'

In the last passage there is the various
reading 'me quidem,' which Donaldson
would scan 'me qu'lem.' (See Varroianus,
p. 453.) But this reading has no good au-
thority.

48. Tu isti narras omne rem ordine ut
factum siet] Editors have found consi-
derable difficulty in this passage. Weise,
to avoid the supposed harshness of con-
struction, introduces the sloecicism 'narra
omne ordine ut factum siet.' But the
change of construction may be easily
matched by many such transitions from
the literal to the logical connexion of sen-
tences. Compare Heaut. v. 1. 3:

"—— In me quidvis harum rerum con-
venit
Quae sunt dicta in stultum;"

and Adelphi iii. 4. 32: "Pro certon tu
istaec dics?"
ACTUS QUINTI SCENA QUINTA.

LACHES. PARMENO.

La. Ex meo propinquo rure hoc capio commodi,
Nèque agri neque urbis odium me unquam percipit.
Ubi satias coepti fieri commuto locum.
Sed estne ille noster Parmeno? et certe ipsus est.
Quem praestolare, Parmeno, hic ante ostium?

Pa. Quis homo est? ehem, salvum te advenire, here, gaudeo.

Pa. Here, primum te arbitrari quod res est velim;

ACT V. SCENE V. In this scene there is a similar contrast to that which we find in the last. Lachus, father of Phaedrus and Chereia, is just returned from his country seat in the suburbs, and is quietly soliciting himself on the comfort of being so near to the city that he can be there or in the country as the whim takes him. Seeing Parmeno standing at Laches’ door he questions him, and soon perceives by his confusion that there is some mischief in the wind. Parmeno in much trepidation tells him all: and Lachus hurries off to the rescue, leaving Parmeno to reflect upon his own coming punishment.

The Metre is iambic trimeter.

2. Necque agri neque urbis odium me unquam percipit] ‘I am never tired of the country or of the city.’ For ‘odium’ see note on iii. 1. 14, and compare a similar use of ‘odium’ in the sense of ‘importunity’ in Hecyra i. 2. 48: “Tandem atque odio deinique effectum senex.” ‘Percipio’ is here used in its original sense, ‘to seize upon,’ καταλαμβάνω. Compare Plautus, Stichus ii. 5. 20: “Si bene facere inceptum (muller), ejus eman cito odium percipit.” In Lucretius iii. 80 we find a good instance of the use of both ‘odium’ and ‘percipio;’

“Et saepe usque adeo, mortis formidine, vitae
Perципit humanos odium lucisque videndae,
Ut sibi consciscant moerenti pectore letum.”


The word is used by Lucretius v. 1390, 1391:

“Haec animos ollis mulcebant atque juvant
Cum satiate cibi: nam tum sunt carmina cordi.”

5. Quem praestolare . . . ante ostium] In Plautus and Terence ‘praestolar’ is followed by the accusative. Compare Plautus, Epidicus ii. 2. 35: “Quum ad portum venio atque ego illam illic video praestolar” and Truculentus ii. 3. 15:

“Sed quid haec hic autem tamdui ante aedes stetit?
Nescio quem praestolata est.”

In Cicero it has a dative, as in Catilin. i. 9: “Quaquis quod ego te invitem, a quo jam sciam esse praemissos qui tibi ad forum Aurelia praestolarentur armati?” The verb is connected with ‘praesto’; and in an old inscription quoted by Forcellini we have the form ‘praestas fui,’ from which the adverb is derived, and from which we may suppose with some etymologists the diminutive ‘praestulus,’ whence the verb.

6. Satias salve?] ‘Is all well?’ This is the reading of all the manuscripts. Lindemann, on Plautus, Trinummus v. 3. 2, maintains that the correct form of the phrase is ‘satin salvae (sc. res),’ referring to Ducker’s note on Livy i. 58. Donatus, on the other hand, certainly considered the word to be an adverb, for he explains it by ‘integre,’ ‘recte,’ ‘commode.’ Plautus, in Menechme v. 2. 26, undoubtedly has the adverbial form, “Salva sis. Salven” advenio? Salven’ accessi jubes?” Commentators are greatly at variance on this question; which however appears to be settled by the fact that we never meet with the phrase ‘salvae res
Quicquid hujus factum est culpa non factum est mea.

Rem praenarrasse me. Emit quendam Phaedria.
La. Actum est. Pa. Tum quandam fidicinam amat hic
Chaerea.
La. Hem, quid? amat? an scit jam ille quid meretrix sit?
An in Astu venit? aliud ex alio malum.
Pa. Here, ne me spectes: me impulsiore haec non facit.
La. Omitte de te dicere: ego te, furcifer,
Si vivo—Sed istuc, quicquid est, primum expedi.
Pa. Is pro illo cununcho ad Thaidem deductus est.
Pa. Audaciam meretricum specta. La. Numquid est
Aliud mali damnifie quod non dixeris
Reliquum? Pa. Tantum est. La. Cesso huc introrumpere?
Pa. Non dubium est quin mihi magnum ex hac re sit malum;
Nisi quia necessus fuit hoc facere, id gaudeo,
Propter me hisce aliquid esse eventurum mali.
Nam jam diu aliquam causam quarebat senex,
Quamobrem insigne aliquid faceret iis. Nunc repperit.

sunt;' but always 'salva res est,' as Adelphi
iv. 5. 9; Plautus, Captivi ii. 2. 34; and
Epidecus i. 2. 21. See also above, ii. 2. 37.
10. Quicquid hujus factum est [See note
on i. 2. 122.
17. An in Astu venit?] 'Has he come
to the city?' The common name for
Athens, as distinguished from the Piraeus
was τό Αστύ: and accordingly we find
Cicero and Nepos (see Forcellini) using
the Greek word in this sense. So Donatus
explains the word in this passage. Eugra-
phius seems to have taken it otherwise. He
says, 'An quia quodam astu et calliditate
mala haec mihi ingeminata sunt.' But this
gives an awkward sense, to say nothing
of the construction 'in astu.' Lach's was
naturally surprised to find that his son was
absent from his post at the Piraeus.
26. Tantum est] 'This is all.' Compare
Hecyra v. 3. 15: 'Tantunne est?
Bacch. Tantum.' Plautus, Mercator ii. 2.
11: 'Numquid amplius? Lys. Tantum
est,' 'neither more nor less,'—' exactly so,'
28. Nisi quia necessus fuit hoc facere]
The Bembine manuscript here reads ' nec-
cessus;' and again in Heaut. ii. 3. 119. Do-
natus recognizes the form 'necessus' in his
note on this passage. Before a vowel
Terence uses 'necesse,' as in Phormio ii. 1.
66. There seem to have been two forms
in use, 'necessis' and 'necessus.' The
former was sometimes used as a substantive,
and the latter both as a neuter substantive,
in the nominative case, and as an adjective,
in the accusative, 'necessum.' (See Lach-
mann's note on Lucretius vi. 815.) 'Nec-
cessus fuit' is an analogous form to 'usus
fuit.' Bentley prefers 'necessum,' which
is found in Plautus. See Miles Gloriosus
iv. 3. 25: 'Dicas, uxorem tibi necessum
esse ducere;' but this is without any au-
thority here. We must have either 'ne-
cesse' or 'necessus,' and the latter has the
best authority.
ACTUS QUINTI SCENA SEXTA.

PYTHIAS. PARMENO.

Py. Nunquam aedepol quicquam jam diu quod magis vellem evenire
Mihi evenit quam quod modo senex intro ad nos venit errans.
Mihi solae ridiculo fuit, quae quid timeret scibam.
Pa. Quid hoc autem est? Py. Nune id prodeo ut conveniam
Parnomenem.
Sed ubi, obscro, is est? Pa. Me quae sit haec. Py. Atque
eccum video: adibo.
Pa. Quid est inepta? quid tibi vis? quid rides? pergin?
Py. Perii.
Defessa jam sum misera te ridendo. Pa. Quid ita?
Py. Ro-
gitas?
Nunquam, pol, hominem stultiorum vidi nec videbo. Ah,
Non possum satis narrare quos ludos praebueris intus.
At etiam primo callidum et disertum credidi hominem.
Quid? ilicone credere ea quae dixi oportuit te?
An poenitebat flagitiis te auctore quod fecisset
Adolescens, ni miserum insuper etiam patri indicares?
Nam quid illi credis animi tum fuisse ubi vestem vidit

ACT V. SCENE VI. Pythias comes out
of Thais' house to have her laugh against
Parnomen. She tells him, to his chagrin,
what a butt she has made of him; and in-
forms him that both Laches and his son are
vowing vengeance against him as the au-
thor of all this mischief. She leaves him
threatening revenge, but with a presenti-
ment that he is likely to get into trouble.
The Metro is iambic tetrameter cata-
lectic.
3. Solae] An archaic form of the dative
feminine. We find many instances in old
writers. Thus we have 'alterae' in Heaut.
i. 3. 30, and Phormio v. 8. 35; 'illae,' Plautus, Stichus iv. 1. 53; 'istae,' Truc-
ulentus iv. 3. 16; 'nullae,' Propertius i. 20.
35. Compare Plautus, Miles Gloriosus ii.
4. 3: 'Mihi solae et quos superit.'
9. Quos ludos praebueris] See note on
Andria iii. 1. 21. In the following line 'di-
sertus' occurs in the sense of 'shrewd,'
which is not found elsewhere.
12. An poenitebat flagitiis, &c.] 'What?
were you not satisfied with the crime which
the young man had committed at your in-
stigation without exposing him to his fa-
ther into the bargain? This sense of
'poenitet' is common in Plautus. See
Stichus i. 4. 44, 45:
"Ino duas dabo, inquit ille adolescents, una
si parum est; Et si duarum poenitetbit, inquit, addentur
dua."

Pseudolus i. 3. 86: "Eho, an poenitet te
quanto hic fuerit usui?" 'are you not
satisfied with what he has done for you?'
Compare also Heaut. i. 1. 20: "Enim
dices: quantum hic operis fiat poenitet,"
and Phormio i. 3. 20:
"Ita plorique ingenio sumus omnes, nostri
nosmet poenitet."

Cicero uses the same expression. "A curia
autem nulla me res divellet; vel quod ita
rectum est; vel quod rebus meis maxime
consentaneum: vel quod a senatu quanti
siam minime me poenitet." Ad Atticum
i. 20. 2.
Illum esse eum indutum pator? quid est? jam scis te pe-risse?


Sed in diem istuc, Parmeno, est fortasse quod minare.

Tu jam pendebis, qui stultum adolescetulm nobilitas

Flagitis, et eundem indicas: uterque exempla in te edent.


*Pa.* Egomet meo indicio miser quasi sorex hodie perii.

**ACTUS QUINTI SCENA SEPTIMA.**

**GNATHO.** **THRASO.**

*Gn.* Quid nunc? qua spe aut quo consilio huc imus? quid inceptas, Thraso?

*Th.* Egone? ut Thaidi me dedam, et faciam quod jubeat.

*Gn.* Quid est?


Utinam tibi commitigari videam sandalio caput.

19. *Sed in diem istuc, &c.* But that probably, my good Parmeno, is adjourned for some time: and you will swing without delay, for branding a silly young man with crimes, and then informing upon him. They will both make an example of you.' For 'in diem' compare Phormio v. 2. 16: 'Praesens quod fuerat malum in diem abit.'

20. *Pendebis*] Slaves were tied up to a high post and whipped. Compare Phormio i. 4. 42: 'Ego plectar pendens.' Bentely alters 'stultum' into 'stulte,' and substitutes 'patri' for 'eundem,' in both cases unnecessarily.

23. *Egomet meo indicio miser quasi sorex hodie perii*] 'I am undone by my own fault, like a rat that is found by its squeak.' Donatus says that rats were often tracked at night by their noise and killed. In Plautus, Bacchides iv. 7. 46-48, we have a curious allusion to the same proverb,

"Si tibi est machaera, ct nobis veritum est domi,”

Qua quidem te faciam, si tu me irritaveris,

Confessorem soricina neniam."

If the reading is correct the last line must mean 'more riddled than a squeaking rat.'

**ACT V. SCENE VII.** Thraso comes to surrender himself at discretion to Thais, for did not Hercules serve Omphale? He bursts out upon him from Thais' house.

The Metre is trochaic tetrameter catalectic.

4. *Utinam tibi commitigari videam sandalio caput*] 'I only wish I could see your head well pounded with a slipper.' Compare Plantus, Miles Gloriosus v. 5. 31: "Mitis sum equidem fustibus," and Aulularia iii. 2. 8: "Ita fustibus sum mollior." The commentators quote Adelphi ii. 4. 12; but 'mitis' there is capable of the ordinary interpretation. Lucian speaks of Hercules as πανίδευτος ὑπὸ τῆς Ὀμφάλης τῆς σαν-
Sed fores crepuerunt ab ea. Th. Perii. Quid hoc autem est mali? 5
Hunc ego nunquam videram etiam: quidnam hic properans prosilit?

ACTUS QUINTI SCENA OCTAVA.

CHAEREA. PARMENO. PHaedRIA. GNATHO. THRASO.

Ch. O populares, ecquis me hodie vivit fortunatior?
Nemo hercle quisquam; nam in me plane Di potestatem suam
Omnem ostendere, cui tam subito tot contigerint commoda.
Pa. Quid hic laetus est? Ch. O Parmeno mi, O mecarum vo-
luptatum omnium
Inventor, inceptor, perfector; scim me in quibus sim gau-
disis?
Seis sponsam mihi?
ait? Ch. Tum autem Phaedriae
Mec fratri gaudeo esse amorem omnem in tranquillo: una est
domus.

δάλυς. (Dial. de Historia scribenda.) The
original of this line seems to have been
a line of Turpilius:

"Misero mihi mitigat sandalo caput,"
quoted by Forcellini from Nonius.

ACT V. SCENE VIII. Chaerea comes
out of Thais' house in a state of unbounded
joy. To Parmeno's great surprise he
thanks him as the cause of all his happiness,
and tells him that Pamphila has been
found to be an Athenian citizen; that Thais
has been taken under his father's protec-
tion; and that both himself and his brother
are now supremely happy. Phaedria joins
him; and while they are congratulating each
other on their good fortune, Thraso is in
the greatest despair at what he hears, and
begs Gnatho to arrange with Phaedria that
he may have some opportunity of seeing
Thais even now. Gnatho undertakes the
office on a promise of perpetual dinners at
Thraso's house; and manages to persuade
the young men to keep up a show of
friendship to Thraso, reminding them of
his good dinners and wine, and his utter
harmlessness as regards Thais; Thraso as
usual attributing his success to his own un-
rivalled powers of attraction.

The Metre is as follows; v. 1. 29—64,
trochaic tetrameter catalectic; 2—10, iam-
bic tetrameter.

1. O populares, ecquis me hodie vivit
fortunatior?] This is Bentley's arrange-
ment of the line, on the authority of the
English manuscripts; and as it is necessary
to the metre I have followed Perlet and
others in adopting it in preference to the
ordinary readings, 'ecquis me vivit hodie.'
For according to this latter text 'me vivit'
stands for a trochee, 'vivit' being pro-
nounced as a monosyllable, which is very
harsh; such contractions occurring as a
rule where one of the consonants is a liquid,
as, to take an extreme case, 'vivendi' in
Andria i. 4. 9, where see note.

8. In tranquillo] 'I am glad that my
brother's love is now quite in smooth water.'
A common metaphor in various forms. See
Phormio iv. 4. 7, 8:

"— Hem, si quid velis
Hulce mandes qui te ad scopulum e tran-
quillo auferat;"
ACTUS V. SCENA VIII.

Thais patri se commendavit in clientelam et fidem;
Nobis dedit se. Pa. Fratris igitur Thais tota est? Ch. Sci-
licet.

Pa. Jam hoc aliud est quod gaudeamus: miles peliltur foras.
Ch. Tum tu frater, ubi ubi est, fac quam primum haec audiat.
Pa. Visam domum.
Th. Numquid, Gnatho, tu dubitas quin ego nune perpetuo
perierim?
Gn. Sine dubio opinor. Ch. Quid commemorem primum aut
laudem maxime?
 Illumne qui mihi dedit consilium ut facerem; an me qui ausus
sim
Incepere? an fortunam collaudem quae gubernatrix fuit;
Quae tot res, tantas tam opportune in unum conclusit diem?
An inci patris festivitatem et facilitatem? O Jupiter,
Serva, obserco, haec nobis bona. Ph. Di vestram fidem, incre-
dibilitia
Parmeno modo quae narravit: sed ubi est frater? Ch. Praesto
adest.
Ph. Gaudeo. Ch. Satis credo: nihil est Thaide hac, frater,
tua
Dignius quod ametur; ita nostrae omni est fautrix familiae.
Ph. Mihi illam laudas? Th. Perii, quanto minus spei est,
tanto magis amo.
Obscro, Gnatho, in te spes est. Gn. Quid vis faciam? Th.
Perfice hoc
and so Lucretius v. 10, speaking of the inventor of philosophy:

‘______ quiique per artem
Fluctibus e tantis vitam tantisque tene-
bris
In tam tranquillo et tam clara luce lo-
cavit.’

Compare also Andria iii. 5. 14: ‘Qui me
hodie ex tranquillissima re conjecisti in
nuptias.’ See also the note on Andria v.
2. 4.
9. In clientelam et fidem] ‘She has
placed herself under our patronage and
protection,’ answering to the Greek phrase προσάτων γιγαντιαν παρόδος. On the
subject of clientship see the Dictionary of
Antiquities, p. 294, and note on Andria
v. 4. 21.
13. Numquid . . perierim?] ‘Have you
a doubt, Gnatho, that I am done for from
this moment for ever?’ ‘Tu’ occurs only
in the Bembine manuscript; but it is essen-
tial to the metre of the line. ‘Perpetuo’
is explained to mean ‘most certainly,’ ‘ut-
terly;’ but its more ordinary sense suits
the passage. See Heaut. iv. 5. 33: ‘In
perpetuum illam illi ut dares,’ and iv. 8.
22: ‘Inceptum est: perfice hoc mihi per-
petuo.’

by hook or by crook that I may hang
about Thais, even if it be in ever so slight
a degree.’ ‘Haeere alieni’ is ‘to cling
close to one.’ So in Virgil, Aen. x. 779:

‘Herculis Antorem comitem, qui missus
ab Argis
Haeerat Evandro, atque Italis consederat
urbe.’

So ‘haerere apud aliquem’ is used as we
say ‘to dance attendance upon.’ See Plau-
tus, Epidicus ii. 2. 9:
Precibus, pretio, ut haeream in parte aliqua tandem apud Thaidem.

25

Gn. Difficile est. Th. Si quid conlibuit, novi te: hoc si effeceris, Quodvis dominum et praemium a me optato, id optatum feres.


Ph. Sic erit.

Gn. Prius audite paucis; quod quum dixerò, si placuerit,

"Nam ego audivi in amorem haerere apud nescio quam fidicinam."

For the phrase 'precibus, pretio,' see note on ii. 3. 27.

29. Invocato ut sit locus Semper] 'That I may always have a knife and fork at your table' whether invited or not. Parasites used often no doubt to make these bargains, as Ergasilus, the prince of diners out, does in the 'Captives' of Plautus. See the whole of Act iv. and also Act i. scene i., where Ergasilus explains how he has got the name of 'Lady-love,' because he is always 'invocatus' at banquets:


Verum hercle vero nos parasiti planius, Quos nunquam quisquam neque vocat neque invocat, Quasi mures semper edimus alienum cibum."

Plautus, Captivi i. 1. 1—9.

34. Offendero] See note on iv. 4. 5.

Quod dicas mihi, &c.] "Although you say to me: 'I was looking for a friend; I was passing this way,' you are done for." For this sense of 'quod,' as if it were 'quamvis,' compare Adelphi ii. 1. 8:

"Tu quod te posterius purges, hanc injuriam mihi nolle Faciam esse, hujus non faciam;"

Plautus, Miles Gloriosus ii. 2. 7:

"Quod ille gallinam aut columbam se sec-tari aut simiam Dicat, disperistis ni usque ad mortem male mulcassitis;"

and Propertius iv. (iii.) 1. 49:

"Quod non Taenariis domus est mihi fulta columnis, Nec camera auratus inter eburna traves; At Musae comites, et carmina grata legenti, Et defessa choris Calliopeia meis."

36. Non cognosco vestrum tam superbam] 'I do not recognize your character as so haughty.' The ellipse is similar to that in the expression 'antiquum obtines,' Andria iv. 3. 22 (see note). Compare Plautus, Trinummus ii. 4. 44:

"— Haud nosco tuum: Bonis tuis rebus meas res irrides malas."

Principio ego vos credere ambos hoc mihi vehementer velim, Me, hujus quicquid facio, id facere maxime causa mea:

Verum si idem vobis prodest, vos non facere inscitia est.


Quod des paullum est; et nesse est multum accipere Thai-
dem,

Ut tuo amori suppeditare possit sine sumtu tuo.

Ad omnia haec magis opportunus, nec magis ex usu tuo.

Nemo est: principio et habet quod det, et dat nemo largius.

Fatuus est, insulius, tardus: stertit noctesque et dies.

Neque istum metuas ne amet mulier: facile pellas, ubi velis.

Ph. Quid agimus? Gn. Praetera hoc etiam, quod ego vel

primum puto:

Accipit hominem nemo melius prorsus, neque prolixius.

40. Hujus quicquid facio] See note no

1. 2. 122; and v. 5. 10.

42. Rivalem] This word occurs only in

this play. See above ii. 2. 37, and ii. 3. 62.

It was derived from the quarrels about

water which arise among those who have a

stream or supply of water in common. So

the word is explained by Ulpian, Dig. 1. 43.

t. 19, l. 1: "Si inter rivales, id est qui per

eundem rivum aquam ducent, sit contentio
de aquae usus." This derivation is very

simple and intelligible. Donatus says in

his note on this passage—"Rivales dicuntur

aemuli de mulicribus, facta translatione no-

minis a feris bestis, quae sitientes cum ex

codem rivulo haustum potent in proelium

contra se invicem concitantur:" a more

far-fetched account of the matter. For

the word see Plautus, Stichus iii. 1. 30: "Eadem

est amica amobus; rivales sumus." In

Ovid the word is more frequent. We may

notice in the use of the phrase 'amare sine

rivali,' to love what no one else cares

about, as in Horace, Ars Poetica 443, 444:

"Nullum ultra verbum aut operam insu-

mebat inanem, Quin sine rivali teque et tua solus

amarc."  

46. Ut tuo amori suppeditare possit] "That there may be an abundant supply for

your love without any expense of yours.' Among many other instances of this in-

transitive use of 'suppedito,' compare Plau-

tus, Trinummus v. 1. 3—5:

"Ita commoda quo cupio eveniunt,

Quod ago assequitur, subit, subsequetur:

Ita gaudii gaudium suppeditat,"

'thus is joy heaped upon joy.' Forcellini

gives several instances of this use from

prose authors. Compare Heaut. v. 1. 57:

"Nam si illi pergo suppeditato sumptibus,"

Bentley omits 'ad' in the next line and

connects it with this, reading 'possint,' but

he has not been followed, except by

Reinhardt.

49. Tardus] Bentley substitutes 'bar-

dus,' because he thinks that 'tardus'

spoils the climax. 'Bardus' is found in

Plautus, Bacchides v. 1. 2, among a number

of synonymous terms, 'quae sunt dicta

in stultum—Stulti, stolidi, fatui, fungi,
bardi, blenni, buccones:' but after all

there is tautology even in Bentley's word.

And how did he ascertain that any climax

was intended?

52. Accipit hominem nemo melius prorsus, neque prolixius] 'No one entertains his

friends better in fact nor more liberally.'

'Accipio' occurs in this sense in Horace,

Sat. ii. 8. 67:

"Tene ego ut accipiar lauto torqueri omni

Sollicitudine districtum!"

and Plautus, Pseudolus v. 1. 8, 9:
Ph. Mirum ni illo homine quoquo pacto opus est. Ch. Idem ego arbitror.

Gn. Recte facitis. Unum etiam hoc vos oro, ut me in vestrum gregem
Recipiatis: satis diu hoc jam saxum volvo. Ph. Recipimus. 55
Ch. Ac libenter. Gn. At ego pro istoc, Phaedria, et tu, Chaerea,
Hunc comedendum et deridendum vobis propino. Ch. Placet.
Ph. Dignus est. Gn. Thraso, ubi vis accede. Th. Obscuro te, quid agimus?
Gn. Quid? isti te ignorabant: postquam eis mores ostendi tuos,
Et collaudavi secundum facta et virtutes tuas,
60
Nunquam etiam fui usquam quin me omnes amarent plurimum.
Gn. Dixine ego in hoc inesse vobis Atticam elegantiam?
Ph. Nihil praetermissum est: ite hac. Ω Vos valete, et plau-
dite.

"Ita victa excurato, ita munditiis, rigote in loco festivo sumus festivo ac-
cepti."

'Prorsus' or 'prorsum' is often used in the sense of 'certainly.' See Adelphi v. 3. 58: "Eo pacto prorsum illi alligaris filium." Connected with this is the notion of 'altogether' 'entirely,' in such phrases as 'prorsus perii.' Heaut. iv. 5. 26: "Nam prorsum nihil intelligo." 'Prolixus' is con-
ected probably with 'luxus.' It means here and in some other passages 'plentifully,' 'freely.' See Adelphi v. 8. 20: "Age pro-

55. Satis diu hoc jam saxum volvo] 'I have been engaged long enough in this up-
hill work.' This was a common proverb borrowed from the fable of Sisyphus, like
the Greek λίθον κυλίειν. Some suppose that there is allusion to Thraso's stupidity.
Compare Plautus, Miles Gloriosus iv. 2. 33: "Nullum est hoc stolidus saxum," and 'lapis' in Heaut. iv. 7. 3; v. 1. 44. He-
cyra ii. 1. 17.

56. At ego ... propino] 'And I in
return for your kindness, Phaedria, and yours, Chaerea, pass him on to you to be
eaten out of house and home, and to be
made a game of.' Propinare was literally
'to taste the cup and pass it on to another.' Hence the story of Socrates, as told by
Cicero, Tuscul. Disp. i. 40: 'Quia quum
conjectus in carcerem Triginta iussu Tyrannorum, venenum ut sitione obdusisset, reli-
quum sic u e puculo ejuscit ut id resonaret: quo sonitus reddito arridens, 'Propino,' in-
quit, 'hoc pulchro Critiae,' qui in eum fuerat terterrimus.' From this meaning it
passed into the sense of 'to give away.' In
a fragment of Ennius told by Forcellini
from Nonius, we have

"Enni poeta salve qui mortalibus
Versus propinas flammeos medullitius."

Demosthenes uses προπινο in a similar
sense in a well-known passage: ἀνθρωποι και κάλακες και ἀλάστορες, ἑρω-
πηρωσμένη τάς λαυτών ἔκαστο πατρίδας, τήν ἑλευθερίαν προπετωκότες πρότυραν
μίν Φιλίτηρ νῦν ἐν Ἤλεξενέρο, De
Corona, p. 324 ad fin., and in the passive, προπίσται τής παραφίκα χάριτος τά
tiς πόλιως πράγματα, Olynthiac iii. p.
34 ad fin., Bentley reads 'ebibendum' for
'deridendum,' but without any authority.
His reasons are, as usual, very matter of
fact. "Qualis propinatio," he asks, "ubi
nulla potus est mention?" Demosthenes
would come off badly for his use of προπινο
under such criticism.

63. Atticam elegantiam] 'Did I not
tell you that you would find in him true
Athenian manners?' For 'elegantia' see
note on iii. 1. 18.

64. Ω Vos valete, et plaudite] See note
on Andria v. 6. 17.
PUBLII TERENTII

CARTHAGINIENSIS AFRI

HEAUTONTIMORUMENOS.
ANTIPHILA, amica Cliniae.
BACCHIS, amica Clitiphonis.
CHREMES, Clitipheronis pater.
CLINIA, Menedemi filius.
CLITIPHO, Chremetis filius.
DROMO, servus Menedemii.
MENEDEMUS, Cliniae pater.
NUTRIX.
PHRYGIA, ancilla.
SOSTRATA, Chremetis uxor.
SYRUS, servus Chremetis.
INTRODUCTION.

The plot of the Heautontimorumenos turns, as is often the case, partly upon the recognition of a child which had been exposed as an infant. Sostrata the wife of Chremes had an infant daughter, which her husband refused to bring up, and ordered to be exposed. She gave it to an old woman for that purpose, attaching to its dress a ring, from a superstitious feeling that the child ought not to be entirely disinherited. The old woman, instead of exposing the child, brought her up as her own daughter, and named her Antiphila. When she grew up she attracted the attention of Clinia son of Menedemus. Their attachment continued for some time before it came to the knowledge of Clinia's father. As soon as he discovered it he began to persecute his son about the affair, till at last the young man, to put an end to the dispute, went to Asia, and there entered the service of the king. No sooner had he gone than his father repented his severity; and finding that his son was past recall, he determined, as the only amends he could make, to inflict upon himself a continual penance. He sold his house, and all his servants except a few to work upon a farm which he purchased. There he kept himself at work from morning to night. Three months passed in this way, and at the end of that time, Clinia, who could not support any longer his absence from his mistress, returns and is received into the house of Chremes, whose son Clitipho had been his friend from his childhood. No sooner has he arrived than his servant Dromo is sent with Syrus, Clitipho's slave, to bring Antiphila to her lover. Syrus discharges his errand more cleverly than was intended; he found Antiphila alone, for her reputed mother, Philtera, had died in the interval, and in circumstances which shewed that she was still faithful to Clinia. Thinking besides to do a stroke of business for his own master, he brings at the same time Bacchis, Clitipho's mistress, a very different character from Antiphila: and that Chremes may have no suspicion of this connection of his son's, it is arranged that Bacchis shall pass for Clinia's mistress, and Antiphila for one of her servants. While this is going on, Chremes and Menedemus have been talking together; Chremes remonstrating with Menedemus upon
his unintelligible conduct in working himself to death instead of super-
intending his slaves, and Menedemus explaining his reasons by an
account of what led to his son's departure, and his consequent deter-
mination to punish himself till his return. Chremes being unable to
shake his friend's determination, returns to keep the festival of Bacchus
at his own house. There he finds the party assembled, and what with
Bacchis and the young men they make a pretty night of it, nearly
emptying his cellar, and turning the house upside down. Early next
morning Chremes, who has a strong head for an old man, goes to meet
his friend Menedemus as he comes out to his work, and informs him of
his son's return. He advises him to be cautious in receiving him, tells
him what sort of a life he has to expect, and recommends him to do any
thing rather than openly encourage his son in such debauchery. Mene-
demus begs him to do any thing he can to bring about a reunion with
his son, even if it be to encourage the young man and Syrus to cheat
him in any imaginable way. Chremes enters into the plan: and encou-
rages Syrus to devise some scheme for making Menedemus supply
Clinia with the means of indulgence. Syrus has already some such
scheme on foot; but it is to be directed against Chremes, for he has
promised Bacchis ten minae for her share in the night's amusements, and
intends to get it out of his master. So he at once explains to his
master a plausible scheme that he has, namely, to induce Menedemus
to buy Antiphila from Bacchis, to whom she has been left in pawn by
Philtere, on the representation that she is a captive from Caria whom
her friends are sure to ransom very handsomely. Meanwhile Sostrata
has discovered, through the medium of the aforesaid ring, that Antiphila
is her own daughter. This disconcerts Syrus, who now springs a new
mine; he sends Bacchis off to Menedemus' house, and explains to
Chremes that the only way to deceive Menedemus now, is to pretend
that she is Clitipho's mistress, and at the same time to get Clinia to
profess an attachment to Antiphila, and desire his father to demand her
in marriage, for then the old man would have to supply him with money
for the marriage, which of course would go to his mistress Bacchis. At
the same time Chremes is persuaded to release his daughter from her
pledge to Bacchis; and the money is given to Clitipho to carry to Bacchis
for the purpose forsooth of more fully persuading Menedemus that she
is his mistress. At this point the dénouement takes place. Clitipho
acts his part of Bacchis' lover a little too well, and all the circumstanc-
es are discovered by Menedemus, who proceeds to inform Chremes of the
real state of the case. Now the two old men change places, Chremes is
enraged beyond measure at having been made the dupe of his dissolute
son, and Menedemus has to urge upon him the same maxims of forbear-
ance which Chremes had used to him. Clitipho has to undergo a complete
Heautontimorumenos.

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humiliation; but is ultimately received into favour by his father upon his promising to settle and lead a respectable life.

This play is remarkable for a supposed irregularity in its construction, which has made it the subject of an animated controversy among advocates of the 'Unities.' It is clear that the opening scene of the play is laid at evening, when Menedemus is just finishing his day's work. The Third Act commences with the following morning, and in the interval the supper at Chremes' house takes place. This in itself, though an exception to the general arrangement of Terence's plays, is not a very important matter. The theory of the 'Unities' is not to be received as an absolute law for the Drama: and there is nothing in this case which is not abundantly justified by many other instances. Upon this point turns a theory which was first mooted by Scaliger, and afterwards maintained by Madame Dacier,—that this play was acted in two portions: the first two Acts at night, after sunset; and the three remaining Acts the next morning at break of day; the interval between the two parts being taken up with the supper at Chremes' house. This idea proceeds entirely upon the supposed necessity of filling up the interval between the Second and Third Acts; and is, as far as we are informed, entirely gratuitous. Colman has shown the absurdity of the idea very well in his remarks on this subject. Any one who considers that the Roman Drama was performed in the open air, will at once see the improbability of such a mode of representation. The Roman Amphitheatre was at any time a disadvantageous arena for the Drama. What must have been the success of a play, acted partly at night-fall, partly before breakfast next morning? Nothing but a devotion to the 'Unities' could have led to such an idea; and it will be dismissed without any further discussion, now that a more artistic idea of Dramatic Unity is generally recognized.
HEAUTONTIMORUMENOS.

ACTA LUDIS MEGALENSIBUS, L. CORNELIO LENTULO L. VALERIO FLACCO AEDILIBUS CURULIBUS. EGERUNT L. AMBIVIUS TURPIO ET L. ATTILIUS PRAENESTINUS. MODOS FECIT FLACCUS CLAUDII. GRAECA EST MENEANDRU. ACTA PRIMUM TIBIIS IMPARIBUS; DEINDE DUABUS DEXTRIS. ACTA III. EDITA M. JUVENTIO ET T. SEMPRONIO COSS.

_Acta Ludis Megalensibus_ See notes on the Inscription to the Andria.

_{Flaccus Claudii_} The word ‘libertus’ is to be supplied. For the phrase ‘Modos fecit,’ and the musical terms that follow, see the Inscription to the Andria.

_Acta III. M. Juventio et T. Sempronio_ Coss.] This Tiberius Sempronius Gracchus, father of the Gracchi, was consul a second time, with M. Juventius Thalna, n.c. 163. He was also Censor, and had been particularly distinguished for the wisdom of his administration in Spain in n.c. 179.
PROLOGUS.

Ne cui sit vestrum mirum, cur partes soni
Poeta dederit quae sunt adolescentium,
Id primum dicam: deinde quod veni eloquar.

This Prologue contains very varied matter. In the first place the speaker gives some account of this new play, the 'Self-tormentor,' which he has taken from the Greek of Menander, an author well-known to most of his audience. He then goes on to explain how it is that the poet has assigned the office of Prologus to an old actor instead of a young one. He wishes him to be more of an advocate than a Prologus, and so he will do the best to deliver effectively the speech which the poet has composed for him. Two accusations are noticed:—(1) the old one (see Andria, Prol. 16) that he has jumbled together many Greek plays to make a few Latin. This charge he passes over slightly on the present occasion, being content to plead the example of good authorities;—(2) a further charge—that the poet is a novice in his profession, and depends more upon the talent of his friends than on himself. This charge he avoids entirely here: but it is noticed more fully in the Prologue to the Adelphi, 15—21. On the whole then he throws himself upon the judgment of his audience, and begs a fair hearing, with a passing allusion to a glaring fault of his old opponent. The style of this comedy will be composed. If the actor is always to be personating violent and excitable characters, he will be worn out; and so on his account the audience must be glad of a quiet play once in a while. They have seen how successful the poet is in a bustling play like the Eunuchus, let them now observe how well he has managed a very different style. And for another reason the audience must favour him, because he has always behaved liberally to them, that the younger actors may see that honesty is the best policy in the long run.

The Metre is iambic trimeter.

1. Partes] The Prologue was on this occasion spoken by Ambivius himself, the conductor of the company of actors. From this passage and Adelphi, Prol. v. 22, 23, and Plautus, Trin. Prol. 16, Bentley conjectures that the Prologue was not generally spoken by one of the actors who came first on the stage. Probably this was generally the duty of one of the inferior actors 'secundarum' or 'tertiarum partium':—a rule that would be dispensed with when the poet wished to make a particular appeal to the audience (see note on Andria, Prol. 5), as in this instance. For Ambivius would doubtless appear immediately after speaking the Prologue as Menedemus or Chremes, in one of the two principal characters of the play.

3. Id primum dicam: deinde quod veni eloquar] Commentators have made great difficulties of the interpretation of this line. It simply refers in a general way to the matter of the Prologue. 'I will first,' he says, 'account for my having been chosen to speak the Prologue, and then I will account for my appearance here as an actor.' Both these he does, after a short account of the play in hand has been thrown in, vv. 4—9. He then from 10—34 discharges his duty as the Poet's advocate, and from 35—47 explains a little more fully the nature of the play which he has undertaken to recommend to the public. The mistake of commentators has been in taking the words 'primum' and 'deinde' too strictly, and in expecting too rigid an order in the topics of the Prologue. Bent-
Ex integra Graeca integram coeodem
Hodie sum acturus Heautontimorumenon;
Duplex quae ex argumento facta est simplici.
Novam esse ostendi, et quae esset: nunc qui scripsierit,
Et cuja Graeca sit, ni partem maximam
Existimarem seire vestrum, id dicerem.
Nunc, quamobrem has partes didicerim, paucis dabo.
Oratorem voluit esse me, non prologum.
Vestrum judicium fecit; me actorem dedit.

Terence worked up the materials of two plays into one, and in their case it might be said that the play was 'simplex', but the argument 'duplex.' But this does not apply to the 'Heautontimorumenon' and the mere fact of a double set of characters is hardly sufficient to be called 'duplex argumentum.' Taking our text as we find it, it seems most natural to adopt the explanation of Euphranor, that two plays were now founded on a single story, 'dum et Latina eadem et Graeca est.' Terence would naturally consider his play to be a new one, though founded upon the Greek; and so in v. 7, 8 we find the author of the Latin play, 'qui scripsierit,' distinguished from the author of the Greek.

10. **Nunc... paucis dabo.** For 'dicierim' compare Heceyr, ProL ii. 6: "In his, quas primum Caecili didici novas.'


11. **Oratorem... actorem dedit.** He intended me to act as an advocate, not to speak a prologue. The decision he has placed in your hands: he has made me his pleader: and yet as for eloquence I shall be able to plead only as well as he has devised my brief. Both 'actor' and 'orator' are used in the sense of 'advocate,' 'pleader.' See Cicero, Brutus 89, ad fin.: "Eodem anno etiam Moloni Rhodio Romae dedimus operam, et actori summo causarum, et magistro." Compare Heceyr, Alter Prolog. 1: "Orator ad vos venio ornatu proligi." We do not find 'orator' used in this sense in any other place: but it is a meaning closely connected with the general idea of an 'ambassador,' one who comes to make a request. With the phrase 'vestrum judicium fecit' compare Phormio v. 9. 56: "Eius judicio permitto omnia. Quod est jubebit faciam."
Sed hic actor tantum poterit a facundia,
Quantum ille potuit cogitare commode
Qui orationem hanc scripsit quam dicturus sum.
Nam quod rumores distulerunt malevoli,
Multas contaminasse Graecas dum facit
Paucas Latinas; factum hic esse id non negat,
Neque se pigere: et deinde facturum autumat.
Habet honorum exemplum, quo exemplo sibi
Licere id facere quod illi fecerunt putat.
Tum quod malevolus votus poeta dicitat,
Repente ad studium hunc se applicasse musicum,

13. A facundia] 'In the matter of eloquence.' Compare Plautus, Aulularia ii. 2. 9: "Me. Ain tu te valvere? En. Pol ego hauud perficere a pecunia," Cicero, Ad Atticum vii. 15: "Sensus enim flagitiose imparati quan a militibus tum a pecunia." Sallust, Jugurtha 43: "Mons . . . vastus ab natura et humano cultu," as far as cultivation was concerned. Bentley understands this passage to refer to the forthcoming play. He would read 'si' for 'sed', "at varietas tollatur quac ab officio prologi abhorret." But 'orationem' naturally refers to the prologue. The speaker would say: 'I am here to plead the poet's part: but after all no one can plead it so well as himself, and I all shall have to do is to give due effect to his argument.'

16. Nam quod rumores distulerunt malevoli, &c.] We here come upon the old charge brought forward by Lavinius and his party, and already noticed in the Prologue to the Andria, 15—20. For 'distulerunt' compare Plautus, Trinummus iii. 2. 63: "Ne mihi lance famam differant." We have the word used absolutely in the sense of 'to defame,' Plautus, Aulularia iii. 2. 3: "Ita me bene Laverna amet, te jam, nisi reddi Mihi vasa jubes, pipulo hic differam ante aedes."

Propertius i. 4. 21, 22:
"Et te circum omnes alias irata puellas
Different: heu nullo limine carus eris."

For ' contaminasse' see note on Andria, Pro/. v. 15.
20. Habet bonorum exemplum] See Andria, Pro/. 18:
"Qui quum hunc accusant, Naevium, Plautum, Enniun
Accusant, quos hic noster auctores habet."

22. Vetus poeta] Terence here alludes to Lavinius, who appears by this name in the Prologues to the Andria and Phormio. In other places his allusions to his enemies are more general. See note on the Prologue to the Eunuchus, v. 4; and for a full discussion of the points at issue between Terence and his opponents see the Introduction. The accusation in the text occurs again in the Adelphi, Pro/. 15—21, where Terence justifies himself more fully.

23. Studium musicum] 'The profession of a poet.' 'Musicum' is used here for 'poeticum,' as it is in the Prologue to Phormio, 17:
"—In medio omnibus
Palmam esse positam qui artem tractant musicam."

'Musica' here, like the Greek μουσικός, refers to a liberal education in general, of which music and poetry were among the chief ingredients. See note on Eunuchus iii. 2. 24. And so poets were originally called 'musici.' See Cicero, De Oratore iii. 44. In the Knights of Aristophanes we have the word μουσική used in the wide sense of a 'liberal education,' of which γράμματα is represented as the elements; and μουσίκης in the sense of 'a man of education,' 'a scholar.' See the following lines,
ΑΛ. ἄλλ' ἄειδε μουσικὴν ἰστάματι πάλιν γραμμάτων, καὶ ταῦτα μὲν τοιοῦκα κακῶς.

ΔΗ. τοοι μοῦνοι σ' ἐβλαψεν ὅτι καὶ κακὰ κακῶς.

ὑ ἐθιμωγωγία γὰρ ὁ πρὸς μουσικὸν ἢ ἑκάτην ἀνάλογος ὠδὴν χρῆσθου τοῖς τράχων δὲ παίδων ἀλλ' ἕις ἀμαθή καὶ βέλτιρον.

(v. 188—193.)

This use of the term μουσική appears in Plato, with whom it is very frequent.
Amicum ingenio fretum, haud natura sua;
Arbitrium vestrum, vestra existimatio
Valebit; quamobrem omnes vos oratos volo,
Ne plus iniquum possit quam acquirum oratio.
Facite acqui sitis: date crescendi copiam
Novarum qui spectandi faciunt copiam
Sine vitis; ne ille pro se dictum existimet.

Monsie and Γενιαστική were with him
the sister sciences of education, the one of
the mind, the other of the body.

24. Amicu ingenio fretum, &c. ‘Relying
on the ability of his friends, not on
his own qualifications.’ There is an allu-
sion here to the intimacy of Terence with
Scipio and Laelius, the latter of whom is
reputed to have assisted him in the com-
position of his plays, if not to have been
the author of them. Cicero mentions this
story in one of his letters to Atticus (vii. 3):
‘Sectusque sum, non dico Caecilium (ma-
lus enim auctor Latinitatis est), sed Teren-
tium, cujus fabellae propter elegantiam ser-
monis, putabantur a C. Laelio scribi.’ See
note on Adelphi, Prov. 15, and Introduction,
and Maclean’s note on Horace, Epist. ii. 1.
59.

28. Date crescendi copiam... sine vitis] ‘Give those an opportunity of rising who give
you the opportunity of witnessing new plays
without faults.’ The construction of the
words ‘novarum qui spectandi factunt co-
piam’ is singular. We meet with similar
constructions in Plautus, Captiv. iv. 2. 72:
‘Novarum istorum tibi crit magis quam
edendi copia.’

Cicero, Philipp. v. 3: ‘Agitum utrum M.
Antonio facultas detur opprimendae repub-
llicae, caedis faciendae honorum, diripien
dae urbis, agrorum suis latronibus condonandi,’
and Cicero, In Verrem ii. 2. 31: ‘Quin
bus ne rejeciendi quidem amplius quam
in vestrum... leges... faciunt potestas.’
We have two other instances of an
irregular use of the gerundive in Terence.

Hecyra iii. 3. 12:
‘Ego ejus videndi cupidus recta con-
sequent’. 

where ‘eius’ refers to his wife; and Phormio i. 3. 24:
‘Ego in cum incidi infelix locum,
Ut neque mihi ejus sit amittendi nec re-
tinendi copia’,

where ‘eius’ has reference to his mist-
ress. See the notes on both passages.

Critics have given various explanations
of this construction. The true explanation
seems to be, that in all these cases the noun
and the gerund alike depend upon the pre-
ceding substantive or adjective, the gerund
being added expegegetically. Thus in the
text the word immediately depending upon
‘copiam’ is ‘novarum fabularum,’ and
‘spectandi’ is added to complete the notion.

Lindemann’s view (on Plautus, Capt. iv. 2.
72) that ‘istorum’ is the latter of two sub-
stantives depending on ‘nominandi,’ which
again depends on ‘copia,’ is fanciful rather
than true; for though the gerund is in or-
igin a noun, yet in construction it has the
force of a verb. The true parallel to this
idiom is that of the Greek infinitive used
expegegetically with the genitive after verbs
and nouns. Compare Sophocles, Trachiniae
56, 57:

πάλησαν θ' ὁντερ εἴκος 'Τλον, εἰ πα-
τός
νέμω τιν' ὀραν τοῦ καλὸν πράσσων
θολεῖν;

Philoctetes 62:
οὐκ ἠξίωσαν τῶν Ἀχιλλέων ὅπλων
ἰθύνει δεοῦσα κυρίως αἰτούμενον.

Antigone 490:

καὶ γὰρ αὐτῷ λοιπὸν ἐπαινῶμαι τούτῳ διδασκαλίας τάφον.

Plato, Crito 52, b, οὖν ἐπιθυμεῖ σε ἀλλη
πάλως ὀθὲ ἀλλὰν νόμων ἐλαβεῖν ἴδεῖαν.

See also many other instances, from Thucydides,
Xenophon, and Plato, in Jelf’s Greek Gram-
mar, 898. 1. β.

30. Ne ille pro se dictum existimet] ‘Without faults, I say; for do not let him
suppose that I have spoken for him, who in
a recent play made the people give way for
a slave running in the street.’ This allu-
sion is of course meant for Luscias Lavinius
who seems to have violated decorum in this
matter; and his excuse seems to have been
that the slave whom he introduced thus had
a mad master. But ‘why,’ says Terence,
‘need he be slave to a madman?’ In other
words, why have recourse to so gratuitous
a story? It is not very easy to see in what
the fault of Lavinius consisted. From
Plautus, Amphitruo iii. 4. 3, where Mercury
speaks,
PROLOGUS.

Qui nuper fecit servo currenti in via
Deceesso populum. Cur insano serviat?
De illius poecatis plura dicet cum dabit
Alias novas, nisi finem maledictis facit.
Adeste acquo animo; date potestatem mihi
Statariam agere ut liceat per silentium;
Ne semper servus currens, iratus senex,
Edax parasitus, sycophanta autem impudens,
Avarus leno, assidue agendi sint mihi,
Clamore summo, cum labore maximo.
Mea causa causam hanc justam esse animum inducite,
Ut aliqua pars laboris minuatur mihi.
Nam nunc novas qui scribunt nihil parcent seni:
Si qua laboriosa est, ad me curritur;
Sin lenis est, ad alium defertur gregem.

"Nam mihi quidem hercle qui minus liceat,
deo, ministrator
Populo ni decedat mihi quam servulo in
comeediis?"

it seems that the practice was not unfrequent of introducing such an incident in a
play, and at the same time that it was more
fitted to the stage than real life. In the
Curculio ii. 3. 1, it is a parasito who warns
every one to clear the way before him; but
he is not many degrees removed from a
slave. There are two other passages of
Plautus not noticed as far as I know by
commentators, Stichus ii. 2. 11, where
the following orders are given to a slave:

"— Nunc Dinacium expedi!
Age ut placet! curre ut lubet! cave quem
quam loca feccecebris
Cubitis depulsa de via! tranquillam con-
cinna viam!
Si rex obstabat obviam, regem ipsam prius
pervertito!"

In Mercator i. 2. 6, Acanthio complains that it is no such easy work to clear the
street when you are in a hurry:

"— Haec hic disciplina pessimam est:
Currenti proerant haud quisquam dignum
habet decedere:
Ita tres simillim res agendae sunt quando
unam octoepersis;
Et currundum, et pugnandum, et autem
jurgandum est in via."

The practice was probably one that had
passed into a joke, and existed only in the
mind of second-rate comedians, and so
Lavinius by reproducing it had laid him-
self open to the satire of Terence. As we
may suppose, the passage has stimulated
various conjectures. Bentley reads 'dix-
isse' for 'decesse,' which is quite unmean-
ing, though he explains it thus: "Ut hoc
Lavinio vitio vertatur, quod populum in
scenam induxerit cum servo loquentem; et si
enim in fabulis servus populum alloquatur
seu actor spectatores, nihil tamen ab illis
responsi ferunt," Reinhardt conjectures
'car in sanos saeviat;' 'Why should a
poet who does this rail against persons
of sound understanding?' which is gratuitous.

36. Statariam agere ut liceat per silen-
tium)] 'That I may be able to act a quiet
play without interruption.' See notes on
Enunch. Prolog. 44, and Hecyra, Prolog. i.
4, and ii. 25—34. A play was said to be
'stataria' when its action was quiet, as
the Hecyra and Hecumontimorumenon; as
a specimen of the 'motoria' or active
play, where the action is bustling and
busy, we may take the Enunchus and
the Phormio; while the Andria and the
Adelphi may be said to belong to the class
of 'mixtæ,' where we have a union of
moralizing and action; though all such clas-
sifications must necessarily be imperfect, as
the plays are not always sufficiently decided
in character to enable us to assign them
arbitrarily to any one class.

43—45.] 'The authors of new comedies
are hard upon their practised actors. If
there is a troublesome play, they come to
me: but if it is easy, it is taken to another
company. In this play the style is pure.
Make experiment of what my talents can
effect in both ways, both in the motoria
In hac est pura oratio. Experimini
In utramque partem ingenium quid possit meum.
Si nunquam avarie pretium statui arti meae,
Et eum esse quaeustum in animum induxi maximum,
Quam maxime servire vestris commodis;
Exemplum statuite in me, ut adolescentuli
Vobis placere studeant potius quam sibi.

ACTUS PRIMI SCENA PRIMA.

CHREMES. MENEDEMUS.

Ch. Quanquam haec inter nos nupera notitia admodum est,
Inde adeo quod agrum in proximo hic mercatus es,
Nec rei fere sane amplius quiquam fuit;
Tamen vel virtus tua me, vel vicinitas,
Quod ego in propinquua parte amicitiae puto,

and in the stataria. I have been tried in the Eunuchus, see now what I can do in a very different style.' The commentary of Donatus on this play has been lost, and with it his testimony to the ancient state of the text. Calphurnius (1460 A.D.) in his commentary has imitated the style of Donatus; but he had no better means of forming a judgment on the text or the meaning of Terence than we have. We still have the diffuse paraphrases of Eugraphius, which however are not often valuable in a critical point of view.

ACT I. SCENE I. Chremes finding Menedemus still hard at work on his farm, as he has observed him to be for some time past, at length ventures to address him on the subject. What can be his reason? He is too old for such work. No one has a better property in all the neighbourhood; and if work enough is not done on the farm, time would be much better spent in looking after others than in working himself. Menedemus at first sullenly rejects interference; but after some expostulation he explains to Chremes that he does all this to punish himself for his conduct to his son. He had been very severe towards him, and the consequence was that the young man, thwarted in his love, went off to Asia to serve under the king. After this event his father could no longer bear to live in luxury while his son was roughing it in a foreign land. He sold his house and servants, and took to hard out-of-doors labour. Chremes endeavours to encourage him with the hope of his son's speedy return, and tries to entice him away from his work, but in vain.

The Metre is iambic trimeter.

1. Quanquam haec ... mercatus est
Although our present acquaintance is quite recent, commencing in a word from the time when you bought this farm in my neighbourhood.' I have adopted the reading of the Bembine manuscript, 'nupera.' Compare Plautus, Captivi iii. 5. 60: 'Recens captum hominem, nupenum, novicium.' Other copies have 'nuper,' but I do not find a single instance of 'nuper' used in the sense of 'recens.' 'Admodum' literally means 'up to the measure,' 'quite,' and hence is generally used to strengthen the sense of the word to which it is attached. This is its usual sense in prose writers. In Terence it occurs sometimes in this sense. Compare Adelphi iii. 3. 49: 'Iratum admodum;' and Phormio iii. 1. 13: 'Confutavit verbis admodum iratun senem.' We have a rather different sense in Hecyra iii. 5. 8: 'Advenis modo? Pa. Admodum;' 'just so;' and Phormio ii. 2. 1.

5. Quod ego in propinquua parte amicitiae puto
'Which I consider to be next door to friendship.' Bentley objects to this phrase 'in propinquua parte amicitiae,' and proposes 'quod ego esse in aliquo parte amicitiae puto:' but Zeune very well shows
Facit ut te audacter moneam et familiarier,
Quod mihi videre praecl practer aetatem tuam
Facere, et practer quan res te adhortatur tua.
Nam proh Deum atque hominum fidem, quid vis tibi?
Quid queris? annos sexaginta natus es,
Aut plus co ut conjicio: agrum in his regionibus
Moliorem, neque preti majoris, nemo habet;
Servos complures: proinde quasi nemo siet,
Ita tute attente illorum officia fungere.
Nunquam tam mane egredior, neque tam vesperi
Domum revertor, quin te in fundo conspicer
Fodere, aut arare, aut aliquid ferre. Denique
Nullum remittis tempus, neque te respicis.
Haec non voluptati tibi esse satis certo scio.
At enim dices, "Quantum hic operis fiat, poenitet."
Quod in opere faciendo operae consumis tuae,
Si sumas in illis exercendis, plus agas.
Me. Chremes, tantumne est ab re tua oti tibi
Aliena ut cures, caque nihil quae ad te attinent?
25. *Homo sum ... puto*] 'I am a man, and I consider nothing that belongs to man foreign to me.' 'In that I am a man, I make the affairs of mankind my own.' This famous passage is alluded to several times by Cicero;—in De Officiis i. 9, where he merely quotes it with the preface: "Difficilis cura rerum alienarum;" in De Legibus 12: "Quod si quomodo est natura sibi judicio homines 'hominum,' ut ait poeta, 'nihil a se alienum putarent,' coheretur jus aeque ab hominibus?" and De Finibus iii. 19 (63): "Ex hoc nascitur ei cam ut communis hominum inter homines naturalis sit commendatio ut oporat hominem ab homine, ob id ipsum quod homo sit, non alienum videri." 'Humanum' of course refers not to the frailties of humanity, as is commonly supposed by those who quote this verse, but to the incidents of human life; the good and evil which may befal our neighbour. The idea is the stoical one of an universal society of mankind, that "One touch of nature makes the whole world kin." It would be endless to notice later writers who have quoted or adopted this line. Cowper has expanded the idea very finely:

"— What's the world to you?"

Much. I was born of woman and drew milk
As sweet as charity from human breasts, I think, articulate, I laugh and weep,
And exercise all functions of a man.
Hoy then should I and any man that lives be strangers to each other?"

The Task.—The Garden, 195—201.

26. *Vel me monere ... te ut deterream*] 'Suppose me to give you this advice, or to ask you this question. It is right, then let me do it: it is not right, then let me dissuade you from it.' "Deterreo" is similarly used in Adelphi i. 2. 64: "Adversor sedulo et deterreo." Plautus, Miles Gloriosus ii. 3. 61:

"Me nemo homo deterruerit quin ea sit in his aedibus."

For the form of the sentence compare Eum. i. 2. 21:

"Negat quis? nego: sit? sio."

28. *Mihi sic est usus*] 'I am obliged to do so.' 'Usus est' is frequently used for 'opus est.' Compare Adelphi iii. 3. 75: "Et moneo quid facto usus sit;" and Hecyr iii. 1. 47. Similarly the phrase 'usus venit,' 'it becomes necessary,' which occurs frequently. See iii. 2. 42—46. Adelphi v. 6. 7: "Tibi, ob eam rem si quid usus venerator, Libens bene faxim." Phormio i. 2. 23:

"— O Geta, provinciam Cepisti duram. Ge. Mi usus venit, hoc scio."

Cicero, De Finibus v. 10, quotes this line from the Heautontimorumenos, but rather differently:

"Mihi sic usus est: tibi ut opus est facto, face."

This variety does not affect the sense or the metre, and it may be easily accounted for as occurring in a quotation from memory.

30. *Si quid laboris est, nollem*] 'If it were merely a question of work, I should be unwilling to interfere with you; but tell me, I pray, what trouble is on your mind? what have you done to yourself to deserve such punishment?' This line has been considered spurious by some critics who have despaired of finding a meaning in it; but the sense seems plain enough. Chremes means, 'I should not say a word if I thought that you worked merely as a whim; but I am sure there is some trouble at the bottom of it, and if you will only impart it to me, I will help you by every means in my power.'

35. *Hac quidem causa qua dixi tibi*]
Me. Dictetur. Ch. At istos rastros interea tamen
Appone: ne labora. Me. Minime. Ch. Quam rem agis?
Me. Sine me vacivum tempus ne quod dem mihi
Laboris. Ch. Non sinam, inquam. Me. Ah, non acquum
facis.
Ch. Hui, tam graves hos, quaeso? Me. Sic meritum est
meum.
Ch. Nunc loquere. Me. Filium unicum adolescentulum
Habeo: ah, quid dixi habere me? imo habui, Chreme:
Nunc habeam necne incertum est. Ch. Quid ita istuc? Me.
Scies.

Est e Corinthio hic advena amus paupercula:
Ejus filiam ille amare coepit perdite,
Prope jam ut pro uxore haberet: haec clam me omnia.
ubi rem rescivi coepi non humanitus,
Neque ut animum decuit aegrotum adolescentuli,
Tractare; sed vi, et via pervulgata patrum.
Quotidie accusabam. "Hem, tibine haec diutius
Licare speras facere me vivo patre,
Amicam ut habeas prope jam in uxoris loco?
Erras, si id credis, et me ignoras, Clinia.
Ego te meum esse dici tantisper volo,
Dum, quod te dignum est, facies: sed si id non facis,
Ego quod me in te sit facere dignum invenero.
Nulla adeo ex re istuc fit nisi ex ninoio otio.
Ego istuc aetatis non amori operam dabam,

"Yes, I should be glad to know it for the
reason I have told you." 'Qua dixi' is an
imitation of the common Greek attraction
of the relative into the case of the ante-
cedent.

40. Hui, tam graves hos, quaeso?] Me-
nedemus has given up his rake, which
Chremes weighs in his hand, and is sur-
prised at its weight. The unfortunate man
punishes himself to the farthest by using
the heaviest tools he can meet with. He is
now at last gained over by the persuasions
of Chremes, and consents to rest from his
work awhile, and to tell him the reason
why he punishes himself in this manner.

42. Ah, quid dixi habere me? imo
habui]. 'Ah! what did I mean by saying
that I have a son? No indeed, but I had
one, Chremes.' On 'imo' see note on
Andria iii. 5. 18.

45. Amare coepit perdite? Bentley in-
roduced 'virginem' for 'perdite,' as a be-
coming word calculated to remove any sus-
picion from the character of Antipha. But
'perdite' is as good a word as any in
this place, and is confirmed by Calphurnius.

54. Ego te meum esse dici tantisper
volo, Dum?] 'I am willing that you shall
be called my son, as long as you do what
is worthy of you; but if you do not, I will
soon find what is fitting for me to do to
you.' 'Tantisper' is commonly followed
by 'dum,' meaning 'for so long—as,' see
v. 95. In Adelphi i. 1. 45, the order is
inverted, "Dum id rescitum iri credat,
tantisper cavet.'

56. Ego istuc aetatis] At your time of
life I was not courting, but went off into
Asia to seek a livelihood, and there ac-
quired fortune and warlike glory by arms.'
For 'istuc aetatis' compare Hecyra v. 1.
20.
Sed in Asiam hinc abii propter pauperiem; atque ibi Simul rem, et belli gloriam armis repperi." Postromo adeo res reedit: adolescentulus, Saepe eadem et graviter audiendo victus est, Et aetate putavit me et benevolentia Plus scire et providere quam se ipsum sibi. In Asiam ad regem militatum abii, Chreme. 

Ch. Quid ais? Me. Clam me profectus, menses tres abest. Ch. Ambo accusandi; etsi illud inceptum tamen Animi est pudentis signum, et non instrenui. 

Me. Ubi comperi ex iis qui ei fuere consci, Domum revertor moestus, atque animo fere Perturbato, atque incerto praegruitudine: Assido; accurrunt servi, soccos detrahunt; Video alios festinare, lectos sternere, Coenam apparare: pro se quisque sedulo Faciebat quo illam mihi lenirent miseriam. 

Ubi video haec, coepi cogitare: "Hem! tot mea Solius solliciti sint causa, ut me unum expleant? Ancillae tot me vestiant? sumtus domi Tantos ego solus faciam? sed gnatum unicum, Quem pariter uti his decuit, aut etiam amplius, 

"Nam neque ille hoc animo erit aetatem neque pol tu eadem istac aetate." 

Some Editions and manuscripts read 'Simul rem et gloriem armis belli repperi.' But the order of the text is best. 'Belli,' and 'militiae' are always found in conjunction with 'domi;' otherwise we have 'in bello,' 'in militia:' and the expression 'arma belli' is frigid. On the forms 'domi,' 'belli,' 'militiae,' see note on Eunuchus iii. 1. 7. 

65. [Ad regem] See note on Eunuchus iii. 1. 7. The young men at that time seem to have been in the habit of entering the Persian service when piqued in love, or otherwise thwarted by their parents, just as now-a-days some young scapegrace might enlist in the ranks, or go into the Austrian service. In the 'Mercator' of Plautus, we have a sketch of a parent and son which very much resembles the passage before us. There the father is made to say: 

"Sese, extemplo ex ephebis postquam excellerit, Non ut ego amori neque desidia in otio 

Operam dedisse, neque postestatem sibi Fuisse." 

Mercator, Prolog. v. 60—63. 

70. Animo . . . praegruitudine] 'I return home sorrowful, and with my mind generally disturbed and unquiet for my pain.' For 'praegruitudine' see note on Andria v. 1. 6. 

76. Mea Solius . . . causa] 'On my account alone.' We find the same form in Cicero, Pis. 6: "Juravi rempublicam mea unius opera esse salvam." In such cases the genitive of the adjective agrees with the genitive implied in the possessive pronoun. In Cicero, Pro Plancio (c. 10), we have a more uncommon instance: "Cui nomen meum absens honoris fuisset, si meas praecestis preces non putas profuisse?" We meet with the same phrase in Greek, as in Sophocles, Oedipus Col. 344: τάμα δυστήνου κακα. Electra 251: καὶ τοῦ σιδοκυ καὶ καὶ τούφων αὐτίς ἰδον. 

See other instances in Jell's Greek Grammar, § 467. 4.
ACTUS I. SCENA I.

Quod illa aetas magis ad haec utenda idonea est, Eum ego hinc ejeci miserum injustitia mea. Malo quidem me dignum quovis deputem, Si id faciam: nam usque dum ille vitam illum colet Inopem, carens patria ob meas injurias, Interea usque illi de me supplicium dabo, Laborans, quaerens, parcens, illi serviens."

Ita facio prorsus: nihil relinquo in aedibus
Nec vas, nec vestimentum: conrasi omnia,
Ancillas, servos, nisi eos qui opere rustico
Faciundo facile sumtum exercerent suum:
Omnes produxi ac vendidi: inscripsi ilico
Aedes mercede; quasi talenta ad quindecim
Coegi; agrum hunc mercatus sum; hic me exercco.
Decrevi tantisper me minus injuriae,
Chreme, meo gnato facere dum fiam miser;
Nec fas esse ulla me voluptate hic frui,
Nisi ubi ille huc salvus redicirat meas particeps.

81. Ad haec utenda idonea] 'Because his age is more adapted to enjoy these things,' 'Idonea' is generally followed by 'qui' in Terence. See note on Andria iii. 2. 12.

84.] 'Usque dum' and 'interea usque' must be rendered in English much as 'dum' and 'interea.' In translation we must keep the intensive force of 'usque.' See note on Eunuchus iii. 2. 18.

90. Servos, nisi eos qui opere . . . exercerent suum] The meaning of this line clearly is that Menedemus sold all his slaves except those who could pay for their keep by their work. Literally, 'Who could work out their expense by doing farm work.' This however is the only passage where the phrase is found. This has led Bentley to invent the word 'exsercirent,' which is never found elsewhere, and which he explains as if it were 'resarcirent;' 'qui opere suo impensus domini pensarent et resarcirent.' But no change is necessary. It is better to admit an unusual though not impossible sense of a common word than to introduce a word never found elsewhere. Muretus read 'victurn exercerent suum,' but there is no trace of any various reading elsewhere.

92. Omnes produxi ac vendidi] 'I put up and sold them all.' Compare Corn. i. 2. 53: "Pretium sperans, ilico Productit, vendit (virginem)."

93. Quasi talenta ad quindecim Coegi] 'I got together about the sum of fifteen talents.' 'Quasi' is not uncommon in the sense of 'fere' in Plautus. This is the only place in Terence in which it is so used. Compare Plautus, Mostellaria iii. 1. 90: "Th. Quod illud argentum est? Tr. Huic debet Philolaches Paulum. Th. Quantillum? Tr. Quasi quadragnita minas."

96. Mens particeps] The son would of course have his share in the property of his father. Calpurnius is quite wrong in supposing 'particeps' to be put for 'heres.' See Mr. Long's Article on ‘Heres’ in the Dictionary of Antiquities. For the idea of 'particeps' we may compare Cicero, in Verrem Act ii. 1. 44, speaking of Verres' judgment in the case of the will of Publius Annius: "Homo importunitissime, cur tantum injuriam P. Annio mortuo fecisti? cur hunc dolorem cimmeri ejus atque..."
Ch. Ingenio te esse in liberos leni puto, 
Et illum obsequentem si quis recte aut commodè 
Tractaret. Verum nec tu illum satis noveras, 
Nec te ille: hocque fit ubi non vere vivitur. 
Tu illum numquam ostendisti quanti penderes, 
Nec tibi ille est credere ausus quae est aequum patri; 
Quod si esset factum haec numquam evenissent tibi. 
Me. Ita res est, fater: peccatum a me maximum est. 
Ch. Menedeme, at porro recte spero, et illum tibi 
Salvum affuturum esse hic confido propediem. 
Me. Utinam ita Di fiæxint. Ch. Facient: nunc, si commodum 
est, 
Dionysia hic sunt; hodie apud me sis volo. 
Me. Non possüm. Ch. Cur non? quaes, tandem alienantum 
Tibi parce: idem absens facere te hoc vult filius.

Ossibus inussisti, ut liberis ejus bona patria, 
Voluntate patris, iure, legibus tradita, cri- 
peres, et cui tibi esset commodum condon- 
ares? Quibuscum vivi bona nostra parti-
mur, is praetor adimere nobis mortuis bona 
fortunasse poterit?" Menedemus says that 
he can only make amendments for him if 
his son has done his son, by making himself 
miserable; and that he does not mean to 
allow himself the slightest enjoyment till 
his son returns home to share his comforts 
with him. The words 'meus particeps' are 
best taken prospectively.

90. *Ingenio te esse in liberos leni puto, Et illum obsequentem* On the use of 
'liber' even where one child only is meant, 
whether son or daughter, see note on 
Andria v. 3. 20.

102. *Hocque fit ubi non vere vivitur*] 
'And this naturally happens when you do 
not live on candid terms with one another; 
for you never showed him how much you 
loved him, nor did he confide to you what 
should have been confided to his father.' We 
meet with a similar expression in Adelphi 
v. 9. 30:

"Id non fieri ex vera vita, neque adeo ex 
aequo et bono."

For 'hocque fit' Bentley proposed 'hoc 
quod fit;' but if we had 'quod,' 'id quod 
fit' would be far better. Some manu-
scripts have 'hoc qui fit,' others 'hoc ibi 
fit.' The Bembine manuscript has 'hocque 
fit,' as in the text. Some emendation is 
necessary for the metre: and 'atque hoc' 
seems from the evidence of the present 
reading the most natural. Such alterations 
as 'qui,' 'ibi,' and 'quod' are mere make-
shifts.

106. *Peccatum a me maximum est*] 'It 
is so I acknowledge, the fault on my part is 
of the greatest.' All good manuscripts, 
with the exception of the Codex Victorinus, 
have 'maximum.' For 'peccatum a me' 
compare Andria i. 1. 129: "Es primum ab 
illo animadvertenda injuria est."

107. *At porro recte spero*] 'But hence-
forth I hope for the best.' Compare Adel-
phi iii. 1. 2: 'Recte edepol spero;' iv. 1. 5: "Its 
fiat et istuc si quid potes est recti-
sus."

110. *Dionysia hic sunt; hodie apud me sis volo*] There were four festivals at 
Athens of the name of Διονύσια. 1. τὰ 
κάρα ἀγρόφις. 2. τὰ Λύμναα οἵνοι Λύμνας. 
3. τὰ Ἀνθετήρια. 4. τὰ Μιγάλα. At the second and fourth of these the repre-
sentation of Dramatic Pieces took place. 
On this subject see the Dictionary of Anti-
quities. It is of course quite immaterial to 
which Terence (or Menander) here alludes.

*Hodie apud me sis volo* This was a com-
mon form of giving an invitation to dinner. 
Compare Plautus, Stichus iv. 1. 11:

"Cras apud me eritis ut tu et ille cum 
vestris uxoris." 

Cicero used the same phrase, In Verrem ii. 
4. 22: "Is coenam sti dabat apud villam 
in Tyndaritano." So in Juvenal we have
ACTUS I. SCENA I.  179

Me. Non convenit qui illum ad laborem impulerim
Nune me ipsum fugere. Ch. Sicne est sententia?
Me. Síc. Ch. Bene vale. Me. Et tu. Ch. Lacrimas ex-
cussit mihi,
Miseretque me ejus. Sed, ut dici tempus est,
Monere oportet me hunc vicinum Phaniam, 
Ad coenam ut veniat. Ibo, visam si domi est.
Nihil opus fuit monitore: jam dudum domi 
Praesto apud me esse aiunt: egomet convivas moror.
Ibo adeo hinc intro: sed quid creperunt fores
Hinc a me? quisnam egreditur? huc concessero.

"—— Ergo duos post
Si libuit menses neglectum adhibere cli-
entem,
'Una simus ait' (Sat. v. 18.)
from which passage it appears that this was
an unceremonious form of invitation. We
meet with a similar ellipse in the common
form of acceptance: "Ego vero, inquit
Crassus, neque Antonium verbum facere
patiar, et ipsa obmutescam, nisi prius a vobis
impetraro. Quidnam? inquit Catulus. Ut
hic sitis hodie. Tum, quam ille dubitatet,
quod ad fratrem promiserat, Ego, inquit
Julius, pro utroque respondeo." Cicero, De
Oratore ii. 7. (27.) Compare Plautus, Sti-
chus iv. 2. 16: "Ad coenam herele alio
promisi foras."

113. Non convenit ... impulerim] 'It
is not fitting that I who have driven him to
hardsip should now avoid it myself.' 'Impu-
erim' is the authentic reading. The
form 'impellerim,' which was introduced by
Faen, is not found elsewhere, and was of
course intended merely to save the metre.
For the same purpose Bentley proposes
'quid illuc ad laborem hinc pepulerim.'
But it is much simpler to suppose the ante-
penultimate syllable lengthened by ietus,
as in 'habitat' Enuchus ii. 3. 28; 'anu-
li' iii. 4. 3; 'inopia' and 'fieret' Adel-
phi i. 2. 25, 26, and 'susicio' wherever it
occurs in Terence.

119. Nihil opus fuit monitore] Chremes
goes to Phania's door to inquire if he was
ready, and finds that he is already at his
house, and that the guests are waiting.
'Monitor' was used in a general way of a
prompter, and so here of one who reminds
you that dinner is ready. 'He wants no
prompter to his appetite,' says Chremes;
'he is there already.' Near neighbours used
to send servants to remind their guests that
the meal was ready, a practice which is men-
tioned in the Parable, Luke xiv. 17. See
Juvenal, Sat. x. 215:

"—— Clamore opus est ut sentiat auris
Quem dicat venisse puer, quot nuntiet
horas;"
and Martial, Epigr. viii. 67. 1:

"Hores quinque puer nondum tibi nuntiat,
et tu
Jam conviva mihi, Caeciliane, venis."

121. Sed quid creperunt fores, &c.] See
note on Andria iv. 1. 58.
HEAUTONTIMORUMENOS.

ACTUS PRIMI SCENA SECUNDA.

CLITIPHO. CHREMES.

Ch. Nihil adhuc est quod vereare, Clinia: haudquaquam etiam cessant:
Et illam simul cum nuntio tibi hic ego affuturam hodie scio:
Proin tu sollicitudinem istam falsam quae te exerciati mittas.
Ch. Quicum loquitur filius?

Ch. Quid id est? Ch. Hunc Menedemum nostin nostrum vicinum? Ch. Probe.

Ch. Huic filium scis esse? Ch. Audivi esse in Asia. Ch. Non est, pater:
Apud nos est. Ch. Quid ais? Ch. Advenientem, e navi egredientem, ilico
Adduxi ad coenam: nam mihi magna cum eo jam inde usque a pueritia
Fuit semper familiaritas. Ch. Voluptatem magnam nun-tias.
Quam vellem Menedemum invitatum ut nobiscum esset hodie amplius;

Act I. Scene II. Clitipho, son of Chremes, is just coming out of his father's house; and as he comes he warns his friend Clinia not to be uneasy, for that they will soon return from the city, with his mistress. Chremes comes up in time to hear thus much; and his son informs him of the state of affairs in his house. Clinia the lost son of Menedemus has returned home. He had met him as he was disembarking, and had brought him home to dinner. 'Ah,' says Chremes, 'how I wish Menedemus were here now; and now I think of it I will send for him at once.' 'By no means,' answers his son, 'for Clinia is in a state of the greatest despair, and might probably be driven away again, if he heard that his father was coming.' Chremes is about to explain the real state of Menedemus' feelings; but he restrains himself, thinking that it is better for all parties that the young man should be kept a little longer in a state of wholesome alarm; and he justifies Menedemus to his son, showing that all his strictness and that of other parents in similar circumstances arises from a desire to promote the real happiness of their sons. He had better therefore take warning by his friend's example.

The Metre is as follows,— vv. 1, 3, trochaic tetrameter; 2, 5, 6, 13, trochaic tetrameter catalectic; 4, trochaic dimeter catalectic; 7—12. 14—37, iambic tetrameter.

1. Clinia had sent his servant with Syrus, Chremes' slave, to fetch Antiphila from the city. He is getting anxious about his mistress, and Clitipho here endeavours to reassure him. He may make himself quite easy, for they will be here immediately.

11. Quam vellem...amplius] 'How I wish that I had pressed Menedemus more strongly to come, that he might be with us.' Some connect 'amplius' with 'esset,' but we have no instances of that construction, and it is most natural to take it with 'invitatum.' Menedemus had been already invited; but Chremes now thinks that he might have pressed him more strongly to come. For 'cave faxis' see note on Andria iv. 4. 12.
ACTUS I. SCENA II.

Ut hanc laetitiam nec opinanti primus ei objicerem domi: Atque etiam nunc tempus est. Cl. Cave faxis: non opus est, pater.

Ch. Quapropter? Cl. Quia enim incertum est etiam, quid se faciat. Modo venit;

Timet omnia, patris iram et animum amicac se erga ut siet suae: Eam misere amat: propter eam haec turba atque abitio evenit.

Ch. Scio.

Cl. Nunc servulum ad eam in urbem misit, et ego nostrum una Syrum.

Ch. Quid narrat? Cl. Quid ille? miserum se esse. Ch. Miserum? quem minus crederes?

Quid reliqui est quin habeat quae quidem in homine dicuntur bona;

Parentes, patriam incolumem, amicos, genus, cognatos, divitiias?

Atque haec perinde sunt ut illius animus qui ea possidet: Qui uti seit ei bona; illi qui non utitur recte mala.

Cl. Imo ille fuit senex importunus semper: et nunc nihil magis Vereor quam ne quid in illum iratus plus satis facit, pater.

Ch. Illene? sed reprimam me: nam in metu esse hunc illi est utile.

14. Quia enim incertum est etiam, quid se faciat] 'Because I cannot even say what he would do with himself. He is apprehensive about every thing, and he might take some rash step.' For 'quid se faciat' see note on Eunuchus v. 1. 21, and Andria iii. 5. 8.

18. Miserum? quem minus crederes?] 'Wretched do you say? whom could you fancy less so? ' Here and in Adelphi v. 3. 42:

"— Video eos sapere, intelligere, in loco Vereri, inter se amare: scires liberum Ingenium;"

we have in all the copies the idiom 'est' with the infinitive. But Lachmann (on Lucretius v. 533) has clearly shown that this phrase is unknown to early authors, and that we must read here 'crederes,' and in Adelphi v. 3. 43 'scires,' ' You might know them to be gentlemen, even if you were not acquainted with them.' The alteration to 'credere's't is so easy, that it requires very little imagination to ascribe it to some copyist. At all events, unless some other example of the construction is produced from classical authors before Varro, these two passages would stand alone.

23. Imo . . . pater] Chremes had said, 'What has Clinia to fear? Why should he not now enjoy his good fortune, which will be good as long as he uses it well?' Crito answers in justification of his friend's fears. 'Nay, but Menedemus was always a testy old man; and now he will probably be unnecessarily angry with his son.' For 'imo' see i. 1. 43, and note on Andria iii. 5. 12; and for 'importunus,' note on Andria i. 4. 2.

25. Nam in metu esse hunc illi est utile] 'I will contain myself,' says Chremes; 'for it is better for my friend Menedemus yonder that his son here should be in alarm.'
Cl. Quid tute tecum? Ch. Dicam: ut ut erat, mansum tamen oportuit.  

Fortasse aliquantum iniquior erat praeter ejus libidinem: Pateretur; nam quem ferret, si parentem non ferret suum? Huncine erat aequum ex illius more, an illum ex hujus viveri?  

Et quod illum insimulat durum, id non est: nam parentum injuriae  

Uniusmodi sunt ferme, paulo qui est homo tolerabilis. Scortari crebro nolunt; nolunt crebro convivarier: Praebent exigue sumtum: atque haec sunt tamen ad virtutem omnia.  

Verum ubi animus semel se cupiditate devinxit mala, Necesse est, Clitipho, consilia consequi consimilia: hoc  

Scitum est; periculum ex aliis facere, tibi quod ex usu siet.  

Are much the same: they reprimand their sons  

For riotous excesses.”  

Madame Dacier translates in the same manner, “Je parle des pires qui sont un peu raisonnables.” There can be no doubt, I think, that this is the meaning; though others refer the words to the sons,—translating ‘All fathers behave in much the same manner to their sons if they are tolerably tractable.’ But this necessitates too harsh an ellipse before ‘qui.’”  

33. Haec sunt tamen ad virtutem omnia] ‘And yet all this has a good moral effect.’ See note on Andria i. 5. 65.  

34. Verum animus... consequi consimilia] ‘For when the mind has once entangled itself in vice, it necessarily falls into bad ways.’ This idea is well put by Demosthenes, Olynthiac iii., ὡσπο ἄτοι ἁν τὰ ἑπιρροήματα τῶν ἀνθρώπων ὑπαίτιον ἀνάγκη καὶ τὸ φρονήμα ἕξιν.  

36. Scitum est] ‘It is a wise course to gain from others’ experience, which may be useful to yourself.’ For ‘scitum est’ compare Phormio v. 4. 2. We find this maxim in a line of Menander,  

βλέπων πεπαίδως τις τὰ τῶν ἄλλων κατα.  

It is served up with more ceremony in Adelphi iii. 3. 62, where we have also an amusing parody of it.
ACTUS II. SCENA I.

Cl. Ita credo. Ch. Ego ibo hine intro, ut videam nobis quid coenac siet.
Tu, ut tempus est dici, vide sis ne quo hine abecas longius.

ACTUS SECUNDI SCENA PRIMA.

CLITIPHO.

Quam iniqui sunt patres in omnes adolescentes judices,
Qui aequum esse censent nos jam a pueris ilico nasci senes,
Neque illarum affines esse rerum quas fert adolescentia.
Ex sua libidine moderantur, nunc quae est, non quae olim fuit.
Mihi si unquam filius erit, nae ille facili me utetur patre;
Nam et cognoscendi et ignoscendi dabitur peccati locus;
Non ut meus, qui mihi per alium ostendit suam sententiam.
Perii il is mihi, ubi adhibit plus paulo, sua quae narrat facinora!
Nunc ait, "Periculum ex aliis facito, tibi quod ex usu siet."
Astitus: nae ille haud scit quam mihi nunc surdo narret fabulam.

ACT II. SCENE I. Clitipho left to himself digests his father’s good advice. It is all very well for old men to talk of moderation in pleasure, which to them is easy enough. They make no allowance for the difference of age. Should not I behave differently to a son of my own: and not read him lectures on pretence of speaking about his friend? And yet what stories my good father tells of his own younger days when he gets a little excited after his second bottle! and now he says, 'Take warning by others.' Ah! the old fox little knows how deaf I am to his advice. For I have a more moving speaker to listen to in my mistress, who is always craving for fresh supplies, and I have not a farthing to give her; and all this my father is profoundly ignorant of.

The Metre is iambic tetrameter.

2. Illo] See note on Andria i. 1. 98.
3. Affines] ‘Nor do they allow us to share in things which youth naturally brings with it.’ ‘Affinis’ is used in this sense by Cicero (with a dative). See Catil. iv. 3: ‘Huic (facinori) si paucos putatis affines esse, vehementer erratis;’ and other passages. See Forecellini. Compare also Plautus, Trinummus ii. 2. 55: ‘Publicsene affinis fuit an maritimis negotiis?’ For ‘quas fert adolescentia’ compare Adelphi i. 1. 28; ‘tempus tulit,’ Andria i. 2. 17; ‘etetas tulit,’ Andria ii. 6. 12. Hecyra iv. 2. 18.

6. Et cognoscendi et ignoscendi dabitur peccati locum] ‘For I will allow myself the opportunity of both noticing and overlooking his faults at my discretion.’ ‘Ignosco’ answers to the Greek ἀναφερόμενος or πειριδιῶς. It literally means ‘to know nothing of a thing.’ Hence ‘to take no notice of a thing.’ Some commentators suppose the meaning to be, ‘I will suffer him to know what vice is, that when he has known it he may learn to hate it,’ on Parmeno’s patent principle (Enneches v. 4. 8–11). But then what becomes of ‘ignoscendi,’ which certainly can never bear any such meaning as ‘to hate?’ ‘Locus dabitur’ literally is ‘opportunity shall be given,’ but it clearly refers to the supposed parent in this case. For ‘cognosco’ see note on Andria, ProI. 24.

10. Nae ille haud scit quam mihi nunc surdo narrat fabulam] The meaning of this phrase is simple enough. It occurs in various forms, that of ‘cantare’ or ‘cancere surdo’ being most frequent. See Propertius v. (iv.) 8. 47:
HEAUTONTIMORUMENOS.

Magis nunc me amicae dicta stimulant: "Da mihi, atque affer mihi;"
Cui quid respondeam nihil habeo; neque me quisquam est miserior:
Nam hic Clinia, etsi is quoque suarum rerum satagit, attamen
Habet bene ac pudice eductam, ignaram artis meretriciae.
Mea est potens, procax, magnifica, sumtuosa, nobilis. 15
Tum quod dem ei recte est; nam, nihil esse mihi, religio est dicere.

Hoc ego mali non pridem inveni; neque etiamdum scit pater.

ACTUS SECUNDI SCENA SECUNDA.

CLINIA. CLITIPHIO.

Clin. Si mihi secundae res de amore meo essent, jamjudum, scio,

"Cantabat surdo: nudabant pectora caeco."
See also Virgil, Eclog. x. 8: "Non canimus surdis." More like Terence's expression is Horace, Epist. ii. 1. 199:
"Scriptores autem narrare putaret asello Fabellam surdo."

Lindenbrog quotes a Greek proverb, ὅνω τις ἔλεγε μῦθον ὅ ὅτα ὥτα ἱκνίν. Erasmus (Chilidades) quotes the proverb 'Asino fabulum,' and from Galen, Περὶ φυσ. διων. i. 3, ὃς Καὶ καὶ μῦθον ὅνω τις λέγει.

13. Etsi is quoque suarum rerum satagit, attamen, &c.] 'For although he too has plenty of his own on his hands, yet the mistress that he has is well and modestly brought up: unveiled in the arts of courtesans.' Bentley reads 'sat agitat, tamen,' on the authority of Plautus, Bacchides iv. 3. 23: "Nunc agitas sat tute tuarum rerum," and of a quotation of this passage by Charisius, p. 193; also, because he says that 'tamen,' not 'attamen,' follows 'etsi.' But see Cicero, De Oratore iii. 4. (14.): "Sermonem L. Crassi reliquum, ac paene a tremendum, memoriae prodamus; atque εἰ, ετσι nequaquam parem illius ingenio, at pro nostro tamen studio, meritam gratiam debita taneque referamus."

15. Mea est . . . nobilit.] 'My mistress on the contrary is imperious, exacting, showy, expensive, and notorious. And then as to giving her any thing—that is quite safe:—for I had rather not say that I have nothing to give.' 'Procax' (compare Hecyra i. 2. 84) is connected with 'procur,' and both with the old verb 'procors,' 'to solicit urgently.' Hence it is used, as here, of an exacting character, one who is always begging for more, 'important.' For 'potens' Bentley reads 'petax.' He says, "Donatus ad Hec. i. 2. 84, ex nostro loco petax sumsit, qui ait Procaex despoliatriæ et petax." But on referring to the passage of Donatus we see that he is not quoting at all, but merely explaining 'procax' as it is explained above. For this sense of 'nobilis' see Plautus, Rudens ii. 3. 4, 5:

"Vindicate, ne impiorum potior sit polentia Quam innocentum qui se scecre fieri nonult nobiles;"

and Eunuchus v. 6. 20:
"Tu jam pendebis qui stultum adolescentuln nobilitas.

'Recte est' is ironical. 'You need not fear about my giving her any thing. It is all safe here, for my purse is empty.' In Plautus sometimes 'recte' means 'safely.' See Asinaria ii. 4. 84—6:

"Praefiscini hoc munc dixerim; nemo etiam me accusavit Merito meo, neque me Athenis est alter hodie quisquam, Cui credi recte aequo patent;"

and so too in Cicero. See Epist. ad Fam. i. 7: "Quoties mihi certorum hominum postestas erit quibus recte dem (literas) non praetermittam," 'Recte' passed into the sense of 'nihil,' particularly in answers. See note on Eunuchus ii. 3. 50; and compare Hecyra ii. 3. 20, Adelphi iv. 5. 19, and in this play, iii. 2. 7: "Ca. Quid tu istic? Sy. Recte equidem."

ACT II. SCENE II. Clinia is introduced
ACTUS II. SCENA II.


Hei misero mihi!

Clit. Etiam caves ne videat forte hinc te a patre aliquis exiens?

Clin. Faciam: sed nescio quid profecto mihi animus praeagrit mali.

Clit. Pergin istuc prius dijudicare quam scis quid veri siet?


again, full of anxiety about his mistress. Every thing combines to make him fear that she has been corrupted in his absence; and certainly if there had been nothing wrong they would have come long ago. Clitipho again endeavors to comfort him by reminding him that they have a long way to come, and recommends him not to let any of his father's people see him standing about there.

The Metre is iambic tetrameter.

3. Concurrant multae opiniones quae mihi animum exaegant] This line is altered in a wholesale manner by Bentley, but without any authority. He would read "Concurrant multa opinominen hanc quae mihi animo exaegant;" (1) because 'ex-aegure animum' can apply only to joy, not to grief; and (2) because the word 'opiniones' is not applicable to what follows in the next line, which is rather a recital of facts. But this is to re-write Terence, not to edit. Terence no doubt meant, 'Many reasons combine to increase my feeling,' and his feeling here was one of fear. 'Opinio' is used not only for 'an opinion,' but also for the grounds of an opinion. 'Animus' too in a more general sense covers all mental affections. The line is almost a literal translation of a verse of Euripides:

\[\text{εὑρίσκαίει ἔλ πολλα τοῖς δείπνοις,} \]
\[\text{Μηδέα 284,} \]

which was perhaps adopted by Menander, and copied from him by Terence.

6. Etiam caves ne videat forte hinc te a patre aliquis exiens /] 'Etiam' with the indicative is a mild form of the imperative. We have 'etiam taces?' 'are you even yet silent?' in Plautus, Trinummus ii. 4. 113. Adelphi iv. 2. 11. "Etiam tu hinc abis?" Phormio iii. 3. 9. 'Quin' with the indicative is a stronger form of the indirect question. See note on Andria ii. 3. 25. Bentley alters 'hine' into 'hie.' "Nam a patres," he says, "non est a meo, sed tuo Menedemo." But we may explain the word without any alternation as an instance of a not uncommon change of meaning in adverbs of place. The adverb often coincides with the speaker's point of view rather than with the place where the action takes place. So in the common use of the Greek πατρί, ἐκμέταλθην, &c.

11. Dum moliuntur, dum conantur] 'While they are getting ready, while they are setting out, you have to wait a twelve-month.' After 'conantur' we must supply 'ire.' So in Phormio i. 2. 2:

"At ego obviam conobar tibi Dave."

This is the reading of the majority of manuscripts, including all the best. Servius on Virgil, Aen. iv. 133, seems to have read 'cunctantur,' and thus Weise edits 'cunctantur.' Others have introduced 'cunantur,' or 'conantur,' which occur in some copies. The former is the proper word in speaking of dressing the hair. But there is no sufficient reason for altering the text. For 'annus est' compare 'aetatem,' Eunu-chus iv. 5. 8.
ACTUS SECUNDI SCENA TERTIA.

SYRUS. DROMO. CLITIPHO. CLINIA.

Sy. Ain tu? Dr. Sic est. Sy. Verum interea dum sermones caedimus,
Illae sunt relictae. Clit. Mulier tibi adest; audin, Clinia?
Clin. Ego vero audio nunc demum et video et valeo, Clitipho.
Dr. Minime mirum, adeo impeditae sunt: ancillarum gregem
Men rogas?
Sy. Non oportuit relictas: portant quid rerum! Clin. Hei
mihi.

ACT II. SCENE III. Dromo and Syrus
return from their errand, and report that
the ladies are not far behind with all their
paraphernalia, maid-servants, jewelry, and
garments, enough to fill the house. This
throws Clinia into no small alarm: for he
had left Antiphila poor, and now she has
got all this substance. Syrus perceiving
his mistake proceeds to undeceive him;
and tells him how he had found her in
every respect as Clinia would desire; not at
all like one who has been making a good
livelihood in his absence. And when she was
told that Clinia had returned, she showed
by her conduct that her affections were still
his. This naturally relieves Clinia of all
his apprehensions. Clitipho wishes to
know then who it is to whom all these fine
things belong. It turns out that Syrus has
brought home Bacchis, Clitipho’s mistress,
having found her in a good humour. Cli-
tipho is very much enraged when he first
hears of this; but Syrus explains to him
that all is arranged. Bacchis is to pass for
Clinia’s mistress, and Antiphila is to be
given in charge to Clitipho’s mother, for
reasons which Syrus cannot explain at pre-
cent. After some discussion Syrus per-
suades his young master that this is the
best thing that could possibly have hap-
pened; for he will be able to enjoy the
society of Bacchis without any risk of de-
tection. He reminds him that he runs a
greater risk himself than any of them, and
that therefore he is pretty sure not to go
to sleep in the matter; and if there is risk
Clitipho must put up with it for the sake of
the pleasure; for nothing worth enjoying
can be had without some danger. Bacchis
is well up in her part; and so all that he has
to do is to take care that he does not betray
them. He must not indulge in any tokens of
love before his father. He must remember
that for the present Bacchis is Clinia’s
mistress, and behave accordingly. Clitipho
and Clinia both fall into the scheme; and
so they begin to play their game.

The Metre is as follows; 1—15. 71—98,
trochaic tetrameter catalectic (except per-
haps v. 72. See note); 16—23, iambic tetra-
meter; 24—70. 99—139, iambic trimeter.

1. Dum sermones caedimus] The text is
undisputed, though some would read ‘seri-
mus.’ Priscian (xviii. p. 217), quoted by
Forcellini, compares the Greek κόστισιν
δύματα; but this does not occur in any
extant classical author.

4. Minime mirum, adeo impeditae sunt[ Syrus replying to Dromo’s last
speech, ‘No wonder that they are left be-
hind; for they are coming in heavy march-
ing order.’ ‘Impeditae’ is here used with
an allusion to the military notion of ‘im-
pedimenta.’ ‘They bring their baggage
with them, lots of accoutrements of all
sorts, and a crowd of camp-followers.’

2. 26. For ‘portant quid rerum,’ compare
Plautus, Epidicus ii. 2. 26:

“—— Ego ire vidi milites plenis viis.
Arma referunt et jumenta ducunt. Pe. Nimis
factum bene.
Ep. Tum captivorum quid ducunt secum!
pueros, virgines,
Binos, ternos: alius quinque; fit concursus
per vias.”

See note on Andria iv. 4. 6.
ACTUS II. SCENA III.

Factum a nobis stulte est: abidum tu, Dromo, illis obviam,
Propera: quid stas? Clin. Vae misero mihi, quanta de spe
decidit!

quid siet?

Viden tu ancillas, aurum, vestem? quam ego cum una an-
cillula
intelligo.

Sy. Di boni, quid turbae est? aedes nostrae vix capient, scio.
Quid comedent? quid ebibent? quid sene erit nostro miserius?
fides?

Dum ego propter te errans patria carce demens, tu interea
loci
Conlocupletasti te, Antiphila; et me in his descuristi malis;
Propter quam in summa infania sum, et meo patri minus ob-
sequens;

Cujus nunc pudet me et miseret, qui harum mores cantabat
mihi
Monuisse frustra; neque potuisse unquam ab hac me expel-
lere;

Quod tamen nunc faciam: tum quum gratum mihi esse potuit
nolui.

Nemo est miseror me. Sy. Hic de nostris verbis errat vide-
licet
Quae hic sumus locuti. Clinia, alter tuum amorem atque est
accipis:

12. Vah! nunc demum intelligo] We
must remember that Syrus has all this time
been speaking to Dromo without perceiving
that Clinia and Clitipho are close by. Clinia's
misunderstanding is therefore made
to grow upon him before Syrus can put in
a word of explanation; and he takes a kind
of farewell of his mistress before he knows
certain whether Syrus is speaking of her
or not. This is all natural and well con-
trived to bring out the description which
follows of Antiphila's real condition—one
of the finest descriptive pieces in Terence.
Terence is much more elaborate and delicate
in working out a crisis of this kind than
Plautus, though not so amusing.

16. Interea loci] See note on Eunuchus
i. 2. 46.

19. Cujus . . . pudet me] See note on
Hecyra v. 2. 27.

21. Tum quum gratum mihi esse potuit
nolui] The whole speech is rather uncon-
nected at first sight. 'I am now full,' he
says, 'of shame and regret about my father;
for he used to din into my ears the charac-
ter of these women; and yet he warned me
in vain, and was never able to drive me
from her. But now I will leave her of my
own accord; although I would not do it
then when I might have done it with a
good grace.' 'Gratum' literally means here
'thankworthy'—'When it might have been
thankworthy in me,' and so is used of
actions done willingly. We have the con-
trary 'ingratum' in v. 1. 61.
HEAUTONTIMORUMENOS.

Nam et vita est cadem, et animus te erga idem ac fuit;
Quantum ex ipsa re conjecturam cepimus.

Clin. Quid est, obsecro? nam mihi nunc nihil rerum omnium est
Quod malim quam me hoc falso suspicarier.

Sy. Hoc primum, ut ne quid hujus rerum ignores; anus
Quae est dicta mater esse ei antehac non fuit:
Ea obiit mortem: hoc ipsa in itinere alterae
Dum narrat forte audivi. Clit. Quaenam est altera?
Sy. Mane: hoc quod coepi primum enarrarem, Clitipho:
Post istuc veniam. Clit. Propera. Sy. Jam primum omnium,
Ubi ventum ad aedes est, Dromo pultat fores:
Anus quaedam prodit: haec ubi aperuit ostium,
Continuo hic se conjecit intro: ego consequor.
Anus foribus obdid pessulum; ad lanam redit.
Hinc sciri potuit, aut nusquam alibi, Clinia,
Quo studio vitam suam te absentë exegerit,
Ubi de improviso interventum est mulieri:
Nam ea res dedit tum existimandi copiam
Quotidianae vitae consuetudinem,
Quae cujusque ingenium ut sit declarat maxime:
Texentem telam studiose ipsam offendimus,
Mediocriter vestitam veste lugubri,
Ejus anuis causa, opinor, quae erat mortua;
Sine auro, tum ornatam ita uti quae ornatur sibi;
Nulla mala re esse expolitam muliebri;
Capillus passus, prolixus, circum caput

44. Offendimus] See note on Eunuchus iv. 4. 5. Victorius (quoted by Westerhovius) has preserved two lines of Menander, taken from a copy of Terence which belonged to Politian, who had written them in the margin. The first seems to have been the original of this line:

ιξ ισταρίου γάρ ἐκφάσατο φιλοπόνως πάνω,
and the other corresponds to v. 52, 3:

καὶ θεραπανις ἦν μία
ἀυτὴ συνίφανε ρυσαρίῳ διακριμήν.
The lines look genuine; and we may be sure that Terence followed Menander very closely in this passage, as he would wherever the language was in keeping with the Latin idiom.

46. Anuis] This is merely the old uncontracted form of the genitive of the fourth declension. For 'aurum' in the next line see note on Eunuchus iv. 1. 13.

48. Nulla mala re esse expolitam muliebri] The line gives such a ready and simple sense that one is surprised to find any variety of readings. However, some read 'malum,' 'her cheek,' and Bentley introduces the rare word 'interpolatam' from Plautus, Mostell. i. 3. 105.

50. Pax] 'Enough.' This word occurs again in iv. 3. 38, and in a few places in Plautus, as in Miles Gloriosus iii. 1. 212.
Ne me in laetitiam frustra conjicias. Sy. Anus
Subtemen nebat: praeterea una ancillula
Erat; ea texebat una, pannis obsita,
Neglecta, immunda illuvie. Clit. Si hace sunt, Clinia,
Vera, ita uti credo, quis te est fortunator?
Sein tu hanc quam dicit sordidatam et sordidam?
Magnum hoc quoque signum est dominam esse extra noxiam,
Quom ejus tam negliguntur internuntii:
Nam disciplina est eisdem munerari
Ancillas primum ad dominas qui affectant viam.
Clin. Perge, obscro te, et cave ne falsam gratiam
Studeas inire. Quid ait, ubi me nominas?
Sy. Ubi dicimus redisse te, et rogare uti
Veniret ad te, mulier telam deserit
Continuo, et lacrimis opplet os totum sibi, ut
Facile scires desiderio id fieri tuo.
Clin. Prae gaudio, ita me Di ament, ubi sim nescio:
Ita timui. Clit. At ego nihil esse seibam, Clinia.
Agedum viciissim, Syre, dic que illa est altera?
Sy. Adducimus tuam Bacchidem. Clit. Hen, quid? Bac-
chidem?
Eho selecteste, quo illam ducis? Sy. Quo ego illam? ad nos
scilicet.
impudentem audaciam! Sy. Heus tu,

It is used to end a subject, or to enjoin silence. There is an amusing play upon the word in Plautus, Trinummus iv. 2. 95—97:
"Quid tibi est nomen, adolescentes? Sy.
Pax, id est nomen mihi:
Hoc quotidianumst. Ch. Aedepol nomen
negatiorium:
Quasi dicas, si quid crediderim tibi, pax,
perisse ilico."

See Lindemann’s note.

53. Pannis obsita] See note on Eunuchus ii. 2. 5.

56. Sein tu hanc quam dicit sordidatam et sordidam?] ‘Do you see how badly clothed and in what bad case this woman is of whom he speaks?’ ‘Sordidatus’ properly refers to the clothing. Plautus, Asinaria ii. 4. 90: ‘Quamquam ego sum sordidatus Frugi-
tamen sum.’ Hence the word is used of accused persons who purposely to excite pity appeared in slovenly dress—‘imubant vestem.’ See Livy vi. 20. And so the word in this passage refers to the description of her dress in vv. 45—47. ‘Sordidus’ refers rather to the personal case of Antipha, her poverty and distress. Cicero, In Pisonem 41, plays upon the words: ‘Nec minus laetabor quum te semper sordidum, quam si paulisper sordidatum videreim.’

57. Magnus hoc . . . internuntii] The sentiment is here evidently general. ‘It is a pretty sure sign that a mistress is blame-
less when her servants are thus neglected.’
And yet Bentley, with extraordinary lово for the literal, alters the line to “Quam tam negligiturus ejus internuntia,” on the ground that Antipha had only one ser-
vant! ‘Internuntius’ properly means ‘a go-between,’ ‘a confidant,’ Eunuchus ii. 2. 55.

72.] If we pronounce ‘audaciam’ fully this line will be a complete trochaic tetra-
meter: but by pronouncing ‘audaciam’ we
Non fit sine periodo facinus magnum et memorabile.

Clit. Hoc vide: in mea vita tu tibi laudem is quaesitum, scelus;
Ubi si paululum modo quid te fugerit, ego perierim. 75
Quid illo facias? Sy. At enim. Clit. Quid enim? Sy. Si
Clit. Sino. Sy. Ita res est haec nunc, quasi cum.—Clit.
Quas, malum, ambages mihi
Narrare occipit? Clit. Syre, verum hic dicit; mitte: ad rem
redi.
Sy. Enimvero reticere nequeo: multimodis injurias,
Clitipho, es; neque ferri potis est. Clit. Audiendum herele
est: tace.
Sy. Vis amare; vis potiri; vis quod des illi effici:
Tuum esse in potiendo periculum non vis: haud stulte sapis;
Siquidem id sapere est, velle te id quod non potest contin-
gere:
Aut haec cum illis sunt habenda, aut illa cum his mittenda
sunt.
Harum duarum conditionum nune utram malis vide; 85
Etsi consilium quod cepi rectum esse et tutum scio:
Nam apud patrem tua amica tecum sine metu ut sit copia
est.
Tum quod illi argentum es pollicitus eadem hac inveniam
via;
Quod ut efficere orando surdas jam aures reddideras mihi.

*Clit.* Age, age, cedo istuc tumum consilium: quid id est? *Sy.*

Adsimulabimus

Tuam amicam hujus esse. *Clit.* Pulchre: cedo quid hic faciet sua?

An ea quoque dictur hujus, si una hace dedecori est parum? *Sy.* Imo ad tuam matrem abducetur. *Clit.* Quid co? *Sy.* Longum est, Clitipho,

Si tibi narrem. Quamobrem id faciam vera causa est. *Clit.*

**Fabulae!**

95

Nihil satis firmi video quamobrem accipere hunc mihi expediat metum.

*Sy.* Mane. Habeo aliud, si istud metuis; quod ambo coniuntamini

Sine periculo esse. *Clit.* Hujusmodi, obscro, aliquid reperi.

*Sy.* Maxime.

Ibo obviam hinc: dicam ut revertantur domum. *Clit.* Hem!

Quid dixti? *Sy.* Adentum tibi jam faxo omnem metum, 100

In aurem utramvis otiose ut dormias.


*Syre,* dic modo

Verum. *Sy.* Age modo, hodie sero ac nequicquam voles.

*Clin.* Datur: fruare dum licet, nam nescias—

*Clit.* Syre, inquam. *Sy.* Perge porro; tanen istuc ago. 105

Ejus sit potestas posthae an nunquam tibi.

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95. *Fabulae 1* See note on Andria i. 3. 19. 'Humbug!' says Clitipho; 'I can see no sufficiently strong reason for incurring this peril.' For this use of 'firmus' see Sallust, Jugurtha 64 ad fin.: "Quae omnia illis co ferman videbantur (seemed to them more weighty arguments), quod diuturnitate bellii res familiares corruperant, et animo cupienti nihil satis festinatur." Syrus, in order to bring Clitipho to the point, professes to have discovered a perfectly safe course, that is, to send Bacchis home again. This soon brings Clitipho round, and he places himself in Syrus' hands. In the lines 102—105 we have one continued speech of Clinia's interrupted by the dialogue between Syrus and Clitipho. This is rendered obscure by the punctuation in some editions.

101. *In aurea utramvis otiose ut dormi*
Clit. Verum hercle istuc est. Syre, Syre inquam, heus, heus, Syre.


Tu es judex: ne quid accusandus sis vide.

Sy. Ridiculum est te istuc me admonere, Clitipho; Quasi istic minor mea res agatur quam tua.

Hic si quid nobis forte adversi evenerit, Tibi erunt parata verba, huic homini verbera;

Quapropter haec res neutiquam neglectu est mihi.

108. Concaltuit[ ] 'He is warm at last.' See Eunuchus i. 2. 5.

111. Tu es judex] The language of this line is borrowed from the Roman courts of law. Clitipho makes Syrus 'judex,' and warns him not to give any ground for a charge against himself. A judge who knowingly gave an illegal sentence had to pay the penalty contained in his own judgment. Mr. Long has communicated to me the following passage from the Digest: "Judex tunc litem suam facere intelligitur quum dolo malo in fraudem legis sententiam dixerit," Dig. v. 1. 15.

115. Tibi erunt parata verba, huic homini verbera] Compare Phormio i. 4. 42:

"Ph. Geta, quid nunc fiet? Ge. Tu jam lites audies:
Ego plectar pendens nisi quid me fefelierit."

116. Quapropter haec res neutiquam neglectu est mihi] Some good manuscripts read 'neglectui,' just as in Andria ii. 1. 1 we have the reading 'nuptui.' These variations point to the true explanation of what is called the passive supine in -u, as the dative case of a verbal noun, and therefore active in its form and sense. The supine in -u is generally considered to be the ablative case. It is worthy of remark, however, that those adjectives with which this supine is found are not used with an ablative case except very rarely: and that the supine is very rarely found with adjectives which ordinarily have the ablative case, as 'dignus.' (See Madvig, Latin Gram. 412. 2.) The common periphrasis of 'ad' with the gerund, as 'verba ad audivendum jucunda,' for 'verba auditu jucunda,' points to the dative rather than the ablatiive. This supine in -u is very rare in Terence. In Phormio ii. 4. 16, where some have "et turpe inceptu est," the majority of manuscripts have 'inceptum.' In Hecyra iii. 1. 15 we have "Cuvis facile situ est," and ii. 3. 4: "Sed non facile est expurgatur," and in Diculio i. 28 we find the full dative form, with the ordinary construction of the supine, distinguished from the ablative:

"Quid, amabo, obticusti? Pi. Quia is-tae nec lepidus sunt memoratui; Eadem in usu, atque ubi periclum facias, aculeata sunt."

'They are pretty for talking about, but in the using we find a thorn.' This old form of the dative is not uncommon in the best authors. In Sallust we find the form 'nisu,' Jugurtha 94. Compare the famous line of Lucretius; iii. 971:

"Vitaque mancipio nulli datur, omnibus usu."
ACTUS II. SCENA III.


In his note upon the first of these passages Paley compares Tacitus, Annal. iii. 30. 34: "luxu." 33: "praeedisse nuper feminam exercito cohortium, decursu legionum;" and the contracted form of the dative of the corresponding verbal in Greek. Homer, Odys. viii. 253: ναυτηὶρ καὶ ποσοὶ καὶ ἀρχηγοὶ καὶ ἀνδὶ, xi. 314: οὐσίον ἵνα πληθὲι μίνεν ἄνερων οἶδ' ἐν ὄρηλ. "Haec res ne quitquam neglecta est mibi" correponds exactly with 'curae est miki,' and similar expressions. See Madvig, Latin Gram. 249. (d.)

117. Scilicet facturum me esse] 'You may be sure that I will do so.' Compare iv. 8. 15: "Scilicet daturum," v. 1. 19: "Continuo injecisse verba tibi Dromonem scilicet." Lucretius ii. 469, 470:

"Scilicet esse globosa tamen, cum squalida constant,
Provolvi simul ut possint et laedere sen-
sus."

119. [Ut sit necessus] This is the reading of the Bemine hero: and is preferable to Bentley's "necessum." See the note on Eunuchus v. 5. 28.

120. Verum illa ne quid titubet] 'But take care that she is not caught tripping.' 'You need not fear that,' says Syrus, 'she is well up in her part.' 'Titubo' originally means 'to stumble,' as in Horace, Epist. i. 13. 19, where he jocously says to Vinius Asella, in allusion to his name, "Vade, vale, si ne titubes mandataque frangas." Hence it is used, as our own corresponding word 'trip,' of any mistake or blunder.

Compare a similar passage in Plautus, Pseudolus ii. 4. 74, 75:

"Nunc ibo ad forum atque onerabo meis praeceptis Simmiam, Quid agas: ne quid titubet, docto ut hanc serat fallaciam."

For 'perdocta' compare Hecyra ii. 1. 6, and note on 'meditatus' Andria ii. 4. 3.

122. Quae solet quos spernere] 'I wonder,' he says, 'how you have been able to persuade her so easily, knowing as I do what she is, and whom she is used to reject,' knowing how capricious she is. The words literally mean 'to persuade one who is used to reject what lovers!'

130. Impotens] See note on Andria v. 3. 8.

131. Inversa verba] Plautus uses the term 'perplexabile verbum.' See Asinaria iv. 1, where we have a most accurate catalogue of the various modes of flirtation then in vogue, among which the following resemble our text:

"Neque ullum verbum faciat perplexabile; Neque ulla lingua sciat loqui nisi Attica. Forte si tussire occaspit, ne sic tussiat Ut quoiquam lingua in tussiendo proferat," vv. 47—50.

Here Syrus warns his master that he must 'repress all ambiguous speeches, sidelong glances, sighs, clearings of the throat, coughing, and smiles.' The words 'eversas cervices tuas' have occasioned some difficulty; but they simply mean 'You must not keep twisting your head round to steal a look at her.'
HEAUTONTIMORUMENOS.

Sy. Sed quam cito sunt consecutae mulieres!
Sy. Veto.

ACTUS SECUNDI SCENA QUARTA.

BACCHIS. ANTIPHILA. CLINIA. SYRUS.

Ba. Aedepol te, mea Antiphila, laudo et fortunatum judico,
Id quum studuisti, isti formae ut mores consimiles forent:
Minimeque, ita me Di ament, mirror, si te sibi quisque expedite.
Nam mihi quale ingenium haberes fuit indicio oratio.
Et quum egomet nunc mecum in animo vitam tuam considero,
Omniaque aede vestram vulgus quae abs se segregant;
Et vos esse isti simoldi, et nos non esse, haud mirabile est.
Nam expedite bonas esse vobis: nos quibuscum est res non sinunt.
Quippe forma impulsiti nostra nos amatorem colimus:
Hac ubi immutata est, illi suum animum alio conferunt.
Nisi si prospectum interea aliquid est, desertae vivimus.
Vobis cum uno semel ubi aetatem agere decretum est viro,

Act II. Scene IV. Bacchis and Antiphila come up conversing together. Bacchis is made to dilate upon the superior happiness of those women who attach themselves faithfully to one lover. Clinia is thrown into an ecstasy of joy at the approach of Antiphila, to which she responds very cordially, and for the present they are as happy as can be.

The Metre is as follows; 1—17, trochaic tetrameter catalectic; 18—25, iambic tetrameter; 26—29, iambic trimeter.

1. Aedepol This was a form of oath peculiar originally to women. But see note on Eunuchus v. 2. 28. The following lines are quoted from Menander:

υταν φολε το καλλος ἐπισκομψι τρόπος χρηστός, εὐπλασίως προσων ἀλίκεται, 
and they may very possibly have been before Terence when he wrote these opening lines.

2. Id quum studuisti] See note on Andria i. 1. 32.


8. Nam expedite bonas esse vobis] This construction is slightly different from the common form, in which the same case precedes and follows the verb, as in Phormio v. 2. 1: "Nostrapte culpa facimus ut malis expediat esse." But compare Cicero, Ad Atticum x. 8: "Mediosesse jam non licebit."
ACTUS II. SCENA IV.

Cujus mos maxime est consimilis vostrum, hi se ad vos applicat.

Hoc beneficio utrique ab utrisque vero devincimini,
Ut numquam ulla amori vestro incidere possit calamitas. 15

An. Nescio alias: me quidem semper scio facisse sedulo.
Ut ex illius commodo meum compararem commodum. Cl.

Ah!

Ergo, mea Antiphila, tu nunc sola reducem me in patriam facis:
Nam, dum abs te absum, omnes mihi labores fuere quos cepi

leves

Praeterquam tui carendum quod erat. Sy. Credo. Cl. Syrc,
vix suffero.

Hocine me miserum non licere meo modo ingenium frui?

Sy. Imo, ut patrem tuum vidi esse habitum, diu etiam duras
dabit.

Ba. Quisnam hic adolescentes est qui intuitur nos? An. Ah,
retine me, obseero.


Ba. Quid stupes,


Cl. Salve, anime mi. An. O mi exspectate, salve. Cl. Ut

vales?

An. Salvum advenisse gaudeo. Cl. Teneone te,

Antiphila, maxime animo exoptata meo?

Sy. Ite intro: nam vos jandudum exspectat senex.

13. Cujus mos ... hi se ad vos applicat] For the change of number see note on Eunuchus, Prolog. 3.

14. Utrique ab utrique] 'Utrique' refers to the class of lovers: see note on Andria i. 5. 52.

16. Nescio alias] 'I know not what others may do.' 'Nescio' is sometimes used in the sense of 'nihil moror.' Compare v. 4. 15: 'Di istac prohibeant. Ch. Deos
nescio.'

22. Imo, ut patrem tuum vidi esse habitum, diu etiam duras dabit] 'Nay indeed, as far as I understand your father's feelings, he will lead you a hard life for some
time yet.' The old copies all have this reading. Bentley objects to the words 'ut patrem tuum vidi esse habitum.' He says they must mean 'patrem tuum esse valentem corpulentum diu victurum.' Calpurnius however takes 'habitum' to mean 'affectum,' so that the phrase is equivalent to 'ut patrem vidi se habere,'—an unusual sense, but not impossible. Bentley strikes out the words 'esse habitum,' and substitutes 'partes.' The phrase 'duras dare' occurs only here, and we must of course understand 'partes.' But although the line is singular, and has by many been considered spurious, we are not at liberty to reject it in the teeth of all authority. For 'partes' see note on Eunuchus ii. 3. 62.

ACTUS TERTII SCENA PRIMA.

CHREMES. MENEDEMUS.

Ch. Luciscit hoc jam: cesso pultare ostium
Vicini, primum ex me ut sciat sibi filium
Redisse? etsi adolescentem hoc nolle intelligo.
Verum quem videam miserum hunc tam excruciarier
Ejus abitu, celem tam insperatum gaudium,
Cum illi perieli nihil ex indicio sit?
Haud faciam: nam, quod potero, adjutabo senem;
Ita ut filium meum amico atque acquali suo
Video inservire, et socium esse in negotiis;
Nos quoque senes est aequum senibus obsiqui.
Me. Aut ego profecto ingenio egregie ad miserias

ACT III. SCENE I. A night has now passed since the last Act, and meanwhile Chremes has had the pleasure of entertaining his son's friend and his mistress and all her followers at his house. He now comes from his house to tell Menedemus the joyful news of his son's return, as it is meet that one friend should do his best to help another, and alleviate his distress if possible. He finds Menedemus in a desponding mood; and immediately breaks his errand to him. The old man is for flying to his son at once, but Chremes restrains him, and explains that it will not be for his son's good that they should meet just at present, or that Clinia should know that his father is ready to sacrifice every thing for him. To enforce his advice he gives his friend an account of the late doings at his house; what a mistress this is that Clinia has got, what enormous expense she is likely to entail upon him. If he is determined to indulge him, he advises him at all events not to do it openly. He had better allow himself to be cheated by his slave and his son, than once let his son see that he may have his own way in every thing. For then it will be the old story over again; and then if after all he refuses his son any thing, the young fellow will know which is his best game. He will threaten to enlist again, and gain his point. Menedemus is partially convinced by these arguments, and only wonders that his friend should understand his affairs so much better than he does himself. So they part, Chremes undertaking to bring about a speedy meeting between the father and the son.

The Metre is iambic trimeter.

Scaliger and Madame Dacier are of opinion that this Play was exhibited in two distinct parts:-the first two acts in the evening after sunset, and the remainder next morning at daybreak. What value there may be in such an hypothesis has been discussed in the Introduction to this Play, p. 165.

1. Luciscit hoc jam] 'It is just daybreak.' Forcellini considers that 'hoc' here is used εἰκτικός, as if the speaker pointed at the heavens. We find the same phrase in Plautus, Amphitruo i. 3. 45. Lucretius uses 'Hoc' absolutely for the sky:

"Denique jam tuere hoc circum supraque quod omnem Continent amplxu terram." v. 318.

But we find the verb used impersonally in Plautus, Amph. i. 3. 35: "Tempus est: exire ex urbe priusquam luciscat volo," and Livy iv. 28: "Et jam lucescebat, omniaque sub oculis erant," and it is more natural to consider 'hoc,' as part of the impersonal expression, which is generally suppressed in Latin, but is expressed in most languages. So we say 'This is very dark,' 'It is light;' and we may compare the German 'es tagt,' and French 'il fait jour.' 'Lucet hoc' is similarly used in Plautus, Miles Gloriosus ii. 2. 64. For 'cesso pultare ostium' see notes on Andria ii. 2. 6, and iv. 1. 88.

11. Ad miserias natus] For the con-
ACTUS III. SCENA I. 197

Natus sum: aut illud falsum est, quod vulgo audio
Dici, diem adimere aeaustriae in hominibus:
Nam mihi quidem quotidiem augescit magis
De filio aegenstudo; et quanto diutius
Abest, magis cupio tanto et magis desidero.

Ch. Sed ipsum foras egressum video: ibo, alloquar.
Menedeme, salve: nuntium apporto tibi,
Cujus maxime te fieri participem cupis.

Me. Numquidnam de gnato meo audisti, Chreme?

Ch. Valet atque vivit. Me. Ubinam est, quasco? Ch. Apud me domi.

Me. Meus gnatus?
Me. Clinia

Meus venit? Ch. Dixi. Me. Eamus: duc me ad cum, obseco.

Ch. Non vult te seire se redisse etiam, et tuum
Conspetum fugitat, propter pcecutum; tum hoc timet,
Ne tua duritia antiqua illa etiam adaucta sit.

Me. Non tu ei dixisti ut essem? Ch. Non. Me. Quamobrem, Chreme?

Ch. Quia pessime istoc in te atque in illum consulis,
Si te tam leni et victo animo esse ostenderis.

Me. Non possum: sat is jam sat is pater durus fui. Ch. Ah!

Vehemens in utramque partem, Menedeme, es nimis,
Aut largitate nimia, aut parsimonia.

In eandem fraudem ex hac re atque ex illa incides.

Primnum; olim potius quam paterere filium
Commetare ad muliereulam, quae paululo

structio of 'natus' with the dative see note on Eunuchus iii. 2. 7. The present construction is not so common in Terence and Plautus; but far more usual in Cicero. We meet with a cognate construction in Horace, Carm. i. 27. 1:

"Natis in usum laetitione scyphis
Pugnare Thracum est."

Bentley rewrites these three lines in order to bring 'diem' into an emphatic position: but we need not trouble ourselves to discuss an imaginary point of this kind. A line is quoted from Diphilus which embodies the topic to which Menedemus here alludes as proverbial:

λήστες ἐτὶ πᾶσις γίνεται λατρὸς χρόνος.

19. Cujus . . . fieri participem cupis]

'I bring you a message which you wish above all things to receive.' For another sense of 'particeps,' see note on i. 1. 89.

30. Non possum] 'I cannot do it.' He replies to the meaning of Chremes' speech. 'I cannot any longer play the severe parent. I have sustained that character long enough.'

33. In eandem fraudem . . . incidcs] 'You will come to the same harm by this course as by that.' For the meaning of 'fraus' see note on Andria v. 4. 8.

35. Commetare] This frequentative form of 'commeo' occurs in Plautus, Captivi i. 2. 82, with an equivalent accusative:

'I modo, venare leporem; nunc icem teues.'
Tum erat contenta, cuique erant grata omnia, Proterruisti hinc: ca coacta ingratiis Postilla coepit victum vulgo quaeere.
Nunc cum sine magno intertrimento non potest Haberi, quidvis dare cupis: nam ut tu scias Quam ea nunc instructa pulchre ad perniciem siet, Primum, jam ancillas secum adduxit plus decem, Oneratas veste atque auro. Satrapes si siet Amator, nunquam suferre ejus sumtus queat; Nedum tu possis. Me. Estne ea intus? Ch. Sit rogas? Sensi: namque ei unam coenam atque ejus comitibus Dedi; quod si iterum mihi sit danda, actum siet. Nam ut alia omissam, pytissando modo mihi Quid vini absusmit! "Sic hoc," dicens; "Asperum, Pater, hoc est; aliud lenius sodes vide.”
Relevi dolia omnia, omnes serias;

Nam meus scruposam victus commetat viam.”

The ordinary text has ‘commere,’ but ‘commetare’ is required by the metre, as Bentley pointed out.

37. *Ex coacta ingratiis... victum vulgo quaerere*] Compare the similar passage in Andria i. 47–52, where see the note on the words ‘victum queritans,’ and for ‘ingratiis’ see note on Eunuchus ii. 1. 14.

39. *Nunc cum sine magno intertrimento non potest*] ‘Intertrimentum’ is properly the waste of metals which takes place in melting. ‘Detrimentum’ is more particularly applied to waste in filing or rubbing. A distinction may be drawn between the two words: for ‘inter’ signifies more thorough loss than ‘de,’ though both prepositions are used similarly in many compounds. ‘Intertrimentum’ like ‘detrimentum’ comes to mean simply ‘loss,’ ‘damage.’ Compare Cicero, In C. Verrem ii. 1. 50: “Cum eo sile intertrimento conveniret jam quemadmodum traderebat.”

41. *Instructa ad perniciem*] ‘That you may know how admirably she is now trained to mischief.’ Compare Plautus, Bacchides iii. 1. 6:

“Bacchides non Bacchae, sed Bacchae sunt scerrumae. Apace istas a me sorese quae hominem sorbent sanguinem. Omnis ad perniciem instructa domus opime atque opipare,”

and the similar expression in Hecyra ii. 1. 6: “In eodemque omni mihi videntur ludo doctae ad malitiam.”

48. *Pytissando modo mihi quid vini absusmit*] “For not to speak of other things, what a quantity of my wine did she waste in tasting, saying, ‘This is only so: old gentleman, this is too harsh: see that you let us have some a little softer,’ I had to open all my jars and casks; we were all kept on the alert.” ‘Pytissare,’ Gr. πυτίζειν, was to take a little wine to taste, and then spit it out again. Per- let quotes from Athenaeus, Deiphus. iii. και τὸν μὲν δὲν οὖν οὐκ ἑπανόρθωσαν. We have the substantive ‘pytisma’ in a difficult passage of Juvenal, xi. 173: “Qui Lacedaemonium pytismate lubricat or- bem.” For ‘sodes’ in the next line see note on Andria i. 1. 58.

51. *Referat*] Terence here used ‘dolía’ rather loosely: ‘amphorae’ would be more correct. The ‘dolium’ was a much larger vessel than the ‘amphora,’ and was not sealed. Only inferior wine was drunk from the ‘dolium,’ from the cask,” as we should say. The ‘amphorae’ were corked, and the cork then carefully secured with pitch or resin, which was necessary to exclude not only air, but also the smoke to which they were often exposed. Hence ‘relin’ is equivalent to our ‘tap,’ to remove the resin and then the cork orbung. Horace describes the process exactly:
Omnis sollicitos habui: atque haec una nox.
Quid te futurum censes quem assidue exedent?
Sic me Di amabunt, ut me tuarum miseritum est,
Menedeme, fortunaram. Me. Faciat quod libet:
Sumat, consumat, perdat, decretum est pati,
Dum illum modo habeam mecum. Ch. Si certum est tibi
Sic facere, illud permagni referre arbitror,
Ut ne scientem sentiat te id sibi dare.
Me. Quid faciam? Ch. Quidvis potius quam quod cogitas:
Per alium quemvis ut des; falli te sinas
Technis per servulum; etsi subsensi id quoque,
Illos ibi esse et id agere inter se clanculum.
Syrus cum illo vestro consusurrat; conferunt
Consilia ad adolescentes: et tibi perdere
Talentum hoc pacto satius est quam illo minam.
Non nunc pecunia agitur; sed illud, quomodo
Minimo periculo id demus adolescentulo.
Nam si semel tuum animum ille intellexerit,
Prius proditurum te tuam vitam, et prius
Pecuniam omnem, quam abs te amittas filium; hui,
Quantam fenestrum ad nequitiam patteceris!

"I hic dies anno redunente festus
Corticem asstrictum pice dimovebit
Amphorae fumum bibere institutae
Consule Tullo."

Carm. iii. 8. 9—12.

On the process see Mr. Maclean's note.
The word 'relinio' is rare. It occurs again in
the same sense in Plautus, Stichus v. 4. 30: "Nolo ego nos pro summo bibere: nulli
relinium postum." But there is a more
probable reading, 'nulli rei elinum postum.'
Virgil uses the word in a slightly different
manner in Georg. iv. 228:
"Si quando sedem angustam servataque
mella
Thessauris reliens." 54.

54. Sic me Di amabunt] This and 'ita
me Di ament' were very common expressions. See Andria v. 4. 44; Heceya ii. 1.
9: 'Non, ita modo bene ament, mi La-
ches.' Heceya i. 2. 31: 'Ita me Di ama-
bunt.' They were often followed by 'ut,'
as here, and Phormio i. 3. 13: 'Ita me Di
bene ament ut mihi lectam tamdiu quod am
frait.' In such expressions the future has a
kind of optative force, as in the colloquial
phrase 'amabo te,' or 'amabo.'

61. Falli te sinas technis per servulum]
'You had better allow yourself to be de-
ceived by tricks through your slave: though
I have an inkling of that too, that they are
already on that tack, and are concocting
matters secretly.' For 'technis' see note
on Eunuchus iv. 4. 51. With 'ibi' compare
v. 2. 29: 'Imo et ibi nunc sum, et
usque id egi dudum;" and v. 5. 19: "Cre-
das animum ibi esse."

64. Conferunt consilia ad adolescentes] This is the reading of the Bembine manu-
script. The common reading omits 'ad.'
But this occasions a difficulty of metre, for
the second syllable of 'consilia' can hardly
be lengthened by igitus if the two following
are resolved. The sense is equally good
with either reading.

72. Quantam fenestram . . patefe-
ceris / 'What a door you will have
opened to crime!' 'Fenestra,' connected
with *sparse*, originally signified any opening
in the wall of a house to admit light. So
Virgil, Aen. ii. 462, uses the word of a
breach in the door of a house:

"— Jamque excisa trabe firma cavavit
Robora, et ingentem lato dedit ore fenes-
tram."
Tuibit iiii. alone may operam neque. Let is si of Simus dextrae. I

Juvenal that omission but salutation, making the sentence entirely hypothetical; and the further effect of the use of the Futurum exactum is to mark the supposed case as single and exceptional, occurring once for all. See notes on Andria i. 3. 8; iii. 3. 35. 84. Cedo dextram.] The ancients used sometimes to give their hands as a form of salutation, see Aristophanes, Clouds 81: 

 but more commonly it was as a pledge of friendship or of an agreement between two parties, as in numerous passages. Tacitus uses the word 'dextrae' alone in the sense of 'a treaty:' "A rege Parthorum Artabanico legati venere. Miserat amicitiam ac foedus memoraturos, et cupere renovari dextras." Annal. ii. 58.

88.] In the old copies the three lines which stand at the end of this scene are placed here immediately after the words 'operam dabo.' Bentley was the first to transfer them to their present place, for reasons of considerable weight. (1) Menedemus could hardly remain on the stage if the words 'concede hinc domum' were placed before line 89. (2) Syria too plainly would have been on the stage at the same time, without taking any part, or being perceived by Menedemus. (3) The formula 'a me nescio quis exit' is commonly used by Terence in concluding a scene. The whole passage runs far more naturally with Bentley's order, which has been adopted by many good editors.

91. Me cepere arbitrum.] On the word 'arbitrer,' see note on Andria, Prolog. 24. 'Our neighbours Simo and Crito here have a dispute about their boundaries. They have appointed me their umpire; I will go and tell them that I cannot to-day attend to their matter, as I had promised.' Cicero used the phrase 'operam dare' of a 'judex' in one
ACTUS III. SCENA II.

Operam daturum me, hodie non posse his dare.
Continuo hic adero. Me. Ita queso. Di vestram fidem!
Ita comparatam esse hominum naturam omnium,
Alien a ut melius videant et judicent
Quam sua? an co fit quia in re nostra aut gaudio
Sumus praeediti nimio aut aegritudine?
Hic mihi quanto nunc plus sapit quam egomet mihi!
Ch. Dissolvı me otiosus operam ut tibi darem.
Syres est prehendendus, atque adhortandus mihi.
A me nescio quis exit: concede hinc domum,
Ne nos inter nos congrue re sentient.

ACTUS TERTII SCENA SECUNDA.

SYRUS. CHREMES.

Sy. Hac illae circumcursa: inveniendum est tamen
Argentum: intendenda in senem est fallacia.
Ch. Num me fecellit hosce id struere? Videlicet
[Quia] Cliniae ille servus tardiusculus est,
of his letters: "Dixit judicum sibi operam
99. Westerhovius compares the following
lines of Menander:
οὔδείς ἤφ' ἀνώτα τὰ κακὰ συνορᾷ, Πάμ-φιλ᾽,
σαφῶς, ἵτιρον ἐ' ἀσχημονοῦντος ὅψ-ευονι.

99. Otiosus operam ut tibi darem] The
best editions have 'otiosus,' which is neces-
sary to the metre. In v. 102 the common
reading is 'congruere,' which I have re-
tained in the text. The word has been justi-
ﬁed as an anomalous inﬁnitive of the 'e' form: but Bentley alters it to 'consen-
tire.' But 'consentio' is not found in
Plautus or Terence, or in any writer earlier
than Cicero. The most likely word is 'con-
gredi,' which might possibly have been con-
ﬁned with 'congruere' in writing; while it
is hard to suppose that 'congruere' could
have been mistaken for 'consentire.' Again,
it would be possible for a third party to see
that Chremes and Menedemus were together
conversing ('congredi'), it would hardly be
likely that one should know that they were
of the same opinion ('consentire'). 'Con-
gruere' originally meant 'to come together,'
and so may more easily have been substi-
tuted by some ancient Bentley for the sim-
pler word 'congredi.' In the absence of
any certainty, we must, however, be con-
tent to let the text stand as it is.

ACT III. SCENE II. Syrus comes from
the house, revolvi ng a scheme that he has
in his mind for getting some money out of
his master. Chremes overhearing him,
imagines at once that they intend to play
some trick on Menedemus, as he had already
suspected; and accordingly he enters into
conversation with Syrus, and in pursuance
of his promise to Menedemus, he encou-
rages Syrus to carry out his plot. 'If Cli-
nia's Dromo,' he says, 'were worth any
thing, he would very soon manage to get
some money out of the old man for his
young master; and so keep him at home,
and do the old man a kindness against his
will.' Syrus falls into the scheme readily
enough, with a secret chuckle over his mas-
ter, whom he is about to make a fine game
of.
The Metre is iambic triformer.
2. Intendenda in senem est fallacia]
'We must aim some trick against the old
man.' A common metaphor. See An-
drias iv. 3. 18: "Repudio quod consilium
primum intenderam," where Donatus says
"Verbam a venatoribus translatum, qui
retia intendunt ad feras captandas."
4. Quia Cliniae ille servus tardiusculus
est] This line stands in its genuine form,
HEAUTONTIMORUMENOS.

Idcirco huic nostro tradita est provincia. 5
Syre. Sy. Hem.
Ch. Quid tu istic? Sy. Recte equidem: sed te miror,
Chreme,
Tam manc qui heri tantum biberis. Ch. Nihil nimis.
Sy. "Nihil" narras? visa vero est, quod diei solet,
Aquilae senectus. Ch. Heia. Sy. Mulier commoda et
Faceta haec meretrix. Ch. Sane, idem visa est mihi.
Sy. Et quidem herele forma luculentia. Ch. Sic satis.
Sy. Ita non ut olim; sed uti nunc, sane bona:
Minimeque miror Clinia hanc si deperit.
Sed habet patrem quandam avidum, miserum, atque arid-
dum,
Vicinum hunc: nostine? At quasi is non divitiis
Abündet, gnatus ejus profugit inopia.
Seis esse factum ut dico? Ch. Quid ego nesciam?

with the addition of Ritschl's conjecture
'Quia.' Bentley transposes the first two
words, 'Ille Clinia,' but it has already
been observed in the note on Andria ii. 6.
8, that the form 'aś' was obsolete in the
time of Terence. Bentley's alteration also
introduces here the licence of 'ille,' which
has been noticed in the same note. Al-
though Ritschl's emendation has no support
of manuscripts, yet it is sufficiently happy,
and his authority is so high upon any matter
connected with Plautus and Terence, that I
have thought it right to assign it a quasi
standing in the text. 'Videlicet' holds the
same position in the line and sentence in
Adelphi iii. 4. 4. In all places in Terence it
is to be pronounced as if written 'vilicet,'
after the analogy of 'licitet,' and 'silecit.'

5. Idecirco huic nostro tradita est pro-
vincia] 'Because that slave of Clinia's is a
rather sluggish fellow, therefore the busi-
ness has been handed over to this fellow of
ours.' 'Provincia' is often used as the
word 'province' with us to signify 'duty'
or 'business.' Among other passages we
may compare Phormio i. 2. 21:

"Abenutes ambo hic tum senes me fillis
Relinquat quasi magistrum. Da. O
Geta, provinciam
Cepisti duram."

Plautus, Pseudolus i. 2. 16, where Ballio is
giving orders to her slaves:

"Atque heri ante dixeram omnibus dede-
rarque cas provincias;"

and v. 25:

"Tu qui urnam habes squam vigere, face
plenum aenun sit cito,
Te cum securi caudalical praeficio provinci-
ciae."

Cicero uses the word once or twice in the
same sense, as in his Oration for Sulla, c.
18: "Illam sibi officiosam provinciam de-
poposcit, ut cum prima luce consules saluta-
tum veniret, me in meo lectulo trucidaret."
'Provincia' is derived from 'pro-
vincio;' by others more probably from
'providentia.' See Long's note on Cicero,
In Verrem ii. 2. 1.

15, and Eunuchus ii. 3. 50.

10. Aquilae senectus] A rather obscure
proverb originating in a theory about the
eagle, that in old age it only drinks; and so
applied to old men who drink more than
they eat. It was also used more generally
to signify a vigorous old age. Authorities
for both these applications are given in
Forcellini. There is a Greek proverb ἱερόν
γαρ ἔρους καθέναν νεότης 'the eagle's age is
as fresh as the lark's youth.'

12. Sic satis] 'Pretty well.' Compare
Phormio i. 2. 60; note on Andria iv. 5. 9,
and in this play iii. 1. 49.

13. Aridum] 'Dry' or 'stingy.' The
idea is taken from a dry unfruitful soil
which yields nothing. So in Plautus, Aul-
laria ii. 4. 18: "Pumex non aequae est
aridus atque hic est senex."
Hominem pistrino dignum. Sy. Quem? Ch. Istune servulum
Dico adolescentis. Sy. Syre, tibi timui male.  
Ch. Qui passus est id fieri. Sy. Quid faceret? Ch. Rogas?
Aliquid reperiret, fingearet fallacias,
Unde esse adolescenti amicae quod daret;
Atque hunc difficilem invitum servaret senem.
Sy. Garris. Ch. Hace facta ab illo oportebat, Syre.
Sy. Eho quaeo, laudas qui heros fallunt? Ch. In loco
Ego vero laudo. Sy. Recte sane. Ch. Quippe quia
Magnarum saepe id remedium aegritudinum est.
Huic jam mansisset uniçus gnatus domi.
Sy. Jocone an serio illaec dicat, nescio;
Nisi mihi quidem addit animum, quo lubeat magis.
Ch. Et nunc quid exspectat, Syre? an dum hic denuo
Abeat, cum tolerare hujus suntus non queat?
Nonne ad senem aliquam fabricam fingu? Sy. Stolidus est.
Ch. At te adjutare oportet adolescentuli
Causa. Sy. Facile equidem facere possum, si jubes:
Etenim quo pacto id fieri soleat calleo.
Ch. Tanto herele melior. Sy. Non est mentiri meum.
Ch. Fac ergo. Sy. At heus tu, facitodium cadem haece memi-
neris,
Si quid hujus simile forte aliquando evenerit,
Ut sunt humana, tuus ut faciat filius.
Ch. Non usus veniet, spero. Sy. Spero herele ego quoque.
Neque eo nunc dico, quo quiequam illum senserim:
Sed si quid, ne quid. Quae sit ejus ætas vides.

19. Hominem pistrino dignum] 'A fellow who deserves to be sent to the tread-
mill.' Syrus naturally asks 'Who?' and this gives rise to Chremes' advice, which
Syrus hardly knows whether to take in jest or in earnest. For 'pistrino' see note on
Andria i. 2. 28.
30. Jocone an serio illaec dicat, nescio] 'I cannot tell whether he says this in joke
or in earnest; but I do know that he gives me encouragement to work with a will.'
Forcellini explains 'illaec' here, and in Adelphi iii. 4. 63, 'Nimia illaec licentia,' as 'illa haece' 
Bentley substitutes here 'ille haece.' But 'illaec' is merely the old form for 'illa.' We have
all these forms of the word declined like 'hic' in Plautus
and Terence. 'Hic' in Andria iii. 5. 1; iv. 4. 3, 'illaec' here, and in Adelphi iii.
4. 63, as feminine singular. See also Plautus, Amphitruo i. 1. 260: 'Egomet mihi
non credo, quum illaec autumare illum audio:' 'illaec' often in Plautus; 'illoc,' 
Plautus, Bacchides iv. 7. 29: 'Hem illoc
pacisce, si potes.'
38. Tanto herele melior] 'So much the better.' Compare Plautus, Truculentus v.
61: 'Tanto melior! Noster esto,' Syrus
insinuates that he can manage this sort of thing very well if necessary. 'Then you are
all the better man for my purpose,' says Chremes. 'You may depend upon
me,' says Syrus, 'for I always keep my
word.'
42. Non usus veniet, spero] 'That will
never happen, I hope.' 'Usus venit' or
'tus venit' means, 'it becomes usual,' 'it
happens.' See Adelphi v. 6. 7, and note
on i. 1. 28.
44. Sed si quid, ne quid] The ellipse
IIEAUTONTIMORUMENOS.


ACTUS TERTII SCENA TERTIA.

CHREMES. CLITIPHO. SYRUS.

Ch. Quid istuc, quaeso? quic istic mos est, Clitipho? itane fieri oportet?
Hisce oculis; ne nega.
Facis adeo indignes injuriam illi, qui non abstineas manum:
Nam istae quidem contumelia est,
Hominem amicum recipere ad te, atque ejus amicam sub-agitare.
Vel heri in vino quam immodestus fuisti! Sy. Factum. Ch.
Quam molestus!

may be supplied thus: "Si quid evenierit ne quid successeas." In the preceding line 'facere' must be supplied. 'I do not say this,' says the slave, 'because I have perceived any such tendency in him; but merely that if there should happen any thing of the kind you should not be very angry. You see what his age is; and indeed, should occasion offer, I could treat you handsomely, Chremes.' The words 'magnifice tractare,' are ironical, and convey the idea of 'I would handle you finely.'

49. Nee quum male facerem, &c.] Bentley adopts 'malefacer,' an emendation of Muretus, without any particular advantage; for the construction 'licere male facerem' is perfectly good Latin. After the words 'istic age' we must suppose Chremes to have gone into his house, leaving Syrus alone on the stage. He there finds Clitipho with Bacchis, and soon returns in a rage, bringing Clitipho with him.

ACT III. SCENE III. Chremes comes out with Clitipho whom he has taken unawares behaving, as he thinks, very improperly towards his friend's mistress. He lectures him on his conduct, which he says may lead to serious mischief; for even between the best of friends there should be great prudence in all such matters. Clitipho endeavours to justify himself in a way that alarms Syrus lest he should betray himself before he has time to arrange about money affairs with the old gentleman. So he recommends Chremes to order Clitipho off for a walk somewhere or other out of their way. When he is gone Chremes asks Syrus whether he has taken any steps in the matter about which they had spoken. Syrus answers that he has found an excellent plan; and he explains to him how Antiphila's mother owed Bacchis ten minae, as a pledge for which she has Antiphila; Bacchis wants Clinia to advance the money, and offers Antiphila in pledge to him. Syrus therefore is to represent to Menedemus that Antiphila is a Carian slave and would make a profitable purchase—thus he will get the money. Chremes disapproves of the plan, and is about to explain his reasons when he is interrupted by a new arrival.

The Metre of this scene is much involved; vv. 1—4. 6—9. 11, 12. 18—20.
ACTUS III.  SCENA III.

Ut equidem, ita me Di ament, metui quid futurum denique esset.

Novi ego amantium animum: advertunt graviter quae non censeas.

Cl. At mihi fides apud hunc est nihil me istius facturum, pater.

Ch. Esto: at certe concedas hinc aliquo ab ore eorum ali-
quantisper.

Multa fert libido: ea prohibet facere tua prae sentia.

Ego de me facio conjecturam: nemo est meorum amicorum hodie.

Apud quem expro mere omnia mea occulta, Clitipho, aud eam;

Apud alium prohibet dignitas, apud alium ipsius facti pudet, 15

Ne ineptus, ne protervus videar; quod illum facere credito.

Sed nostrum est intelligere, utcumque atque ubicumque opus sit obsqu i.

Sy. Quid istic narrat?  Cl. Perii.  Sy. Clitipho, haec ego prae cipio tibi?

Hominis frugi et temperantis functus es officium?  Cl. Tace sod es.


Cl. Non accedam ad illos?  Ch. Eho quaes o, una accedendi via est?

19. Hominis frugi ... officium] For 'frugi' see note on Eunuchus iii.  5.  60; and for 'fungor' with the accusative case see the note on i.  1. 13 of this play.

20. Sy. Recte sane.  Ch. Syre, putet me?] Syrus replies to Clitipho, 'Quite right.' Chremes then says, 'Syrus, I am ashamed of him.' 'So you ought to be,' says Syrus; 'for even to me it is very pain ful.' This makes Clitipho angry; and he says, 'You go on in that way, do you?' 'Yes,' answers Syrus, 'I give my opinion.' The whole of the dialogue in these few lines is rather involved; and probably requires some little change in the persons: but, as we cannot mend matters much by conjecture, I have contented myself with giving a short explanation of the text as it now stands. Clitipho goes on to say in justification of himself, 'May I not go near them?' To which Chremes replies, 'What I
An Autontimorumenos.

*Sy.* Actum est: hic prius se indicarit quam ego argentum effecerō.

Chreme, vin tu homini stulto mihi auscultare? *Ch.* Quid faciam? *Sy.* Jube hunc


25


Abi sane istac, istorsum, quo vis. *Ch.* Recte dicit: censeo.

*Cl.* Di te eradicent, Syre, qui me hinc extrudis. *Sy.* At

Tu pol tibi istas posthac comprimito manus.

Censen vero? quid illum porro credis facturum, Chreme, 30

Nisi eum, quantum tibi opis Di dant, servas, castigas, mones?

*Ch.* Ego istuc curabo. *Sy.* Atqui nunc, here, hic tibi asser-

vantus est.

*Ch.* Fict. *Sy.* Si sapias: nam mihi jam minus minusque

obtemperat.

*Ch.* Quid tu? ecquid de illo quod dedum tecum egi egisti,

Syre? aut

Repperisti, tibi quod placeat? an nondum etiam? *Sy.* De

fallacia

35

Dicis? st! inveni nuper quandam. *Ch.* Frugi es: cedo,

quid est?

*Sy.* Diceam: verum, ut aliud ex alio incidit. *Ch.* Quidnam, Syre?

*Sy.* Pessima haec est meretrix. *Ch.* Ita videtur. *Sy.* Imo

si scias.

Vah, vide, quod inceptet facinus. Fuit quaedam anus Corinthia

Hic: huic drachmarum argenti haec mille dederat mutuum.

*Ch.* Quid tum? *Sy.* Ea mortua est: reliquit filiam adoles-

centulam.

Ea relica huic arrhaboni est pro illo argento. *Ch.* Intelligo.

is there only one way of going near them? Can you not be in their company without
behaving in this way?

23. *Prius ... quam ego argentum effecerō* [See note on ii. 3. 81.]

28. *Di te eradicent* [Compare Andria iv. 4. 22; Plaūtus, Bacchides v. 1. 6: "Perditus
atque etiam eradicatus sum: omnibus exemplis crucior."] Citipho proceeds to give
Syrus a summary castigation, and departs.

40. *Huic drachmarum argenti haec mille dederat mutuum* ['Bacchis had lent
her a thousand silver drachmas,' amounting
to ten minae, about 32l. 6s. sterling. For

the strict meaning of 'mutuum' see Long's
note on Cicerō, In C. Verrem ii. 4. 3.

42. *Ea relica huic arrhaboni est pro illo argento* [This daughter of hers is left to
Bacchis as a pledge for that sum of money.]

'Arrhabo' strictly differs from 'pignus' in
that 'pignus' means 'a pledge,' which is
given as a security for a debt, and is re-
turned when the debt is paid; 'arrhabo'
properly means 'an instalment,' as in Plau-
tus, Mostellaria iii. 1. 109—111:

"— Quid? eas (aedes) quanti des-
tinat?"
ACTUS III. SCENA III.

Sy. Hanc secum hoc adduxit, ea quae est nunc apud uxorem tuam.
Ch. Quid tum? Sy. Cliniam orat sibi uti id nunc det; illam illi tamen
Post daturam. Mille nummum poscit. Ch. Et poscit quidem? Sy. Hui,
45
Dubium id est? Ch. Ego sic putavi: quid nunc facere cognitas?
Sy. Egone? ad Menedemum ibo: dicam hanc esse captam ex Caria
Ditem et nobilem; si redimat, magnum inesse in ea luerum.
Ch. Erras. Sy. Quid ita? Ch. Pro Menedemo nunc tibi ego respondeo:
Sy. Non opus est? Ch. Non hercle vero. Sy. Quid istuc?
miror. Ch. Jam scies.
Mane, mane: quid est quod tam a nobis graviter crepuerunt
fores?

Th. Talenti magni totidem quot ego et tu sumus:
Sed arrhaboni has dedit quadranginta minas."

Compare also Rudens, Prot. 46, and Miles Gloriosus iv. 1. 11, where Palaestrio gives
Pyrogopolices a ring from his pretended lover: "Hunc arrhabonem primum amoris a me acipe." The word ἀρραβῶν occurs in the same sense in the New Testament,
2 Cor. i. 22; Eph. i. 14. We find it only once in classical authors, in a passage of
Antipho, Καθ. i. τὴν ἱκανὴν ξοντες ἀρραβῶν τοι ζῆν. The word is connected with the Hebrew פָּשָׁה (Genesis xxxviii. 17). See Gesenius sub voce. In this passage the word is used as its abbreviated form 'arrē,' in the sense of 'pignus,' for Antiphila can hardly be said to be an instalment of the
debt.

44. 45.] In arranging this difficult pas-

age I have followed Perlet, whose order is based upon the explanation originally given, if I mistake not, by Westerhovius. The sense is as follows: 'Bacchis begs Clinia to
give her this money at once; and promises that then she will give Antiphila to him.
A thousand drachmae is what she asks:' to which Chremes, in amazement at her impu-
dence, replies, 'She asks it, does she?' This makes what follows simple. Clinia is to
have Antiphila, if he can give the money; and so Syrus undertakes to persuade Men-
demus to buy her as a speculation, that Bacchis may get the money. Bentley alters
the whole passage. His arrangement is as follows:

"Quid tum? Sy. Cliniam orat sibi ut id
nunc det; illa illi tamen
Post datum iri mille nummum praes sit.
Ch. Et praes sit quidem?"

Antiphila is to be a security (praes) that
the money shall be repaid. 'Praes sit' which
he gets from the abbreviation 'pist,' which
he supposes the copyists to have altered to
'poscit.' But there is no evidence that
such was the case. The plan was of course
to get Antiphila into Menedemus' house,
where Clinia would have no difficulty in
associating with her; and Antiphila is to
be represented as a Carian captive. Men-
demus is to buy her that he may make a
good bargain out of her ransom.

50. Optata loquere] This, like 'bona
verba quae so,' Audria i. 2. 33, was a form
of deprecating a refusal. Chremes refuses
to fall into the plan. A good deal of needless
ingenuity has been bestowed upon the ques-
tion—What Chremes was going to say when
he was interrupted? It is sufficient to re-
mark that this plan of Syrus, though re-
jected here, comes up again in the course of
the play, and produces the desired effect;
though then it is Chremes and not Menede-
mus who is the victim.
ACTUS QUARTI SCENA PRIMA.

SOSTRATA. CHREMES. NUTRIX. SYRUS.

So. Nisi me animus fallit, hic profecto est annulus quem ego suspicor
Is quicum exposita est gnata. Ch. Quid volt sibi, Syre, haec oratio?
So. Quid est? isne tibi videtur? Nu. Dixi equidem ubi mihi ostendisti ilico
Eum esse. So. At ut satis contemplata modo sis, mea nutrix.
Nu. Satis.
So. Abi jam nunc intro, atque illa si jam laverit mihi iuntia:
Hic ego virum interea opperibor. Sy. Te vult: videas, quid velit.
Nescio quid tristis est: non temere est: metuo quid sit. Ch.
Quid siet?
Nae, ista hercle magno jam conatu magnas nugas dixerit.
So. Primum hoc te oro ne quid credas me adversum edictum tuum
Facere esse ausam. Ch. Vin me istuc tibi, etsi incredibile est, credere?
Credo. Sy. Nescio quid peccati portet haec purgatio.
So. Meministin me esse gravidam, et mihi te maximopere dicere,

Act IV. Scene I. Sostrata, wife of Chremes, comes on the stage in great excitement, holding in her hand a ring which she fancies to be the same as that with which she formerly exposed her daughter; a conjecture in which the family nurse agrees. She proceeds to break this piece of news to her husband, beginning of course by excusing herself. For when this child was born, Chremes had ordered it to be exposed, and it had been given to an old Corinthian woman for that purpose. At the same time, from a superstitious feeling, she had given the woman a ring to place with the child. This person had brought up the child; and the ring had been found in the possession of the young woman whom Bacchis had brought with her. These tidings are not very grateful to Chremes at first; but after having heard the whole story, he makes up his mind to take things as he finds them; and goes with his wife to see Antipha.

The Metre is as follows; 1—9, iambic tetrameter; 10—54, trochaic tetrameter.

1. Annulus] This ring had been placed on the person of the child to secure her recognition in case of preservation, and also as Sostrata says afterwards, in case of death, that she might not be without something belonging to her parents. It was one of the 'crepundia' or 'monumenta' which would be attached to her clothes or person. See notes on Eun. iv. 6, 16.
Si puellam parerem nolle tolli? Ch. Scio quid feceris:
Sustulisti. Sy. Sic est factum, domina, ergo herus damno auctus est.
So. Minimo: sed erat hic Corinthia anus haud impura: ei dedi
Exponendam. Ch. O Jupiter, tantamne esse in animo inscitiam!
So. Perii: quid ego feci? Ch. Rogitas? So. Si peceavi, mi Chreme,
Inscientem feci. Ch. Id equidem ego si tu neges, certo scio
Te inscientem atque imprudentem dicere ac facere omnia:
Tot peccata in hac re ostendis: nam jam primum, si meum
Imperium exsequi voluisses, interemtam oporuit;

14. *Si puellam parerem nolle tolli?*]
See note on Andria i. 3. 14; this was as much as to say, ‘You ordered the child if it were a girl to be made away with.’ In the preceding line some manuscripts read ‘esse’ after ‘me’; but it is omitted by the Bembine and other good copies. For ‘dicere’ Bentley substitutes ‘edicere’ without authority. The Bembine and Vatican manuscripts omit the word altogether: but some such word is necessary before ‘nolle tolli.’ How common this practice of exposing female children was, may be seen, not only from numerous instances in comedy and tragedy, but also from such popular sayings as one quoted by Westerhoius from Posilippo:

Γίνον τρίφει τις κατ' πίνης τις ἀν τύχῃ, θυγατέρα δ' ἕκτηθε καί ἥ πλούσιος.

It has often been remarked that the greatest social change to be attributed to Christianity is the general alteration of the feelings on questions of domestic life. But, with the exception of such cases as that before us, the relation of the sexes was perhaps placed on a better footing by the Roman law than it is by ours. Modern society has not very much to boast of in some respects; but it covers its frailties with a decent cloak.

15. *Sic est factum, domina, ergo herus damno auctus est?* ‘If that is the case, Madam, then my master has gained a loss.’ This line has been much tampered with by emendators. Acidalius changes ‘ergo’ into ‘ego,’ ‘I have gained a mistress, my master a loss.’ Bentley more boldly alters ‘domina’ into ‘minor,’ understanding by ‘minor herus’ Clitipho. The Bembine manuscript is said to read ‘domine?’ ‘dil this take place at home?’ Eugraphius under stood it of Clitipho, who is said to be ‘damno auctus’ ‘quod ei coheres puella venerit.” But the words bear a very good meaning as they stand. The ellipse of ‘si’ is not more harsh than in many passages. With the words ‘damno auctus est’ we may compare the very common use of the word ‘macto,’ ‘to augment,’ ‘increase,’ as in Plautus, Poenulus iii. 1. 14:

“Divitem audacter solemus mactare infortunio.”

Aulularia iii. 5. 62:

“Dotatae mactant et malo et damno viros.”

Bacchides ii. 3. 130, of a runaway slave:

“Si ero reprehensus macto ego illum infortunio.”

The same phrase occurs in Phormio v. 8. 39:

“Faxo talì cum mactatum atque hic est infortunio.”

The word ‘auctus’ was specially used of the birth of children. Compare Plautus, Truculentus ii. 6. 25:

“Quum tu recte provenisti quumque est aucta liberis?”

and Cicero, Ad Atticum i. 2: “Filiolo me auctum seco, salva Terentia.” Setting the two meanings of the word together, it is evident that Syrus meant to say, ‘If that is true, then my master has got an expensive addition to his family, a daughter whom he will have to portion out, and who, from first to last, before she is off his hands, will cost him a pretty penny.’

22. *Interentiam oportuit]* See note on i. 2. 26.
Non simulare mortem verbis, re ipsa spem vitae dare.
At id omittio: misericordia, animus maternus: sino.
Quam bene vero abs te prospectum est! quid voluisti? cogita.

Nempe anui illi prodita abs te filia est planissime,
Per te vel uti quaestum faceret, vel uti veniret palam.
Credo id cogitasti: "Quidvis satis est dum vivat modo."

Quid cum illis agas, qui neque jus, neque bonum atque aequum scient?

Melius, pejus; prosit, obsit; nihil vident, nisi quod libet.

So. Mi Chreme, peccavi, fateror: vincor: nunc hoc te obsecro,
Quanto tuus est animus nata gravior, ignoscentior,
Ut meae stultitiae in justitia tua sit aliciquid praesidi.

Ch. Scilicet equidem istuc factum ignoscam: verum, Sostrata,
Male docet mea facilitas multa. Sed istuc, quicquid est,
Qua hoc oeeptum est causa loquere. So. Ut stultae et misere
omnes sumus

Religiosae, quum exponendum do illi, de digito annulum
Detraho; et cum edico ut una cum puella exponeret;
Si moreretur, ne expers partis esset de nostris bonis.

Ch. Istuc recte; conservasti te atque illam. So. Is hic est
annulus.


31. Nunc hoc te obsecro] 'My dear Chremes, I was wrong, I confess. I am convinced. Now I beg you, that as your mind is naturally more calm and more considerate than mine, my folly may find some protection in your justice.' Unnecessary difficulties have been raised about these lines. 'Natu gravior' may be an adaptation of the common phrase 'natu grandior'; but it seems more simple to take 'natu' in the sense of 'natura.' 'Ignoscentior' means 'more ready to make allowances;' and generally, 'more considerate.' See note on 'ignoscore,' ii. 1. 6. Bentley recasts the whole passage, professing not to understand the common reading. Without any authority he would read 'Quanto tu me es amiss gravior tanto es ignoscentior;' but the introduction of a definite sentence in the place of the dependent clause, only serves to weaken the connexion between 'obsecro' and 'ut meae ... praesidi.'

40. Istuc recte: conservasti te atque illam] 'You were very right to do that; for you saved your conscience and preserved her life.' This is said ironically, from his former point of view, namely, that this was an act of disobedience. 'You acted well,' Chremes says, 'in two ways. In the first place you preferred your superstitious notions to my command, and then you took the best means to preserve the child whom I wished to be destroyed.' The ring naturally would lead any one who found the child to think that it would be worth while to bring it up, that it's parents might some day be found and reward those who had preserved its life.

41. Quam ... adolescentulam] Some commentators compare the passage in Eunuchus iv. 3. 11: "Eunuchum quem dedisti nobis quis turbas dedit!" But that is a case of inverse attraction (see note). In the passage before us we have only an anticipation of the relative clause: the antecedent is expressed afterwards, 'ea ... dedit.'
ACTUS IV. SCENA II.

Ch. Quid ea narrat? So. Ea lavatum dum it servandum mihi dedit.
Animum non adverti primum; sed postquam aspexi, ilico
Cognovi: ad te exsilui. Ch. Quid nunc suspicare, aut in-
venis
De illa? So. Nescio; nisi ut ex ipsa quaeras unde hunc
habuerit, 45
Si potis est reperiri. Sy. Interii: plus spei video quam volo.
Nostra est, si ita est. Ch. Vivitne illa cui tu dederis? So.
Nescio.
Ch. Quid renuntiavit olim? So. Fecisse id quod jussaram.
Ch. Nomen mulieris cedo quod sit, ut quaceratur. So. Phil-
tere.
Sy. Ipsa est: mirum ni illa salva est, et ego perii. Ch. Sos-
trata,
Sequere me intro hac. So. Ut praeter spem evenit. Quam
timui male
Ne nunc unimo ita esses duro ut olim in tollenda, Chreme!
Ch. Non licet hominem esse saepre ita ut volt, si res non sinit.
Nunc ita tempus est mihi ut cupidam filiam; olim nihil minus.

ACTUS QUARTI SCENA SECUNDA.

SYRUS.

Nisi me animus fallit, haud permultum a me aberit in-
fortunium:

46. Si potis est reperiri] For 'potis est' see note on Banuchus ii. 2. 32. Now
that it seems likely that Antiphila will be
discovered to be the daughter of Chremes,
Syrus begins to be alarmed; for if so, then
his plan for deceiving Menedemus falls to
the ground, and he sees nothing for it but
to send away Bacchis and undeceive his
master. The discovery of Antiphila is
rather abrupt in this part of the play; but
the catastrophe is deferred by the introduc-
tion of Clitipho's adventures, and the ad-
mirable turn of character which is exhibited
in Menedemus when he finds himself in the
position in which his friend Chremes was
when he so philosophically gave him his
advice.

Act IV. Scene II. Syrus is the only
person who augurs so good to himself from
this discovery of Antiphila. He now de-
bates with himself what to do. 'Verily,'
he says, 'this business drives me into a
corner. I must do my best to prevent the
detection of Bacchis. I need not hope now
to carry my point about the money; if I
save my own skin I shall gain a triumph.
And to think that such a glorious mouthful
should have slipped from my lips! But
still something or other must be done; and
I shall decay back that shy money after
all.'
The Metro is iambic tetrameter.
1. Nisi me animus fallit] Syrus com-
mences his soliloquy with the same words
which Sostrata had used at the commence-
ment of the last scene. This may merely
be accidental; but it may easily have been
contrived to have a comic effect. The com-
mon reading here is 'haud multum a me
Ita hac re in angustum oppido nunc meae coguntur copiae; Nisi aliquid video ne esse amicam hanc gnati resciscat senex. Nam quod de argento sperem, aut posse postulem me fallere, Nihil est: triumpho si licet me latere tecto abscedere. Crucior, bolum tantum mihi eruptum tam de subito e faucibus.

Quid agam? aut quid comminiscar? ratio de integro incunda est mihi.

Nihil tam difficile est quin quaerendo investigari possit.

abert infortunium. This is bad in metre, unless we are to read with Weise in the Tauchnitz edition 'med.' But this form is not met with in Terence, and it is better to read 'permutation' with Bentley than to adopt an obsolete form, or without reason to imagine an hiatus in an unusual place. Some commentators of the Dacier school have supposed that Syrus has been present at the recognition which has taken place in doors: but there is nothing to lead us to this idea. It is more natural to suppose him to remain on the stage, and to make his soliloquy here as his commentary on what had transpired in the last scene.

2. Ita hac re in angustum oppido nunc meae coguntur copiae] 'So utterly are all my resources brought to bay by this affair.' With the phrase 'in angustum coguntur' we may compare the expressions 'venire in angustum,' 'deduct in angustum,' used by Cicero. So in De Officiis 17 we have "Concludi in angustum et exiguum." The idea is that of an army driven into a narrow place whence it cannot extricate itself, and where it has no room for manoeuvring: but we need not press the metaphor as some literal persons mentioned by Calpurnius, who adopted the reading 'in angusto oppido coguntur,' of which the sense is not better than the Latinity. 'Oppido' is a very common word in Plautus, and occurs in some few places in Terence. Compare iv. 4. 12. Adelphi iii. 2. 24. Phormio lii. 2. 3. It generally is used in an intensive sense as 'valde,' sometimes in answers as 'maxime.' See Plautus, Bacchides iv. 3. 43:


The old derivation of Festus 'Quantum vel oppido satis esset' is sufficiently absurd. Dr. Donaldson (Varronianus) maintains that it is connected with ἵπτιδον, and so comes to have the meaning of 'plane.' Periét quotes from Fabricius a Greek proverb, of which this line is nearly a translation: εἰς στένον κομίδ' αἱ δυνάμεις ἵμω καθίσατεν.

5. Triumpho si licet me latere tecto abscedere] 'I am triumphant if I can only escape unhurt.' 'Latus nudum praebere' was a gladiatorial term signifying 'to be wounded.' See Tibullus i. 4. 46:

"Saepe dabis nudum, vinceat ut illa, latus;" but here there is more a natural allusion to the ordinary punishment of slaves, by which Syrus has a right to expect 'latera lora,' and will think himself lucky if he gets off with a whole skin.

6. Crucior, bolum ... e faucibus] 'I am distracted to think that such a nice mouthful should have been snatched from my mouth all of a sudden.' 'Bolus' is said to be derived from the Greek βαλος, 'a lump' originally 'of earth.' This is the only passage in which it occurs. In Plautus the word is always 'bolus,' and is used in two chief senses, (1) a throw at dice, (2) a cast of a net; and then metaphorically, sometimes in the sense of 'gain,' sometimes 'loss.' See examples in Forcellini. Some suppose the word to be the same in this passage; and as its position in the verse is rather in favour of the short -o, it may very well be taken in the more general sense of 'prædea,' 'profit,' 'booty.' Compare Plautus, Persa iv. 4. 107:

"Dabit hæc tibi grandes bolos," 'She will bring you a grand haul,' 'great gain.'

7. De integro] See Andria, Prov. 26. Nihil tam difficile est &c.] Commentators quote the following lines from Menander:

'Αλωτα γίγνετ' έπιμελεία καὶ πόνφ ἀπαντα. 
. . . . Πάντα τα Τοῦτομενα 
δεισθαι μερίμνης φασιν οἱ σοφώτεροι,
Quid si hoc nunc sic incipiam? Nihil est. Quid si sic? Tantundem egero.

At sic opinor. Non potest. Imo optime. Euge, habeo optimam.

Retraham hercle opinor ad me idem illud fugitivum argentum tamen.

**ACTUS QUARTI SCENA TERTIA.**

**CLINIA.** **SYRUS.**


Dedo patri me nunc jam ut frugalior sim quam vult.

Sy. Nihil me fefellit: cognita est, quantum audio hujus verba.

Istuc tibi ex sententia tua obtigisse laetor.

and from Philemon:

Πάντα ἔστω μὴ τὸν πόνον φύγῃ τις ὀχὶ τρόποι διὰ τὴν ἀντιπαθείας.

11. Retraham... tamen] 'I shall get back, I reckon, that same runaway money after all.' 'Fugitivus' is properly used of a runaway slave; but the metaphor may be taken more generally as I have translated it in the argument to this scene.

**ACT IV. SCENE III.** Clinia appears, in an uncontrollable state of delight. He is ready to place himself at his father's discretion, and to live as steady a life as he can possibly wish. For his Antipha is discovered to be of good parentage; and now nothing remains but to marry and be happy. While he is in this state of mind, Syrus has some difficulty in gaining a hearing. He reminds him that he has to act the part of a good friend to Clitipho. He must not therefore go off and leave Bacchis at Chremes' house, for then Clitipho's secret will be discovered. Accordingly he advises him to tell his father the whole truth, and let him tell Chremes; 'for depend upon it,' he says, 'the story will not be credited, and so both parents will be deceived by the plain truth. Nor need you fear that this will seriously retard your marriage: this plan can be dropped as soon as the money is obtained for Bacchis; and then you can have your wife as soon as you like.'

The Metre is as follows; 1—29, iambic tetrameter catalectic; 30, iambic trimeter; 31—44, trochaic tetrameter catalectic.

3. Dedo patri me nunc jam ut frugalior sim quam vult] The word 'frugalis' does not occur any where among good writers: the usual positive being 'frugi.' This Latin word was used by Cicero to express the comprehensive Greek word σωφρόνα. Speaking of the temperate man he says, "Quem Graeci σωφρόνα appellant eamque virtutem σωφροσύνην vocant quam soleo equidem tum temperatiam tum moderationem appellare, nonnullum etiam modestiam; sed haud scio an recte ea virtus frugalitas appellari possit, quod angustius apud Graecos valet qui frugi homines χρησιμούς appellant, id est, tantummodo utiles: at illud est latius... tres virtutes, fortitudinem, justitiam, prudentiam, frugalitas est complexa:... reliquum igitur est quarta virtus ut sit ipea frugalitas." Tusculan. Disput. iii. 8.

So here it is no doubt a translation of σωφροσύνης. See Maclean's note on Horace, Sat. ii. 5. 76.

5. Ex sententia tua] 'I am glad that it has turned out satisfactorily to you.' This is a common phrase. Compare iv. 5. 17: "Vah, gloriare evenisse ex sententia?" Adelphi iii. 3. 66: "Pisces ex sententia nactus sum." Hecypha v. 4. 32: "Speroque hanc rem esse eventuran nobis ex sententia." Cicero uses the phrase in a few passages, as in a letter to Atticus v. 21: "Te in Epirum
Cl. O mi Syre, audiistine obseco? Sy. Quidni, qui usque una adfuerim?
Cl. Cuiquam acque audisti commodius quiequam evenisse?
Sy. Nulli.
Cl. Atque ita me Di ament ut ego nunc non tam meapte causa
Laecor quam illius quam ego scio esse honore quovis dignam.
Sy. Ita credo: sed nunc. Clinia, age, da te mihi vicissim: 10 Nam amici quoque res est videnda in tuto ut collocetur;
Ne quid de amica nunc senex. Cl. O Jupiter! Sy. Quesce.
Cl. Antiphila mea nubet mihi. Sy. Sicine mihi interlo-
quere?
Cl. Deorum vitam apti sumus. Sy. Frusta operam, opinor, sumo.

Cl. O mi Syre, audiistine obseco? Sy. Quidni, qui usque una adfuerim?
Cl. Cuiquam acque audisti commodius quiequam evenisse?
Sy. Nulli.
Cl. Atque ita me Di ament ut ego nunc non tam meapte causa
Laecor quam illius quam ego scio esse honore quovis dignam.
Sy. Ita credo: sed nunc. Clinia, age, da te mihi vicissim: 10 Nam amici quoque res est videnda in tuto ut collocetur;
Ne quid de amica nunc senex. Cl. O Jupiter! Sy. Quesce.
Cl. Antiphila mea nubet mihi. Sy. Sicine mihi interlo-
quere?
Cl. Deorum vitam apti sumus. Sy. Frusta operam, opinor, sumo.

salvum venisse, et ut scribis ex sententia navigasse, vehementer gaudeo." This is the only passage where we find the possessive pronoun added. In Cicero, De Oratore ii. 64, we have a story told in which there is a play upon the phrase 'ex animi sententia' and "ex sententia" (see note on Andria iv. 4. 55): "Ridicule etiam illud P. Nasica Censori Catoni; quam Ille: Ex tui animi sententia tu uxorern habels? (Tell me, on your honour, have you a wife?) Non hercle, inquit, ex mei animi sententia. (No, indeed, not to my humour.)" Here in the last clause 'ex mei animi sententia' is equivalent to 'ex sententia,' a sense which arises entirely from the position of the word 'me.'

6. Quidni, qui usque una adfuerim?]
Madame Dacier has detected a discrepancy between this line and v. 4: "Nil me fefelli! cognita est, quantum audio hujus verba," and solves it by supposing that 'Syrus entered the house with Chremes and Sostrata, hears what Antiphila says to them, and seeing how it is likely to be, he has no patience to wait the end; but runs out to think of his misfortune, and if possible to contrive some method to prevent it." But no such explanation is necessary. Syrus had heard enough to make him suspect the truth in the third scene; and it is of that conversation between Chremes and Sostrata that he speaks in this line.

7. Cuiquam acque audisti &c.? This is Bentley's emendation for 'cul,' which presents an hiatus. We frequently find such repetitions in Terence. See iii. 2. 48:

"Nunquam commodius unquam herum au-
divi loqui." Heycra v. 4. 21: "Et unus omnium homo te vivat nunquam quisquam blandior," and it is not at all improbable that in such a case the transcriber would change 'cuiquam' into the more easy 'cul.' It is worth notice that the word 'quis-
quam' is only used in a negative sentence, such as this, is shown to be by the an-
swer.

10. Da te mihi vicissim] 'Lend your-
self to me in turn.' Give me a 'hearing.' Compare Euynuchus iii. 3. 9:

"—— Ipsa accumbere
Mecum, mihi see dare, sermonem qua-
ere." Adelphe v. 3. 52:

—— "Mitte jam istae: da te hodie
mihi:
Exporge frontem."

Cicero also used the phrase, Ad Fam. ii. 8: "Da te homini (Pompeio)."

12. Ne quid de amica nunc senex] 'That the old man may not discover any thing about his mistress.' For the ellipse compare iii. 2. 44: "Sed si quid, ne quid," and note.

15. Deorum vitam apti sumus] Compare Andria v. 3. 4:

"Ego Deorum vitam propterea semipernam esse arbitror
Quod voluptates eorum propriae sunt;
nam mihi immortalitas
Parta est, si nulla aegritudo huic gaudio
intercesserit."
ACTUS IV. SCENA III.

Cl. Loquere; audio. Sy. At jam hoc non ages. Cl. Agam. 
Sy. Videndum est, inquam, 
Amici quoque res, Clinia, tui in tuto et collocetur: 
Nam si nune a nobis abis, et Bacchidem hic relinquis, 
Noster resciscet ilico esse amicam hanc Clitiphonis: 
Si abduxeris, celabitus itidem ut celata adhuc est. 
Cl. At enim istoc nihil est magis, Syre, meis nuptiis adversum;
Nam quo ore appellabo patrem? Tenes quid dicam? Sy. Quidni?
Aperte ita ut res sese habet narrato. Cl. Quid ais? Sy. Jubeo;
Illum te amare et velle uxorem: hanc esse Clitiphonis. 
Cl. Bonam atque justam rem oppido imperas, et factu faci- 
lem;
Et seilicet jam me hoc voles patrem exorare ut celet 
Senem vestrum. Sy. Imo, ut recta via rem narret ordine 
onnem. Cl. Hem,

'Apti' is the reading of the Bembine and the best manuscripts: very many however read 'adepsi,' which shows how prone copyists are to substitute the easier word for the more difficult. The word 'aptus' occurs in Plautus, Captivi iv. 1. 8: 

"Sine sacris haereditatem sum aptus effer- 
tissumam;"

and Lucretius v. 808, where Lachmann reads 'terrarum,' supporting it by a refer- 
ence to this passage of Terence:

"Hoc ubi quasque loci regio opportuna 
dabatur 
Crescebant uteri terram radiicus apti."

16. At jam hoc non ages] 'But even now you will not attend to me,' See note on Andria i. 2. 15.
19. Noster] This is the reading of all the manuscripts except the Bembine, and is more expressive, and distinct.
21. Meis nuptiis] Forcellini (Meus ad 
sum) notices the reading 'Mius' in this pas- 
sage: but there is no trace of it in the manuscripts; and it is not very intelligible 
how such a form could arise.
22. Nam quo ore appellabo patrem?] 
'The expression is common. See 
Phormio v. 7. 24:

"Nam quo redibo ore ad eam quam con- 
tempererin?"

v. 8. 53:

"Nihil pudere? Quo ore illum objur- 
gabis?"

See note on 'os durum' Eunuchus iv. 7. 36.
you to tell the truth, say that you are in 
love with Antiphila, and wish to marry her; 
that Bacchis here is Clitiphon's mistress.' 
'Hanc,' the one who is here with us; 
'illam,' the one who is indoors with Sos- 
trata, apart from us. For 'oppiido,' see 
note on iv. 2. 2; and for 'factu facilem,' 
see note on ii. 3. 116.
28. Imo, ut recta via rem narret ordine 
onnem] 'You wish me then,' says Clinia, 
to beg my father not to mention this to 
your old master.' 'No indeed,' says Syrus, 
'but let him tell him the whole business 
straightforwardly from beginning to end.' 
This is a good instance of the use of 'imo.' 
See note on Andria iii. 5. 12. For the 
phrase 'recta via,' see note on Andria ii. 6.
11. In v. 24 we have the synonymous 
phrase "Aperte ut res sese habet narrato," 
where Bentley unnecessarily proposes 'nar- 
rare.' For 'celo' with a double accusative 
see note on Andria iii. 4. 6.
Saturnus sanus es, aut sobrius? tu quidem illum plane prodix.
Nam qui ille poterit esse in tuto? die mihi.

_Sy._ Huic equidem consilio palmam do: hic me magnifice effero,
Qui vim tantam in me et potestatem habeam tantae astutiae,
Vera dicendo ut eos ambos fallam; ut quem narret senex
Vester nostro istam esse amicam gnati, non credat tamen.

_Cl._ At enim spem istoc pacto rursum nuptiarum omnem eripis:
Nam, dum amicam hanc meam esse credet, non committet filiam.
Tu fortasse quid me fiat parvi pendis dum illi consulas.
_Sy._ Quid, malum, me actatem censes velle id assimularier?
Unus est dies, dum argentum eripio: pax: nihil amplius.

_Cl._ Tantum sat habes? quid tum, quesa, si hoc pater recesserit?
_Sy._ Quid si redeo ad illos qui aiunt, "Quid si nune coelem ruat?"

_Cl._ Metuo quid agam. _Sy._ Metuis? quasi non ea potestas sit tua,
Quo velis in tempore ut te exsolvias, rem facias palam.

_Cl._ Age, age, traducatur Bacchis. _Sy._ Optime ipsa exit foras.

29. _Prodis_ Compare iii. 1. 70: "Prius proditurum te tuam vitam, et prius Po-
cuniam omnem quam abs te amittas filium." The Bembine manuscript has
"perdis" but the common reading is the best, as Bentley shows.

31. _Huic equidem consilio palmam do: hie me magnifice effero_ ["I give the palm to this plan: on this I pride myself greatly."] For "me effero" compare Cicero,
 Tusculan. Disput. iv. 17: "Modum tu ad-
hibes vitio? an vitiumnullum est non pa-
rere rationi? an ratio parum praecepti, nec
bonum illud esse, quod aut curias ardent, aut
adepus efferas te insolenter?" For
"palmam do" compare Eunuchus v. 4. 8:
"Id vero est quod ego mihi puto palmara-
rium
Me repperisse."

The idea, though very simple, occurs very
seldom in early writers; but it is fre-
cquent in Cicero in various forms.

36. _Non committeret filiam_ ["For as long
as he thinks that she is my mistress, he will
never trust his daughter to me." Compare
Andria i. 5. 6:
"Quid Chremes qui denegarat se commis-
surum mihi,

Gnatam suam uxorem? id mutavit, qua
me immutatum videt;"

and _Hecyra_ ii. 1. 15:
"Tum autem ex amicis inimici ut sint no-
bis aequales, eaque
qui illum decesserant dignum uos cui libe-
ros committerent."

38. _Aetatem_ See note on _Eunuchus_ iv.
5. 7, and on "pax" see note on ii. 3. 50, of
this play.

40. _Tantum sat habes_?] "Do you
think that enough? Will one day be
enough to carry out your plan? What if
my father should discover the whole before
you have done?" To which _Syrus_ replies,
"And what if I speak of those who say
"What if the sky should fall?""] Perce-
lini quotes the Greek proverb: ῥί γὰρ ὁ ἀοράντος
ἐκπέτοι: We have a similar proverb:
"When the sky falls, we shall catch larks,"
used of any impossibility. Some suppose
that the words "Quid si?" are repeated in
a jeering manner by _Syrus_; but it is more
natural to take them with the following
words, and they still have a sufficiently de-
ursive sense.
ACTUS QUARTA SCENA QUARTA.

BACCHIS. CLINIA. SYRUS. DROMO. PHRYGIA.

Ba. Satis pol protervere me Syri promissa hue induxerunt; Decem minas quas mihi dare pollicitus est. Quod si is nunc Me deceperit, saepe obsecurans me ut veniam frustra veniet. Aut quum venturam dixero et constituero; quum is certo Renuntiarit; Clitipho cum in spe pendebit animi; Decipiam, ac non veniam: Syrus mihi tergo poenas pendet.

Cl. Satis scite promittit tibi. Sy. Atqui tu hane jocari credis?

Act IV. Scene IV. Bacchis had been induced to come to Chremes’ house by the promise of ten minae: and she now begins to think that she has been cheated: and she promises to revenge herself in future, so that Syrus shall smart for it. She begins now to frighten him by giving orders to her maid to go to her lover the Captain and say that she is detained against her will; but will soon be with him. Syrus begs her to wait and she shall have the money in a moment: and then explains to her that she and all her party have to go over to Menedemus’ house for the present, that he may work out his scheme the better with Chremes. After some difficulty she consents; and Dromo is ordered to transfer the whole party to the other house.

The Metro is iambic tetrameter catalectic.

1. Syri promissa hue induxerunt] ‘Induce’ is not only ‘to lead,’ ‘adduce,’ but it carries with it also a notion of deceit. This distinction however is not always observed: see Andria ii. 3. 28: “Vide quo me inducas.” Here we may translate, ‘Imprudently indeed has Syrus enticed me here with his promises—the ten minae which he promised to give me: and if he has now deceived me, he shall often come in vain and beg me to come: or when I have promised to come and made an appointment; when he has carried back an answer in the affirmative; when Clitipho is on the rack with expectation; I will break my word and not come: and I shall have the pleasure of getting Syrus a thrashing.’ For ‘constituo’ in this sense see note on Eunuchus i. 2. 125.

5. In spe pendebit animi] ‘Animi’ is here the genitive of the part affected, coming under the general head of the genitive of place. Compare Phormio i. 4. 10: “Eheu me miserum: quem mihi pavo, tum Antipho me exercuici animi.”

We may compare the similar expressions, ‘nec me animi fallit,’ and ‘falsus est animi,’ Eun. ii. 2. 42 (note). Cicero uses the same metaphor in Tusculan. Disput. i. 49: “Quod si expectando et desiderando pendemus animis, cruciamur, angi-mur.” The allusion is to the common punishment of slaves. See note on Eunuchus v. 6. 19. The punishment is more fully described in Plautus, Asinaria ii. 2. 35. 37. 38: “Nudus vinctus centum pondo es, quando pendes per pedes... Ad pedes quando alligatum est sequum centupondium; Ubi manus manicae complexae sint atque adductae ad trabem.”

7. Satis scite promittit tibi] ‘She makes a very pleasant engagement with you.’ ‘Promitto’ is commonly used in the sense of making an engagement. See note on i. 1. 110. It is here used partly in the same sense in allusion to what Bacchis has just said, and also with the further idea of ‘threatening,’ as in Plautus, Epidicus i. 2. 17—21: “Sed operam Epidici nunc me emere pretio pretioso velim, Quem quidem hominem irrigatum plagis pistori dabo, Nisi hodie prius comparassit mihi quadraginta minas, Quam argenti fuero elocutus ei postremo mani syllabam. Ep. Salva res est; bene promittit: spero servabit fidem.”
Faciet, nisi caveo. *Ba.* Dormiunt: ego pol istos commovebo.

Mea Phrygia, audisti modo iste homo quam villam demonstravit


*Ba.* Curriculo percurre: apud eum miles Dionysia agitat.

*Sy.* Quid inceptat? *Ba.* Die me hic oppido esse invitam, atque asservari;

Verum aliquo pacto verba me his daturum esse, et venturam.

*Sy.* Periit Hercule. Bacchis, mane, mane: quo mittis istanc quaeo?


Quin ego maneo. 15


At sein quid, sodes?

*Ba.* Quid? *Sy.* Transeundum nunc tibi ad Menedemum est, et tua pompa

Eo traducenda est. *Ba.* Quam rem agis, scelus? *Sy.* Egone?

argon et cudo

Quod tibi dem. *Ba.* Dignam me putas quam illudas? *Sy.*

Non est temere.

*Ba.* Etiamne tecum res hic mihi est? *Sy.* Minime: tuum tibi reddo. 20

8. *Dormiunt: ego pol istos commovebo*]

They are napping: by the powers I will soon rouse them.' With 'commovebo' compare Andria v. 2. 29: 'Ego jam te commotum reddam.'

11. *Curriculo percurre*] 'Run over as fast as you can.' 'Curriculo' is equivalent to 'currendo,' ἐρυμᾶδεν, ἐφύμε τρίχαν. It is used frequently in Plautus in connexion with verbs of motion, as in Miles Gloriosus ii. 6. 43: 'Transcurre curriculo ad nos.' Persa ii. 2. 17: 'Vola curriculo.' Hence we find it used simply in the sense of 'quickly' in a different connexion, Rudens iii. 5. 19:

"I dum, Turbalio, curriculo adfer bac foras
Duas clavas."

Plautus used 'cursim' in the same sense. See Pseudolus i. 3. 139.

12. *Oppida*] See note on iv. 2. 2.

13. *Verba me his daturam*] See note on Andria i. 3. 6; Eunuchus, Prolog. 26. Syrus is alarmed at this move of Bacchis, and at once interferes to stop it; and as the most cogent argument he mentions the money immediately.

16. *Atqui jam dabitur*] 'However you shall have it immediately. *Ba.* As you please. Am I at all pressing? *Sy.* But, hark ye, do you know what?' Bacchis is made to appear to take the money matter very carelessly; but Syrus, knowing her real anxiety on this capital point, easily gains her over to his plan by keeping it well before her. When she asks him what he means by this proposal to transfer herself to the house of Menedemus; 'What do I mean?' he says, 'why I am coining money to give you.'

20. *Etiamne tecum res hic mihi est?* This passage, and the answer of Syrus, 'Minime: tuum tibi reddo,' have occasioned much difficulty to commentators. Madame Dacier and others consider 'hic' to mean 'at Menedemus' house'; a sense the word will not bear. If it signified any house, it would rather be that of Chremes. The true explanation is given by Calpur-
ACTUS IV. SCENA V.


Sy. Ancillas omnes Bacchidis traduce hoc ad vos propere.

Dr. Quamobrem? Sy. Ne quaeras; efferant quae secum huc attulerunt.

Sperabit sumtum tibi senex levatum esse harum abitu. Nae ille haud seit paullum luceri quantum ei damni apportet. Tu nescis id quod scis, Dromo, si sapies. Dr. Mutum dices.

ACTUS QUARTI SCENA QUINTA.

CHREMES. SYRUS.

Ch. Ita me Di amabunt ut nune Menedemi vicem Miscret me tantum devenisse ad cum mali.

nium, 'Hic— in hac re.' Bacchis is impatient of Syrus and his promises and plans. 'Am I still to go on dealing with you in this affair? Is this business to last for ever?' 'No,' says Syrus, 'I am now giving you your own.' 'Tuam' is explained by Botho to mean 'your own lover, Clitipho;' but this is strained. Syrus seems simply to mean, 'The matter will soon be arranged, and you shall have what I promised you.' Bacchis would care more for the money than for Clitipho, whom she could get if she liked without any of Syrus' management. 'Etiam' is used in the sense of 'etiam nunc.' See note on Andria i. 1. 69.

21. Eatur] 'Let us go then.' We find the passive of 'eo' in the tenses 'eundum est,' and 'iri' used with the supine as a future passive participle, as in 'factum iri,' &c.

26. Tu nescis id quod scis, Dromo, si sapies] Compare Eunuchus iv. 4. 54:

"— Pol, si sapis, quod scis nescis, neque de eunucho, neque de vitio virginis."
HEAUTONTIMORUMENOS.


Ch. Quid est? Sy. Te mihi ipsum. jam dudum optabam dari.

Ch. Videre egisse jam nescio quid cum sene. Sy. De illo quod dudum? dictum ac factum reddidi.


3. Ilancine mulierem alere cum illa familia?] ‘To think that he has to feed that family, with all those servants of hers!’ ‘Famiglia’ is here used in its true etymological sense ‘a household of slaves,’ as δουλετα καὶ δολετα in Greek authors. Compare Livy vili. 16: “Minucia Vestalis, cum in suspicionem venisset impudiciae, jussa est a pontificibus sacris abstinere, familiaque in potestate habere’’ she was forbidden to liberate her slaves, for their evidence might be required at her trial. In Phaedrus iii. 19, we have ‘família’ used of a single slave:—“Aesopus domino solus cum esset familia,” ‘Where Aesop was the only household his master had.’ Cicero uses the word more than once in the same general sense. For the infinitive see notes on Eunuchus iv. 3. 2; ii. 1. 3, and Andria i. 5. 10.

5. Ita magno desiderio fuit ei filius] Bentley objects to this verse on the ground that ‘fuit’ should be ‘est,’ for Menedemus has not yet got over his longing for his son. But the perfect exactly expresses what Bentley wishes. The feeling was long cherished and still exists. Nor is there much force in his objection to the word ‘filius’ because it is repeated three lines after. The line is recognized by all authorities, and is quite entitled to keep its place.

7. Quotidiano] This reading is due to Bentley. We find the word used adverbially in Plautus, Captivi iii. 5. 65—67:

‘Inde ibi porro in latomias lapidarias:

Ibi quum alii octonos lapides effodiunt, nisi Quotidiano sesquioptes confeceris, Sexcentoplaque nomen inductum tibi;’

and Cicero, In C. Verrem ii. 4. 8: ‘Habitasti apud Helim Messanae: res illam divinas apud cos deos in suo sacrario prope quotidiano facere vidisti.’ (See Mr. Long’s note.) In the passage of Plautus there is of course a variety of reading; for it would be strange if some transcribers had not substituted a more common word for the uncommon, as no doubt has been done here. In most cases the harder reading commends itself to our judgment.

12. Dictum ac factum reddidi] ‘You seem,’ says Chremes, ‘to have been successful with the old man in some way or other.’ ‘Do you mean,’ says Syrus, ‘in the matter of which we spoke some time since?’ ‘Yes, I have done it all as we said.’ The words ‘dictum ac factum,’ or ‘dictum factum,’ are generally used adverbially, as in v. 1. 31, and Andria ii. 3. 7 (note). Here they are the object of the verb, and we should translate them literally ‘I made it said and done,’ as Eugraphius explains it: ‘Cum dixisses factum continuo reddidi.’

13. Non possum pati quin tibi caput demulceam] ‘I cannot help caressing you.’ This is the only passage where this phrase occurs; but its meaning is sufficiently obvious.
ACTUS IV. SCENA V. 221

Ch. Vah, gloriare evenisse ex sententia?
Sy. Non hercle vero: verum dico. Ch. Die, quid est?
Sy. Tui Clitiphonis esse amicam hanc Bacchidem
Menedemo dixit Clinia; et ea gratia
Secum adduxisse, ne tu id persentisceres.
sic satis.
Sed porro ausculta quod superest fallacia.
Sese ipse dicit tuam vidisse filiam;
Ejus sibi complacitam formam, postquam aspexerit;
Hanc cupere uxorem. Ch. Modone quae inventa est? Sy.
Eam.
Et quidem jubebit posci. Ch. Quamobrem istuc, Syre?
Nam prorsum nihil intelligo. Sy. Hui! tardus es.
Ch. Fortasse. Sy. Argentum dabitur ei ad nuptias,
Aurum, atque vestem, qui,—tenesne? Ch. Comparet?
Sy. Id ipsum. Ch. At ego illi neque do, neque despondeo.
Sy. Non? quamobrem? Ch. Quamobrem? me rogas? Ho-
mini fugitivo dabo?
Sy. Non ego dicebam in perpetuum illam illi ut dares;
Verum ut simulares. Ch. Non mea est simulatio.
Ita tu istaece tua misceto ne me admisceas.
Ego cui datatur non sum ut ei despondeam?

22. *Imo sic satius*] This is the reading of Calpurnius, and of all Bentley's manuscripts; and it is most natural after Chremes' exclamation 'Nimium.' Syrus is made to answer with pretended modesty 'Tolerably so.' Compare Andria iv. 5. 9.

29. *Fortasse*] 'Perhaps I am rather slow of understanding.' 'Well then,' says Syrus, 'Money will be given him for their marriage, to get—do you understand? Ch. Jewels and clothes.' It is impossible, without violating the English idiom, to keep the exact order of the words in this passage. We have a similar line in iv. 8. 13: 'Des qui surum ac vestem atque alia quae opus sunt comparet.' For 'qui' see note on Andria, Prol. 5. Here it is the ablative of the instrument. For 'comparet' see note on Andria iv. 1. 4.

32. *Homini fugitivo dabo?*] 'Am I to give my daughter to a runaway?' This is the reading of all the manuscripts but the Exemplar Region, which gives 'hominis...?' Some manuscripts add 'filiam,' evidently a gloss. Most editions have 'hominis? Sy. Ut lubet.' Calpurnius read 'hominis fugitivo dabo?' 'Nor does he notice 'ut lubet,' which though giving a very good sense is not necessary. The next line follows better without any such introduction. If we read 'hominis,' we must supply some such words as the following:

"In alio occupato amore, abhorrenti ab re uxoriora." Andria v. 1. 10.

35. *Ita tu istaece tua misceto ne me admisceas*] 'Conduct your plots as you will: only do not mix me up with them.' 'Miscceo' is sometimes used in this sense, generally with an implied sense of confusion and trouble, as in the phrase 'miscere seditionem.' So Cicero, Catil. iv. 3: 'Ego magnum in republica versari furorem, et nova quaedam misceri et concitari mala, jam pridem videbam.' For 'admisceas' compare v. 2. 22:

"Ne te admisce: neemo accusat, Syre, te."
HEAUTONTIMORUMENOS.

Et ego hoc, quia dudum tu tantopere jusseras,
Eo coepi. Ch. Credo. Sy. Caeterum equidem istuc, Chreme,
Aequi bonique facio. Ch. Atqui cummaxime
Volo te dare operam ut fiat, verum alia via.
Sy. Fiat: quaeratur alius: sed illud quod tibi
Dixi de argentu, quod ista debet Bacchidi,
Id nunc reddendum est illi: neque tu scilicet
Eo nunc confugies: “Quid mea? num datum mihi est?
Num jussi? num illa oppignerare filiam
Meam, me invito, potuit?” Verum illud, Chreme,
Dicunt, Jus summum saepe summa malitia est.
Ch. Haud faciam. Sy. Imo aliis si licet, tibi non licet.
Omnes te in lauta et bene acta parte putant.
Ch. Quin egomet jam ad eum deferam. Sy. Imo filium
Jube potius. Ch. Quamobrem? Sy. Quia enim in hunc
suscipio est
Translata amoris. Ch. Quid tum? Sy. Quia videbitur
Magis verisimile id esse, quam hic illi dabit:
Simul et conficiam facilius ego, quod volo.
Ipse adeo adest: abi, effer argumentum. Ch. Effero.

39. Caeterum equidem istuc... aequi bonique facio] ‘But as for that matter,
Chreme, I am not in the least concerned
about it.’ ‘Aequi bonique facere’ literally
means ‘to take in good part,’ to be rational
about a thing,’ as we have in Phormio iv. 3.
31—34:
“—— Nam sat acio
Si tu aliquam partem aequi bonique dixieris,
Ut est ille bonus vir tria non commuta-bitis
Verba hodie inter vos.”
Hence it generally means ‘to take a thing
easily.’ So Cicero, Ad Atticum vii. 7. 4:
“Tranquillissimus autem animus meus, qui
totum istuc aequi boni facit.”

40. Oppignerare filiam] ‘Could she
pledge my daughter without my consent?’
See above, iii. 3. 42: “Ex reiecta huic arbara-
boni est pro illo argento,” and note.

41. Jus summum saepe summa malitia est] Cicero gives the same proverb in a
different form. ‘Existant etiam saepe in-
juriae calumniæ quadam et nimis callida,
sed malitiosa juris interpretatione. Ex
quo illud Sumnum jussa summa injuria,
factum est jam tritum sernone prover-
bium,” De Officiis i. 10. A fragment of
Menander is quoted from Stobaeus to
the following effect:

50. Omnes te in lauta et bene acta parte
putant] This is the old reading, ‘All con-
sider you to be in a wealthy and honourable
position.’ Syrus means that it is not the
part of a man of Chremes position to be
so exacting, or to stand too strictly by his
rights. The passage, though rather uncom-
mon, is not at all unintelligible. Bentley
alters it throughout. He reads ‘Omnes te
in lauta esse et bene aucta re putant;’
supposing ‘esse’ for ‘esse’ to have been
absorbed by ‘et,’ and ‘re’ to have been
changed into ‘pri.’ ‘Aucta’ occurs in one
manuscript.

55. Simul et conficiam facilius ego, quo d
ACTUS IV. SCENA VI.

CLITIPHIO. SYRUS.

Cl. Nulla est tam facilis res quin difficilis siet, Quam invitus facias. Vel me haec deambulatio, Quam non laboriosa, ad languorinem dedit. Nee quicquam magis nunc metuo quam ne denuo Miser aliquo extrudar hinc, ne accedam ad Bacchidem. Ut te quidem omnes Dii Deaque, quantum est, Syre, Cum tuo istoc ocumque incepto perduint. Hujusmodi res semper comminiscere, Ubi me excarnifices. Sy. Iu hinc quo dignus es.

volo] 'And at the same time I shall get what I want all the better.' 'Conficere' is probably used here with a reference to 'argentum,' as in Phormio v. 5. 11:

"Ne, quum hic non videant me, conficere credant argentum suum," and at the same time in its more general sense, as in Eunuchus v. 4. 6.

ACT IV. SCENE VI. Clitipho comes home thoroughly tired of the walk on which Syrus had sent him: and he is still afraid that some plan or other will be contrived to keep him away from Bacchis. And all this through that rascal Syrus, who is always contriving some new torture or other. So he is in no good humour when he sees Syrus; but after a little explanation, it is only too glad to fall into his plan. The Metre is iambic trimeter.

3. Quam non laboriosa, ad languorem dedit] 'Even this stroll, although not at all fatiguing, has utterly tired me.' We find the same phrase in Plautus, Asinaria iii. 2. 28:

"Ubi sacpe ad languorem tua duritia dederis octo Validos lictores ulmeis affectos lentes virgis;" and in Asinaria ii. 4. 20, we have a similar phrase:

"Jussine in splendorem dari bullas has foribus nostris?"

6. Ut te quidem . . . cumque incepto perduint] 'May all the gods and goddesses in existence destroy you with that invention and plan of yours!' For the expression compare Hecyra i. 2. 59: "At te di deaque perdant cum isto odio."

Adelphi iv. 6. 2: "Ut te cum tua monstratique magnus perdat Jupiter." The phrase 'cum invento' is an imitation of the Greek αυταῖς ταῖς βοσκαῖς. The wish is expressed indifferently by 'at' or 'ut,' and in a great many of these cases the old form 'perduint' appears as in a recognized formula.

Quantum est] Compare Catullus iii. 1:

"Lugete, O Venere Cupidinesque, Et quantum est hominum venustiorum;"

and Horace, Epod. v. 1:

"At, O Deorum quicquid in coelo regit Terras et humannum genus."

See note on Andria iv. 4. 6. 9. Ubi] 'Ubi' is here equivalent to 'quibus.' Compare v. 1. 43:

"Quot res dedere ubi possem persentiscere, Ni esses laps?"

Eunuchus ii. 3. 20: "Sive adeo digna res est ubi tu nervos intendas tuos;" and in iii. 5. 36 'ibi' is equivalent to 'in qua.' Plautus, Miles Gloriosus ii. 1. 40:

"Capiant praedones navem ubi vectus fuist." 'Ubi,' being the abbreviated form of 'cubi,' 'quubi,' the old locative case of 'qui,' it is natural that it should thus be placed for the cases into which it may be resolved.

Excarnifices] Literally, 'to torture.' The word undoubtedly carries with it an abusive sense, as the simple word 'carnifex,' 'the public torturer,' was used in the sense of 'a scoundrel.' See Andria iv. 1. 26:

"Quantasque hic suis consiliis nilii con- fecit sollicitudines Meus carnifex."
Quam pene tua me perdidit protervitas!

Cl. Vellelme herecle factum: ita meritus es. Sy. Meritus? quomodo?

Nae me istuc ex te prius audivisse gaudeo
Quam argentum haberes, quod daturus jam fui.

Cl. Quid igitur dicam tibi vis? abisti, mihi
Amicam adduxi, quam non liceat tangere.

Sy. Jam non sum iratus: sed sedem ubi nunc sit tibi
Tua Bacchis? Cl. Apud nos. Sy. Non. Cl. Ubi ergo?

Sy. Apud Cliniam.

Cl. Perii. Sy. Bono animo es: jam argentum ad eam deferes

Cl. Ludis fortasse me. Sy. Ipsa re experibere.

Cl. Nae ego fortunatus homo sum: deamo te, Syre.

Sy. Sed pater egreditur: cave quicquam admiratus sies
Qua causa id fiat: obscurandum in loco.

Quod imperabit facito; loquitor paucula.

ACTUS QUARTI SCENA SEPTIMA.

CHREMES. CLITIPHO. SYRUS.

Ch. Ubi Clitipho nunc est? Sy. Eccum me, inque. Cl.
Eecum hic tibi.

Ch. Quid rei esset dixti huic? Sy. Dixi pleraque omnia.

Ch. Cape hoc argentum ac defer. Sy. Hei, quid stas? lapis?

12.] 'Really I am glad that you told me
this before you got the money which I was
going to give you.'

14. Abiisti] Bentley objects to this be-
cause Syrus had not gone away any where,
and he read 'adisti mihi manum,' an ex-
pression which occurs in Plautus in the
sense of 'to deceive.' But Syrus had been
sent with Dromo to fetch Antiphila, and he
had brought Bacchis home with him (i. 2.
17).

22.] 'Take care you don't express any
astonishment at any thing that he does;
but humour him seasonably.' 'Obsc-
cundo' occurs again in Adelphi v. 9. 37:
"Reprehendere et corrigere et obscurandum
in loco." The meaning of the word is well
illustrated by its use in Livy iii. 35: "Pro-
palam obviam ire cupiditati parum ausi
obscurando mollire impetum aggregiun-
tur."

ACT IV. SCENE VII. Chremes comes
back with the money, which he hands to
Clitipho, and orders him to take it over to
Menedemus' house. Clitipho, in spite of
Syrus' warnings, is astounded at his good
fortune, and can hardly be got off with
Syrus. When they are gone Chremes mo-
ralizes over his change of fortune. His
daughter has had this ten minae already;
then there will follow a larger sum for her
marriage, in conformity with the bad cus-
toms of the times; and after all his trouble
in making his fortune, all he has to do now
is to look out for some one to spend it for
him.

The Metre is iambic trimeter.

3. Quid stas? lapis? Quin accipis?]'
'Why do you stand there like a stock?
Why don't you take it?' 'Lapis' was a
common term of reproach (see note on Eu-
nuchus v. 8. 54). Compare v. 1. 44, He-
ACTUS IV. SCENA VII.

Quin accipis? Cl. Cedo sane. Sy. Sequere hae me oecius.
Tu hie nos dum eximus interea opperibere;
Nam nihil est illic quod moremur diutius.
Cl. Minas quidem jam decem habet a me filia,
Quas pro alimentis esse nunc duco datas:
Hasce ornamentis consequentur alterae.
Porro haece talenta dotis adposcent duo.
Quam multa injusta ac prava fiunt moribus!
Mihi nunc, relictis rebus, inveniendus est
Aliquis labore inventa mea cui dem bona.

cyra ii. 1. 17: "Tu, inquam, mulier quae me omnino lapidem non hominem putas."
Plautus, Mercator iii. 4. 46:
"— Egomet credidi
Hominis docto rem mandare, id lapidi mando maxime."

For 'quin' interrogative see note on Andria ii. 3. 25.

9. Hasce ornamentis consequentur alterae. 'A second ten will follow these for clothing.' He considers himself to have paid for his daughter's keep, and he will now have to provide her with dress. Bentley notices that in purchasing slaves the price was first paid for their persons; and then an additional sum was added for their dress. He quotes Plautus, Curculio ii. 3. 64:
"— De illo emi virginem
Triginta minis, vestem, aurum: et pro
his decem coaccedunt minae."

So the parasite says in Stichus ii. 1. 17:
"Nunc si ridiculum hominem quaeret quisquam,
Venalis ego sum cum ornamentis omnibus."

'Here I am for sale, suit of clothes and all.'

10. Porro haece talenta dotis adposcent duo. 'And forthwith this expenditure will demand an additional two talents for dower.'
All the manuscripts have 'adposcent' but the Bembine, which has 'adposcent.' The future is more in keeping with the previous line. 'Haece' is for 'hac' (minae). Compare Enniusclius iii. 5. 34: "Continuo haece (puellae) adornant ut lavet." Bentley reads 'adposcent' and interprets 'haec' of Antiplus: but this is rather frigid: and not so well in keeping with the vein of Chremes,
who is thinking what a quantity of good money he will have to throw away after bad.
For 'dotis' compare Plautus, Cistellaria ii.
3. 17—20:
"Ego te reduco et voco ad divitias, ubi,
Tu colleclocere in divitem familiar,
Unde tibi talenta magna viginti pater
Det dotis."

'Dotis' is an elliptical expression for 'dotis nomine.' Caesar, Bell. Gall. vi. 19: 'Viri, quantas pecunias ab uxoribus dotis nomine acceperunt, tantas ex suis bonis, aestimatione factura, cum dotibus communicant' (where see Long's note).

11. Moribus. 'How many unjust and bad things are done in conformity with the fashion!' Eugraphius seems to have read 'Quam multa justa injusta fiunt moribus,' which Bentley approves, referring to Adelphi v. 9. 33. But there is no variation in the manuscripts, and 'injusta' may easily have been a gloss of Eugraphius, who had no doubt the passage from the Adelphi in his mind. Madame Dacier takes a lady's view of the line. She reads 'Quam multa injusta justa fiunt moribus,' treating it as naturally unfair that a man should get a wife and a fortune too. We may compare with the text the sentiment expressed in Plautus, Trinummuus iv. 4. 30—33:
"Mores leges perduxerunt jam in potestatum suam,
Magis quis sunt obnoxiosae, quam parentes liberis.
Eae miserae etiam ad parietem sunt fixae clavis ferreis,
Ubi malos mores affigi nimio fuerat sequiuis."

For 'relictis rebus' see note on Andria ii.
5. 1.
ACTUS QUARTI SCENA OCTAVYA.
MENEDEMUS. CHREMES.

Me. Multo omnium nunc me fortunatissimum Factum puto esse, gnatce, quam te intelligo Resipisse. Ch. Ut errat. Me. Te ipsum quaerebam, Chreme. Serva, quod in te est, filium et me et familiam.


Ch. Quaeso quid tu hominis es? Me. Quid est? Ch. Jamne oblitus es

Inter nos quid sit dictum de fallacia,
Ut ea via abs te argentum auferretur? Me. Scio.

Ch. Ea res nunc agitur ipsa. Me. Quid dixisti, Chreme?

Act IV. Scene VIII. Menedemus is now thoroughly happy at having recovered his son; and not only so, but at finding him ready to settle himself and marry. In this mood he comes to seek Chremes, and at once begs him to make him happy and secure his son to him by giving him his daughter in marriage. Chremes explains to him all this pretended reformation and this wish for a wife is a trick which he had long foreseen made up on purpose to trick him out of his money; and as for Bacchis being Clitipho's mistress, he might believe as much of that as he liked. 'Ah,' says Menedemus, 'how I have been deceived! But yet I had rather be deceived and suffer any thing than lose my son again, and so what shall I tell him that he may not be annoyed?' 'Tell him any thing you like,' says Chremes: 'say I agree to your proposal; for then you will lose your money all the sooner, and you will very soon, I fancy, be tired of that son of yours.'

The Metre is iambic trimetrical.

5. Cedo quid vis faciam? 'Say, what do you wish me to do?' The word 'cedo' occurs only as an imperative. It is frequently used by Terence, Plautus, and Cicero. It is used either absolutely in the sense of 'tell me,' as in the present passage and many others; or with an accusative, in its original meaning 'give me,' as in Cicero, In Verrem ii. 2. 42: "Cedo, quaeso, codicem." Plautus, Mostellaria i. 3. 150: "Cedo aquam manibus." Adelphi iii. 4. 38: "Postremo non negabit; coram ipsum cedo." Heceyriv 4. 4. 86: "Puerum, Phi-
dipe, mihi cedo." For this transition from the sense of 'give' to that of 'tell' compare the use of 'da.' See note on Prolog. 10. In the latter sense we find 'cedo' used with plural nouns. "Cedo qui vestram rem publicam amissistas tam cito?" Cicero, Cato Major 6. But in the former we find the form 'cette,' contracted from 'cedite,' as in Plautus, Mercator v. 4. 4: "Cette dextras nunc jam."

7. Quaeso quid tu hominis es?] See notes on Eunuchus iii. 2. 13, and iii. 4. 8.

10. Ea res nunc agitur ipsa] This passage has given more trouble than almost any other in Terence, in consequence of the variation of the manuscripts. In many editions the speeches are so arranged as to make sense quite hopeless. In some editions after this line there follows 'Erravi: res acta: quanta de spe decidi,' which is entirely wanting in the Vatican and Bembine manuscripts and some of the earliest editions; and as Bentley well remarks, interferes with the sense: for Menedemus is not made to discover his mistake till Chremes has explained the whole matter. The insertion of such a line here would make 'imo' quite unmeaning. The connexion of ideas is as follows: 'You remember,' says Chremes, 'what we said about the trick by which you were to be cheated out of your money? well, that is what they are after now.' 'What do you say, Chremes? You must be mistaken; for this Bacchis who is at my house is not Clinia's mistress, but Clitipho's.' 'Ah, so they say,' says Chremes, 'and you believe it all; but it is
ACTUS IV. SCENA VIII.

Imo haec quidem, quae apud me est, Clitiphonis est Amica. Ch. Ita aiunt: et tu credis omnia:
Et illum aiunt velle uxorem, ut, quum desponderim,
Des qui aurum ac vestem atque alia quae opus sunt comparat.
Me. Id est profecto: id amicæ dabitur. Ch. Scilicet 15 Daturum. Me. Vah, frustra sum igitur gavisus miser.
Quidvis tamen jam malo quam hunc amittere.
Quid nunc renuntiæm abs te responsum, Chreme,
Ne sentiat me sensisse, atque aegre ferat?
Ch. Die convenisse; egisse te de nuptiis.
Me. Dicam: quid deinde? Ch. Me facturum esse omnia;
Generum placere: postremo etiam, si voles,
Desponsam quoque esse dicit o. Me. Hem, istuc volueram. 25 Ch. Tanto ocius te ut poscat, et tu id quod cupis
Quam ocissime ut des. Me. Cupio. Ch. Nae tu propediem,
Ut istam rem video, istius obsaturabere.
Sed haec ut ut sunt, cautim et paulatim dabis,
Si sapies. Me. Faciam. Ch. Abi intro; vide quid postulet. 30 Ego domi ero, si quid me voles. Me. Sane volo:
Nam te sciente faciam, quicquid egero.

all part of their scheme for getting money out of you, which he will give at once to his mistress and not to his wife." In one edition I meet with no less than six different arrangements of these lines. To give 'omnia' to Menedemus, as they all do, is so frigid that I have followed Zeune's arrangement, which makes Chremes speak continuously from 'Ita aiunt' to 'comparat;' and which he derived from Faern and Bentley.

15. Scilicet daturum] 'You may be quite certain that he will give it.' For 'scilicet,' in construction with the future, see note on ii. 3. 117.

29. Cautim] This word occurs only here and in a fragment of Accius. 'But be that as it may,' says Chremes, 'if you are wise, you will give cautiously and little by little.' 'Haec ut ut sunt' is the reading of the Vatican manuscript.

32. Nam te sciente faciam, quicquid egero] 'Te sciente' was the reading of both Calpurnius and Eugraphius. The Bembine manuscript has 'te scientem faciam' equivalent to 'certiorem te faciam.' But against this is the fact that we do not meet with the phrase 'scientem facere.' The ablative absolute is perfectly intelligible here. We may observe that the same variety of reading occurs in a similar case in Hecyra v. 3. 32: "Eum haec cognovit Myrrhina in digitó modo me habentem." See the note.

q 2
ACTUS QUINTI SCENA PRIMA.

MENEDEMUS. CHREMES.

Me. Ego me non tam astutum, neque ita perspicacem esse certo scio:
Sed hic adjutor meus et monitor et praemonstrator Chremes
Hoc mihi praestat. In me quidvis harum rerum convenit
Quae sunt dicta in stultum; caudex, stipes, asinus, plumbeus:
In illum nihil potest; nam exsuperat ejus stultitia haec omnia.

Ch. Ohe, jam desine Deos, uxor, gratulando obtundere,

ACT V. SCENE I. Menedemus comes on the stage triumphing over Chremes, whom he has now discovered to be after all one of the most foolish of men; and although he allows that he himself is not very wise, yet Chremes’ folly surpasses all ordinary bounds and exhausts the common vocabulary of mankind. He now falls in with Chremes, who inquires how his son took the news of his consent to his marriage; and amuses himself greatly with the thought of Syrus’ cunning, who can make a young man pretend to be pleased at the idea of an immediate marriage when all the while he has his mistress under his father’s roof. But he is rather disinconcerted when he finds that there was no bargaining for money in consequence of this engagement, and is puzzled at this, to the amusement of Menedemus, who proceeds to punish him. ‘Syrus you said was a good manager. What do you think? he has made your son play such a cunning part that no one could ever for a moment suspect that Clinia had any thing to do with the woman. I only tell you what I and Clinia saw, and you may draw your own conclusion.’ After this exposure of his son Chremes loses all self possession; and the characters of the two men are completely transposed. Chremes is now for violence. He is angry at his stupidity, and can hardly be persuaded to be patient with his son. The marriage of Clinia and Antiphila is arranged, and Clitipho is to be informed that all his father’s fortune is settled upon his sister; that he may thus be reduced to extremities. And as for Syrus, he shall catch it for having treated him as he would hardly have dared to treat a lone woman.

The Metre is as follows; 1—34. 67—81, trochaic tetrameter catalectic; 35—66, iambic trimeter.

2. Sed hic adjutor meus et monitor et praemonstrator Chremes] ‘But Chremes here my helper and prompter and master is superior to me in this respect.’ These are said by commentators to be terms borrowed from the stage; but it is a curious instance of the value of such general remarks, that we hardly find a clear example of such a use, except once of ‘adjutor’ in Phaedrus, v. 5. 13, 14:

“In scena vero postquam solus constitit
Sine apparatu, nullis adjutoribus,
Silentium ipsa facit expectatit.”

‘Monitor’ was used of ‘a prompter’ (see note on i. 1. 119), but particularly in courts of justice or the forum. See Cicero, Divinatia In Q. Caecilium 16: ‘Vides mihi non te sed hunc librum esse responsurum quem monitor tuus hic tenet.’ ‘Praemonstro’ is used in a similar manner in Plautus, Persa i. 3. 67—70:

“—— Propera, abi domum:
Praemonstra docte, praecipe astu filiae
Quid fabuletur, ubi se natam praedicet,
Qui sibi parentes fuerint, ut subrepta sit.”

3. In me quidvis harum rerum convenit quae sunt dicta in stultum] ‘All and every one of the ordinary epithets which are given to a fool are applicable to me.’ Compare Cicero, In C. Verrem ii. 1. 49: ‘C. Verrem insimulat avaritiae et audaciae, quae vitia videntur in quemvis potius quam in istum convenire.’

6 Ohe... gratulando obtundere] Chremes is just leaving his house; and as he comes out speaks to his wife, who cannot be tired of offering up thanks to the
Tuam esse inventam gnatam; nisi illos ex tuo ingenio judicas,
Ut nihil credas intelligere nisi idem dictum sit centies.
Sed interim, quid illic jam dudum gnatus cessat cum Syro?
Me. Quos ays homines, Chrem, cessare? Ch. Ehem, Mene-
deme, advenis?
Die mihi, Cliniae quae dixi nuntiastine? Me. Omnia.
Ch. Quid ait? Me. Gaudere adeo coepit quasi qui cupiunt
nuptias.
Ch. Ha ha ha! Me. Quid risisti? Ch. Servi venere in
mentem Syri
Callidatates. Me. Itane? Ch. Vultus quoque hominum fingit
scelus.
Me. Gnatus quod so adsimulat laetum, id dicis? Ch. Id.
Me. Idem istue mihi
Venit in mentem. Ch. Veterator! Me. Magis, sì magis
norus, putas
Ita rem esse. Ch. Ain tu? Me. Quin tu ausculta. Ch.
Mane. Hoc prius scire expeto,
Quid perdideris. Nam ubi desponsam nuntiasti filio,
Continuo injecisse verba tibi Dromonem silicet,
Sponsae vestem, aurum, atque ancillas opus esse, argentum ut dares.

Magis unum etiam instare ut hodie conficerentur nupthae.

Ch. Mira narras. Quid Syrus meus? ne is quidem quicqu'am?

Me. Nihil.

Ch. Quamobrem nescio. Me. Equidem miror, qui alia tam plane scias.

Sed ille tuum quoque Syrus idem mire finxit filium,
Ut ne paululum quidem subolat, esse amicam hane Cliniae.

Ch. Quid ais? Me. Mitto jam osculari atque amplexari: id nihil puto.

Ch. Quid est, quod amplius simuletur? Me. Vah! Ch. Quid est?

Me. Audi modo:
Est mihi ultimis conclave in aedibus quoddam retro:
Huc est intro latus lectus; vestimentis stratus est.

20. Sponsae vestem, aurum, atque ancillas opus esse] Bentley introduces here the form 'Sponsae,' and leaving out 'atque' arranges the line thus:

"Sponsae aurum, vestem, ancillas opus esse," &c.

This he does to make 'aurum' more emphatic by placing it in arsis. But there is not any particular reason for making it emphatic; and if there were, it is sufficiently so as it is: for in this line every word has its own emphasis, irrespectively of the metre. On such a form as 'Sponsae,' or 'sponsai,' see notes on iii. 2. 4, and Andria ii. 6. 8. For the use of 'opus' as a predicative compare Andria iv. 3. 13: "Quia si forte opus sit ad herum jurandum mihi," and ii. 1. 37: "Es quae nihil opus sunt sciri," with the note on the latter passage.

24. Quamobrem nescio] Bentley is quite right in giving the word 'nescio' to Chremes. He cannot understand how it is that this part of the plot has broken down (iv. 5. 29). Menedemus, who now understands the matter, expresses his astonishment at the ignorance of Chremes. 'I wonder at that, when you understand everything else so well. But there really is no understanding that Syrus. Why he has made your son play his part so admirably that one cannot have the slightest shadow of a suspicion that Bacchis is Clinia's mistress.'

26. Ut ne paululum quidem subolat] 'Subolat' is the reading of the Codex Bembinus and all the other copies. In Plautus, Poenulus i. 2. 59, we have 'ol' of the third conjugation: "Quae tibi olant stabulum statumque, sellam et sessibulum merum." 'Subolat' is commonly used in this sense; but in Plautus generally with a dative of the person, as in Pseudolus i. 5. 7:

"Atque id jampridem sensi et subolat mihi."

In Trinummus iii. 2. 72, it is used absolutely, as here:

"Scio equidem te animatus ut sis; video, subolet, sentio."

For the repetition of 'sub' with 'paululum' compare Andria ii. 6. 16:

"Subtristia visus est esse aliquantulum mihi."

29. Est mihi ultimis conclave in aedibus quoddam retro] This line is variously arranged in editions and manuscripts. Some read 'Est mihi in ultimis conclave aedibus quoddam retro,' which causes an awkward hiatus. I have followed Zeune's text, which gives the best order of the words. For the meaning of 'conclave' see the note on Eunuchus iii. 5. 35.
Quemquamme animo tam communi esse, aut leni putas, Qui se vidente amicam patiatur suam? —
Me. Quidni? quo verba facilius dentur mihi.
Ch. Derides merito. Mihi nunc ego succenseo.
Quot res dedere ubi possem persentiscere,
Nisi essem lapis? Quae vidi! Vae miserio mihi.
At nae illud haud inultum, si vivo, ferent:

31. Dictum factum] See the notes on iv. 5. 12, and Andria ii. 3. 7.
36. Decem dierum vix mihi est familia] 'I have scarcely enough to keep me for ten days.' 'Familia' is sometimes thus used in the sense of 'res familiaris,' Gr. βιος. It occurs in Cicero in a common legal phrase concerning family property. "Nam neque illud est mirandum, qui quibus verbis coemptio fiat nesciat eundem ejus mulieris quae coemptionem fecerit causam posse defendere: nec si parvi navigii et magni cadem est in gubernando scientia, illicerto quibus verbis hercutm cieri oporteat nesciat idem heresculanae familiacau-
saam agere non possit." De Oratore i. 56.
38. Ino quod amicae] 'No, but because he is so attentive to his mistress. We find the same play on the expression 'operam dare' in Plautus, Trinunnum iii. 2. 25. In Mercator ii. 2. 17, we find the same phrase:
"Quemquam negotium est: si quid vis, Denipilo.
Non sum occupatus unquam amico ope-
ram dare!'"
and above, i. 1. 58:
"Ego istuc actatis non amori operam da-
bam!"
39. Quemquamme animo tam communi esse, aut leni putas] 'Do you think any one would be so obliging and easy?' In the copies which Calpurnius used there was also the reading 'comi,' which Bentley restores here, following Faen. He would read:
"Quemquamme tam animo comi esse aut leni putas;"
a very good line: but not absolutely neces-
sary; though the use of "communis" in this
sense rests upon passages in which as a rule there is the other reading 'comi.' Linden-
brog compares Theognis, ἵσταοι κοινος ἡπας ὁ βιος και δυσφορα πάρτα.
43. Quot res dedere . . . nisi essem lapis?] 'How many things happened by which I could have perceived the truth if I had not been a blockhead?' This is the only passage where we find 'do' used in this sense; in which it sometimes occurs with the reflexive pronoun, as in Hecev.i. 3. 20:
"Omnibus nobis ut res dant so ita magni
atque humiles sumus;"
and Livy xxviii. 5: "Legationes dimittit pollicitus, prout tempor ac res so dare, omnibus laturum se auxilium."
45. At nae illud haud inultum . . . fer-
ent] See note on Andria iii. 5. 4.
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48. *Non sum apud me*] 'I am not in my right mind.' Compare Hecyra iv. 4. 85: "Num tibi videtur apud sese esse." In Andria ii. 4, 3, the same phrase is used rather differently: "Proin tu fac apud te ut sies," 'Mind that you have your wits about you.' For "tene istuc loqui?" see note on iv. 5, 3.

51. *Id quod me fecisse aiebas parum*] The form 'aiebas' is certainly to be preferred whenever the metre will bear it, yet we cannot reject the uncontracted form in every case; for though in most other places of Terence it is contracted, yet we meet with two undoubted instances of the lengthened form in Andria iii. 3, 2, and v. 4. 27. The former of these passages cannot be evaded except by changing the metre from iambic to trochaic; nor the latter except by reading 'sees.' In the line before us the lengthened form is necessary to the metre. For though it is not at all uncommon to meet with an hiatus when a word ends a sentence, and when the hiatus occurs in the arsis of the foot (as in Heaut. i. 1. 31), we never find the same licence in the thetic syllable. See Ritschl's remarks on the subject in his Prolegomena to Plautus.

57. *Suppeditare sumtibus*] See note on Eunuchus v. 8, 46, where the word is used in the same sense. In both cases we may supply an accusative of the nearer object; which is more simple than to suppose the construction of double dative, as 'relicta est arraboni.'

58. *Mii illae vero ad rastro res redit*] 'Menedemus, I shall really have to take to the rake.' I shall not labour in the field merely for self-torture as you did, but from absolute want. 'Vero' is used frequently in Plautus in the sense of 'truly.' Mostellaria i. 3. 21: "Eho mavis vituperarier falso quan vero extolli;" and Captivi iii. 4. 35: "Imo iste eum esse ait qui non est esse, et qui vero est negat." See i. 1. 36.

59. *Quot incommunicatates in hac re accipientes*] This line runs awkwardly, but I do not see that Bentley's emendation of 'Quod incommodi tibi' mends matters much. The simplest emendation would be to omit 'in' if we had any authority for so doing.

60. *Difficilem . . . ingratum*] 'You will show yourself hard, and yet you will afterwards forgive him, and that with a bad grace.' See note on ii. 3. 21.

65. *Quid obticuisti?* Calpurnius repeats here Donatus' note on Eunuchus v.
ACTUS V. SCENA I.

Ne quid vereare si minus: nihil nos dos movet. 

Ch. Duo talenta pro re nostra ego esse decrevi satis. 

Sed ita dictu opus est, si me vis salvum esse, rem, et filium, 

Me mea oinmia bona doti dixisse illi. Me. Quam rem agis? 

Ch. Id mirari te simulato, et illum hoc rogatato simul, 

Quamobrem id faciam. Me. Quin ego vero quamobrem id 

facias nescio. 

Ch. Egone? ut ejus animum, qui nunc luxuria et lascivia 

Diffuit, retundam, redigam ut quo se vertat nesciat. 

Me. Quid agis? Ch. Mitte; sine me in hac re gerere mihi 

morem. Me. Sino. 

Itane vis? Ch. Ita. Me. Fiat. Ch. Age jam uxorem ut 

arcessat paret. 

Hic ita ut liberos est aequum dictis confutabitur. 

Sed Syrum. Me. Quid cum? Ch. Egone? si vivo, adeo 

exornatum dabo, 

1. 4: but see the note on that passage. 

Menedemus supposes that Chremes was 

hesitating about the amount of the dower. 

But it turns out that Chremes was merely 

reflecting how he might turn this matter 

into an occasion of reforming his son. 

'Two talents,' he says, 'I consider a fair 

portion for our station in life: but if you 

wish for my happiness and my son's, you 

must say that I have given her all my 

property.' 

72, 73.] 'Why do |I do it? that I may 

ccheck his spirit which now wantons in 

luxury and debauchery, and bring him to 

such a pass that he shall not know where 

to turn.' 'Retundo' literally means 'to 

blunt,' as in Horace, Carm. i. 35. 38: 

"—— O utinam nova 

Incedas dipheras retusum in 

Massagetas Arbasque ferrum." 

In Phaedrus iv. 23. 21, it is used in a similar 

metaphorical sense: 

"Satis profecto retudi superbiam." 

'Diffuit' is metaphorically used in the 

sense of 'abound,' as a stream overflows 

its banks. So it is used by Cicero, De 

Oratore i. 32, speaking of the Greeks 

as 'Otio diffuentes.' More generally the 

word is used in a bad sense, as in De 

Officis i. 30: "Atque etiam si consi 

dereamus volumina quae sit in natura excel 

lentia et dignitas, intelligimus quam sit 

turpe diffiituer luxuria et delicate ac molliter 

vivere; quamunque honestum parce, con 

truentem, severe, sobrie;" and De Amicitia 

15: "Non ergo erunt homines delicia diff 

uentes audiendi, si quando de amicitia 

quam nee usu nee ratione habent cognitam 

disputabunt." 

76. Hic ita ut liberos est aequum dictis 

confutabitur] 'Clitipho shall be cor 

rected by reproof, as it is fit a child should 

be.' 'Confuto' is connected with 'con 

fundo' after the analogy of 'futilis' (see 

note on Andria iii. 5. 3). Originally it 

meant simply the mixing of liquids, and was 

especially used of pouring cold water upon 

hot, to prevent its boiling over. We find 

it used in a similar manner in Phormio iii. 

1. 13: "Confutavit verbis admodum iratam 

senem," where Donatus distinguishes be 

tween 'confuto' and 'refuto,' that the latter 

is always used of things, the former of 

persons; a distinction which is not ob 

served. 

77. Si vivo, adeo exornatum dabo, adeo 

depeseum] 'If I live I will give him such 

a dressing, such a currycombing, that he 

shall remember me as long as he lives.' 

The words 'orno' and 'pecto' are both 

used in Plautus in a similar manner. Com 

pare Rudens iii. 4. 25: "Ita linc ego te 

ornatum amittam, tu ipsus te non noveris." 

Capivi iv. 2. 116: "Nam, hercule, nisi 

manticinatus probe ero, fustipectito." 

Poe 

nulus i. 2. 47: 

"—— Faciam sedulo: 

Sed vide sis ne tu oratorem hunc pugnis 

pectas postes." 

See also Adelphi il. 1. 22:
Adeo depexum, ut dum vivat meminerit semper mei; 
Qui sibi me pro ridiculo ac delectamento putat. 
Non, ita me Di ament, auderet haec facere viduae mulieri, 80 
Quae in me fecit.

ACTUS QUINTI SCENA SECUNDA.

CLITIPHO. MENEDEMUS. CHREMES. SYRUS.

Ci. Itane tandem quaeo, Menedeme, ut pater 
Tam in brevi spatio omnem de me ejecerit animum patris ? 
Quodnam ob facinus ? quid ego tantum sceleris admisi miser ? 
Vulgo faciunt. Me. Scio tibi esse hoc gravius multae ac darius, 
Cui fit; verum ego haud minus aegre patior. Id qui nescio, 5

"Sa. Quid hoc rei est ? regnumme, Aes- 
chine, hic tu possides ? 
Ar. Si possiderem, ornatus esses ex tuis 
virtutibus."

80. Viduae mulieri] The word 'vidua' is connected with 'idus,' said to be from the 
old Etruscan root, 'iduo,' 'to divide.' Hence 
'vidua mulier' means 'a woman sepa-
rated from a man,' one who is in no social 
relation to a man. The derivation from 
've—duo' after the analogy of 've-sanus,' 
've-cor,' &c. is absurd. In legal language 
'vidua mulier' answered to our designation 
'femme sole,' and did not necessarily imply 
that a woman had been married. It is 
commonly used in poetics even of married 
women who are separated from their hus-
bands (see note on Phormio v. 7. 20). The 
phrase may be adequately rendered here by 
our modern term 'an unprotected female.' 
In Plautus, Miles Gloriosus ii. 6. 6—8, we 
have a similar complaint:

"Non hercle hisce homines me maren sed 
foeminam 
Vicini rentur esse servi militis; 
Ita me ludificant." 

Act V. Scene II. Clitipho is amazed 
when he hears from Menedemus the resolu-
tion to which his father has come. His 
fault is a common one; and what can 
have induced his father to treat it so severely? 
Chremes soon enlightens him on this point. 
He informs him that as he had discovered that 
he could not control himself, he had 
taken care that others should manage his 
affairs for him. He has arranged that he 
shall not want; but still he shall be depen-
dent on his relations for every thing. This 
is better than that Bacchis should get all 
that he has. Syrus interposes and begs to 
undergo the punishment himself rather than 
that Clitipho should suffer for his faults. 
Chremes warns him to take care of himself, 
and leaves them. Syrus soon comes to the 
rescue with a new expedient. The real 
reason for this conduct must be that Clitipho 
is not really Chremes' son: now that Anti-
phila has been recovered they throw him 
overboard. He advises him to go boldly to 
his mother and ask whether this is so or 
no. This will make them explicit with 
him, and if it is not so will move their com-
passion. As for himself, the best thing is 
to make himself scarce, and to take refuge 
with Menedemus. 

The Metre is as follows; 1—26, and 45, 
trochaic tetrameter catalectic; 46, trochaic 
tetrameter; 27—44. 46. 49, iambic tetra-
meter; 47, iambic tetrameter catalectic. 
1.] This line and the last line of the pre-
ceding scene make up a trochaic tetrameter 
catalectic. 

5. Id qui nescio, nec rationem capio] 
This is Bentley's arrangement, adopted by 
Zeune, and seems to give the best sense. 
Menedemus says, 'I know this must be 
much harder and more difficult for you to 
bear, who feel it; but I am not the less 
vexed at it. The reason why I do not 
know and cannot understand: all I know 
is that I heartily wish you well.' Some 
editors arrange it thus: "aegre patior id. 
Ci. Qui? ('why do you?') Me. Nescio," 
&c. But this is rather jejune. 'Nisi' 
is used in many passages of Terence in the 

time of 'sed.' Andria iv. 1. 38:
Neqneo, nisi quod tibi bene ex animo volo. Cl. Hic patrem adstare aibas? Me." Eccum. Ch. Quid me incusas, Clitipho?

Quiquid ego hujus feci, tibi prospexi et stultitiae tuae. Ubi te vidi animo esse omissus, et suavia in praesentia Quae essent prima habere, neque consulere in longitudinem,

Cepi rationem ut neque egeres, neque ut haece posses perdere. Ubi cui decuit primo tibi non licuit per te mihi dare, Abii ad proximos qui erant tibi; eis commissi et credidi: Ibi tuae stultitiae semper ctit praesidium, Clitipho; Victus, vestitus, quo in tectum te receptes. Cl. Hei mihi! 15 Clh. Satius est quam te ipse herede haece possidere Bacchidem. Sy. Disperii: seelestus quantas turbas concivi inscien!


Eunuchus iii. 4. 9:

"Quid illud mali est? nequeo satis mirari neque conficere. Nisi quicquid est, procul hinc libet prius quid sit sciscitari." Adelphi iv. 2. 6:

"— Nequeo satis decernere. Nisi me credo huic esse naturae rei fun- dis miseris."

Hecyra i. 2. 118:

"Quid egerint inter se, nondum etiam scio: Nisi sanca curae est quorsum eventurum hoc sitet." Phormio v. 7. 59:

"Quo pacto aut unde haec hic rescivit. De-

Nescio: Nisi me dixisse nemini satis scio."

From these and many other passages it appears that 'Nisi' is not correct of a previous statement, but introduces a new one; as it does here. Your father's conduct puzzles me, and I cannot see my way; but this I know, that I wish you well.' With all Bentley's love of emendation, in a matter of idiom he had a true ear.

8. Quiquid hujus feci] See note on Eunuchus i. 2. 122. 'Stultitia' may be taken in its common sense. We may compare however the use of παραδείγμα in Aristophanes, Phædo 242; in the sense of 'de- banchel,' 'dissolute,' opposed to ἀλήθεια. 9. Animo omissis] When I found that you were of a careless disposition, and pre-

ferred present enjoyment, and took no thought for the future, I arranged matters so that you might not want, and might not squander my property.' For 'omissos' compare Adelphi v. 3. 44:

"At enim metuas non ab re sint tamen omissiores paullu."

13. Abii ad proximos qui erant tibi] Chremes treats his son as if he were a madman who could not take care of himself. It was customary then as now to place such persons under the charge of their relations, or other fit persons. The case was the same with spendthrifts. See Horace, Sat. ii. 3. 217, 218 (with Macleane's note):

"— Interdicto huic omne adi-

mat jus Praetor, et ad sanos abeat tutela proximus." The same practice is alluded to in another passage:

"Hic ubi cognurator opibus curisque re-

fectus. Expulit elleboro morbumque meraco Et redit ad sees." (Epist. ii. 2. 136—138.

We must not, however, press the legal allusion too closely here. Chremes makes Cliti-

pho his sister's dependant, to keep him out of mischief for the future.
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Sy. Here, licetne? Ch. Loqueré. Sy. At tuto? Ch. Loquere. Sy. Quae ista est pravitas,

Quaevae amentia est, quod peccavi ego id obesse huic? Ch. Ilicet.

Ne te admisce: nemo accusat, Syre, te; nec tu aram tibi

Nec precatorem pararis. Sy. Quid agis? Ch. Nihil successero,

Nec tibi nec huic: nec vos est aequum quad facio mihi.

Sy. Abiit; vah, rogasse vellem. Cl. Quid? Sy. Unde mihi

peterem cibum:

Ita nos alienavit: tibi jam esse ad sororem intelligo.

Cl. Adeon rem redisse ut pericum etiam fame mihi sit,

Syre?

Sy. Modo liceat vivere, est spes—Cl. Quae? Sy. nos esuri-

turos satis.

Cl. Irrides in re tanta, neque me quicquam consilio adjuvas?

Sy. Imo et ibi nunc sum, et usque id egi dudum, dum loquitur

pater;

21. *Ilicet*] 'You had better be off. Do not implicate yourself in the matter: no one accuses you, Syrus; nor need you look out for any refuge nor intercessor for yourself.' For 'ilicet' see note on Ennuchus i. 1. 9, and for 'admisce' note on iv. 5. 35 above. Pareus says in a marginal note on this passage "Servi duo perfugia habebant, aram in templis, et *deprecatores* apud dominos." The idea implied in 'precator' is expressed more fully in Phormio i. 2. 90:

"—— Ad precatorem adeam credo, qui mihi

Sic oret: 'Nunc amite quaeso hunc: ceterum

Posthac si quicquam, nihil precor.' Tan-

tummodo

Non addit: 'Ubi ego hinc abiero vel occidito;'

whence it appears that slaves did not think very much of this method of escape. The altar would be a more certain refuge; and accordingly we find frequent notices of it in Plautus. But even there they were not always safe; for their master would sometimes remove them by lighting a fire round them and roasting them out; which was not considered sacrilegious, but merely the act of one god (Vulcan) against another. Thus

in Rudens iii. 4. 56 we have, when the two girls have taken refuge at the altar of Venus,

"Vulcanum adducam: is Veneris est adver-
sarius,"

and in Mostellaria v. 1. 65, 66 there is an amusing notice of this practice:

"—— Tibi

Jam jubebo ignem et sarmentas carnifex

circumdari.

— Tr. Ne faxis: nam elixus esse quam

assus soleo suavior.

From the customary presence of altars on the stage such scenes were enacted without any change of stage scenery. See note on Andria iv. 3. 11. Lindenbrog quotes from the Etymologicum Magnum *eōpira*, as a common name of slaves, in allusion to this custom.

26. *Tibi jam esse ad sororem intelligo*] 'You, as I understand, will always find a dinner at your sister's.' 'Ad' is here used in an uncommon manner in the sense of 'apud.' See note on i. 1. 110. 'Apud' is very common in this sense. It occurs also more generally, as in Cicero, Epist. ad Famil. iii. 69: "Apud eum ego sic Ephesi fui tanquam domi meae."

30. *Ibi*] 'Nay, but that's the very point
Et, quantum ego intelligere possum—— Cl. Quid? Sy. non aberit longius.

Cl. Quid id ergo? Sy. Sic est, non esse horum te arbitror.
Cl. Quid istuc, Syre?
Dum istis fuisti solus, dum nulla alia delectatio
Quae propior esset, te indulgebant, tibi dabant: nunc filia 35 Postquam est inventa vera, inventa est causa qua te expellerent.
Cl. Est verisimile. Sy. An tu ob peceatum hoc esse illum iratum putas?
Cl. Non arbitror. Sy. Nunc aliud specta: matres omnes filiis In peceato adjutrices, auxilio in paterna injuria Solent esse: id non fit. Cl. Verum dicis: quid nunc faciam, Syre?

Sy. Suspcionem istane ex illis quaere; rem profer palam:
Si non est verum, ad misericordiam ambos adduces cito, aut Scibis cujus sis. Cl. Recte suades; faciam. Sy. Sat recte hoc mihi
In mentem venit: namque adolescentes quam minima in spec
situs eit
Tam facillime patris pacem in leges conficiet suas.

where I now am, and I have been thinking of that all the while your father has been speaking.' For 'ibi' see note on iii. 1. 61.

33. Ego dicam quod mihi in mentem] 'I will tell you what is in my mind: do you decide upon it.' The phrase 'in mentem' occurs in Adelphi iv. 1. 12: "Nihilme in mentem?" and in Plautus, Amphitruo ii. 2. 87:

"Qui istuc in mentem est tibi, mi vir, ex me percontarier?"

It is connected with the commoner phrase 'in mentem venire.' See below, v. 43: "Sat recte hoc mihi In mentem venit;" and note on Eunuchus iv. 3. 24.

35. Te indugebant] See note on Adelphi i. 1. 37.

44. Namque adolescentes . . . in leges conficiet suas] 'For the more desperate the case of the young man, the more easily will he gain his father's pardon on his own terms.' The meaning is so simple that it is hard to understand how there can have been any doubt about it, and yet Bentley proposes 'dificilemme:' adding, 'Spem bonam adolescenti injecsi se facile ex hoc-malo emersurum; ne si animo plane dejecto sit quidvis imperatum faciat: ille uxrem inventat, ego crucem." Syrus means: 'When his father sees that he is quite desperate, he will be obliged to pardon him, and Clio tipho will have him at a disadvantage; they will become the best of friends, and perhaps he will settle down and marry to please his father; and all this through me; and yet small thanks shall I get for it.' The only difficulty is in the word 'situs,' which occurs here in an unique sense. This use of 'quam—tam' with superlatives (where we use the comparative) is found in Sallust, Jugurtha 31: "Quam quisque pessime fecit tam maxime tutus est," and Adelphi iii. 4. 56—59:

"Quam vos facillime agitis, quam estis maximo Potentes, dites, fortunati, nobiles,
Tam maximo vos aequo animo aequos nosceret
Oportet, si vos vultis perhiberi probos.'"

For 'in leges suas' see note on Eunuchus i. 2. 22.
Etiam haud scio an uxorem ducat; ac Syro nihil gratiae.
Quid hoc autem? senex exit foras: ego fugio: adhuc quod factum est
Miror, continuo non jussisse abripi me. Ad Menedemum hune pergum:
Eum mihi precatum paro: seni nostro fidei nihil habeo.

ACTUS QUINTI SCENA TERTIA.

SOSTRATA. CHREMES.

So. Profecto nisi caves tu homo, aliquid gnato conficiis mali:
Idque adeo miror quomodo
Tam ineptum quicquam tibi in mentem venire, mi vir, potuerit.

Ch. Oh, pergim mulier esse? Nullamne ego rem unquam in vita mea
Volui quin tu in ea re mihi fueris adversatrix, Sostrata? 5
At si rogitem jam, quid est quod peceem, aut quamobrem hoc faciam, nescias:
In qua re nunc tam confidenter restas, stulta. So. Ego nescio?

Ch. Imo scis, potius quam quidem redeat ad integrum habe eadem oratio.

ACT V. SCENE III. Sostrata and Chremes come on the stage. She has heard her son, and is alarmed at the possible consequences of his present mood. She therefore expostulates with her husband, who, being of course in the secret, treats the matter jocosely; first desiring her to confess that Clitipho is not her son, and then allowing that he resembles her so strongly in all her bad points that she must be his mother.
The Metre is as follows; 1. 3—10. 15, 16, iambic tetrameter; 2 17, iambic dimeter; 11—14. 18—21, trochaic tetrameter catalectic.

4. Oh, pergim mulier esse?] 'Will you continue to be the woman?' Many old editions have 'pergim mulier odiosa esse?' But this is very probably a gloss imported from Phormio v. 7. 44; and Calpurnius seems certainly to have read 'pergim mulier esse?' for he explains the line 'Pergim mulieris partes exercere et officium quae semper vult loqui et marito repugnare.'

7. In qua re nunc tam confidenter restas?] 'And yet you oppose me so boldly in the matter.' 'Resto,' is frequently found in this sense; Propertius iv. (iii.) 7. (8.) 29: "Dum vincunt Danai, dum restat Troi cum Hector." Tacitus, Ann. iii. 46: "Paulum morae attulere ferratis, restantis in lami et gladios." It occurs in several passages of Livy; where, however, there is generally the various reading 'restito' or 'resisto.' Some commentators on this passage quote Eunuchus iv. 4. 1: "At etiam restitas, fugitio?" but the meaning there is 'Are you still hanging back?' 'loitering behind?'

8. Imo scis, potius quam quidem redeat ad integrum eadem oratio] Sostrata said, 'I do not know?' to which Chremes answers, 'Well then you do know: anything rather than have the same story over again.' He is evidently afraid of another long talk, and so cuts her short by contradicting himself. Bentley would read 'redit,' and says 'Scias an nescias perinde est ad integrum redit eadem oratio; sive scire te hoc dicam sive nescire. Una eademque oratio est in re tua scire et nescire.' But this explanation merges 'potius quam' altogether, and treats 'ad integrum redit' as if it were 'eodem
ACTUS V. SCENA IV.

So. Oh, iniquus es, qui me tacere de re tanta postules.
Ch. Non postulo: jam loquere: nihil minus ego hoc faciam tamen.
So. Facies? Ch. Verum. So. Non vides quantum mali ex ea re excitae?
Subditum se suspicatur. Ch. Subditum, ain tu? So. Certe sic erit, inquam, mi vir.
Ch. Confitero tuum non esse. So. Au obsecro te, istue inimicis siet.
Egon confitear meum non esse filium qui sit meus?
Ch. Quid? metuis ne non, quam velis, convincas esse illum tuum?
So. Quod filia est inventa? Ch. Non; sed, quod magis cedere siet,
Id quod est consimilis moribus,
Convincas facile ex te natum; nam tui similis est probe;
Nam illi nihil viti est relictum, quin sit et idem tibi.
Tum praeterea talem nisi tu nulla parceret filium.
Sed ipse egreditur: quam severus! rem cum videas, censeas.

ACTUS QUINTI SCENA QUARTA.

CLITIPHO. SOSTRATA. CHREMES.

Ch. Si unquam ullam fuit tempus, mater, quam ego voluptati tibi
Fuerim, dictus filius tuus tua voluntate, obscoro,
Ejus ut memineris, atque inopis nunc te misercrat mei:

redit. 'Ad integrum redire' means 'to come back to the starting point,' 'to begin afresh.' Compare Andria, Prolog. 26:
"Posthaec quas factet de integro comoe-"dias," and Heaut. Pro! 4 (note). Compare also Phormio ii. 4. 11:

"—Quod te absente hic filius
Egit restitui in integrum sequum ac bonum."

21. Sed ipse egreditur: quam severus! rem cum videas, censeas] 'But here he comes. How modest he looks! were you to know the truth you would think he was.' This is said sarcastically. Compare Plautus, Casina iii. 2. 32: "Sed eccum incedit at quum aspicias tristem, frugi censeas."

ACT V. SCENE IV. Clitipho joins Chremes and Sostrata, and entreats his mother to tell him who are really his parents. She assures him that he is her son; but Chremes interrupts them, and rebukes Clitipho violently for his behaviour; and succeeds in bringing him to a sufficient state of penitence.
The metre is trochaic tetrameter catalectic.

2. Dictus filius tuus tua voluntate] Compare Phormio v. 3. 2: "Ut sua voluntate id quod est faciendum faciat." Adelphi iii. 4. 44: "Quod vos jus cogit, id voluntate impetret." The words here are probably a translation of the Greek αι βουληθη τις, or διαπεσει σου. In the next line 'inopis' has the meaning of 'in trouble,' 'in a strait;' more fully expressed by 'rationis' or 'consilii inopis.'
HEAUTONTIMORUMENOS.

Quod peto, et volo, parentes meos ut commostrae mihi.  
So. Obscuro, mi gnate, ne istuc in animum inducas tuum,  
Alienum esse te. Cl. Sum. So. Miseram me! hocine quae-
sisti, obscero?

Ita mihi atque huic sis superstes ut ex me atque ex hoc 
natus es.

Et cave posthac, si me amas, unquam istuc verbum ex te 
audiam.

Ch. At ego, si me metuis, mores cave in te esse istos sentiam.

Cl. Quos? Ch. Si seire vis, ego dicam: gerra, iners, fraud, 
heluo,

Ganeo, damnosus: crede, et nostrum te esse credito.

Cl. Non sunt haec parentes dicta. Ch. Non si ex capite sis meo 
Natus, item ut aiunt Minervam esse ex Jove, ea causa magis 
Patiar, Clitipho, flagitis tuis me infamem fieri.

So. Di istaece prohibeant. Ch. Deos nescio: ego quod potero 
sedulo.

Quaeris id quod habes, parentes: quod abest non quaeris, patri 
Quomodo obsquare, ut tu serves quod labore invenerit.
Non mihi per fallacias adducere ante oculos—? Pudet

10. Gerro] 'A triñlar.' 'Gerro,' or 'cerro,' was a common term of abuse, derived 
according to Festus from γήπα, an osier 
shield, very light: hence of any thing light 
and contemptible. This word occurs only 
here. The compound word 'congerro,' 
a boon companion,' occurs in Plautus, 
Persa i. 3. 9, and in Mostellaria iv. 2. 27, 
where some consider that it has the further 
sense of 'accomplice.' The term 'gerroa' 
is used in Plautus as 'fabulae' in Terence, 
in the sense of the Greek λῆσοι, which is 
also adopted by Plautus. See Poenulus i. 
1. 8, 9:

"Nam tuæ blanditiae mihi sunt, quod 
dici solet, 
Gerraæ germanae, atque edepol λῆσοι 
meri."

The derisive use of the word 'gerraæ' Fest-
tus explains to have arisen during the siege 
of Syracuse by the Athenians (see Forcel-
lini, 'Gerraæ'). If this is so, it is singular 
that no allusion to the phrase should be 
preserved in the Greek authors after that 
time.

12. Non sunt haec parentis dicta] Cli-
tipho is confirmed by his father's severe 
language in the idea that he is not really 
his son. Chremes answers, 'If I were your 
father mother and all, as Jupiter was Mi-
ervas, I would not suffer you to disgrace 
me by your crimes.' Horace is generally 
supposed to allude to this passage when he 
says:

"Interdum tamen et vocem comoedia 
tollit, 
Iratusque Chremes tumido deligitat oro." 
Ars Poetica 93, 94.

Whether that be so or no, the fact is cer-
tain that angry people are very fond of 
classical allusions (to 'Harmodius and 
Aristogiton,' 'the immortal Shakespeare, 
and the like); and it is quite in keeping with 
Comedy, because true to nature, to intro-
duce such a feature here.

15. Deos nescio] 'I do not care about 
the gods; as far as I can I will prevent it 
to the best of my power.' For 'nescio' see 
ii. 4. 16 (note); and for 'sedulo' note on 
Andria i. 1. 119.

16. Non mihi per fallacias adducere ante 
oculos—?] Bentley objects to this sentence, 
and substitutes 'Ten mihi,' &c.; an idiom 
already noticed in the notes on Andria i. 5. 
10; Eunuchus ii. 1. 3. But the infinitive 
'adducere' depends upon 'puduit' sup-
pressed. Chremes interrupts the sentence 
which he had begun, and ends it in a
ACTUS V. SCENA V.

Dicere hac praesente verbum turpe: at te id nullo modo
Puduit facere. Cl. Eheu, quam ego nunc totus displicco
mihi,
Quam pudet! neque quod principium inveniam ad placandum
scio.

ACTUS QUINTI SCENA QUINTA.

MENEDEMUS. CHREMES. CLITIPHO. SOSTRATA.

Me. Enimvero Chremes nimirum graviter cruciat adolescentulum,
Nimisque inhumâne. Exeo ergo ut pacem concilium. Optime
Ipsos video. Ch. Ehem, Menedeme, cur non accedite juges
Filiam, et quod dotis dixi firmas? So. Mi vir, te obscure
Ne facias. Cl. Pater, obscure ut mihi ignoscias. Me. Da
veniam, Chreme:
Sine te exor. Ch. Egon mea bona ut dem Bacchidi dono
scientia? 
Non faciam. Me. At id nos non sinemus. Cl. Si me vivum
vis, pater,
Ignoscœ. So. Age, Chreme mi. Me. Age quaeque ne tam
offirma te, Chreme.
Ch. Quid istic? video non licere ut coeperam hoc pertendere.
Me. Facis istic ut te deect. Ch. Ea lege hoc adeo faciam; si
facit

slightly different manner. There is a re-
markable instance of this anacoluthia in
Hecyra iii. 1, 6, 7:
"Nam nos omnes, quibus est alicunque altr-
quas objectus labos,
Omne quod est interea tempus priusquam
id rescitum est lucro est,"
where we should have expected 'lucro deput-
tamus,' or the like. Numerous instances of
this irregularity may be found by con-
sulting any good grammar.

ACT V. SCENE V. We have now the
general winding up of all the threads of the
play, to the satisfaction of all parties con-
cerned. Menedemus comes in as an inter-
cessor. Sostrata and Clitipho both supplic-
te Chremes; who consents to forgive his
son on condition that he will accept his
terms. He insists upon his marrying at
once; and after some little bantering and
reluctance to accept the young lady whom
his mother suggests to him, he at last man-
ually determines to choose for himself, and

so, with the free pardon of Syrus, the play
ends.

The Metre is trochaic tetrameter cata-
lectic.

1. Ut pacem concilium] 'I come out
accordingly to bring about peace.' 'Con-
cilio' originally meant 'to press together,'
and was particularly applied to the work-
ing of cloth by the fuller; see Forcellini.
It is used frequently in Lucan for
the sense of 'to join together.' The same
primitive meaning appears in the word
'concilium.' Hence it is frequently used
as here, with such words as 'amicitia,'
'benevolentiam,' 'voluntatem.' (See For-
cellini for examples.) From this came the
sense 'to join to oneself,' 'to procure.' See
note on Euripides iv. 4. 2.

3. Ne tam offirma te, Chreme] 'Don't
be so obstinate, Chremes.' See note on
Eur. ii. 1. 11.

9. Quid istic?] See note on Andria iii.
3. 40.

10. Ea lege] Compare Andria i. 2. 29,
and note.
Quod ego hunc aqueum conseo. Cl. Pater, omnia faciam: impera.

Ch. Uxorem ut ducas. Cl. Pater! Ch. Nihil audio. Me. Ad me recipio:
Faciet. Ch. Nihil etiam audio ipsum. Cl. Perii! So. An dubitas, Clitipho?

Ch. Imo utrum vult. Me. Faciet omnia. So. Haec dum in-cipias gravia sunt,

Dumque ignores: ubi cognoris, facilia. Cl. Faciam, pater. 15

So. G Nate mi, ego pol tibi dabo illam lepidam quam tu facile ames;

Filiam Phanocratae nostri. Cl. Rufamne illam virginem,

Caesiam, sparso ore, adunco naso? non possum, pater.

Ch. Heia, ut elegans est! credas animum ibi esse. So. Aliam
dabo.

Cl. Quid istic? quandoquidem ducenda est, egomet habeo

propemodum 20

Quam volo. So. Nunc laudo te, gnate. Cl. Archonidi hujus

filiam.


Syro ignoscas volo

Quae mea causa fecit. Ch. Fiat. Ω. Vos valete, et plaudite!

12. Ad me recipio] 'I take upon myself to promise for him: he shall do it.'

This is the full form of the expression, for which Cicero uses 'in me recipio,' Ad Fam. xiii. 10. ‘Recipio’ is more commonly used absolutely in the same sense, as in

Phormio v. 7. 9:

' ' —— An verebamini

No non id facorem quod recepissem semel?'

and very frequently in Cicero, as in De Oratore ii. 24: "In quo est illa quidem magna offensio, vel negligentiae susceptionis rebus, vel perfidiae, receptis."

16. The old reading here for 'illam' was 'puellam;' which Dr. Donaldson adopts in 'Varronianus' (p. 443); but 'illam' is the reading of the best authorities.

18. Caesiam, sparso ore, adunco naso] 'With cat's eyes, with a big mouth, and

snub nose.' 'Caesius' was specially used of the eyes of the feline species. So Catul-
lus xliv. 7:

'Solus in Libya Indiave tota

Caesio veniam obvius leoni.'

It is used by Cicero as a translation of the Greek γαλακτωριανικα. "Caesii oculi Minervae, caerulei Neptuni," De Natura Deorum i.

30. There was a Roman family of the name of 'Caesii,' derived, as so many Ro-

man names were, from a personal pecu-

liarity of this kind. The 'nasus aduncus' means a nose that turned up, as appears from the phrase which occurs in Horace, Sat. i. 6. 5: "Naso suspendis aduncu." (See Maclean's note.)

19. Heia, ut elegans est! credas animum

ibi esse] 'Hail what a connoisseur he is! You would think that he never thought of anything else.' For 'elegans' see note on Eunuchus iii. 1. 18, and for 'ibi' see note above, iii. 1. 61.


PUBLII TERENTII
CARTHAGINIENSIS AFRI
ADELPHI.
AESCHINUS, adolescens.
CANTHARA, nutrix Pamphilae.
CTESIPHON, adolescens, frater Aeschini.
DROMO, servus Micionis.
DEMEA, senex, frater Micionis, pater Aeschini et Ctesiphonis.
GETA, servus Sostratae.
HEGIO, senex, propinquus Pamphilaee.
MICIO, senex, frater Debeae, pater adoptivus Aeschini.
PAMPHILA, filia Sostratae, amica Aeschini.
SANNIO, leno.
SOSTRATA, mater Pamphilae.
SYRUS, servus Aeschini.
INTRODUCTION.

This play derives its name from the two pairs of brothers who are introduced. Demea and Micio, the elders, had always been very dissimilar in character and manner of life. Micio was a pleasant old bachelor, and had always lived in town, and was very lenient and indulgent towards his young relations. Demea on the contrary had kept up the thrifty habits of his early years, residing on his farm and taking a severe view of the conduct of his sons. Ctesipho, the younger of his sons, lived with his father at this farm; but Aeschinus, the elder, had been adopted by his uncle. They had accordingly been very differently brought up. Ctesipho had been kept very strictly at home, and was, to the best of his father's belief, a model of propriety. Aeschinus had been indulged by his uncle in every way, till he was notorious for his dissipation. He went so far at last as to offer violence to a young lady named Pamphila, whom he met one night when he was intoxicated. This was the last of his excesses. He promised to make all amends in his power by marrying Pamphila, and on this condition the matter was kept quiet by Sostrata her mother. Ctesipho in one of his visits to the town had fallen in love with a music girl belonging to a slave-merchant, and was carrying on an intercourse with her under the cover of his brother's name; for Aeschinus had taken the credit of the affair to himself that his father might not hear of Ctesipho's doings. After a time the slave-merchant gave notice to Ctesipho that unless he bought the music girl at his price she should be immediately sold. Ctesipho was in the greatest despair at this announcement, and was half inclined to run away from his troubles and leave the country, when Aeschinus, hearing the state of the case, cut matters short by breaking into the house of Sannio the slave-merchant, maltreating him, and carrying off the girl to his own house, where she was received by Ctesipho.

Here the action of the play commences. Demea coming into town hears of this new outrage of Aeschinus', and accuses his brother Micio of being the cause of all this excess. It was his indulgence that had made Aeschinus so dissolute. How different was the conduct of his
brother Ctesipho who had been brought up strictly at home in the country! Micio in return justifies his mode of education. Meanwhile Aeschinus is busied, with the assistance of his slave Parmeno, in arranging matters with Sannio, who blusters loudly at first, but finds at last that the best plan is to pocket his affront and trust to the young men to pay him, for he will lose more by waiting to prosecute the affair, as he is on the eve of a voyage to Cyprus, than if he abandons the slave altogether. The news of Aeschinus' prank had spread over the city, and it was now carried to Sostrata his destined mother-in-law by Geta her slave, who had witnessed the whole affair. Sostrata sends her trusty Geta to Hegio, an old friend of her late husband Simulus, who will stand by her, and see that her daughter has justice done her. Demea in the mean time is in consternation, for he has heard that Ctesipho was with Aeschinus when this music girl was carried off; but Syrus, one of Micio's slaves, contrives, with great skill, to make the fact increase his good opinion of his son; for he represents Ctesipho to have taken part in the affair only to blame his brother's dissolute conduct, and says that as soon as the matter was over he had returned to the country to his usual work. Demea is greatly affected to find that he has one son who is a credit to his family, and sets off for his farm. On his way he meets Hegio, from whom he learns the circumstances of Aeschinus' connexion with Pamphila; and at the same time he finds from one of his farm servants that Ctesipho has never been to the farm at all, as Syrus had pretended. These news send him back to Micio in a rage; but he is again met with a new fiction by Syrus, who revenges himself on him by sending him on a fool's errand over the whole town to look for his brother. Micio meanwhile has been with Hegio to Sostrata and Pamphila, and has comforted them by giving his consent to the marriage of the young lady and Aeschinus. Demea now returns from his fruitless search after his brother, and there is a general disturbance, particularly when one of the slaves accidentally betrays the fact of Ctesipho's being in Micio's house, where his father finds him with the music girl. After some more discussions between Demea and Micio, the former suddenly determines to change his demeanour; and to the surprise of every one whom he meets, and not a little to his own, he acts the courteous and complaisant man. He falls in with all their humours, and promotes the happiness of all parties. Pamphila is married to Aeschinus; Sannio is paid; Micio is made to marry Sostrata; Hegio is provided for; and Syrus and his wife are freed in consideration of the great services which the cunning slave had rendered to morality. The play concludes with a speech in which Demea explains the meaning of his late conduct, and gives his hearers a little wholesome advice for the future.
ACTA LUDIS FUNEBRIBUS AEMILII PAULLI QUOS FECERE Q. FABIUS MAXIMUS, P. CORNELIUS AFRICANUS. EGERE L. ATTILIUS PRAE-NESTINUS, MINUTIUS PROTHIMUS. MODOS FECIT FLACCUS CLAUDII, TIBIUS SARRANIS. FACTA GRAECA MENANDRU L. ANICIO M. CORNELIO COSS.

_Ludis Funebribus_] Funeral games were not uncommon at Rome (see Dictionary of Antiquities, 'Ludi Funebres'). They were generally accompanied by gladiatorial shows. The practice of exhibiting plays at these games does not appear to have been in use before the time of Terence, two of whose plays, the Adelphi and Hecevra, were exhibited on these occasions. Livy makes no mention of dramatic exhibitions among the other solemnities of the funeral games of M. Aemilius Lepidus, _a.u.c._ 538, M. Valerius Laevinus, _a.u.c._ 592 (xxxi. 50), and P. Licinius Crassus, _a.u.c._ 563 (xxxix. 40), and we cannot suppose that this was an accidental omission. The exhibitions of gladiators and subsequently of dramatic performances were made at the cost of the persons who celebrated these games in honour of their deceased relations; for the games were not strictly public. Lucius Aemilius Paullus, at whose funeral games this play was acted, was the conqueror of Perseus of Macedon, and thence was called Macedonicus. He was the son of the less fortunate Paullus who fell at Cannae. These games were celebrated at the expense of his two nephews, Q. Fabius Maximus and P. Cornelius Africanus, _a.u.c._ 593, _b.c._ 160. Some editions add the words 'Aediles Cu- rules.' These are, however, spurious. Africanus was never aedile; but obtained the consulship _a.u.c._ 605, in the year in which he was a candidate for the office of aedile, twelve years after the death of Paullus.

_Tibii Sarranis_] Sarras was an ancient name of Tyre, from the Phoenician 'Sor.' The 'tibiae Sarranae' are said to have been the same as the 'tibiae pares,' the 'Phry- giae' as the 'impares.' See notes on the Inscription to the Andria.

_L. Anicio M. Cornelio Coss._] _a.u.c._ 593, _b.c._ 160.
The Prologue alludes to the general charges brought against the poet by his opponents; but more particularly meets the accusation that he was assisted in his writings by his eminent friends. The first charge seems, as before, to have been one of plagiarism (see Prologue to Eunuchus v. 22—26). This the poet does not wait to answer; but he says that he will inform against himself: and he leaves it to his audience to judge whether he is to be blamed or not. His plagiarism consists in having borrowed from the ‘Synapothnescontes’ of Diphilus the incident of the capture of the girl in Sannio’s house, which had been omitted by Plautus in his translation of the play under the name of ‘Comrorientes.’ And this passage the poet has transferred word for word into the ‘Adelphi,’ an instance rather, he thinks, of successful revision of an old play, than of any theft from Plautus. And as for the second accusation, that certain illustrious persons help the poet in his writings; this is rather a subject of praise than of blame. For why should not the poet gladly avail himself of their help, whose help every one else is very glad to have in the ordinary concerns of life? As to the argument of the play, the old men who come on the stage in the first act will explain part of it, and the rest they will develop in acting their part. The poet has only to beg the indulgence of the audience as an encouragement to future labours.

The Metre is iambic trimeter.
PROLOGUS.

Eam Commorientes Plautus fecit fabulam.
In Graecia adolescents est qui lenoni cripuit
Meretrixem in prima fabula. Eum Plautus locum
Reliquit integrum: eum hic locum sumpsit sibi
In Adelphos; verbum de verbo expressum extulit.
Eam nos acturi sumus novam: pernoscite
Furtunme factum existimetis, an locum
Reprehensum qui praeteritus negligentia est.
Nam quod isti dicunt malevoli, homines nobles

'Commorientes.' Zonae quotes the author-
ity of Varro (in Aulus Gallius iii. 3) to this effect; but rightly shows that Terence's authority is far more to be relied upon on this question.

9. In prima fabula'] 'In the early part of the play.' Compare Plautus, Cistellaria ad fin.: "More majorum date plausum postrema in
comedia."

The idiom is too common to require any further illustration. In the preceding line Bentley reads 'cripit' on the alleged authority of Donatus. But the text of Donatus has 'cripiit,' which presents no more difficulty than 'surrupit,' and other forms which were commonly abbreviated. The authority of manuscripts is not conclusive on the point. 'Plautus,' says Terence, 'left that passage untouched (see the note on 'integer' Henut. v. 3. 8), and Terence adopted it into the 'Adelphi,' and reproduced it, translated word for word.' This is meant for a conclusive answer to those who accused him of plagiarism from Plautus. In the same sense 'novam' in the next line means a comedy which had never before been translated from the Greek. In this question of Terence's originality see the Introduction.

14. Reprehensum] 'You are to decide whether you think this is a case of plagi- arism, or whether you consider that a passage has been treated afresh which was passed over from carelessnes.' 'Repre-
hendo' combines the notions of 'taking up
again;' of 'drawing back;' or 'recovering.' In the former sense it is used in Cicero, in
C. Verrem ii. 3. 20: 'Quod erat imprudentia praemissum, id quaestu ac temporae admonitus reprehendi' (see Long's note); and the latter is well illustrated by the following passage of Phaedrus v. 8:

'Cursum volueri, pendens in novacula,
Calvus, comosa fronte, nudo corpore,

Quem si occuparis teneas; clapsum semel
Non ipse possit Jupiter reprehendere;
Occasionem rerum significat brevem.
Effectus impediret ne sequis mora,
Finxere antiqui talem efficieis Tempora.'

So here Terence congratulates himself on having recovered a scene which Plautus had omitted, by having gone over the same ground carefully for himself. For 'pernos-
cite' see note on Andria, Prolog. 24. 'Ne-
gligentia' probably means here simple negli-
genius. Plautus may very possibly have
omitted the opening scene of the play of
Diphilus, and contented himself with giving a sketch of the facts in his Prologue. It is the same kind of negligence which is spoken of in the Prologue to the Andria, vv. 20, 21, where the word particularly refers to the practice of mixing two plays, which in-
volved of course the omission of parts of each.

15.] Terence here proceeds to meet the latest accusation which had been brought against him, and which he had already noticed very briefly before, (see Prologue to Heautontimorumenos, vv. 22—26,) that he was assisted in his writings by his noble friends. This subject has been discussed at full in the Introduction to this volume: it may be sufficient to repeat in this place, that this passage is no proof of the fact. Terence avoids the question, as he had before, and leaves it open. These great friends of the poet are said by Donatus to have been Scipio, Laelius, and Furius Pub-
lius, to whom he refers respectively the
words 'in bello,' 'in negotio,' and 'in otio,'
to Scipio as a soldier, to Laelius as one of the
wisest men in the state, and to Publius
as a great politician. But this is rather
forced. These words are rather meant as a
general compendium of the relations of life,
than as any disjunctive character of these
friends of the poet. For why should we
Eum adjutare, assidueque una scribere;
Quod illi maledictum vehemens esse existimant
Eam laudem hic ducit maximam, quum illis placet
Qui vobis universis et populo placent;
Quorum opera in bello, in otio, in negotio,
Su quo quisque tempore usus est sine superbia.

20

Dehinc ne exspectetis argumentum fabulae:
Senes qui primi venient ii partem aperient;
In agendo partem ostendent. Facite, aequanimitas
Poetae ad scribendum augeat industriam.

not have recourse to a great politician in business, or to a wise man in private affairs, and vice versa?

21. Sine superbia] 'Without any false pride.' 'You are every one of you on convenient occasions ready to avail yourselves of their help; and why should not I?' Ruhnken refers 'sine superbia' to Scipio, Laelius, and Publius; but this is not the point in question. Our common expression, 'You are not too proud to accept their help,' exactly gives the meaning of the text.

23. Senes qui primi venient ... ostendent] Donatus strangely says "Σχήμα ἀποσιώπησις. Hic enim jarn non senes accipiendi essent: imo potius caeterae personae: sed ipsi senes in statario charactere partem aperient: in motorio, partem ostendent." It seems simpler to understand it of the distinction between the narrative and action of the first act, which is an introduction to the whole play.

24. Facite, aequanimitas ... augeat industriam] Donatus on this passage says 'deest vestra,' which Ritschl accordingly supplies to avoid the lengthened syllable 'augeat.' But we meet with many such cases in Plautus and Terence (see Introduction on the metres of Terence), and we must be content to take this as one. Donatus' words merely mean that 'vestra' is to be supplied in sense. Bentley interpolates a whole line compounded of Hecyra, ProL 24, and Phormio, ProL 35. He reads

"— Facite aequanimitas
Bonitasque vestra adjutrix nostrae industriae
Poetae ad scribendum augeant industriam;"
a combination which it is hardly necessary to say does not look very Terentian.
ACTUS PRIMI SCENA PRIMA.

Micio.

Storax—Non redit hae nocte a coena Aeschinus, Noque servorumquis quam qui adversum incurrit. Prefectus hoc vero dicunt: si absis uspiam, Aut ubi si cesses, evenire ea satius est Quae in teuxor dicit et quae in animocogitat Irrata quam illa quae parentes propitii. Uxor si cessas aut te amare cogitat, Aut tete amari, aut potare, aut animo obsequi; Et tibi bene esse soli quam sibi sit male. Ego quia non redit filius quae cogito, et Quibus nunc sollicitor rebus! ne aut ille alscrit,

Act I. Scene I. Micio is introduced soliloquizing about his domestic affairs. "Here's Aeschinus out at supper all night again; and I cannot make out what has become of him. And then 'parents and guardians have a way of imagining all sorts of horrors on such occasions! What a fool a man is when he undertakes such a charge as this! For this Aeschinus is only my nephew after all. My good brother who lives in the country, has allowed me who have always led a bachelor life in town, to adopt one of his sons. I have endeavoured to bring him up on the liberal principle. We quite understand each other; for whatever he does I encourage him to tell me. My brother Demos on the other hand adopts the severe plan. He blames my indulgence, and I, for my part, think him a great deal too strict. For a father should not be like a master and obtain only forced obedience: he should lead his children to do well voluntarily. But here is my brother, looking cross enough. I shall get a scolding as usual."

"[Solus] Nunc eo adversum hero ex plurimis servis."

3.] "They are quite right in saying that if you are away from home any where, or staying any where longer than usual, you had better have the benefit of your wife's worst suspicions than of your anxious parent's fears."

11. Ne aut ille alscrit] 'Because my son has not returned, what accident do I imagine, and what things do I torment myself with! I am afraid that he has caught cold, or fallen into some place or other, or broken one of his limbs.' In Plautus, Miles Gloriosus iii. 1. 124—127, we have similar language:

"Pol si habuissem, satis cepissem miserrarum liberys:
Continuo exercrarer animi; si forte fuis-set febris, Censurem emori; cecidissetne ebris aut de equo uspian;
Metuerem no ibi desfregisset curra aut cervices sibi."

From this passage we see not only that the fears here quoted were a stock subject of alarm, but that they are described in the common language. Ritschel alters these lines as follows:

"Aut ceediderit aliqua, aut aliquid perfrgerit.
Vah quemquamme hominem in animo instituere aut sibi Parare," &c.

He adds, "nullum enim frequentius in Terentio corruptelae genus quam quod ex in-
terpretamentis nascitur: scriptum est autem uspiam ab eo qui paullo ante (v. 3) a poeta positum uspiam meminerit." (Prolegomena ad Plautum, p. 119.) Of Ritschel's emendations I have spoken generally in the Introduction. In considering any particular passage I would give the greatest weight to his opinion where there appeared to be a clear necessity for an alteration. The passage quoted from Plautus shows that the phrase 'ceciderit uspiam' was used in this connexion; and the mere fact of the occurrence of 'uspiam' a few lines before is not sufficient to demand its rejection. 'Uspiam' is for 'usque jam' as 'quispiam' for 'quisque jam,' and retains the local meaning of 'usque' (see note on Eunuchus iii. 2. 18). 'Paro' is here used in the sense of 'to adopt,' from its fundamental meaning to acquire.' It is often used for 'buying,' as in Eunuchus iii. 2. 35. 15. Ritschel emends these lines as follows:

"Atqui ex me hic natus non est sed fratrem ex meo.

Dissimili studio est."
ACTUS I. SCENA I.

In eo oblecto; solum id est carum mihi.
Ille ut item contra me habeat facio sedulo:
Do, praetermitto: non necessa habeo omnia
Pro meo jure agere. Postremo alii clanculum
Patres quae faciunt, quae fert adolescentia,
Ea ne me celet consuefeci filium;
Nam qui mentiri aut fallere insuerit patrem, aut
Audebit, tanto magis audebit caeteros.
Pudore et liberalitate liberos
Retinere satius esse credo quam metu.
Haec fratri mecum non convenient neque placet.
Venit ad me saepe clamitans, "Quid agis, Micio?
Cur perdis adolescentem nobis? cur amat?
Cur potat? cur tu his rebus sum tum suggestis?
Vestitu nimio indulges; nimium ineptus es."
Nimium ipse est durus praeter aquumque et bonum:
Et errat longe mea quidem sententia
Qui imperium credat gravius esse aut stabilius

26. Non necessa habeo omnia pro meo jure agere] 'I do not think it necessary to do anything at my mere pleasure.' 'Pro meo jure' literally means 'in conformity with my authority.' He would not press the question of authority too strictly. We may compare the slightly different phrases 'ipsa jure,' 'on the legal merits of a case,' and 'sui juris facere.' 'Clanculum' is used adverbially every where else. Here it follows one of the constructions of 'clam. '
28. Quae fert adolescentia] 'I have accustomed my son not to conceal from me the practices to which youth is prone, which others do without their parents' knowledge.' For 'fert' see note on Heaut. ii. 1. 3.
29. Ea ne me celet] See note on Andria iii. 4. 6.
30. 31.] Bentley perceived the irregularity of the two words 'insuerit' and 'audebit' in different moods and tenses, and he proposed as a remedy to alter 'insuerit' into 'its ut f?,' which does not commend itself by any appropriateness to the rest of the line. Ritschel would read (Prolegomena ad Plantum cxx.): 

"Nam qui mentiri aut fallere insuerit patrem,
Fraudare (or Decipere) tanto magis audebit ceteros."

The 'audebit' of the latter clause most probably crept into the former by inadvertence; and I should be strongly inclined to prefer 'fraudare.' We have no authority however for altering the text.
32. Pudore et liberalitate] Lindenbroc quotes from Menander οὐ δόη λήταινα τὸ πατότων δροῦν Ἀλὶ πυθοντα τι. The sentiment is obvious enough, and calls for practice rather than illustration.
33. Haec fratri mecum non convenient] 'This does not apply to my brother as it does to me, nor does it please him.' Donatus remarks on this as a strange phrase. It is simply another form of the construction 'convenire in aliquem,' which has been noticed on Heaut. v. 1. 3.
37. Cur tu his rebus sum tum suggestis?] 'Why do you supply him with means for these things? You indulge him in expensive clothing: you are too foolish about him.' With 'sum tum suggestis,' compare Heaut. v. 1. 67: 'Nam si illi pergo suppeditare sumibus.' 'Vestitu' is explained by some editors as an old form of the dative. But there would be no sense in saying 'You indulge too fine clothes.' 'Indulgo' is almost always used with a dative of the person, or of such words as imply a personal feeling, as 'ira,' 'lacrymis,' 'precibus,' 'ardori.' In Terence it is used with an accusative of the person, except in Heaut. iv. 8. 20. 'Vestitu' is here the ablative of the material.
Vi quod fit quam illud quod amicitia adjungitur.
Mea sic est ratio, et sic animum induco meum:
Malo coactus qui suum officium facit
Dum id resciitum iri credit tantisper cavet:
Si sperat fore clam rursum ad ingeniun reoit.
Ille quem beneficio adjungus ex animo facit;
Studet par referre: praesens absensque idem erit.
Hoc patrum est, potius consuefacere filium
Sua sponte recte facere quam alieno metu.
Hoc pater ac dominus interest: hoc qui nequit,
Fateatur nescire imperare liberis.
Sed estne hic ipsus de quo agebam? et certe is est.
Nescio quid tristem video: credo jam ut solet
Jurgabít. Gaudemus. Salvum te advenire, Demea,
Gaudemus.

44. Malo coactus] 'He who does his duty from fear of punishment is on his good behaviour just so long as he thinks that his conduct will be observed: if he thinks to escape notice, he returns again to his natural character.' 'Malum' is here used in the sense of 'pena.' Compare Sallust, Jugurtha 100: "Et sane Marius, illo et aliis temporibus Jugurthini bellii, pudore magis quam malo exercitum coercerat;' and Livy ii. 54: "Adeoque neminem noxiae poenitebat ut etiam insontes fecisse videri vellent, palanque ferretur malo demandam tribuniciam potestatem." Cicero, In C. Verrem ii. 3. 23: "Nam vi, malo, plagiis adductus est ut frumenti daret non quantum deberet sed quantum cogeretur.' A punishment more fitted for a slave than for a free man. For 'tantisper' see note on Haeut. i. 1. 54.

48. Studet par referre] The phrase is given more fully in Eunuchus iii. 1. 55: "Par pro pari referro quod eam mordeat." Plautus, Truculentus v. 47: "Par pari respondet.' Ritschl (Prologomena ad Plautum cxix.) proposes to omit 'par,' which he considers to be an interpolation suggested by the recollection of these phrases. But we never find 'referre' used absolutely in this sense, or in the similar one of 'referre gratiam.' Bentley considers the last syllable of 'studet' to be shortened. It is better to take it as a monosyllable, like many other similar words. See the Introduction. Lindenbrog quotes here from Menander. I have altered his reading εξοιτημον ποιων into εξοιτημος ποιιων, which is evidently demanded by the sense: νυποδομον άληθως, ουκ έφεδρον ένες βιον.

50. Alieno metu] 'This is the part of a father,' Micio says, 'to accustom his son to do right rather of his own accord than from fear of another.' 'Alienus metus' is probably merely a translation of άλτοτριφ φόβοι. The adjective, however, contains the idea of the genitive, as in the case of possessive pronouns. Compare Phormio v. 8. 27: "Nam neque negligentia tua neque odio id fecit tuo.' See note.
ACTUS PRIMI SCENA SECUNDA.

DEMEA. Micio.

De. Ehem, opportune: te ipsum quaeque.
Mi. Quid tristis es? De. Rogas me, ubi nobis Aeschinus
Siet, quid tristis ego sim? Mi. Dixine hoc fore?
Quid fecit? De. Quid ille fecerit? quem neque pudet
Quiquam; nec metuit quemquam; neque legem putat
Tenere so ullam: nam illa quae antehac facta sunt

Act I. Scene II. 'How can you ask me why I am distressed?' says Demea.
'Have you not heard where Aeschinus is, and what he has been about? He has just
broken into a man's house and carried off a girl. Every one is talking of it as a most
outrageous business. And all this while his brother is behaving very differently. He is
attending to his business on the farm, and
leading a quiet and hardworking life. And it
is you, Micio, that are to be blamed for this.
It is you that allow Aeschinus to be corrupted
in this way.' 'My good Demea,' says Micio,
'you are mistaken. You cannot under-
stand young men, and you are too severe
upon them. If you were wise, you would see
that young men must have these indu-
lences; and you would allow your other
son the same liberty, that he may not have
to take it some day when he is too old to
do so with propriety. As for Aeschinus and
his freaks, I can only say that I am quite
willing to bear my part in the affair. I will
make good any damage he does, and it will
all end well. You had better keep to our
agreement, and leave me the responsibility
of the one that I have adopted.' Demea goes
off in a rage at this, leaving Micio to reflect
upon his contrary temper. At the same
time he cannot but allow that Aeschinus is
a vexation to him. He has had all kind of
escapades, and was only just saying that he
was ready to marry; and here he is again!
At all events he will go and see what is the
matter.

The Metre is trimeter iambic, the first
line with the last of the preceding scene
forming one verse.

2. Rogas me?] 'Do you ask me, when
we have such a son as Aeschinus, why I am
disturbed?' This is the interpretation of
Eugraphius, which is followed by the ma-
nority of commentators. But it is not easy
to find any authority for such a sense of
'ubi,' which is generally used (when of time)
in the sense of 'postquam.' Others suggest
that we should supply 'qui scias,' 'when
you know where Aeschinus is,' what a state
he is in. Ritschel has a very ingenious
mode of restoring this passage. He would
read:

"—— Rogas me? Ubi nobis
Aeschinus?
Scin jam quid ego tristis sim?"

(Prolegomena ad Plautum, p. 120.)

which gives far more point to the words of
Demea. But we are not justified in intro-
ducing such a mere conjecture into the
text. We must be content to leave the
difficulty, such as it is, in default of any
manuscript authority.

4. Quem neque pudet quicquam] 'Who
is ashamed of nothing and fears nothing.'
The subject to the verb 'metuit' is implied
in the preceding clause, as in Sallust, Ju-
gurtha 101: "Bocchus cum petitibus, quos
Volux filius ejus adduxerat, neque in
priore pugna, in itinere morati, affuerat,'
and Cicero, De Finibus ii. 2: "Nam hunc
ipsam sive finem sive extremum sive ultim-
um definirem id esse quo omnia quae
recte fierent referrentur, neque id ipsum us-
quam refereretur." The construction 'quem
pudet quicquam' is irregular; but not
without example. 'Quicquam' must be
taken as the subject of the verb, as in iv. 7.
36: "Non te haece pudent?' and Plautus,
Miles Gloriosus iii. 1. 30:

"Novo modo tu homo amas si quidem te
quicquam quod facis pudet.'"

So too in Heaut. v. 4. 19:

"Pudet dicere hac praesente verbum
turpe,'"

where the sentence is the subject of the
verb 'pudet.' Lindenbrog quotes from Pris-
cian xviii. the following lines of Menander:

δε δ' οὖν ἀνθρώπων ὁλοκ οὖρε δείκνυαι,
τὸ πῶρα πᾶσας τῆς ἀναιδείας ἵκνου.

7. *Modo quid designavit?* 'What a notorious prank this is that he has just played!' Donatus says, "Designare est rem novam facere in utramque partem, et bonam et malum." He compares the use of the word 'designator' as a 'master of the ceremonies,' so called, he says, "quod ipsis ludis multa fiunt nova et spectanda;" and he goes on to say, "Puto ego designationem contractionem aut conductionem populi in unum intellegi: hoc enim contingit ei qui aliquo flagitio populi in se oculos et ora convertit, et spectaculo est vulgo: quem admodum designatores qui ludis funebribus multitudinem retinent." But I cannot help thinking that Donatus has spun a theory here, just as Johnson or Warburton might have on any obsolete expression of Sakespeare. 'Desino' is simply to 'mark out.' So the 'designator,' whether in the ordinary games (Plautus, Poenus, Pro. 19), or in funeral ceremonies (see Hor, Epist. i. 7. 6, with Maclean's note), was the person who 'marked out the places and arranged the ceremony.' Here too 'desino' means 'to mark out,' 'make conspicuous.' See Horace, Epist. i. 5. 16: "Quid non ebrietas designat?" and compare Eunuchus v. 7. 20: "Qui stultum adolescentulum nobilitas flagitiis," and the use of 'insignis' and 'insignitus.'

10. *Mulcavit usque ad mortem?* He beat the master of the house and all his slaves within an inch of their lives. Some manuscripts have the faulty reading 'mul-tavit.' See note on Eunuchus iv. 7. 4. For 'familia' see note on Heaut. iv. 5. 3.

15. *Ruri esse parcum ac sobrium?* 'Esse' is frequently shortened in pronunciation, as again in Hecyra iv. 4. 75, where it occurs as the first syllable of the iambus.

Here too it commences the foot. See more on this subject in the Introduction.

In the next line the beginner must be careful not to confound the text, 'nulnum hujus simile factum,' with ' nihil hujus simile factum;' in the former 'factum' is a substantive, in the latter a participle. For the phrase compare Heaut. iii. 2. 40: "Si quid hujus simile forte aliquando evenerit." We commonly find in Terence the shorter expression, 'si quid hujus feci,' or 'quic- quid hujus feci.' See note on Eunuchus i. 2. 122.

17. *Tu illum corrumpi sinis?* 'It is you that suffer him to be ruined.' Compare Andria ii. 3. 22: "Inveniet inopem potius quam te corrumpi sinat." For a similar scene see Plautus, Bacchides iii. 3. 5—9:

"Phi. Minus mirandum est illac aetas si quid illorum facti. Quam si non faciat. Feci ego istaex itidem in adolescentia. L.y. Hei mihi, hei mihi, istaeum perdidit assentaturo! Nam abesse to esset, ego illum haberem rectum ad ingenium bonum; Nunc per tu tamque pravus factus est fiduciam Pistocerus," where Plautus goes on to draw an amusing contrast between the 'good old times' and 'the present generation,' which is well worth reading.

18. *Homine imperito?* The commentators quote a line of Menander, οὐκ ἵστον ἀνοίγας οὖθεν τολμάρῃσθοι, which Terence may possibly have had in view: but there is not any close connexion between ἀνοίᾳ, and the character spoken of in the text. Lines are quoted from Menander often more for the sake of the name than from
ACTUS I. SCENA II.

Qui nisi quod ipse fecit nihil rectum putat.

De. Quorsum istuc? Mt. Quia tu Demetia haec male judicas.

Non est flagitium, mihi crede, adolescencenum

Scortari neque potare; non est; neque foras Efferingere. Haec si neque ego neque tu fecimus, Non siit egestas facere nos. Tu nune tibi
Id laudi ducis quod tum fecisti inopia?

Injurium est; nam si esset unde id fieret, Faceremus: et tu illum tuum, si esses homo,

any ascertainment connection with the text of Terence.

21. Non est flagitium] ‘Flagitium’ is properly ‘a noise,’ as in Plautus, Poenulus iii. 2. 32: ‘Fores hae fecerunt magnum flagitium modo,’ where however the word is evidently used in a very rare sense, for we have the question, ‘Quid id est flagiti?’ which is explained ‘Crepuerunt clare.’ We find it also used of ‘a noisy and rude speech or petition.’ So the serenading of young lovers is called ‘flagitium’ in Plautus, Mercator ii. 3. 82: ‘Neque proper eam quiequam eveniet nostris foribus flagitium;’ and importunate begging, in Epidicus iii. 4. 81, where a singing girl speaks:

Propera igitur fugere hinc si te Diamant! Fi. Abiero.
Flagitio cum majore post reddes tamen.’

From these original senses we have the derived notion of ‘a scandal,’ a crime which is disgracefully notorious. In this sense it is commonly applied to all indulgences of the passions, especially such as are noticed in the text. (For examples see Forcellini.) It is ridiculous to find in a book of English notes on this play ‘Micio seems here to carry his indulgence too far,’ and more in the same strain. Donatus says ‘Non peccatum negat esse; sed flagitium non esse contendit.’ But the general use of the word in classical authors contradicts such an explanation. When will commentators take an author as they find him? We cannot expect in Terence any thing more than comedy requires; and here Micio is made to justify Aeschinus as he best can, without any great attention to the requirements of a strict moral code. A vindication of youthful irregularities, probably rather at variance with the teaching of their more serious instructors, would be comic in its effect on the audience. We must remember that Terence is here speaking through a comic mask. Compare, and see the note on, Heeeyra iv. 1. 27.

24. Non siit egestas facere nos] The Bembine manuscript has the reading ‘siit,’ which I have adopted after Bentley. ‘Sivit’ can hardly be contracted into one syllable, which the verse would require. In v. 26 the first syllable of ‘fieret’ is lengthened by iuctus. ‘Esset’ and ‘faceremus’ are used in the sense of the pluperfect conjunctive. The distinction is, that the imperfect thus used in both clauses carries with it the idea of repeated action. See Madvig’s Latin Grammar, § 347, obs. 2, and note on Andria iv. 4. 54. ‘We should have done the same over and over again if we had had the wherewithal to do it; and it is unfair now to pride yourself upon what poverty compelled us to do.’

27. Si esses homo] ‘You too, if you had the common sense of a man, would allow that son of yours to do the same now, while it is natural to his years, rather than that, after he has sent you out of doors a welcome corpse, he should do it all at a more unsuitable time of life.’ For the idea of ‘homo’ see note on iv. 2. 40, and iv. 7. 15. ‘Ejecisset’ probably means ‘when he has given you a hurried burial, not even taking the trouble to have you decently carried to the grave’ (esseri). ‘Ejectus’ is often used of a dead body thrown up by the waves and lying unburied on the seashore. ‘Expectatum,’ ‘one whose death was welcome and had been long looked for.’ The idea is well expressed. by Plautus, Mostellaria ii. 2. 10—13:

‘Th. Triennio post Aegypto advenio domum.
Credo, expectatus veniam familiaribus.
Tr. Ninis edepol ille potuit expectator Venire qui te nutriaret mortuwm.’

Compare v. 4. 20: ‘Illus ut vivat optant, neutam autem mortem expectant silihct.’ In Juvenal’s time the astrologers made a
Sineres nunc facere, dum per actatem licet, 
Potius quam, ubi te exspectatum ejecisset foras, 
Alieniore actate post faceret tamen.

De. Pro Jupiter! tu homo adigitis me ad insaniam. 
Non est flagitium, facere haec adolescentulum? Mi. Ah, 
Ausculta: ne me obtundas de hac re sapientes. 
Tuum filium dedisti adoptandum mihi:
Is moeus est factus: si quid peceat Demea, 
Mihi peceat: ego illi maximam partem feram. 
Obsonat, potat, olet unguenta; de meo. 
Amat; a me argentum dabitur dum erit commodum: 
Ubi non erit fortasse excludetur foras. 
Fores effregit; restituentur: discidit 
Vestem; resarcietur. Est, Dis gratia, 
Et unde haec fiant, et adhuc non molesta sunt. 
Postremo aut desine, aut quernvis arbitrum:
Te plura in hac re peccare ostendam. De. Hei mihi!
Pater esse disce ab illis qui vere sciunt.

good livelihood of these 'expectations.' See 
Satire vi. 565—568:

"Consultit ictereae lento de funere mater; 
Ante tamen de te, Tanaquil tua: quando sororem 
Effarat et patruos; an sit victurus adulter 
Post ipsam? Quid enim magis dare numina possunt?"

For 'faceret' see note on Andria iv. 5. 3.

36. Ego illi maximam partem feram 
'In that case I shall bear the brunt of it.'
'Illi' is here a locative adverb, as 'ibi.' See also v. 3. 60. See note on Heaut. iii. 1. 61. In many passages of Terence 'illi' is the reading of some manuscripts for 'illic.' In Heaut. v. 1. 9, Adelphi v. 3. 58, and other passages, 'illi' would suit the metre: but it is not necessary; for 'illic' is common as a monosyllable, as 'istic.'

36. Amat; a me argentum dabitur]
This is the order recommended by Ritschl (Prologomena ad Plautum, p. cxviii), and seems to be the true reading. We have no authority for synizesis in such a word as 'amat,' and 'a me' requires to be placed first from its emphatic sense. Transposition is a necessary resource in many lines of Terence. Compare notes on Andria ii. 6. 8, and Heaut. iii. 2. 4.

39. Fortasse excludetur foras]
'When no more money is forthcoming, perhaps he will be turned out of his mistress's house.' Micio means, 'I will let him have money as long as it is convenient to me, and when I can give him no more, then his flirtations will come to an end probably.' Donatus sees a peculiar force in the word 'fortasse,' "Mire forte/dict ut pater indulgens, et credens adolescentem posse etiam amari ab amica: non enim affirmavit, ut dicere excludetur foras." The passage does not appear to me to warrant any such sense. Micio uses 'fortasse' merely as a gentle way of hinting at the consequence.

43. Cedo quemvis arbitrum]
'Either stop your complaints, or let us have any one you like to decide between us, I will prove that you are most in fault in this matter.' For 'cedo' see note on Heaut. iv. 3. 5, and on 'arbitrum' note on Andria, Prolog. 24.

45. Pater esse disce ab illis qui vere scient]
This is the reading of all authorities. Bentley conjectured 'sient,' which gives a simpler meaning; but 'scient' is intelligible. 'Learn to be a father from those who know what it is to be one.' Either word is equally suitable to the answer which follows, in which 'consilii' answers to 'scient.' 'You are his father naturally; I in my regard for him.' In the following line Demea takes up the word 'consilii,' and says, 'You show any regard for him?"
ACTUS I. SCENA II.

Mi. Natura tu illi pater es, consiliis ego.
De. Tun consulis quiequam? Mi. Ah, si pergis abiero.
De. Sicine agis? Mi. An ego toties de eadem re audiam?
De. Curae est mihi. Mi. Et mihi curae est: verum Demea
Curemus acquam uterque partem: tu alterum,
Ego item alterum; nam ambos curare propemodum
Reposcere illum est quem dedisti. De. Ah, Micio.
Mi. Mihi sic videtur. De. Quid istic? tibi si istic placet,
Profundat, perdat, pereat: nihil ad me attinet.
Jam si verbum unum posthaec——Mi. Rursum, Demea,
Irascere? De. An non credis? repeto quem dedi?
Aegrere est: alienus non sum: si obsto, hem, desino.
Unum vis curem; euro; et est Dis gratia
Quum ita ut volo est. Iste tuus ipse sentiet
Posterius—nolo in illum gravius dicere.

Mi. Nec nihil neque omnia haec sunt quae dicit; tamen
Nonnihil molesta sunt haec mihi: sed ostendere
Me aegrere pati illi nolui: nam ita est homo;
Quum place adversor sedulo et dexterco.
Tamen vix humane patitur: verum si augeam,
Aut etiam adjutor sim ejus iraeraudiae,
Insaniam profecto eum illo; etsi Aeschinus
Nonnullam in hac re nobis facit injuriam.

60.] 'Let us each attend to his own charge in fair proportion; do you look to
the one, I too to the other. For to con-
cern yourself with both at once is as good
as to ask back the one whom you have
given me.' 'Uterque' is collective as well
as distributive, and so naturally has a plural
verb, when both persons are spoken of in
the same manner. When the distributive
sense prevails the singular verb is commonly
used as in many passages of Terence:
"Quam uterque est similis sui," Phormio
iii. 2. 16, where a comparison is instituted
between the two severally. See also Phor-
mio v. 3. 17.

60. Nolo in illum gravius dicere] 'I do
not wish to say anything worse of him.'
Compare Andria v. 3. 3: "Quasi quiequam
in hunc jam gravius dici possiet." Wester-
hovius quotes here from Menander:

οὐδὲ πότε ἄγρεις οὐδὲν οἵθ’ ὁμφάλος
παρὰ ἑαυτῷ ἀπεκλίνῃ ὁ δὲ ἑαυτῷ λῃστῆσαι.

61. Nec nihil neque omnia haec dicit] 'There is nothing in what he says, and
yet it is not entirely true.' Compare Heceya
ii. 2. 22: "Quae dicis omnia esse ut dicis
animum induco." 'Aeschinus' conduct
does give me some pain; and yet I would
not show Demea that it vexed me: for his
temper is such that when I try to appease
him, he takes it as if I were opposing and
repelling him on purpose.' Plantus, speak-
ing of love, has some lines which illustrate
fairly this contrariety of disposition:

"Ita est amor balista ut jacitur; nihil sic
colere est neque volat;"
Atque est mores hominem moros et moro-
sos efficit.
Minus placet magis quod suadetur; quod
dissuadetur placet.
Quum inpia est cupias; quando ejus co-
pia est, tum non vels.
Is qui aspexit, is compellet; ille qui con-
suadet vetat."

Trinummus iii. 2. 42—46.

'Dexterco' is generally used in the sense of
'to keep one from doing a thing,' espe-
cially by intimidation. Here it means,
' estrange him from me.' For 'sedulo' see
note on Andria i. 1. 119.

ACTUS SECUNDI SCENA PRIMA.

SANNIO. AESCHINUS. PARMENO.


72. Sperabam jam defervisse adolescentiam] ‘I hoped that his young blood had begun to cool down.’ The original meaning of ‘deferveo’ is ‘to cease boiling,’ to be past the boiling pitch. ‘De’ in composition, like the Greek ἀπό, has sometimes this sense, as in Virgil, Aeneid x. 609:

‘Aeneas nubem bellii dum detonet omnem Sustulit.’

Horace, Carm. i. 9. 10:

‘Stravere ventos aequore fervido Depraeliantes,’

which seems to be a Graecism for ‘stravere ventos ita ut depraeliant,’ though there are many who explain it by ‘valde praebiantes,’ ἀπομαχομί努ς. Both ἀπό and ‘de’ ‘have the sense of finality, and so they sometimes signify in composition ‘to end an act,’ sometimes ‘to carry an act out to its end.’ In some words, as in ‘deferveo,’ we have both meanings (see Forcellini).


Nisi] ‘Still whatever it is I should like to know it.’ For this sense of ‘nisi’ see note on Heaut. v. 2. 5.

ACT II. SCENE I. Aeschinus had broken into Sannio’s house and carried off a music girl. He has now brought her to his own house; where he has been followed by Sannio, who calls loudly on all the lieges to help him against this violent young fellow. He threatens to snatch the girl from Aeschinus; and also threatens legal proceedings against him for assault and battery. Aeschinus replies by putting Parmeno as a sentry over him with directions to give him a good thrashing if he stirs a finger; and announces to Sannio his determination to keep the girl at all hazards. If he will sell the girl at cost price, well and good; if not, he will claim her as a free citizen; so he may choose which he likes best. Sannio comes to the conclusion that he had better pocket his thrashing, and try to get the money. But there is the rub. Aeschinus is sure not to give it, and the unfortunate master will be the loser.

The Metre is as follows; 1—3. 6. 8. 11, trochaic tetrameter; 7. 9. 10. 12—16. 43—54, trochaic tetrameter catalectic; 4, iambic dimeter; 5. 17—42, iambic tetrameter.

2. Otinse . . . consiste] ‘Stand still now here on the spot at your case, why do you look behind you?’ Aeschinus is speaking to the girl whom he has brought with him from Sannio’s house, and who is afraid that she will be seized and carried off by her owner. ‘Respecto’ is to look back frequently in a frightened manner, ἄποβλητος. So Plautus, Menecchmi i. 2. 51:

‘Ne te uxor sequatur respectas identidem.’
ACTUS II. SCENA I.

Aeschinus audi: ne te ignarum fuisses dicere meorum morum;
Tu quod te posterius purges hanc injuriam mihi nolle
Factam esse hujus non faciam: credo hoc; ego meum jus persequar;
Neque tu verbis solves unquam quod mihi re male feceris. Novi ego vestra haec: "Nollem factum;" jusjurandum dabitur te esse
Indignum injuria hac; indignis quum egomet sim acceptus modis.
Aes. I intro jam nunc. Sa. At enim non sinam. Aes. Acce-
cede illuc Parmenio;

Cave nunc jam oculos a meis oculis quoquam demoveas tuos:

5. Non committeret...iterum ut vapulet. 'Wretch that he is, he will not put himself in the way of being thrashed again to-day,' 'Committere—ut,' 'to act so as to cause any thing,' is not uncommon in Cicero (see examples in Forcellini). It is also used in the same sense with the infinitive; as in Ovid, Metam. ix. 630—632: "Dixit; et, incertae tanta est discordia mentis, Quam pigeat tentasse libet tentare: modumque Exit, et infelix committit saepè repelli.'

7. At ita ut usquam...optima. 'But yet I am as true to my word as any one ever was.' The commentators tell us that these 'lenones' were protected by a particular law, which made disinheritance the penalty for any one who assaulted them. And so they consider Sannio's declamation of his profession as intended to intimidate Aeschines. But the idea of Sannio's being a privileged person is not in accordance with the rest of this scene. He naturally tries in the first instance to regain his property by threats and intimidation; but is soon reduced to moderation, and by the end of the scene he is submissive enough.

8. Tu quod te posterius purges] 'Excuse yourself as you will afterwards that you are sorry that I was injured, I will not care one straw for it.' For 'purgo' see Eunuchus iii. 1. 44, and for 'solves' compare Phormio v. 7. 80. For 'quod' see note on Eun. v. 8. 34.

12. Indignum injuria hac] Taking this verse as a trochaic tetrameter catalectic the first syllable is superfluous, and may coalesce with 'esse' in the preceding line. If we preserve it in full the line becomes an iambic tetrameter. Perlet maintains the reading 'indignum indignis,' supposing 'indignis' to have been omitted because of its repetition afterwards. But there is no evidence of such a reading, nor does it seem at all probable.

13. Abi praec strenue] Aeschines speaks to Parmeno. 'Forward,' he says, 'quickly, and open the door.' 'It is of no use your doing so,' says Sannio. In the following passage we must suppose Parmeno to place himself close to Sannio. Sannio seizes upon the girl. Immediately Parmeno's fist is in his face; and again a second time, without any express sign from Aeschines. 'However it is a fault on the right side,' he says.
Ne mora sit si inuocerim quin pugnas continuo in mala hae-
rectat.

Sa. Iste volo ergo ipsum experiri. Aes. Iem, serva : omisse
mulierem.

Hei miser mihi!

Aes. Non innucrem: verum in istam partem potius peccato
tamen.

I nunc jam. Sa. Quid hoc rei est! regnumne Aeschine hic
tu possides?

Aes. Si possiderem ornatus esses ex tuis virtutibus.

tin qui sim? Aes. Non desidero.

Sa. Tetigin tu quicquam? Aes. Si attigisses ferres infortu-
nium.

Sa. Qui tibi magis licet mem habere pro qua ego argentum
dedi?

Responde. Aes. Ante aedes non fecisses crit melius hie convi-
cium;

Nam si molestus pergis esse jam intro abripiere atque ibi
Usque ad necem operiere loris. Sa. Loris liber? Aes. Sic
erit.

20. Verum in istam partem potius peccato tamen] "However, err rather on that
side at all events," Cicero, Pro Sex. Roscio 20,
uses a similar expression: "In eam partem
potius peccoant quae cautior est;" the phrase
'in partem,' with various adjectives, is very
common. The position of 'tamen' here
is emphatic, and is often found in other
writers. The Index will show many in-
stances in Terence and Plautus. "Tamen'
in this position generally qualifies the word
it immediately follows, as here,—'If you
must make a mistake, make it on that side.'
In some passages it qualifies the whole sen-
tence, as in Heaut. iv. 2. 11:
"Retraham hercle opinor ad me idem illo-
 fugitivum argentum tamen."

21. Regnumne Aeschine hic tu pos-
sides?] We meet with the same taunt in
Phormio ii. 3. 58:
"Quandoquidem solus regnas, et soli tibi
Hoc de eadem causa bis judicium apisci-
cier."
The expression was used merely to signify
any outrageous exercise of power or vio-
lence, as Sallust says: "Impune quae libet
facere, id est, regem esse," Jugurtha 31.

22. Ornatus esses ex tuis virtutibus] The same expression occurs in Plautus,
Captivi v. 3. 20: "Sed eccum ; inedit huc
ornatus hand ex suis virtutibus." We may
translate: 'If I were absolute here, you
would be decked out in accordance with your
merits.' For 'ornatus' see note on Heaut,
v. i. 77.

26. Convicium] 'You will find it better for
you not to make a disturbance here in the
street.' The original meaning of 'con-
vidium' was 'a noise of many voices.' It
is used in Phaedrus i. 6. 4:
"Clamorem ranae sustulere ad sidera :
Convicio permotus quaeat Jupiter," &c.

Cicero, In C. Verrem ii. 5. 11, uses the
word in the same sense: "Erant autem
covivia non illo silentio praetororum populi
Romani atque imperatorum, neque eo pu-
dore qui in magnistratum conviviis versari
solet, sed cum maximo clamore atque con-
vicio." Hence the proverb: "Septem con-
vivium: novem vero convicium." Festus
explains the word as if 'convocium'; and
other etymologies are given in Forcellini,
but none of them seem probable.
ACTUS II. SCENA I.

Sa. O hominem impurum! hicine libertatem aiunt aequam esse omnibus?

Aes. Si satis jam debacchatus es leno audi si vis nunc jam.

Sa. Egon debacchatus sum autem, an tu in me? Aes. Mitte ista, atque ad rem redi.

Sa. Quam rem? quo redeam? Aes. Jamne me vis dicere id quod ad te attinet?


Sa. Leno sum, fateor, pernicies communis adolescentium; Perjurus, pestis; tamen tibi a me nulla orta est injuria. Aes. Nam hercle etiam hoc restat. Sa. Illue quaeo redi quo coepisti, Aeschine.

Aes. Minis viginti tu illam emisti; quae res tibi vertat male. Argenti tantum dabitur. Sa. Quid si ego tibi illam nolo vendere,


Neque vendendam censeo,
Quae libera est; nam ego liberali illam assero causa manu.

36. Nam hercle etiam hoc restat?] 'No; for that is yet to come.' Aeschines seems to mean, 'If you had injured me, you would not have got off as cheaply as you have.' Sannio is admonished by this to let alone the question of right and wrong, and to come back to the money. 'Return,' he says, 'to the point which you began to touch upon' (quo coepisti ire). 'Redi' has its last syllable short, as many disyllable imperatives, as 'roga,' 'jube,' 'abi.' For usage allows the shortening of the last syllable in iambic forms of verbs ending in a vowel. See more on this subject in the Introduction.

37. Quae res tibi vertat male] Compare Phormio iv. 3. 73. The expression is common, though generally in a good sense. 'Vertere' means 'to turn out.' So in Plautus, Persa iv. 1. 5. 6:

"Si malus aut nequam est, male res vertunt quas agit;
Sin antem frugi est, eveniunt frugaliter." Compare Virgil, Eclog. ix. 6:

"Hos illi (quod nec bene vertat) mittimus iadatos."

40. Nam ego liberali illam assero causa manu] The allusion is to the practice of the courts, in which a person maintained before the practor that another was a free person, not a slave. See Long's note on Cicero, Pro Coelio, c. 33. This was generally expressed as in the text. Compare Plautus, Poenulus iv. 2. 63:

"—— Manu eas asserat
Sua populares libertae causa." Compare a slightly different expression in Curenlio v. 2. 68:

"Si quisquam hanc liberali asseruisset manu." In Rudens iv. 3. 43—45 there is an amusing allusion to the custom:

"—— Ecquem esse dices in mari piscem meum?
Quos quum capio siquidem cepi mei sunt, habeo pro meis,
Nec manu assentur, neque illinc partem quisquam postulat."

In Livy iii. 44, in the well-known story of Virginia, we have the opposite expression, 'asserere in servitutem.' And so we have the expressions 'vidiciae secumdum libertatem' (ibid.), and 'vidiciae secumdum servitutem' (cap. 47). 'Causa liberalis' means 'a suit on behalf of freedom.' Compare 'liberale judicium.' We may construe it here:

'I claim her as a free woman according to the law.'
Nune vide utrum vis; argentum accipere, an causam meditari tuam?

Delibera hoc dum ego redeo leno. Sa. Pro supreme Jupiter!

Minime miror qui insanire occipient ex injuria.

Domo me cripuit; verberavit; me invito abduxit meam:

Hominii miserò plus quingentos colophos infregit mihi.

Ob malefacta hace tantidem emtam postulat sibi tradier.

Verum enim, quando bene promeruit, fiat: suum jus postulat.

Age jam cupio, si modo argentum reddat. Sed ego hoc hariolar;

Ubi me dixerò dare tanti, testes faciet illico

Vendidisse me: de argento somníum: mox; “Cras redì.”

Id quoque possum ferro si modo reddat; quanquam injuriam est.

Verum cogito id quod res est: quando eum quaestum occeperis,

Accepienda et mussitanda injuria adolescentium est.

Sed nemo dabìt: frustra has egomem mecum rationes puto.

41. An causam meditari tuam?] ‘See now which you like best; to take the money or to prepare yourself for your trial.’ ‘Meditari,’ ‘to con over your part,’ to consider how you will defend yourself when I bring an action against you for detaining a free-born woman. For ‘meditor’ see note on Andria ii. 4. 3.

46. Ob malefacta hæc tantidem entam postulat sibi tradier] This line is placed in the old copies as 45, but it is evident that ‘Hominì—mihi’ should immediately follow v. 44. ‘And after all these injuries he claims to have my slave given up to him at cost price.’ The full expression would be ‘tantidem emtam quanti a me emta fuerit.’ Compare Cicero, In C. Verrem ii. 3. 83: “Quo quisque veheore jussus erat ibi tanti frumentum emeret quanti doni vendidisset.”

48. Sed ego hoc hariolar] ‘Hariolor’ literally means to ‘prophesy,’ as in Plautus, Asinaria ii. 2. 49, 50, where it is used jocosely:

“Ergo mirabar quod dudum scapulae gestabant mihi,

Hariolor quae occeperunt sibi esse in mundo malum.”

Here it means ‘But I am dreaming. I shall never get the money.’ So too in Phormio iii. 2. 8 ‘hariolare,’ ‘you are mad,’ where several contemptuous expressions follow:—‘fabulæ,’ ‘logi,’ ‘somnia.’ Forcellini illustrates this meaning by the connection of μαντική and μαντόναι, which is drawn out by Plato, Phaedrus 245 b, c, a passage worth quoting, Τὸ τῶν ἄξιον εἰπιμαστηρασθαι ὑπὲρ τῶν παλινίων, τὰ ὄνομα τῷ μεγαλομανόντος αἰσχρῶν ἄγοντο ὁπεὶ ἄνδρος μαντίαν ἦν γὰρ ἀν τὸ καλλιστή ἱέγετε ὅ τὸ μὴν κρίνεται αὐτῷ τούτῳ τόνυνα ἴππλεκτος μαντικὴν ἐκάλεσαι. Shakespeare, too, connects “the lunatic, the lover, and the poet,” Midsummer Night’s Dream, act v. sc. 1.

52. Quaestum occiperis] See note on Andria i. 1. 52.

53. Accepienda et mussitanda] ‘These outrages of young men must be put up with quietly.’ ‘Mussito’ means ‘to mutter;’ and so it may either mean ‘to speak secretly,’ ‘to whisper,’ as in Livy i. 50: “Turnus Herdonius ab Aricia feroxiter in absentem Tarquinium erat inventus. Haud mirum esse Superbo inditum Roma cognomen. Jam enim its clam quidem mussitantes vulgo tamen eum appellabant.” Plautus, Miles Gloriosus iii. 1. 120:

“Illi inter se certant donis: egomet mecum mussito.”
ACTUS SECUNDI SCENA SECUNDA.

SYRUS. SANNIO.

Sy. Tace, egomet conveniam jam ipsum: cupidc accipiat faxo; atque etiam Bene dicat secum esse actum. Quid istuc, Sannio, est quod te audio Nescio quid concertasse cum hero? Sa. Nunquam vidi iniquus

It is more commonly used in the sense of the text, 'to keep silent.' Compare Plautus, Miles Gloriosus ii. 5. 65:


See note on Heyctra v. 4. 25.

54. Frustra has egomet mecum rationes puto] This is the reading of the Bembine Codex, and is more elegant than the ordinary text. 'Ratio' and 'rationes' appear in many phrases in the sense of 'accounts.' Cicero uses the phrase of the text, Ad Atticum iv. 11: "Est quum venisset Romam esse statim venturos (dixit), ut rationes cum publicanis putarent?" Compare also Plautus, Aulularia iii. 5. 53: "Itur, putatur ratio cum argentario." 'Puto' is connected with the old word 'putus,' 'pure;' sometimes used alone, generally in the phrase 'purus putus.' Hence 'puto' means originally 'to clear of encumbrances,' and so 'to prune' a tree. So Varro explains it in the present case: "Antiqui purum putum dixerunt: ideo ratio putari dicitur in qua summa fit pura." 'Rationem putare,' 'to clear one's accounts.' Demoethenes, De Corona p. 303, has καθαραί ψηφοι in the same sense: "Οψηπ δ' άταν οίμυιν παρατίναι χρήματα τῷ λογιατήρι, αν καθαραί ωσιν αι ψηφοί και μηδέν πεμής αγγεωτής. In Hellenistic Greek we find καθαρίων used in the sense of 'prune.' Πάν τό καρπον φίρον καθαρίει αύτο, ἵνα πλείονα καρπον ψείρῃ, John xvi. 2.

ACT II. SCENE II. Aeschines had behaved cavalierly enough towards Sannio in the last scene; but he seems to have had his misgivings that he had not much chance at law; and he was anxious therefore to come to an amicable arrangement. The matter is entrusted to Syrus, who undertakes it with confidence. He now has a conversation with Sannio, in which he recommends him to consult his real interests, even if such a plan seems to involve some present loss. Sannio is at this moment on the point of going to Cyprus. He has chartered a ship; and wants to be off. But what is he to do? If he waits to prosecute a suit against Aeschines, his loss of time will be immense. If he waits till he returns, the matter will have blown over; and there will be little chance of success. Syrus says, 'Well, then, let us split the difference. Rather than lose the whole twenty minae, take ten.' This rusé is successful. Sannio agrees to let Aeschines have the girl at cost price.

The Metre is as follows; 1—19 iambic tetrameter; 20—45 iambic trimeter.

2. Donatus notices that Syrus is made to treat Sannio with some courtesy very different from the conduct of his master Aeschines in the last scene. The use of the proper name was a mark of courtesy or familiarity. See Eunuchus iii. 2. 2 and iv. 7. 37.

3. Nunquam vidi iniquus certationem comparatam] I never saw a fight in which the parties were more unfairly matched than this of ours. What with my being beaten and his beating me, we were both tired out. 'Compare' and 'comparatus' were both words used of gladiatorial contests (see Forcellini for examples), in which the general idea of 'to match' was preserved. So in Eunuchus ii. 3. 63: "Imo si scias quod donum huic done contra comparat." 'What gift he has to match with this one.' For the idea of the following line compare the often quoted line of Juvenal, Satir. iii. 289:

"—— Miserae cognosce propremia rixae, Si rixa est ubi tu pulsa egos vapulu tantum."
Certationem comparatam quam haec hodie inter nos fuit:
Ego vapulando, ille vorberando, usque ambo defessi sumus. 5
Sy. Tua culpa. Sa. Quid agerem? Sy. Adolescenti morem
gestum oportuit.
Sa. Qui potui melius qui hodie usque os praebui? Sy. Age,
squis quid loquar?
Pecuniam in loco negligere maximum interdum est lucrum.
Sa. Hui!
Sy. Metuisti; si nunc de tuo jure concessisses paululum, at-
que
Adolescenti esses morigeratus, hominem homo stultissime, 10
Ne non tibi istuc foeneraret? Sa. Ego spem pretio non emo.
Sy. Nunquam rem facies: abi: nescis inescare homines,
Sannio.
Sa. Credo istuc melius esse: verum ego nunquam adeo astu-
tus fui
Quin quicquid possem mallem auferre potius in praesentia.
Sy. Age; novi tuum animum; quasi jam usquam tibi sint vi-
ginti minae,

6. Morem gestum oportuit] See note on
Heaut. i. 2. 26.
7. Qui hodie usque os praebui?] 'Us-
que' here and in v. 4 has the sense of 'entirely,' arising out of its ordinary significa-
tion of 'tendency to the end.' Compare
Plautus, Captivi ii. 2. 18, 19:
"Sed utrum strictimine attonsurum dicam
esse, an per pectinem
Nescio: verum si frugi est usque admu-
tilabit probe."

'How could I humour him better than I have done?' says Sannio; 'for I submitted
most patiently to his ill-treatment.' 'Os praebere' is a common expression in all
writers.
8.] We may compare Plautus, Captivi ii.
2. 75—77:
"Non ego omnino lucrum omne esse utile
homini existimo.
Scio ego multos jam lucrum luculentos
homines reddidit.
Est etiam ubi profecto damnum praestet
facere quam lucrum."

11. Ne non tibi istuc foeneraret?] 'You
were afraid that if you had abated a title
of your rights, and had humoured the
young man, most foolish of men that you
are, that course would not have paid,'
'Foenero' generally means 'to lend on in-
terest.' Here it signifies 'to bring in in-
terest?' a single instance of this use. In
Phormio iii. 2. 8 we have an instance of the
same metaphorical sense of the word, but
in the ordinary sense:
"Foeneratum istuc beneficium pulchre tibi
dices,"

'You will say that your kindness has been
placed out at good interest.' 'Istue' refers
to the whole sentence 'si . . . morigeratus,
and is the subject of the verb, as Donatus
points out.
12. Nescis inescare homines] The
metaphor is from bird-catching. The idea is
worked out fully in Plautus, Asinaria i. 3.
63—72. Compare Poenulus iii. 3. 63:
"Nos tibi palumbem ad aream usque ad-
duximus:
Nunc te illum melius capere si captum
esse vis."

'You will never make your fortune; away
with you; you do not understand how to
catch men with bait.' 'I dare say your
plan is the best,' says Sannio; 'but I never
was so cunning as not to prefer, as far as I
could, making a present gain.'
15. Quasi jam usquam tibi sint viginti
minae] Bentley objects to this reading.
The usual explanation of 'usquam' is, 'As
if a sum of twenty minae were of any ac-
Dum huic obsequare. Praeterea autem te aiunt proficisci Cyprum. 

Sy. Coëmisse hinc quae illue veheres multa; navem conduc-
tam; hoc, scio, 

Animus tibi pendent. Ubi illinc, spero, redieris tamen hoc 

ages. 

Sa. Nusquam pedem. Perii hercle ; hac illi spe hoc ince-

perunt. Sy. Timet: 

Injeci scrupulum homini. Sa. O scelera ! illud vide 20 

Ut in ipso articulo oppressit. Emtae multiores 

Complures; et item hinc alia quae porto Cyprum. 

Nisi eo ad mercatum venio, damnun maximum est. 

Nunc si hoc omitto actum agam; ubi illinc rediero 

Nihil est; refricerit res. "Nunc demum venis? 25 

Cur passus? ubi eras?" Ut sit satius perdere 

Quam aut hoc nunc manere tam diu, aut tum persequi. 

Sy. Janne enumerasti id quod ad te rediturum putes? 

count to you in comparison with doing my 

master a kindness ;' but the word is not 

found in this sense any where else. Bentley 

would read 'Quasi terenici tibi sint viginti 

minae,' *As if you cared a farthing for 

twenty minae,' But this is a mere conjec-

ture. We may compare the common phrases 

'nullo loco,' 'nullo numero habere,' and 

the Greek οὐδεμίου λίγον, οὐδεμίου τίνα. 

20. Injeci scrupulum homini] 'I have put 

a difficulty in his way.' 'Scrupulus' 

(connected with 'scrupus') is properly 'a 

small stone.' Hence it is used of any diffi-
cult or troublesome matter. Compare An-
dria v. 4. 37: 'At mihi unus scrupulos 
etiam restat qui me male habet.' Phormio 
v. 8. 30: 'Ex mortem obiit, e medio abit, 
qui fuit in hac re scrupulos.' The phrase 

'injeci scrupulum' occurs again in Phormio 
v. 7. 61. Compare 'curam injicere' Adel-
phi iv. 5. 76. 

21. Ut in ipso articulo oppressit] 'How 

he has taught me in the very nick of time!' Cicero uses the full expression, 'in ipso 

articulo temporis,' Pro Quintio, c. 5. Com-
pare Plautus, Menacchmi i. 2. 30: 

"Me. Non potuisti magis per tempus mi 

advenire quam adventis. 

Pe. Ita ego soleo: commoditatis omnes 

articulos scio." 

'Articulus,' literally 'a small joint,' is ap-
plied to any small fraction of a thing. 

24. Nunc si hoc omitto actum agam] 

'If I neglect to do this now, all my labour 

will be lost.' *Actum agere,' 'acta agere,' 

and 'actam rem agere,' were proverbial ex-
pressions for loss of labour. Donatus, in 

his note on Andria iii. 1. 7, derives the 

proverb from the practice of the law 

courts: 'Sumpsum ex jure civil in quo 
cavetur ne quis rem actam apud Judices 

repetat.' See the note on 'actum est' in 

that passage. The same proverb occurs 

again in Phormio ii. 3. 72: 'Ohe 'actum,' 

aiunt, 'no agas.' Cicero alludes to it in 

De Amicitia, c. 22: 'Sed quum multis in 

rebus negotiogin pectimitur, tum maxime 
in amicis et deligendis et colendis; praeaposteris 
enim utimur consiliis, et acta agimus, quod 

vetamur veteere proverbio.' 

25. Refrizerit res] 'The affair will 

have grown stale.' Compare Plautus, Poe-
nulus iv. 2. 92: 'At enim nihil est nisi 
dum calct hoc agitur.' Cicero often uses 

the word in a similar sense, as in his ora-
th Pro Plancio 23: 'Crimen de nonnis 
caluit ro recenti, nunc in causa refrigit.' 

There is a similar expression in Eunuchus 
iii. 3. 11: 'Ubi friget,' 'When our conver-

sation flagged' (see note). 

26. Janne enumerasti] Sannio had been 
turning over the matter in his own mind. 

Syrus now interrupts him, 'Well, have 
you finished calculating what you think 
your gains will be by this voyage?' *Redeo' 

was particularly used of the annual pro-
duce or income of a property. So Nepos 
in the Life of Themistocles 2, speaks of 

the 'pecunia publica quae ex metallis
Sa. Hocine illo dignum est? hocine incipere Aeschinum?
Per oppressionem ut hane mihi eripere postulet?

Sy. Labascit. Unum hoc habeo: vide si satis placet:
Potius quam venias in pericum, Sannio,
Servesne an perdas totum, dividuum face:
Minas decem Conradet alicunde. Sa. Hei mihi,
Etiam de sorte nunc venio in dubium miser?
Pudet nihil: omnes dentes labefecit mihi:
Practerea colaphis tuber est totum caput.
Numquid vis quin abeam? Sa. Imo hercle hoc quaeso,
Syre;
Ut ut haec sunt acta, potius quam lites sequar,
Meum mihi reddatur; saltem quanti emta est, Syre.

redibat.” He uses ‘reditus’ in the same manner. The Greek προσφιρομαι, πρόσ-
μι, and πρόσων, are common in this sense. See Herodotus vi. 40: ἤ δὲ πρόσ-
οδός φιλέγετο ἐκ τῆς ἡπίου και ἀπὸ τῶν μετάλλων, . . . προσέθη ἀπὸ τὰς τῆς
ἡπίου και τῶν μετάλλων ἑκάστῳ δικαία τάλαντα’ ὥστε ἐκ τὸ πλείστον
προσφιλή, τρικλήσα. For another use of
‘redo’ see note on Andria iv. 5. 4.
30. For ‘eripere postulet’ see note on
Andria iv. 1. 29.
31. Labascit] ‘He is giving way.’
Compare Eunuchus i. 2. 98: “Labascit
victus uno verbo.” The idea is taken from
the tottering of a tree which begins to fall. It is well expressed in Lucretius iv.
1284, 1285:
“Nam leviter quamvis quod crebro tundi-
tur icu
Vincitur in longo spatio tamen atque
labascit.”
Virgil expands the idea more graphically
in well known lines, speaking of the tree:

“—— Ila usque minatur,
Et tremefacta comam concusso vertice
nutat;”
Aeneid. ii. 628.
Sannio’s change of purpose is shewn by his
entirely deserting the ground of legal right,
and declining against the unworthy beha-
vior of Aeschines; a sign of weakness of
which Syrus immediately takes advantage.
33. Dividuum face] ‘Rather than run
the risk of keeping or losing the whole, you
had better split the difference. He will
manage to scrape together ten minae from
some one or other.’ The word occurs once
in Plautus, Rudens v. 3. 52:

facis. Da. Pro illa altera
Libera ut sit dimidium tibi sume: dimi-
dium huic cedo.”
35. Etiam de sorte nunc venio in dubium]
‘I now am in danger of losing even the
principal.’ ‘Sors’ is ‘the principal,’ opposed
to ‘fructus,’ ‘foenus,’ or ‘usura,’ ‘the in-
terest.’ Compare Plautus, Mostellaria iii. 1.
28: “Qui mihi neque foenus neque sortem
argentii dabunt.” Martial, Epigr. v. 42, 43:

“Debitor usuram pariter sortemque nega-
bit:
Non reddet sterilis semina jacta seges.”
The student may be referred to the ‘locus
classicus’ in Livy vi. 14, 15, where the
subject of ‘interest obtains an historical
importance. The relation of the terms is well
shown in the following passages: “Se mili-
tantem, se restituentem eversos Penates,
multiplici jam sorte exsoluta, mementibus
semper sortem usuris, obrutum foenore esse”
(cap. 14). “Sortem aliquam ferte: de capite
deducite quod usuris numen et pernumetrum est”
(cap. 15).
39. Numquid vis quin abeam?] See
note on Eunuchus i. 2. 111.
40. Ut ut haec sunt acta] ‘However
tings are, rather than go to law I will be
content if my property is returned to me,
at least the sum that she cost me.’ For
‘lites sequar’ see note on Andria iv. 5. 15.
The use of ‘saltum’ is simple enough.
Donatus suggests ‘saltem’ as its deriva-
vation; as if ‘barely’ were derived from
‘bare life.’ But this will hardly pass
muster.
ACTUS II. SCENA III. 269

Scio te non usum antehac amicitia mea:
Memorem me dices esse et gratum. Sy. Sedulo
Faciam: sed Ctesiphonem video: laetus est
De amica. Sy. Quid quod to oro? Sy. Paulisiper mane. 45

ACTUS SECUNDI SCENA TERTIA.

CTESIPHON. SYRUS.

Ct. Absquivis homine, cum est opus, beneficiam accipere gau-
ideas:
Verum enimvero id demum juvat, si, quem aequum est facere,
is bene facit.
O frater frater, quid ego nunc te laudem? Satis certo scio;
Nunquam ita magnifice quicquam dicam id virtus quin supe-
ret tua.
Itaque unam hanc rem me habere praeter alios praezipiam
arbitror,
Fratrem homini nemini esse primarum artium magis prin-
cipem.
Sy. O Ctesiphon. Ct. O Syre, Aeschinus ubi est? Sy. Ellum,
Sy. Quid est? Ct. Quid sit? illius opera, Syre, nunc vivo:
festivum caput,
Qui omnia sibi post putavit esse prae meo commodo;
Maledicta, famam, meum amorem, et peccatum in se transtulit:

ACT II. SCENE III. Ctesipho, brother
of Aeschinus, now makes his appearance.
He does nothing but extol his brother, and
congratulate himself on having such a bro-
ther, whose merits no praises can adequately
express. For it is by his means that Ctesi-
pho has obtained the object of his desires.
His brother has sacrificed himself for him,
and taken upon himself the credit of all his
scrapes.

The Metre is iambic tetrameter.
6. Fratrem homini nemini &c.] I have
considered this eminent advantage beyond
others, that no living man has a brother a
greater master of the highest accomplish-
ments.' For 'nemo homo' compare Enu-
chus iii. 5. 1 (note), and Phormio iv. 2. 1.
9. Qui omnia] Donatus read 'quin.'
The Bambine and other good authorities
read 'quine,' as in Horace, Satir. i. 10. 21
(see Maclean's note). But that would
require the conjunctive, and accordingly
Bentley reads 'postputarit,' without any
authority. Nor would the interrogative
sentence be in place in this passage. These
two lines are simply an explanation of 'fes-
tivum caput.' 'Capital fellow he is for
making his own interests give way to my
advantage."

10. Maledicta... transtulit] This line
is an awkward one: for we have either to
make the first syllable of 'meum' long, or
to suppose an hiatus after 'amorem.' Bent-
ley's correction of 'sese' sets the metre
right. Greater emphasis and a better posi-
tion would be given to 'meum,' which re-
fers not only to 'amorem' but to all the
words, by placing it last, thus:
"Maledicta, famam, amorem, et peccatum
in se transtulit meum."

But I offer this merely as a possible solu-
tion of the metrical difficulty of the line.

ACTUS SECUNDI SCENA QUARTA.

AESCHINUS. SANNIO. CTESEPHO. SYRUS.

Aes. Ubi ille est sacrilegus? Sa. Men quaerit? numquidnam effert? Occidi:
Nihil video. Aes. Ehem, opportune; te ipsum quaero. Quid fit, Ctesipho?
In tuto est omnis res: omite vero tristitiam tuam.
Cl. Ego illam hercle vero omitto qui quidem te habeam fra-
trem. O mi Aeschine,
O mi germane; ah, vereor coram in os te Laudare am-
plius,
Ne id assentandi magis quam quo habeam gratum facere
existimes.
Aes. Age inepte; quasi nunc non norimus nos inter nos, Cte-
sipho.
Hoc mihi dolet, nos paene sero scisse, et paene in eum locum

11. Nihil pote supra] 'Pote' is another
form of 'potis,' as 'mage' of 'magis.' It
is commonly used in a neuter sense for
'potest.' See note on 'potis,' Eunuchus
ii. 2. 32. Compare Propertius iv. (iii.) 6.9:
"Et mater non justa piae dare debita
terrae;
Nec pote cognatos inter humare rogos."
Many other instances are given in Forcellini.
Cicero sometimes uses the word in a collo-
quial manner. 'Foris crepuit,' see note on
Andria iv. 1. 57.

ACT II. SCENE IV. Aeschines comes
to see what Sannio is going to do. He
finds him subdued by his conversation with
Syrus, and quite ready to be paid and have
done with the matter. Ctesipho too is
anxious that he should be paid, that the
matter may be kept quiet and so escape his
father. Like all young men who are new
to such things, he carries his gratitude to
his brother a little too far. Aeschines stops
his thanks, and congratulates him on having
found out at last that his brother is worth
something. 'This was better,' he says,
'wasn't it, than running the country for
such a trifle as this?' All is right now;
and he cannot do better than enjoy him-
self.
The Metre is iambic tetrameter.
1. Numquidnam effert?] 'Is he bring-
ing any money with him?' For 'num-
quidnam' see note on Andria i. 4. 8.
6. Ne id assimendi magis... facere
existimes] 'That you may not think I do
it to flatter you rather than because I am
grateful to you.' The full expression would
be 'assimendi causa.' This ellipse is con-
fined to the case of 'causa' with the geni-
tive of the gerund. In Tacitus, Annal. ii.
59, we have a similar instance, 'Germanicus
in Ae gyptum proficisciur cognoscendo
antiquitatis;' and Livy ix. 45: "Marsi mis-
runt Romam oratores pacis petendae." These
examples are taken from Madvig, who
accounts for the construction as a geni-
tive of definition (Latin Grammar 417,
Obs. 5). For 'gratum habeam' see note on
Andria iv. 4. 31.
6. Nos paene sero scisse] 'I am only
annoyed to think that we were very nearly
too late in finding it out (that the girl was
to be taken to Cyprus) and that matters had
nearly come to that pass that if every one had
wished it ever so much, they could not have
helped you in the least.' We must beware
ACTUS II. SCENA IV.

Redisse ut si omnes cuperent nihil tibi possent auxiliarier.

.Ct. Pudebat. Aes. Ah, stultitia est istaec, non pudor. Tam ob parvulan

Rem paene ex patria!—Turpe dictu. Deos quæso ut istae prohíbeaut.


Aes. Ego ad forum ibo ut hunc absolvam: tu intro ad illam, Ctesiphos.

Sa. Syre, insta. Sy. Eamus; namque hic properat in Cy-

prum. Sa. Ne tam quidem;

Quamvis etiam maneo otiosus hic. Sy. Reddetur; ne time. 15


Quamprimum absolvitote; ne, si magis irritatus siet,

Aliqua ad patrem hoc permanet, atque ego tum perpetuo

perierim.

Sy. Non fiet; bono animo es: tu eum illa te intus oblecta
interim;

Et lectulos jube sterni nobis, et parari caetera.

of making 'nos' the subject of 'redisse.'

'Redire' is never used in this sense with any subject but 'res' or some equivalent word. See Heaut. v. 1. 58: "Mibi iliac vero ad rastros res redit;" ii. 3. 118: "In eum jam res recum locum ut sit necessus;" See also Phormio iv. 4. 5. In this passage 'redisse' is impersonal.

12. Jam mitis est] Aeschinus inquires 'What has Sannio to say to us after all?' 'Oh, he is pacified at last.' This seems to be the only reasonable sense of these words. But see note on Eunuchus v. 7. 4.

13. Ego ad forum ibo ut hunc absolvam] Money matters were often transacted in the forum. It was the common resort of money lenders and borrowers; and there were the shops of the 'argentarii,' or bankers, who were always ready to advance money on good security and interest; and commonly were witnesses to money transactions. See Phor-

mio v. 7. 23:

"Sed transi sodes ad forum atque illud

mihi

Argentum rursum jube rescribi, Phormio," and the note.

14. Ne tam quidem] 'I am not going so, without my slave or my money, though I have to waste my time waiting here.' Donatus is mistaken in supposing 'quamvis' in this passage to be put for 'in quantum vis.' It has its usual meaning.

Ad patrem hoc permanet] Compare Plautus, Captivi ii. 1. 29:

"Neu permanet palam hace nostra falla-

cia;"

'Permano' literally means 'to trickle through,' or 'permeate.' Lucretius uses it of everything that affects the senses, as in vi. 981:

"Denique per dissepta domorum saxear

voces

Pervoliant, permanat odor, frigusque, vaposque

Ignis."

For the similar use of 'effuict' see Eunu-

chus i. 2. 41: "Utrumque hoc falsum est: effuict." For 'perpetuo' see note on Eunu-

chus v. 8. 13.

20. Te oblecta] See note on Eun. i. 2.

115.
Ego jam transacta re convertam me domum cum obsonio. 

Ca. Ita quaeo: quando hoc bene successit, hilarem hunc sumamus diem.

**ACTUS TERTII SCENA PRIMA.**

SOSTRATA. CANTHARA.

So. Obsecro, mea nutrix, quid nunc fict? Ca. Quid fiat rogas?


Ca. Jam nunc times, quasi-nunquam affueris, nunquam tute pepereris.

So. Miseram me, nominem habeo; solae sumus: Geta autem hic non adest;

Nec quem ad obstetricicem mittam; nec qui accessat Aeschinum.

Ca. Pol is quidem jam hic aderit; nam nunquam unum intermittit diem

Quin semper veniat. So. Solus mearum miseriarum est remedium.

Ca. E re nata melius fieri haud potuit quam factum est hera;

23. *Hilarem hunc sumamus diem*] 'Let us take this day for pleasure.' Compare v. 3. 68: "I ergo intro, et cui rei est, ei rei hunc sumamus diem." Bentley would read 'hilare;' but there is no need of any change; and all the authorities agree in the present reading.

**Act III. Scene I.** Aeschinus had met with an Athenian maiden, Pamphila, daughter of Sostrata, and had offered her violence. She is now on the point of being confined; and her mother is introduced as consulting with the nurse. Aeschinus has not been to see them to-day, though he is generally so regular in his visits; and this gives her some disquietude.

The Metre is a mixture of trochaic and iambic tetrameters.


8. *E re nata*] 'After what has happened, things could not have turned out better than they have, since your daughter has met with a misfortune, as regards her lover more particularly, who is a man of such a fine disposition and belongs to so good a family.' A good deal of difficulty has been made about this passage. Bentley proposes "E re natae melius fieri haud potuit," 'Things could not have turned out more for your daughter's advantage.' Donatus explains it of things "qua contra voluntatem nostram accelerunt. Ergo E natae, ex vitio virginis." And he seems to be right. 'Res nata' is that which is beyond our own control (ταυρόματον) and 'E re nata' means 'after what has happened;' *ιε τού νυστη συμβεβεός.* We must distinguish between this phrase and 'pro re nata,' 'according to circumstances,' which some commentators confound with it. 'Res nata' occurs in the general sense of 'the circumstances of the case' in Plautus, Bacchae ii. 2. 40:

"Edepol, Mnesiloche, ut rem hanc natam esse intelligo, Quod annes paratum est: quod des invento est opus."
ACTUS III. SCENA II.

Quando vitium oblatum est; quod ad illum attinet potissimum
Talem, tali genere atque animo, natum ex tanta familia. 10
So. Ita pol est ut dicis: salvus nobis Deos quaeso ut sit.

ACTUS TERTIUS SCENA SECUNDA.

GETA. SOSTRATA. CANTHARA.

Ge. Nunc illud est quod si omnes omnia sua consilia conferant,
Atque huic malo salutem quaerant, auxili nihil affерant,
Quod mihique heraeque filiaeque herili est. Vae miserо mihi!
Tot res repente circumvallant, unde emergi non potest,
Vis, egestas, injustitia, solitudo, infamia. 5
Hocine saeculum? O seclera, O genera sacrilega, O hominem
impium!—
So. Mo miseram! quidnam est quod sic video timidum et
properantem Getam?
Ge. Quem neque fides neque jusjurandum neque illum mise-
ricordia
Repressit neque reflexit, neque quod partus instabat prope,

10. Tali genere atque animo] Donatus has a long note on the distinction between 'genus' and 'familia.' "Genus tantum ad vivos pertinet, familia etiam ad defunctos: ali genus ad nobilitatem referunt, familia ad copias." Bentley denies that there is any distinction, and proposes 'ingenio,' which is connected with 'animus' in And. i. 1. 66; below v. 3. 42; but there is no more real tautology in 'genus' and 'familia' than in 'animus' and 'ingenium.' 'Genus' refers to the extraction of a man, 'familia' to the standing of his family in property and position. But the words are naturally often interchanged.

Act III. SCENE II. Geta, the servant of Sostrata, comes on the stage bewailing the misfortunes of himself and his mistress. Sostrata overhears his exclamations and his threats against Micio, Aeschinus, and Syrus. When he has recovered a little from his hurry and indignation he informs his mistress that Aeschinus has deserted them. He saw him with his own eyes carry off his lover from Samnio's house. And this after all his promises and protestations that he could not live a single day without Pamphila, and that he would place her child in his father's lap and implore his consent to their marriage. But after all the best thing is to keep the matter quite quiet; and if things come to the worst, there is the ring that Aeschinus lost when he first met Pamphila, which will convict him. In the mean time Geta is sent to fetch Hegio, an intimate friend of Sostrata's husband Simulius, for they have no other friend left.

The Metre is as follows: 1—4. 7—18. 22. 32—36, iambic tetrameter; 5, 6, 20, 21. 23—31, trochaic tetrameter catalectic; 19, iambic dimeter.

4. Tot res repente circumvallant] 'So many troubles besiege us on a sudden, from which escape is impossible.' For 'energi' see note on Andria iii. 3. 30.

8. Neque illum misericordia] 'Illum' is superfluous; a not uncommon idiom. Compare Virgil, Aenid v. 457; "Nunc dextra ingenians itcus, nunc ille shistri." So Homer, Odys. ii. 326:

"H των Ικ Πειλον ἄξιον ἀμφοτερας ἡμαθιόντος,
H δογ Ικ Σπάργηθιν."
Cui miserae indigna per vim vitium obtulerat. So. Non intelligo.

Satis quae loquatur. Ca. Propius obscuro accedamus, Sostrata. Ge. Ah,
Me miserum! vix sum compos animi; ita ardeo iracundia.
Nihil est quod malum quam illum totam familiae mihi dari obviam,
Ut ego iram hanc in eos evomam omnem dum aegritudo haece est recens:
Satis mihi id habeam supplici, dum illos ulciscar modo.
Seni animam primum extinguerem ipsi qui illud produxit sclos.
Tum autem Syrum impulsorem, vah, quibus illum tacerarem modis!
Sublimem medium arriperem, et capite pronom in terram statuerem,
Ut cerebro dispergat viam.
Adolescenti ipsi criperem oculos; posthaec praecepi tem darem;
Caeteros ruerem, agerem, raperem, tuderem, et prosternerem.

16. Seni Commentatores dispute which old man is meant, Micio or Demea. But we must remember that Geta need not be supposed to know the history of Aeschines' adoption by Micio, and he would naturally conclude that they were father and son. There is no occasion therefore for refining on the meaning of 'produxit,' as has been done by some.

18. Sublimem medium arriperem] 'I would seize him by the middle and lift him up in the air, and then plant him head foremost on the ground, that he may sprinkle the road with his brains.' For 'sublimem' compare Andria v. 2. 20. In Plautus, Captivi, we have an obscur expression which is illustrated by the text:

"Eminor interminorquæ ne quis obstiterit obviam,
Nisi qui sat diu vixisse sese homo arbritabatur.
Nam qui obstiterit ore sistet."

iv. 2. 11—13.

In Herodotus ix. 107, we have the same idiom: καὶ μὲν ἐπιθετοντα φρασθεὶς Σινα-

274 ADELPHI.

Animam recipio. Ge. Prorsus—So. Quid istuc prorsus ergo est. Ge. Periiimus:

Actum est. So. Eloquere ergo, obsecro te, quid sit. Ge. Jam—So. Quid jam, Geta?

Ge. Aeschinus—So. Quid is ergo? Ge. alienus est ab nostra familia. So. Hem,

Perii: quare? Ge. Amare occipit aliam. So. Vae miserae mihi!

Ge. Neque id occulte fert: ab lenone ipsus eripuit palam.

So. Satin hoc certum est? Ge. Certum: hisce oculis ego-met vidi, Sostrata. So. Ah,

Me miseram! quid credas jam? aut cui credas? Nostrumne Aeschinum;

Nostram vitam omnium, in quo nostrae spes omnesque opes sitae

Erant; qui sine hac jurabat se unum nunquam victurum diem;

Qui se in sui gremio posturum puerum dicebat patris;

Ita obscuraturum ut liceret sibi hane uxorem ducere?

Ge. Hera, lacrimas mitte, ac potius quod ad hanc rem opus est porro consule;

24. Oppido opportune] 'You have met me most opportune.' For 'oppido' see note on Heaut. iv. 2. 2. For 'expecto' Bentley reads 'expeeto,' which is found in one manuscript; but the change is unnecessary. The words are frequently confused in manuscripts. Geta means, 'I have been waiting for you.'

26. Animam recipe] This is the Bembine reading, and is found also in a manuscript 900 years old quoted by Bentley. 'Animam' is the reading of some copies; but it is very rare in the sense of 'breath,' in which sense 'anima' is most common; as in the phrases 'ducere animam,' 'animam vertere,' Plautus, Mercator i. 2. 15; 'animam comprimere,' Phormio v. 6.

28. What with excitement, and the hurry in which he has been, Geta is quite out of breath. We must conceive the following words to be jerked out one by one in a hasty manner till he becomes sufficiently calm to express himself more coherently. For 'actum est' in the next line see note on Andria iii. 1. 7.

30. Neque id occulte fert] 'Nor does he attempt to conceal it.' In v. 41 we have 'palam proferimus,' 'make public.' We may compare the expressions 'impune ferre,' 'inultum ferre,' 'aeque ferre.' In all these cases, as in the corresponding Greek phrases, χαλατωκ φιμεν, &c., the idea of 'fero' is well expressed by our common idiom, 'he carries it off.'

34. Qui sine hac ... diem] In scanning this line we must elide 'sine,' as if it were 'se.' This is much better than to make 'erant' a monosyllable, as some do; or to alter the line with Bentley into 'Quis sine huc' omitting 'erant.' The same elision takes place with 'sibi' two lines afterwards.
Patiamurne, an narremus cuipiam? Ca. Au, mi homo, sanusne es?
An hoc proferendum tibi videtur usquam esse? Ge. Mihi quidem non placet.
Jam primum illum alieno animo a nobis esse res ipsa indicat.
Nunc si hoc palam proferimus ille inftitas ibit, sat scio. 41
Tua fama et gnatae vita in dubium veniet. Tum si maxime Fateatur, quem amet aliam, non est utile hanc illi dari:
Quapropter quoquo pacto tacito est opus. So. Ah, minime gentium:
So. Pejore res loco non potest esse quam in quo nunc sita est.
Primum indotata est: tum praeterea quae secunda ei dos erat Periit: pro virgine dari nuptum non potest. Hoc reliquum est:
Si inftitas ibit, testis mecum est annulus quem amiscrat.
Postremo, quando ego conscia mihi sum a me culpam esse hanc procul,
Neque pretium neque rem ullam intercessisse nulla aut me in-
dignam, Geta,
Experiar. Ge. Quid ista? accedo, ut melius dicas. So. Tu,
quantum potes,

38.] Bentley, on the authority of some English manuscripts, repeats ‘an’ in this line to complete the metre. But there is no objection to an hiatus at ‘cuipiam’ at the end of a speech, as in many other places. See Introduction.
44. Ah, minime gentium] See note on Enuchus iv. 1. 11.
47. Quae secunda ei dos erat] We may compare a good passage in Plautus, Amphitruo ii. 2. 219—222:
“Non ego ilam mihi dotem duco esse quae dos dicitur;
Sed pudicitiam et pudorem et sedatum cuipidinem,
Deum metum, parentum amorem et cognatum concordiam;
Tibi morgera atque ut munifica sim bonis, proxim bonis.”
Horace has also a passage to the same effect:
“Dos est magna parentium
Virtus, et metuens alterius viri
Certo foedere castitas;
Et peccare nefas aut pretium est mori.”

52. Experiar] ‘I will have the law of him.’ ‘Experiri jus’ is the technical term used in the Digest (see Forcellini). In Cicero we have ‘experiri legibus,’ and sometimes ‘experiri’ absolutely, as in Pro Quin- tio 23: ‘A me diem petivit: ego experiri non puti: latitatit.’ So too Livy, in the story of the discovery of the sacred books, supposed to belong to Numa, in n. c. 181, which Q. Petilius the ‘praetor urbanus’ burnt because of their impious contents, we have the same terms: ‘Lectis rerum summis cum animadvertisset (Q. Petilius) plerque dissolvendarum religionum esse L. Petilio dixit esse eos libros in ignem conjuratum esse; priusquam id faceret se ei permittere uti si quod seu jus seu auxiliwm se habere ad eos libros repetendar existimaret, expe- riretur.’ (Livy. xл. 29.) For ‘Quid ista?’ compare ‘Quid istic;’ Andria iii. 3. 40, and note. The words ‘accedo ut melius dicas’ are difficult to explain satisfactorily. ‘Suppo- sing you to be better advised in what you say, I agree with you,’ may be the true meaning; though we do not find the word in this sense in early writers. Bentley proposes
ACTUS III.  SCENA III.

Abi, atque Hegionii cognato hujus rem omnem narrato ordine; Nam is nostro Simulo fuit summus, et nos coluit maxime.

Ge. Nam hercle alius nemo respicit nos. So. Propera tu, mea Canthara, 55

Curre : obstetricem arcesse, ut cum opus sit ne in mora nobis sict.

ACTUS TERTII SCENA TERTIA.

DEMEA.  SYRUS.

De. Disperii! Ctesiphonem audivi filium
Una affuisse in raptione cum Aeschino.
Id misero restat milii mali, si illum potest
Qui ali cui rei est etiam cum ad nequitiam abducere.
Ubi ego illum quaeram? credo abductum in ganeum

"cedo" in the same sense, to improve the metre; and Weise keeps "accedo," but reads "ista," with the same object. The line is probably corrupt; though it is not easy to see any good emendation.

54. Nam is nostro Simulo fuli summus] For he was an intimate friend of my Simulus." Compare Eunuchus ii. 2. 38: "Plurima salutem Parmenonem Summum suum impertit Gnatho," and note.

55. Nam hercle alius nemo respicit nos] For certainly no one else cares for us.

Respio' is properly used of the regard of a superior to an inferior, as in Andria iv. 17: "Et me et te imprudens, nisi quid Di respiciunt, peridi." See note.

56. Ne in mora nobis siet] See note on Andria ii. 5. 13.

ACT III. SCENE III. Demes has heard that Ctesipho was present at the seizure of the girl by Aeschines, and is in great alarm on the subject. Aeschines is certainly to blame if it is so. Syrus at this moment comes on the stage; he describes how Micio had been amused and pleased when he heard of the affair, and how he had made Syrus present to purchase a supper with.

The old man overhears this, and enters at once into conversation with Syrus on the extravagances of the family of Micio: Syrus enters into his vein while he gives the finishing orders to the cook about the fish he has brought home; and a capital conversation follows. Demes congratulates himself on his superiority to his brother in sagacity. He would never have allowed his son to do this. He would have foreseen it long before. Syrus gives an account of Ctesipho's arrival at the forum in a great rage with Aeschines about this music girl; how he rebuked him for his unworthy conduct: a story which touches the old man's heart. He proceeds to show Syrus the sort of precepts which Ctesipho has learnt from him, which Syrus parodies in an amusing manner. As for Ctesipho, Syrus assures Demes that he is gone back to the farm; and Demes accordingly will return there at once, and leave the other young hopeful to the charge of his brother, who is responsible for him. Just as he is going off he sees an old friend, a true old Athenian gentleman, and stops to have some talk with him.

The Metre is iambic trimeter.

2. Una affuisse in raptione] Donatus remarks on the distinction between 'raptio' and other cognate words: "Raptio autem ad personam refertur, rapina ad rem, raptus ad stuprum, si proprius volumus loqui." But 'raptus' and 'rapina' are often used synonymously, and this, like many other such distinctions, is seldom observed by writers.

4. Qui alii cui rei est] 'This is a further evil in store for me, if he is able to lead away to vice even him who is now fit for something.' 'Esse' with the dative signifies 'to be fit for a thing,' and is often used to express power or ability, as in Livy ii. 9: "Portoriiique et tributo plebes liberata, ut divites conferrent, qui oneri ferendo essent." and iv. 35: "Sitae aliquis plebeius ferendo honoris." See Gronovius' note on Livy xxvii. 25. We may compare Adelphi iv. 2. 6: "Nisi me credo huic esse
Aliquo: persuasit ille impurus, sat scio.
Sed eccum Syrum ire video: hinc scibo jam ubi siet;
Atque herele hic de grege illo est: si me senserit
Eum quaeritare, nuncquam dicerem nisiex.
Non ostendam me id vello. Sy. Omnen rem modo seni
Quo pacto se haberet enarramus ordine:
Nihil vidi quicquam laetius. De. Pro Jupiter,
Hominis stultitiam! Sy. Collaudavit filium:
Mihi qui id dedissem consilium egit gratias.
De. Disrumpor. Sy. Argentum annumeravit iluco:
Dedit praeterea in sumtum dimidium minae:
Id distributum sane est ex sententia. De. Hem!
Huic mandes, si quiet recte curatum velis.
Sy. Hem, Demea, haud aspereram te. Quid agitur?
De. Quid agatur? Vestram nequcno mirari satis
Rationem. Sy. Est herele inepta, ne dicam dolo,
Atque absorba. Pisces ceteros purga, Dromo:
Congrum istum maximum in aqua sinito ludere
Paulisper: ubi ego veneero, exossabitur;
Prius nolo. De. Haccine flagitia! Sy. Mihi quidem non
placent;
Et clamo saepe. Salsamenta hace, Stephanio,
Fac macerentur pulchre. De. Di vestrarn fidem,

naturn rei, ferendis miserius." See note on
Eun. iii. 2. 7. "Nequitia" is exactly opposed to this; the primitive meaning of
the word being 'worthlessness' (from 'nequeo'),
a sense generally transferred to vice, as
Donatus remarks, "Nequitia autem proprie
libidinoso inertia dicta est; quod nihil
queat, nullique rei apta sit."

11. Enarramus] This is said to be
placed by enallage for 'enarravimus.' It
is, however, merely the contracted form of
the perfect, which is not unfrequently met
with in poets. See the instances given
in Lachmann's note on Lucretius v. 396.

15. Argentum annumeravit ilico] 'He
counted out the money on the spot.'
'An-
numero' is not often used in this sense.
Compare Cicero, In C. Verrem ii. 2. 59:
"Ac de avertenda pecunia quaero abs te
utrum ipsae civitates solitae sint status
ibi faciundas locare ei cui possent optima
conditione locare, an aliquem curatorem
praecipere qui status factundis praeceet, an
tibi, an cui imperasses, annumerare pe-
cuniam.'

21. Ne dicam dolo] 'To speak plainly.'

A common expression. Compare Plautus,
Menaechmi ii. 4. 3: 'Non dicam dolo,' and
Trinunus i. 2. 53: "Edapol haud
dicam dolo." Syrus says this in a flattering
manner to Demeas, and then proceeds to
give his directions to the cook within the
house. He shows little respect to the old
man, and soon proceeds to play him off.

26. Salsamenta] 'Take care, Stephanio,
that that salt-pickle is well soaked in
water.' Compare Plautus, Poenulus i. 2.
30—31:
"Soror, cogita, amabo, item nos perhi-
beri Quasi salsa muriatica esse autman-
tur,
Sine omni lepore et sine suavitate.
Nisi multa aqua usque et diu maceran-
tur,
Olent tangere ut non veîis. Item sumus
nos."

'Salsamentum' was pickled fish or meat of
any kind. For 'macerentur' see note on
Audria iv. 2. 2.
Utrum studione id sibi habet, an laudi putat.
Fore si perdiderit gnatum? Vae misero mihi!
Videre vidcor jam diem illum quam hinc egens
Profugiet aliquo militatum. Sy. O Demea,
Istue est sapere, non quod ante pedes modo est
Videre, sed etiam illa quae futura sunt
Prospicere. De. Quid? istaec jam penes vos psaltria est?
Sy. Ellam intus. De. Eho an domi est habiturus? Sy. Cre-
do, ut est
Dementia. De. Haecline fieri! Sy. Inepta lenitas
Patris et facultas prava. De. Fratris me quidem
Pudet pigetque. Sy. Nimium inter vos, Demea, ae
Non quia ades praeens dico hoc, pernimium interest.
Tu quantus quantus es nihil nisi sapientia es:
Ille somnium. Sineres vero tu illum tuum
Facere haece? De. Sinerem illum? an non sex totis mensibus
Prius olfecissem quam ille quiquam coeperit?
Sy. Vigilantiam tuam tu mihi narras? De. Sic siet
Modo ut nunc est quaeo. Sy. Ut quisque suum vult esse,
ita est.
De. Quid eum? vidistine hodie? Sy. Tuumne filium?

26. Utrum studione . . . an laudi] 'What does he think? does he mean to do this, or does he think that it will be praiseworthy to ruin his son?' Donatus considers that 'omen' to be superfluous or separated by tmesis from 'ne' but the true explanation is that it is a pronoun in such passages as this, and states generally the alternative which is particularized by 'no' and 'an' following. See note on Eunuchus iv. 4. 54.
32. Istue est sapere] 'Yours, Demea, is the right kind of wisdom, not to see only what is just before you, but also to foresee the future.' For 'ante pedes' we may compare the common Greek expressions πρὸ τοῦ θρόνος, παρὰ τοὺς, τα μην αὐτοῖς, τὰ ἐν πόσιν. See Pindar, Pyth. x. 96:

τῶν δὲ ἔκαστος ὑπάτοι τυχών εἰν ἀριστολιπαν σχῆθον ψυχινὴς τάν πάρ ποδίς,

and Isthmia viii. 26:

τὸ πρὸ τοῦ θρόνου ἄριστον ἀτι χρῆμα πάνιν.

Sophocles, Oedipus Tyrannus 130:

η ποιειληφός Σφιγξ τὰ πρὸς ποσι σκο- πεῖν μεθίντας ὡμᾶς τὰφανή προσήγητο.

There was a common Greek proverb, βλι- πειν τὸ κείμενον ἐν τοῖς ποσίν, οτα ἐν πόσιν ἱδίν.

40. Tu quantus quantus es nihil nisi sa- pientia es] 'You are wisdom all over from top to toe.' Quantus quantus' is generally equivalent to 'quantasquantum' and answers to ὣςος ὅ, not to ὣςος ὅς, which had the force of a diminutive. Compare Phormio v. 7. 10:

"Heus, quanta quanta haec mea paupertas est, tamen
Adhibe curavi unum hoc quidem ut mihi esset fides."

Plautus, Poenulus iii. 4. 28: "Quantum quantum ad eum crit delatum." In most editions of Terence we have 'Tu quantus quantus,' but Perlet is right in supplying 'es,' for we do not find the phrase used without a verb.
41. Ille somnium] 'He is a mere no-
thing.' Compare Pindar's expression σχῆθος ὄναρ ἀνθρώπου, Pyth. viii. 136. 'Som-
nium' is used in the sense of 'non-existing,' above, ii. I. 60: "De argento somnium,"


lide.

datur."

Sy. Probissime. De. Porro autem—Sy. Non hercle otium est 65

47. Abigam hunc rus] 'I will drive him off to the country.' This is said aside to the spectators. He then adds to Demea, 'I expect that he must be hard at work in the country this long while. De. Are you sure that he is there? Sy. Sure! when I saw him off myself!' Bentley says, 'Vetustiores libri habent qui; mediocres quin; recentiores quem. Posterior praefero quia sequitur max iratum.' But his reason does not seem sufficient for his preference of the latest reading. 'Iratum' will stand very well by itself.

62. Ex aliis sumere exemplum sibi] This whole passage may perhaps have been suggested by a similar passage in Plautus, Epidicus iii. 3. 1—5:

"Non oris causa modo homines sequum
fuit
Sibi habere speculum ubi os contempla-
rent suum;
Sed qui perspicere possent cordis co-
piam;
Ubi id inspexissent, cogitarent postea
Vitam ut vivissent olim in adolescentia."

Plautus, however, uses the metaphor of the 'speculum' more literally than Terence, who rather turns the idea to a new application; and in consequence Donatus doubts whether the word is rightly used here. Horace has a very similar passage in Sat. i. 4. 105 and following, of which he possibly borrowed the idea from Terence, though he carries it out into longer detail:

"— Insevit pater optimus hoc me
Ut fugerem exemplis vitiorum quaoque
notando.
Cum me hortaretur parce, frugaliter, atque
Viverem uti contentus eo quod mi ipse
parasset;
'Nonne vides Albi ut male vivat filius,
utque
Barrus inops? Magnum documentum ne
patriam rem
Perdere quis velit,'"

and so on through other cases. The whole passage is well worth reading. We may compare also Heaut. i. 2. 36:

"Seitum est periculum ex aliis facere, tibi
quod ex usu siet."
ACTUS III. SCENA III.

Nunc mihi auscultandi. Pisces ex sententia
Nactus sum: hi mihi ne corruptamptur cautio est:
Nam id nobis tam flagitium est quam illa, Demea,
Non facere vobis quae modo dixi: et, quod quo,
Conservis ad eundem istune praecripio modum:
"Hioc salsum est; hoc adustum est; hoc lautum est parum,
Illud recte: iterum sic memento:" sedulo
Moneo quae possum pro mea sapientia.
Postremo tanquam in speculum in patinas, Demea,
Inspicere jubeo, et moneo quid facto usus siet.
Inepta hace esse nos quae facimus sentio:
Verum quid facias? ut homo est, ita morem geras.
Numquid vis? De. Mentem vobis meliorem dari.
Sy. Tu rus hinc abis? De. Recta. Sy. Nam quid tu hic
agas,
Ubi si quid bene praecripias nemo obteneret?
De. Ego vero hinc abeo, quando is quamobrem huc veneram.
Rus abit: illum euro unum: ille ad me attinet.
Quando ita vult frater, de istoc ipse viderit.
Sed quis illic est procul quem video? estne hic Hegio,
Tribulis noster? si satis cerno, is hercle est: vah,
Homo amicus nobis jam inde a puero. Di boni!
Nae illusmodi jam nobis magna civium
Penuria est: homo antiqua virtute ac fide.
Haud cito mali quid ortum ex hoc sit publice.
Quam gaudeo ubi etiam hujus generis reliquias
Restare video! Ah, vivere etiam nunc libet.
Opperiar hominem hic, ut salutem et conloquar.

**ACTUS TERTII SCENA QUARTA.**

**HEGIO. GETA. DEMEAM. PAMPHILA.**

*He.* Pro Di immortales, facinus indignum, Geta.
Quid narras? *Ge.* Sic est factum. *He.* Ex illan familia
Tam illiberale facinus esse ortum? *O* Aeschiue,
Pol haud paternum istuc dedisti. *De.* Videlicet
De psaltria hac audivit: id illi nunc dolet
Alieno: pater is nihil pendit. Hei mihi!
Utinam hic prope adesset alicubi, atque audiret haec.
*He.* Nisi facient quae illos aequum est, haud sic auferent.

'id' more naturally refers to the whole preceding clause. 'My charge of my adopted son is my only pleasure.'

**Act III. Scene IV.** Hegio comes on the stage in conversation with Geta. He can hardly believe what he hears of Aeschi- nus; or that any one of his family can have acted so shabbily. Demea overhears him, and supposes that he is speaking of this affair of the music girl; but after a short conversation with Hegio he is undeceived, and finds that it is a more serious matter. He learns for the first time the whole story of Aeschines' connexion with Pamphila, who is now on the point of her confinement; and Hegio expresses his determination to stand by his friends to the last, and to see that they have justice done them, out of respect to the memory of his deceased friend and companion Simulius. Demea is taken entirely by surprise at this announcement, and determines to see his brother on the subject. He comforts himself at the same time with the reflection that he had warned him that this would happen, and that all this comes of his extreme indulgence to Aeschines. In this state of mind he proceeds to seek Micio, intending to vent his indignation upon him; and Hegio warns him that Micio and he had better see to it that justice is done, or their characters will suffer for it.

The Metre is iambic trimeter.

4. *Pol haud paternum istuc dedisti*]
'Truly you have not acted in this like your father.' This is one of many instances where 'pol' and 'edepol,' though properly oaths of women, are used by men. 'Dare' is in the sense of 'facere.' 'Paternum dare' is 'to give a specimen of one's father.' Commentators connect the phrase with 'ruinam dare,' 'pugnam dare,' Eur. v. 2. 60. It is more analogous to the phrase in Hecat. v. 1. 77: "Adeo exornatum (illum) dabo, adeo depeuxum," where see note. For 'dolet' in the following line see note on Eur. i. 2. 12.

8. *Haud sic auferent*] 'Unless they do what they ought to do, they will not get off in this way.' It is more common to meet
Ge. In te spes omnis, Hegio, nobis sita est.
Te solum habemus: tu es patronus, tu parens:
Ille tibi moriens nos commendavit senex.
Si deseris tu, perimus. He. Cave dixeris.
Neque faciam, neque me satis pie posse arbitror.
De. Adibo. Salve Hegionem plurimum.
Jubeo. He. Te quaerobam ipsum. Salve Demea.
De. Quid autem? He. Major filius tuus Aeschinus,
Quem fratri adoptandum dedisti, neque boni
Neque liberalis functus officium est viri.
De. Quid istuc est? He. Nostrum amicum naras Simulum
Atque aequalem? De. Quidni? He. Filiam ejus virginem 20
Vitiavit. De. Hem! He. Mane; nondum audisti, Demea,
Quod est gravissimum. De. An quid est etiam amplius?
He. Vero amplius; nam hoe quidem ferendum aliquo modo
est:
Persuasit nox, amor, vinum, adolescentia:
Humanum est. Ubi seis factum, ad matrem virginis
Venit ipsus ultro laerimans, orans, obscernans,
Fidem dans, jurans se illam ducturum domum.
Ignotum est; tacitum est; ereditum est. Virgo ex eo
Compressu gravida facta est: mensis hic decimus est.
Ille bonus vir nobis psaltriam, si Dis placet,
Paravit quicum vivat, illam deserit.
De. Pro certon tu istae dicis? He. Mater virginis
In medio est; ipsa virgo; res ipsa: hic Geta
Præterea, ut captus est servorum non malus

with ‘inulnum fero’ and ‘auferre’, as in Andria iii. 5. 4 (see note). Compare Plautus, Asinaria iv. 2. 7: “Suspendas potius me quam tacita haec auferas.”

20. Functus officium est viri] For ‘functus’ with the accusative see note on Heaut. i. 1. 13.

21. Mane] The last syllable of ‘mane’ is short, as that of ‘cave’ above, v. 12, and many other dissyllables of the imperative mood. See note on ii. 1. 36, and the notice of the metrical laws of Terence in the Introduction.

24. Persuasit nos, amor, vinum, adolescentia] Commentators have brought together a great number of passages illustrating these words. The simplest commentary upon them are the words of Demostenes: προσωπων μεν γαρ ὁ τὸν θεομοθέου πατρίδας γεγονός τις εἰς προφάσις, μέθυν, ἵρων, ἀγ-
Neque iners, alit illas: solus omnem familiam
Sustentat: hunc abduce, vincì; quaere rem.
Ge. Imo hercle extorque, nisi ita factum est, Demea.
Postremo non negabit: coram ipsum cedo.
De. Pudet: nec quid agam neque quid huic respondeam
Juno Lucina, fer opem: serva me, obserco. He. Hem.
Illaec fidem nunc vestram implorat, Demea:
Quod vos vis cogit, id voluntate impetret.
Haece primum ut fiant Deos quaeo ut vosbis decet:
Sin aliter animus vester est, ego, Demea,
Summa vi defendam hanc atque illum mortuam.
Mihi cognatus erat: una a pueris parvulis
Sumus educi; una semper militiae et domi
Fuimus; paupertatem una pertulimus gravem.
Quapropter nitar, faciam, experiar, donique
Animam relinquam potius quam illas deseram.

alteram partem succedunt Ubi, quorum fuit
civitas ampla atque florens, ut est captus
Germanorum, et paulo quam sunt ejusdem
citatis et ceteris humanis." Bentley alters the line to "ut captus servorum;" but the correction is not essential.

36. Quaere rem]. 'Examine him by torture.' 'Ay, and you may torture it out of me if you like, Demea, if it is not so.' The practice was common of putting slaves to the torture, especially to make them confess the secrets of their masters.

38. Coram ipsum cedo]. 'Let me have
Aeschines himself here before us.' For 'cedo' see note on Haec at iv. 8. 5.

41. Juno Lucina, fer opem]. Juno Lucina was the goddess commonly invoked by Roman women in childbirth. On this subject see the note on Andria iii. 1. 15.

44. Quod vos vis cogit, id voluntate impetret]. Many copies have 'jus' for 'vis;' but evidently only as an explanation. The 'vis' here intended is the 'vis legum,' the
vômus ânâykh. Westerhoovius quotes from Menander:

— τρίτο ἄτι ἕν ἀθανάτα γίγνεται,
η κατά νόμους, ἠ ταῖς ἀνάγκαις, ἢ γι
τρίτων ἰδεί τινι,

which is a laxer statement of efficient causes than the celebrated summary of Aristotle, Rhetoric. i. 10. Terence, however, as well as Menander, is speaking generally, and used 'vis,' as Aristotle would βία, for any kind of external compulsion. 'Voluntate' is used by Plautus, Miles Gloriosus ii. 5. 40:

"—— Imo vi atque invitam ingratiis,
Nisi voluntate ibis, rapiam te domum;"

and Cicero, In Q. Caecilianum Divinatio, c. 9:

"Cognosce ex me, quoniam hoc primum
tempus discendi nactus est, quam multa susce
oporteat in eo qui alterum accuset; ex
quibus si unum aliquod in te cognoveris,
egos jam tibi ipsa istic quod expetis mea
voluntate concedam." Compare Phormio
v. 3. 2: "Ut sua voluntate id quod est
faciendum factat;' and the analogous phrase in
Haecat. v. 4. 2: "Dictus filius tuus tua
voluntate." See note.

45. Haec primum ut fiant Deos quaeo].
For the construction of 'quaeso... ut' see
note on Eunuchus iii. 2. 13. For 'ut
vosbis decet' see v. 8. 5: "Imo here its
nobis decet." 'Decet' is found with a dative
case in Plautus, Captivi. ii. 2. 71: "No
patri, tametsi unicus sum, decere videatur
magis." Amphitruo ii. 2. 198: "Istuc
facinus quod tu insinulas nostro generi non
decet." This construction may have been
an imitation of the Greek πρέπει, which
takes only the dative, unless an infinitive
follow.

49. Militiae et domi]. See note on Eunu-
chus iv. 7. 45.
ACTUS III. SCENA V.

Quid mihi respondes? De. Fratrem conveniam, Hegio: Is quod mihi de hac re dederit consilium id sequar.

He. Sed Demea hoc tu facito, cum animo cogites 55 Quam vos facilime agitis, quam estis maxime Potentes, dites, fortunati, nobiles,
Tam maxime vos acquo animo acqua noscere
Oportet, si vos vultis perhiberi probos.
De. Redito: fient quae fieri aequum est omnia.

He. Decet te facere. Geta duc me intro ad Sostratam.
De. Non me indicente haec fiunt. Utinam hic sit modo
Defunctum: verum nima illae licentia
Profecto evadet in aliquod magnum malum.
Ibo ae requiram fratrem, ut in cun haec evomam.

ACTUS TERTH SCENA QUINTA.

HEGIO.

Bono animo fac sis, Sostrata; et istam, quod potes,
Fac consolare. Ego Micionem, si apud forum est,

55. Hoc tu facito, cum animo cogites] 'Cognitare cum animo' is found in one or two places in Cicero (see Forcellini). It occurs also in Plautus, Mostellaria iii. 2. 13:

"Quam magis cogito cum meo animo,
Si quis dotatam habet neminem sapor
Solicitat.""

In i. 1. 5 we have "Quae in te uxor dicit et quae in animo cogitat."

56. Quam vos facillime . . . probos] 'The more easily you live, the more powerful, rich, prosperous, and noble you are, so much the more you ought in an honourable spirit to deal honourably, if you wish to be accounted good.' For 'quam-tam' with superlatives see note on Hes. v. 2. 44. This construction is not noticed in any grammars that I have seen. Neither Madvig nor Key has it. It is simply an adaptation of the Greek. Compare Thucydides viii. 84: ὅσον μάλιστα καὶ λείψατο γέμαν ναὸν τοσοῦτο καὶ θραύσατα προσπεσάντως τῶν μεθοῦ ἀνήγων. Sallust has the same construction in Jugurtha 31: 'Ita quam quisque pessime fecit, tam maxime tutus est."

60. Redito] Hegio had spoken the preceding words angrily, and was taking his departure: Demes now recalls him, and promises that they will do all that he requires. Upon that Hegio leaves him, and

ACT III. SCENE V. According to Do.
Conveniam; atque ut res gesta est narrabo ordine. 
Si est facturus ut sit officium suum, 
Faciat: sin aliter de hac re est ejus sententia, 
Respondeat mihi; ut quid agam quamprimum sciam.

ACTUS QUARTI SCENA PRIMA.

CTESIPH. SYRUS.

Nunc cum maxime operis aliquid facere credo. Ct. Utinam quidem, 
Quod cum salute ejus fiat, ita se defatigaris velim, 
Ut triduo hoc perpetuo prorsum e lecto nequeat surgere. 
Sy. Ita fiat, et istoc si quid potis est rectius. Ct. Ita: nam hunc diem

natus this short scene was wanting in some copies of Terence; and in consequence Guyetus rejected it altogether. But it seems entitled to stand where it is. Hegio had gone to see Sostata (v. 61 of Scene 4), and is now leaving her house, and speaking to her as he goes out, a not uncommon scenic arrangement with Terence. (See Andria iii. 3, and Henut. v. 1.) The words, too, “Ego Miconem, si apudd forum est, Conveniam,” connect this scene with iv. 3, where Hegio and Micio appear together; and this scene seems to have been introduced for the sole purpose of forming a link between the last scene and iv. 3, otherwise what is said here might, as Colman says, have been better said behind the scene.

The Metre is iambic trimeter.

ACT IV. SCENE I. Syrus had sent Demen, as he supposed, safely off to his farm, and made him believe that Ctesipho was there. Ctesipho is now alarmed at the consequences of this trick. If his father does not find him, he will be sure to come back to town to look for him; and that farm is so near that he can be out and back again in no time. And if he comes, what is he to say? ‘Any thing,’ says Syrus, ‘you have been busy with some friend.’ But that won’t do for my being here all night. ‘Never mind,’ says Syrus, ‘I know the way to his heart. I have only got to praise you pretty strongly, and the old man cries for joy. But here he is. Get out of the way with you; and leave it to me.’

The Metre is as follows; 1. 9, trochaic tetrameter; 2. 10, trochaic tetrameter catalectic; 6, trochaic dimeter catalectic. The remaining lines are iambic tetrameter.

1. Dic sodes] For this phrase see note on Andria i. 38. ‘Your father,’ says Syrus, ‘is at the farm; and I fancy that just about now he is hard at work at something or other.’ For the expression ‘opus facere’ compare Eunuchus ii. 1. 14: ‘Opus faciam ut defatiger usque ingratissim dormi­mam.’

5. Ita fiat, et istoc si quid potis est rectius] Commentators notice the ambiguity of these words, supposing Syrus to hint a wish for the old man’s death, which would rid them of him more effectually than ever. Ctesipho seems to take it as a kind of addition to his own wish. He had said, ‘As long as he does not injure his health, I wish he would so utterly tire himself, as not to be able to get out of bed for the whole of the next three days.’ ‘Yes,’ says Syrus, ‘and any thing that can happen better than that.’ Ctesipho clearly does not take Syrus’ imuco; for if he did, as Donatus observes, he would not say ‘Yes.’ He considers Syrus to wish that his father might be kept
ACTUS IV. SCENA I. 287


Ct. Interdiu: sed si hic pernocto, causae quid dicam, Syre? 15

away even longer than he had said. For 'potis est' see note on Eunuch. ii. 2. 32, and for the notion of the word 'perpetuus' note on Eunuch. v. 8. 13. The ablative of time with the addition of the demonstrative pronoun signifies the space of time past or future within which a thing takes place. So 'His annis quadrupendis Romae rex fuit,' 'Within the last four hundred years there was a king at Rome.' In the present instance we might say more clearly 'Intra triduum hoc perpetuum.'

9. Prius nox oppressisset illic &c. 'If the farm were only farther off, night would have overtaken him out there, before he could have got back again to the town.' 'Opprimo' is often used in Terence in the sense of 'to take unawares,' 'to overtake,' as in Andria i. 3. 22: 'Conveniam Pamphiliun, ne hoc re pater imprudentem opprimat.' Adelphi ii. 2. 21: 'Ut in ipso articulo oppressit.' Cicero uses it as in the present passage: 'Quoties illum (C. Gallus the astronomer) lux nocte aliquid describere ingressum, quoties nox oppressit quan manu coepisset' Cato Major, cap. 14. 'Iterum' is redundant, as 'rursus' in i. 1. 46, and Plautus, Poenulus, Pro! 79: 'Revertor rursus deuo Carthagenem.' See also Eunuchus iv. 2. 6.

12. Nihil in mentem?] 'Can't you think of any thing?' See the note on Hecat. v. 2. 33.

Nunquam quicquam?] 'Never a thing.' 'Nunquam' is here used, as in our own phrase, for 'non.' See Plautus, Asinaria iii. 3. 39:

'Ut vestrae fortunae meis praecedunt, Libane; longe, Hodie qui nunquam ad vesperrum vivam.' Bentley proposes 'nusquam,' which occurs with 'quicquam' in other places; as in Asinaria iii. 3. 41. But all the existing copies have 'nunquam,' which satisfies the sense of the passage.

Tanto nequior]. This phrase occurs in Plautus, Menacehmi ii. 3. 84. We may contrast 'tanto melior' Heaut. iii. 2. 36, and Plautus, Bacchides ii. 2. 33. All the commentators remark here upon the ingenuousness of Ctesipho's character. He will not tell a lie to his father; and they dwell on this as a proof of his rusticity, as compared with the more practised dissipation of his brother. But Terence knew better than to make his young gentlemen guilty of the slavish vices. His slaves are always introduced with some such deceits; but the young heroes of the story are generally of a more gentlemanly type. A fast man draws a nice distinction between the gentlemanly vices, and others which it is not the fashion to practise. Ctesipho is the young man who has been kept too tight at home, and is naturally ready to break out when an opportunity of dissipation offers. There is nothing particularly rustic or ingenuous about him beyond his awkwardness in carrying on his schemes, in which he is befriended by the more ready wit of his brother. He is not so uncouth or unready to adapt himself to the ways of the town as Chromes in the Eunuchus.

14. Hise opera ut data sit?] 'You should say that you have been engaged with them.' The clause depends upon 'in mentem est' above, or some similar expression supplied from the whole sentence preceding. For 'operam dare' see note on Hecat. v. 1. 30.
Sy. Vah, quam vellem etiam noctu amicis operam mos esset dari.
Quin tu otiosus es: ego illius sensum pulchre calleo.
Quum fervit maxime tam placidum quam ovem reddo. Ct. Quo modo?
Sy. Laudarier te audit libenter: facio te apud illum Deum:
Quasi puero gaudio. Hem tibi autem. Ct. Quidnam est?
Sy. Lupus in fabula.
Fuge modo intro: ego videro.
Ct. Si quid rogabit, nusquam tu me: audistin? Sy. Potin ut
desinas?

18. Tam placidum quam ovem reddo]
'I know his humour well. When he is at boiling pitch I make him as quiet as a
lamb.' This is an instance of a common
kind of attraction. The fuller expression
would be 'quam ovis est,' as in Plautus,
Poenusius i. 2. 145, 146:

"Tam hercle tu peristi ni illum mihi tam
tranquillam facis
Quam mare est olim quam ibi alcedo
pullos educit suos,"

and in this play, v. 3. 63: "Tam exoctam
reddam atque atram quam carbo est." We
have the same construction in Phormio iv.
2. 1:

"Ego hominem callidiorem vidi neminem
Quam Phormionem."

There is no need therefore to read with
Bentley 'quam ovis est.' He takes a very
literal view of the words, 'Ovis non reddi-
tur placida: quia non ex fera cieuratur et
mansucret, sed est natura et indole pla-
cida.' Most of our metaphors would fall
to the ground under such a criticism as
this. In the preceding line the best autho-
rities have 'fervit.' 'Fervor' follows the
third declension in some cases, particularly
in the infinitive mood.

19. Facio te apud illum Deum] We
find this expression used by Cicero in sober
prose: "Qui ordo tibi placat, inquit Ca-
tulus, et quae dispositio Argumentorum, in
qua tu mihi semper Deus videri soles," De
Oratore ii. 42. Plato informs us that the
phrase was a common one with the Spar-
tans: καὶ αὐτῷ γυναῖκες ἐντού, ὅ Μένων,
touς ἀγαθὸς ἄλφας θείοις καλοῦσαι. Καὶ
οἱ Λάκωνες ὅταν τινα ἤγορμάζωσιν ἁγα-
θόν ἄνθρωποι, θείος ἀνήρ, φασίν, ὤνος.
Meno. p. 99, a practice alluded to by Ari-
stotle (Ethic. Nicom. vii. 1. 3), who gives
the true vernacular, Σιος ἀνήρ. In mere
flattery, applied to great men, the word was
in common use in Rome at a later period.

21. Hem tibi autem] 'But mind your
yourself. What is it? The old story. Talk
of the devil.' Cicero uses the same proverb,
Epist. ad Atticum xiii. 33: "De Varrone
loquebamur: Lupus in fabula. Venit enim
ad me." Plautus has it in a rather differ-
ent form: 'Atque eccum tibi lupum in
sermonem!' Stichus iv. 1. 71. The origin of
the saying is not clearly ascertained.
Servius connects it with the popular super-
rstition that the sight of a wolf deprived a
person of speech, as in Virgil, Elog. ix.
53:

"— Vox quoque Moerim
Jam fugit ipsa, lupi Moerim videre pri-
ores;" and so he says the proverb is applied to the
appearance of one of whom we are talking,
who cuts short our conversation by his
arrival. In default of a better explanation
we must receive this. 'Fabula' is used
sometimes in the sense of 'sermo;' but in
later authors. Donatus gives another ex-
planation, derived from the stories of 'wolf'
with which nurses would frighten children;
but that is not the sense of this passage.
ACTUS IV. SCENA II.

DEMEA. CTESTIPHO. SYRUS.

De. Nae ego homo sum infelix: primum fratrem nusquam invenio gentium:
Practerea autem dum illum quaero a villa mercenarium
Vidi: is filium negat esse ruri: nec quid agam scio.


Ct. Peri! Sy. Quin tu animo bono es.

De. Quid hoc, malum, infelicitatis? nequeo satis decernere; 5
Nisi me credo huic esse natum rei, ferendis miseris.

Primus sentio mala nostra; primus rescisco omnia;
Primus porro obnuntio: aegre si quid fit fero.

Act IV. Scena II. Demea has been looking for his brother all over the town in vain, and moreover has just seen a workman from the farm who tells him that Ctesipho is not there. He is accordingly in great perplexity, and lays it all to his unlucky stars, which have destined him to be the first and only one to see and feel for the family misfortunes. While he is uttering this soliloquy Ctesipho is carrying on a by-play with Syrus. Demea sees Syrus, who breaks out into a violent lamentation over the pretended misusage which he has received from Ctesipho. He has half killed him, he says; and the singing girl into the bargain. He had scarcely left town to go to the farm, when he came back in a mad fit, and fell upon them. Demea is delighted to find that his son has shown so much spirit. He asks Syrus to direct him where to find Micio. Syrus gives him directions about the way, which will, he hopes, keep him on his legs the best part of the day; and then goes in to enjoy himself with some tit-bit from the feast which he has got ready for his master.

The Metre is trochaic tetrameter catalectic.


2. A villa mercenarium] Perlet loosely remarks: "Substantivum cum praepositione a, pro adjectivo ejusdem vocis, ut hoc loco a villa pro villicus Terentio quidem familiare est, verum etiam confine mori Graecorum." I have not been able to find another in-

stance in Terence. He quotes Plautus, Amphitruo iii. 3. 12:

"Tu gubernatorem a navi huc evoca verbis meis."

But in both cases we may take the proposition in its natural sense, without having recourse to any such supposition. It would be difficult clearly to express in Latin such a phrase as the Greek οἱ ἀπὸ τῆς πόλεως, or οἱ ἀπὸ τῶν τριάκοντα νεὼν Ἀθηναίων, with which Perlet compares the present expression.

5. Quid hoc, malum, infelicitatis?] 'Plague on it, what a piece of misfortune is this! I can scarcely understand it. Only I think that I was born for this very object, to bear misfortune.' 'Malum' was a common exclamation, and is met with frequently in Plautus and Terence. See Eunuchus iv. 7. 10; Heaut. ii. 3. 77; Phormio v. 7. 53. For this use of 'nis' in introducing a new sentence see note on Heaut. v. 2. 5; and for 'natus' with the dative case, see note on Eunuchus iii. 2. 7.

8. Primus porro obnuntio] 'I am then the first to bring the bad news.' 'Obnuntio' 'is always used in a bad sense; either of the augurs reporting unlucky omens, or of a magistrate putting a stop to an assembly by alleging bad omens. See Livy xxvi. 42: "Paulius, cum ei sua sponte cunctantibus pulli quoque auspiciis non addixisset, obnuntiari jam afferrenti porta signa collegae jussit." Cicero, Post Red. in Senato 5: "Legem tribunus plebis tulit, ne auspiciis obtenueretur, ne obnuntiare concilio, ne legi intercelero liceret." Donatus' derivation from 'omen nuntio' is absurd. The idea of
Sy. Rideo hunc: primum ait se scire; is solus nescit omnia.
De. Nunc redeo: si forte frater redicrit viso. Ct. Syre,
10 Obscero vide ne ille lacu prorsus se irruit. Sy. Etiam taces?
Ego cavebo. Ct. Nunquam hercle hodie ego istue committam
15 tibi;
Nam me jam in cellam aliquam cum illa concluam: id tuit-
simum est.
Sy. Age, tamen ego hunc amovebo. De. Sed eumc scele-
ratum Syrum.
Sy. Non hercle hic quidem durare quisquam, si sic fit, po-
tes.
Seire equidem volo quot mihi sint domini: quae haec est
15 miseria?
De. Quid ille gannit? quid vult? quid ais bone vir? est
frater domi?
De. Quid tibi est?
Sy. Rogitas? Ctesipho me pugnis miserum et istam psal-
trium
discidit labrum.

hindrance is conveyed by the preposition, as in 'obloquor,' 'objicio,' 'obrogo,' and
'obsecvo,' Plautus, Asinaria ii. 1. 17,
which means 'to hinder by a bad omen.'
11. Vide ne ille lacu prorsus se irruit]
'Mind he does not rush straight in here.'
'Prousus' is here used in its original sense of 'straightway,' like 'recta via.' See note on
Eunuchus v. 3. 52, for another applica-
tion of the word. 'Iruu' is here used reflexively as 'pruuo' in Eunuchus iii. 5.
51 (note); 'erumpo' in Virgil, Georgie i.
445:
"Aut ubi sub lucem densa inter nubila
Diversi erumpunt radii?"
and Caesar, Bell. Civili. ii. 14: "Portis se
foras erumpunt."
15. Non hercle hic quidem durare quis-
quam . . . potest] Syrus comes to the
centre of the stage in great haste, and pre-
tending not to see Demea. His object is
to account for Ctesipho's being in the city,
and not at the farm as he had told his
father, and so he hits upon a plausible tale,
which the old man is more likely to credit
from his general opinion of his son, as well
as from the story that Syrus had previously
told him of Ctesipho's indignation against
Aeschines when he found him carrying off
the music girl. He now rushes in, as if he
were justsmarting from a severe thrash-
ing, and had thoughts of quitting his place
in consequence. 'No one can ever stay
here,' he says, 'if things go on in this way.
Indeed I should like to know how many
masters I have? Oh, I am in such pain!' 'Duro' has the double notion of 'bearing
with a thing' and 'continuing in a state.'
Compare Plautus, Truculeatus ii. 3. 5, 6,
where both senses are found:
"A. Non quis parumpur durare opper-
rier?
D. Quin hercle lassus jam sum durando
miser.

More examples may be found in Forcellini
of both senses. We must generally decide
by the context which meaning is to have
the prominence. In Hecria ii. 2. 27 we
have 'perduro' used reflexively in a similar
sense:
"— Sancte adjurat
Non posse apud vos Pamphilo se absente
perdurare."
20. Vide, ut discidit labrum] 'See how
he has cut my lip.' Syrus here makes a
ACTUS IV. SCENA II.

De. Quamobrem? Sy. Me impulsiore hanc entam esse ait. De. Non tu cum rus hinc modo


Qui referire non audebam, vicet: hui, perforsiter!

De. Non potuit melius: idem quod ego sensit te esse huic rei caput.


wry face. Some commentators suppose that Syrus bad cut his lip purposely to give his story a greater air of truth. This does not seem likely. Terence evidently was writing here with a view to the actor, who would no doubt have some simple device for the purpose.

21. Non tu cum rus hinc modo produxe aibas? "Did you not tell me that you had just seen him off into the country?" 'Produxe' is not found elsewhere exactly in this sense, which is that of the Greek προπηιμαιν. We have in Virgil, Aen. ix. 406: "Nec te tua funera mater Produxi," the special sense of the Greek word, as in Aeschylus, Thesb. 1053:

πως τολμήσω μήτι σε κλαίνω

μήτι προπηιμαιν τιν τέρμαν;

'Produxe' is a shortened form of 'produxisse,' as 'decesso' in Heaut. Prol. 32, of 'decessisse,' 'surrexse,' Horace, Sat. i. 9. 72. Many such forms occur in Plautus, as 'dixe,' 'duxe,' 'intellexe.' On archaic forms in general see Lindemann's note on Captivi i. 2. 43.

25. Laudo, Ctesiph; patrissas' 'Capital. You take after your father, Ctesiph. Come now, I count you a man.' 'Patrissas' occurs in one or two passages of Plautus, Mostellaria iii. 1. 104: "Euge Philolaches Patriasat! jam homo in mercura- turtur." Pseudolus i. 25. 27. It is formed after the analogy of μητζεω and such forms in Greek, though we meet with the form στρηπτζω. 'Abi' is used here in a laudatory manner. Its uses are various. Sometimes it is deprecatory, as in Plautus, Mostellaria v. 1. 32: "Abi ludis me, cre-do," sometimes contemptuous, as in this play, ii. 2. 12:

"Nunc quam rem facies: abi: nescis inescare homines."

27. Perquam! 'This use of the word in the sense of 'exceedingly' arose from the emphatic force of 'per' in conjunction with 'quam,' followed by an adjective, positive or superlative. See examples quoted by For-cellini.

29. Idem quod ego sensit te esse huic rei caput! 'Ie perceived as well as I do that you are at the bottom of all this.' 'Caput' is not uncommonly used in the sense of the 'mainspring,' 'author,' 'source.' So we have in Propertius ii. 18. 86 (iii. 17. 6):

"Non ego noquitiae dicerer esse caput."

Plautus, Curculio ii. 1. 19: "O scelerum caput." Terence generally uses the dative as here and in Andria ii. 6. 27; and so too Plautus, Asinaria iii. 3. 138, 139:

"Le. Ego caput argento futu huic hodie reperiundo.

Li. Ego pes fui. Ar. Quin nec caput nec pes sermonem apparert."

The Greek authors used κυφάλων in a similar sense. 'Sensit' is the reading of the Bembine manuscript, which I think is to be preferred to 'sentit,' the common reading of the editions. Bentley, in order to improve the metre, reads 'Non pote melius idem illae quod ego;' but the change has no authority, and the introduction of 'ille' is awkward and unnecessary.
De. Diminuetur tibi quidem jam cerebrum. Sy. At nomen nescio
Illius hominis; sed locum novi ubi sit. De. Die ergo locum.
Sy. Nostin porticum apud macellum hanc deorsum? De. Quidni noverim?
Sy. Praeterito hac recta platea sursum: ubi eo veneris,
Cились deorsum versus est: hac te praecipitato: postea
Est ad hanc manum sacellum; ibi angiportum propter est.
De. Quonam? Sy. Illic ubi etiam capricius magna est:
De. Id quidem angiportum non est pervium. Sy. Verum
hercle. Vah,
Censen hominem me esse? erravi. In porticum rursum
redi:
Sane hac multo propius ibis, et minor est erratio.

32. Diminuetur tibi quidem jam cerebrum] 'You will get your head broken in a
minute.' On 'diminuetur' see note on Eunuchus iv. 7. 33. 'Ita' should be placed,
as Faern says, at the end of the preceding line; and both lines are then trochaic cata-
lectic as the rest of the scene.
35. Praeterito hac recta platea sursum] Colman quotes Theobald, who remarks
in his edition of Shakespeare that this direction of
Syrus may have given rise to Shake-
speare's similar passage in the "Merchant of
Venice," Act ii. Sc. 2:
"Gobbo. Master, young gentleman, I
pray you, which is the way to master
Jew's?
Launcelot. Turn up on your right hand
at the next turning, but at the next turning
of all on your left; marry, at the very next
turning, turn off no hand, but turn down
indirectly to the Jew's house.
Gobbo. By God's saviors,'twill be a hard
way to hit."

37. Angiportum] See note on Eunu-
chus v. 2. 6.
40. Censen hominem me esse?] 'Do you
take me for a man? I made a mistake.
Go back again to the portico. You will
find that a much nearer way; and there is
less likelihood of missing your road.' The
meaning of 'homo' here is not very evi-
dent. Donatus says, 'Mire se negat homi-
nem; tanquam homo corde sit non cor-
pore.' Other commentators too explain
the words in the same way, as 'What a
fool I am!' Cicero uses the word in much
the same manner, Epist. ad Atticum ii. 2:
"'Hoc dixit si homo esset cum potius legeret
quam unam scriberet,' 'If he had the sense
of a man,' and this is part of the mean-
ing of the word in i. 2. 27:
"Et tu illum tuum, si esses homo,
Sineres nunc facere."
It is better however to explain the words
'Do you consider me a man or no?' —
Syurus sum non Deus—'I am only a man,
and therefore liable to error.' 'No' often
implies in direct questions an affirmative
answer, and is nearly equivalent to 'nonne.'
See Long's note on Cicero, In C. Verrem
ii. 2. 46. It is especially used in this way
where it is attached to the principal verb in
the sentence. 'Porticus' is derived from
'portus' in its sense of a 'private house'
(note on Eunuchus v. 2. 6). Porticoes
were common in private houses; and there
were also many such public colonnades in
Greek towns and at Rome, which were used
for exercise and shelter. They are alluded
to in various places by Horace and other
writers. Probably the word is here a trans-
lation of the Greek στέγα, which was not
confined to a cloister or colonnade, but was
used also for various buildings, probably of
an oblong form, and supported by pillars.
Ad sinistram haec recta platea: ubi ad Dianae veneris
Ito ad dextram: priusquam ad portam venias apud ipsum laecum
Est pistrilla et exadversum fabrica: ibi est. *De. Quid ibi facit?
*Sy. Lectulos in sole ilignis pedibus faciendo dedit.
*De. Ubi potetis vos? Bene sano. Sed cesso ad eum per-
gere?
*Sy. I sano. Ego te exercebo hodie ut dignus es, silicernium.
Aeschinus odiose cessat: prandium corrumpitur.
Ctesipho autem in amore est totus. Ego jam prospticam mihi:

45. *Pistrilla*] 'Before you come to the gate, just at the pool, there is a corn-mill, and opposite to it a cabinet-maker's. That's where he is,' 'Pistrilla,' 'pistrinum,' 'pistor,' and other words, are derived from 'pinus.' 'Pistrilla' is sometimes used for 'a hand-mill;' but in this passage it has the sense of 'pistrinum,' which means any place where corn is ground, though it is more often used in the sense of a private workhouse, or mill for purposes of punishment.

46. *Lectulos in sole ilignis pedibus*] 'He has ordered some benches for the open air with oak legs.' Houses were often furnished with a 'solarium,' or place where they used to sit in the sun. It also went by the name of 'subdival,' 'heliocaninus,' or 'doma,' corresponding to the Greek term ἡλικτήριον. The 'hex' is the 'holm oak'—the Greek πίθος—a wood famous for its toughness and durability. The word 'solarium' occurs in the sense above noticed in Plautus, Miles Gloriosus ii. 3. 69. These open places were a favourite lounge in cool weather.

48. *Silicernium*] 'Old dry bones.' 'Silicernium' was a funeral feast, portions of which were distributed among the old men present to remind them that they were not far from their graves. The etymology of the word is very uncertain. Donatus prefers the derivation from 'sileo' and 'cerno,' because it was looked at in silence by those who offered it to the 'Dii Manes.' Paley considers τὸ ἦλθα to be used in the same sense in Aeschylus, Choephe. 475:

— τὸ ἦλθα, παρ' ἐπίθετον τὸν ἄγερον συνεστορίζειν ὁμοίως—
which he translates 'inter silicernia.' But Linwood takes τὸ ἦλθα (ὁποῖς) as an adjective. The ordinary Greek term was περίδεσμον. See Demosthenes, De Corona, p. 321. Servius (on Virg. Aen. v. 92) considers it to be another form of 'silicenium,' so called because it was served up upon flint-stones. There is another derivation adopted by some English commentators, from 'silicum cernere,' because old men stoop as they walk, looking on the ground. But this is the sort of explanation which merely seeks to conceal ignorance. The meaning of the word is clear, and its application to an old man with one foot in the grave is intelligible.

49. *Prandium corrumpitur*] Generally speaking it was customary to make only one meal in the day; but when the chief meal ('coena') was put off to a later hour, they used to have an early meal about the middle of the day. At jovial parties the 'prandium' with its attendant drinking festivities would run on to the hour of supper. The word is often used in Plautus, but not so as to enable us always to distin-
guish it from 'coena.' From the following lines it would appear that the hour was still early. See also note on v. 9. 8.

50. *In amore est totus*] 'Ctesipho too is entirely taken up with his love.' Compare Horace, Sat. i. 9. 1: 2

"Ibam forte via sacra, sicut mens est mos,
Nescio quid meditans nugarum, totus in illis."

Cicero, Epist. ad Atticum xiv. 11: "Modo venit Octavius, et quidem in proximam villam Philippus, mihi totus deditus."
Nam jam adibo, atque unumquicquid quod quidem erit bellissimum
Carpam; et eyathos sorbilans paulatim hunc producam diem.

ACTUS QUARTI SCENA TERTIA.

MICIO. HEGIO.

Mi. Ego in hac re nihil reperio quamobrem lauder tantopere,
Hegio:
Meum officium facio; quod peccatum a nobis ortum est corrigo:
Nisi si me in illo credidisti esse hominem numero qui ita putant,
Sibi fieri injuriam ullo si quam fecero ipsi expostules,
Et ulbo accusant: id quia non est a me factum agis gracia?

He. Ah, minime: nunquam te aliter atque es in animum induxi meum.
Sed quaeo ut una mecum ad matrem virginis eam, Micio,
Atque istaee cadem quae mihi dixti tute dicas mulieri;
Suspicionem hanc propter fratrem ejus esse et illam psaltriam.

51. Bellissimum] Sweetmeats and confectionary were called 'belli cibi,' or 'bellarum,' or 'cupedia.' Syrus probably alludes to these delicacies, which he intends to partake from the table, and to go and enjoy himself in some snug corner for the rest of the day.

52. Hunc producam diem] 'And I will spin out this livelong day slipping my cups.' Martial uses 'producere' in the same sense:

"Quod nimio gaudes noctem producere vino
Ignosco: vitium, Gaure, Catonis habes." Epigramm. ii. 89. 1.

ACT IV. SCENE III. Micio on leaving Sostrata's house has gone to the forum, where he finds Hegio, who has acquainted him with the circumstances of Aeschinus' connexion with PaPhilia. Hegio finds him prepared to do justice by his clients, and cannot praise him too much for his moderation and justice. He begs Micio to go with him to Sostrata and explain, as he has just told him, how this affair of the music girl stands; that Aeschinus took part in it merely to accommodate his brother.

This Hegio readily consents to do, that he may do away with the impression which the affair has created against Aeschinus.

3. Nisi . . . accusant] 'Unless you think that I belong to that class of men who think that a gratuitous wrong is done them if you remonstrate with them about one which they have done themselves, and go on to accuse you over and above all.' These lines bring out the full force of 'ultra' very well. See note on Andria i. 1. 73. Compare a similar passage in Eunuchus i. 1. 22-25:

"Hae verba una mehere de falsa lacrimula,
Quan ocultos terendo misere vix vi expresserit.
Restinguet: et te ultra accusabit: et dabis
Ei ulbo supplicium?"

Phormio ii. 3. 13; "O ausiacim, etiamme ulbo accusatun advenit?" The common reading in this passage is 'expostulatun.' 'Expuestas' is the reading of the Bembine manuscript and is required by the sense.

9. Suspicionem . . . psaltriam] Bentley would read 'Suspicionem hanc propter fratrem esse ejus esse illam psaltriam.' This
ACTUS IV. SCENA III.

Mi. Si ita acquam censes, aut si ita opus est facto, eamus. 10
He. Bene facis;
Nam et illi animum jam relevabiras, quae dolore ac miseria
Tabescit; et tuo officio fueris functus: sed si aliter putas,
Egomet narrabo quae mihi dixti. Mi. Imo ego ibo. He.
Bene facis.
Omnes quibus res sunt minus secundae magis sunt nescio
quomodo
Suspiciosi; ad contumeliam omnia accipiunt magis;
Propter suam impotentiam se semper credunt negligi;
Quapropter te ipsum purgare ipsis coram placabilius est.
Mi. Et recte et verum dicis. He. Sequere me ergo hac intro.
Mi. Maxime.

makes the matter clear enough; but it is quite plain according to the common text.
'I wish you would say yourself to the woman that this suspicion is all because of
his brother and that music girl of his.'

16. Negligi] Donatus notices the reading 'claudiere.' The Bembine manuscript has 'claudiere,' (see notes on Andria iii. 3. 41; Enunuchus i. 2. 84), and from this
others have formed 'calvier.' Bentley, however, well shows that 'calvier' does not
give a good sense here, for it can only mean, 'they think that they are mistaken.'
'Clandier,' too, is not very appropriate. Bentley's own conjecture, 'ludier,' is not
much nearer the mark. 'Negligi' gives a very good sense, and was evidently con-
sidered by Donatus the more genuine word. Commentators quote the following lines of
Memander, which may have been the pas-
sage which Terence had before him:

πρὸς ἀπαντᾷ διὰλογὸν ἵστιν ὁ πίνης πράγ-
ματα,
καὶ πάντας αὐτοῦ καταφρωνεῖν ἕπολαμ-
βάνειν
ὁ γὰρ μετὰ τῶν πράττων περισκελιστερον
ἀπαινεῖ τάνιμα, Λαμπρία, φιλίμ.

17. Placabilius] 'And so to clear your-
self to them is the most likely way to ap-
pease them.' Verba in '-bilis' are some-
times used in an active sense. Compare
Phormio i. 4. 49:

"Justam illam causam, faciæm, vincibilem,
optumam;"'
Plautus, Mostellaria v. 2. 40:

"Non potuit venire orator magis ad me
impetrabilis
Quam tu.'"

The same is the case with 'penetrabilis,'
'praestabilis,' and some few others. The
Bembine manuscript has 'ipsi' in this line,
namely, Sostrata. But 'ipsi' is the read-
ing of all the most ancient editions, and the
rest of the manuscripts, which must be pre-
ferred in a doubtful case of this kind. Bentley
gives a curious reason for preferring 'ipsi:'
"Nam virginem ipsam non
alloqui, non modo non placabilius fuisset,
sed et contumeliosius quam si nec matrem
adississet.' Pamphila must have been easily
offended indeed, if this could have offended
her.
ACTUS QUARTI SCENA QUARTA.

AESCINUS.

Discrucior animi:
Hocine de improviso mali mihi objici
Tantum, ut neque quid de me faciam neque quid agam certum siet!
Membra metu debilia sunt; animus timore
Obstipuit: pectore consistere nil consili
Quit. Vah! quomodo me ex hac expediam turba? Tanta
nunc
Suspicio de me incidit;
Neque ea immerito: Sostrata credit mihi me psaltriam hanc emisse.
Id anus mihi indicium fecit.
Nam ut hinc forte ea ad obstetricem crat missa, ubi cam vidi
ilico
Accedo, rogito Pamphila quid agat, jam partus adsiet;

ACT IV. SCENE IV. Aeschines comes in a great state of distress and alarm. He is so distressed at the suspicions which Sostrata and Pamphila have of him. He has just found out what their feeling is from the old woman who was sent for a nurse. He does not know what to do about the matter, for he cannot explain himself without bringing his brother's name forward. All this, he says, is in consequence of his own folly. "He should have told his father from the first, and have begged his consent to his marriage with Pamphila. Now, however, at all events he must clear himself, and so he proceeds to knock at the door, when some one suddenly comes out.

The Metre is as follows; 1, iambic monometer hypercatalectic; 2, cretic dimeter; 3, 6, 10, 17—27, trochaic tetrameter catalectic; 4, 5, choriambic; 7, iambic dimeter; 8, trochaic tetrameter; 9, iambic dimeter catalectic; 11—16, iambic tetrameter.

The last line of this scene is to be taken with the first of the next scene to make one trochaic tetrameter catalectic.

These opening lines are arranged variously in editions. Zeune's text here merely follows old editions; and on a question of metre their authority is not to be compared to that of Bentley or Hermann. I have followed on the whole Weise's arrangement in the Tauchnitz edition, which has the merit of the greatest simplicity and the closest adherence to the authorized text. For an explanation of the various metres here as well as in other places the reader is referred to the Introduction.

1. Discrucior animi] 'I am tormented in mind.' For the genitive see note on Eunuchus ii. 2. 43. Compare also Phormio i. 4. 10: "Quum mihi paveo, tum-anti-pho me excruciar animi." We have also in Plautus, Miles Gloriosus iii. 1. 123: "Continuo excruciarer animi." Epidicus i. 2. 35: "Desipiam mentis quum illas scriptas mittebam tibi."

3. Neque quid de me faciam] Three old manuscripts quoted by Bentley have 'de,' as well as many old editions. It is requisite for the metre; and as both phrases 'me facere' and 'de me facere' are very common, it is likely enough that the preposition may have slipped out. In the next line Bentley inserts 'praecho before timore.' But that is no authority for the word.

6. Quomodo me ex hac expediam turba?] Bentley adds 'nescio,' to make up the line, which he begins with 'quomodo.' The word is merely conjectural, and unnecessary, if we arrange the line as in the text. But conjecture is certainly excusable here if any where. The preceding line is better without 'quit,' which Bentley gives it. It now corresponds with v. 4. For 'expediam' see Andria iii. 5. 11.
Eone obstetricem aecessat. Illa exclamat, "Abi, abi jam, Aeschine.
Satis diu dedisti verba; sat adhuc tua nos frustrata est fides."
"Hem, quid istuc obsecro," inquam, "est?" "Valeas; habes illam quae placet."
Sensi ico id illas suspicari: sed me reprehendi tamen
Ne quid de fratre garrulae illi dicerem, ac fieret palam.
Nunc quid faciam? Dicam fratris esse? Id quidem minime est opus
Usquam efferri. Ac mitto: fieri potis est ut ne qua exeat.
Ipsum id metuo ut credant; tot concurrent verisimilia.
Egomet rapui; ipse egomet solvi argentum; ad me abducta est domum.
Haece adeo mea culpa fateor fieri. Non me hanc rem patri
Ut ut erat gesta indicasse? Exorassem ut eam ducerem.
Cessatum usque adhuc est: nunc porro, Aeschine, expergiscere!
Nunc hoc primum est: ad illas ibo ut purgem me; accedam ad fores.
Perii! horresco semper ubi pultare hasce occipio miser.
Heus, heus: Aeschineus ego sum: aperite aliquis actutum ostium.
Prodit nescio quis: concedam huc.

14. Valeas; habes illam quae placet] 'Farewell to you. Have the one you like.' See the notes on Andria iv. 2. 13.; v. 3. 18. Canthara is supposed to speak. 'And I perceived at once,' says Aeschines, 'that they suspected me of that affair of the music girl; and yet I restrained myself, so as not to say any thing to that old gossip, lest it should get abroad.' 'Reprehendere' is here used in the sense of 'I held myself in,' 'I restrained myself,' which is closely connected with its primary meaning 'to draw back.' See note on Prolog. 14, and compare Haeut. i. 2. 25: "Sed reprimam me."
17. Id quidem minime est opus usquam efferri. Ac mitto] 'Shall I tell them that this girl belongs to my brother? But this ought by no means to get abroad. But to let that pass; for it is possible that it might not get about in any direction. I am afraid that they would not believe the story.' Pamphilus is thinking over the objections to an explanation: 'Perhaps they may repeat the story; and if they don't, which is possible, yet they are hardly likely to believe it; for appearances are all against me.' For 'ne qua exeat' compare ii. 4. 18, 19:

"—Ne, si magis irritatus sit.
Aliqua ad patrem hoc peramet;"
and for 'efferri' Phormio v. 7. 65:
"Vides tuum peccatum esse delatum foras."
23. Nunc porro . . . expergiscere] 'From this time forward wake up, Aeschines!' For 'porro' see note on Andria, Prolog. 22, and for 'purgem,' note on Eunuchus iii. 1. 44.
25. Horresco semper] 'I am always of a shiver when I go to knock at this door.' Compare Eunuchus i. 2. 3: 'Totus Parmeno Tremo horresco postquam aspexi hanc,' and note. 'Pultare' was always used of knocking at a door from without (see note on Andria iv. 1. 57); as 'conerepo' of the knocking from within which gave notice that some one was about to come out.
26. Aperite aliquis actutum ostium]
ACTUS QUARTI SCENA QUINTA.

MIO. AESCHINUS.

Mi. Ita uti dixi, Sostrata,
Facit: ego Aeschinum conveniam, ut quomodo acta haec sint sciat.


Mi. Aeschine.

Aes. Quid huic hic negoti est? Mi. Tune has pepulisti fores?

Tacit. Cur non ludo hunc aliquantisper? Melius est,

Quandoquidem hoc nunquam mihi ipse voluit credere.


Mi. Ita? nam mirabar quid hic negoti esset tibi.

Erubuit: salva res est. Aes. Dice sodes, pater,

Tibi vero quid istic est rei? Mi. Nihil mihi quidem:

Amicus quidam me a foro abduxitmodo

Hoc advocatum sibi. Aes. Quid? Mi. Ego dicam tibi:

Habitant hic quaedam mulieres pauperculae,

"Open the door some one immediately,"

"Aliquiu" is used here distributively, and

thus takes the construction of a noun of number. Compare Plautus, Menaechmi

iv. 2. 115:

"Heus ecquis hic est janitor?
Aperite, atque Erotium aliiqur evocato anted ostium."

In Eunuchus, ProL. I, we have "quisquam" similarly used of the plural number. We may compare the use of τις in Sophocles, Ajax 964:

οί γὰρ κακοὶ γυνώμαισι τάγαθον χρύιν

τὰ σωτικά τοιν ταῖς ιεβαλγ.

ACT IV. SCENE V. Micio, stumbling upon Aeschines as he comes out of Sosstrata's house, determines to play him off in return for his concealment of his love affair. 'I have just been in here,' he says, 'as a witness for a friend of mine who has some business with the women that live here. It appears that the young woman has lost her father, and my friend, being her nearest relation, is about to marry her as the law directs; and has now come for that purpose to take her with him to Miletus. Her mother, it is true, has got up a story that she has a child by some one else; but that cannot be admitted as an excuse, and she will have to go.' This throws Aeschines into great alarm, and he begins to tell his adopted father the whole story; but he informs him that he knows all already, and reads him a gentle lecture upon his folly in concealing the affair from him, and the remissness with which he had behaved throughout, finishing by telling him to go and fetch his wife home at once. As for the gentleman from Milethus, he should hear no more of him. The scene ends, as is natural, with strong protestations on Aeschines' part of affection for Micio.

The Metre is as follows; vv. 2, 3. 45—

72, trochaic tetrameter catalectic; 4—44, iambic trimeter; 73—78, iambic tetrameter catalectic. The first line is joined with the last of the preceding scene.

9. Erubuit] The following line is quoted from Menander: ἐρυθρίων πᾶς χρηστὸς εἶναι μοι ὄνειον.

Dic sodes, pater] For 'sodes' see note on Andria i. 1. 56.

ACTUS IV.  SCENA V.  299

Ut opinor; has non nosse te et certo scio;
Neque enim diu huc commigrarunt. Aes. Quid tum postea? 15
Mi. Virgo est cun mater. Aes. Perge. Mi. Haece virgo orba est patre:
Hic meus amicus illi generes est proximus:
Huic leges cogunt nubere hanc. Aes. Perii. Mi. Quid est?
Aes. Nihil: recte: perge. Mi. Is venit ut secum avehat;
Nam habitat Miletii. Aes. Hem, virginem ut secum avehat? 20

Animo malo est.

Commenta mater est esse ex alio viro
Nescio quo puerrum natum; neque cum nominat;
Priorem esse illum; non oportere huic dari. 25
Aes. Eho, nonne haec justa tibi videntur postea?
Mi. Non. Aes. Obsceco, non? an illam hine abducet, pater?
Mi. Quid illam ni abducet? Aes. Factum a vobis duriter

14. *Ut opinor.* The construction of this line is difficult. Weise gets over the difficulty by placing a stop after *opinor* and leaving out *et.* But the text evidently stood as it does now in the time of Donatus, for he remarks on the obscurity of the construction. Bentley proposes *opiner.* 'So that I should think that you do not know them, and indeed I am pretty certain of it.' But *ut opinor* evidently belongs to *pauperentiae,* and *et* is merely emphatic. 'There live here certain women, badly off in the world to judge from appearances; that you are unacquainted with them I am quite certain, for it is not long since they moved to this part of the town.' 'Comigro' would strictly mean 'to move from one place to another,' after the analogy of 'commo' and 'commeto;' but it is found only in the sense of the simple 'migro' here and once in Cicero besides, Epist. ad Quintum Fr. ii. 3.

18. *Huic leges cogunt nubere hanc.* The Athenian law had particular reference to the *inviolae,* or only daughters and heiresses. It is given in Demosthenes cont. Macartatum, p. 1067, ad fin.: των *inviolairov* ουσι θηρεν τηλεσειν, ην αν βουληται ηετεν η γνωτατα γινοντε, *inviolae* τικιδο προς του *inviolairov* παντοσαια *inviolairov* τοιο πος αι αιτης. We meet with a similar law in the Mosaic code, Num. xxxvi. 8. In Phormio i. 2. 75 we have a recital of the law as it stood in the time of the New Comedy:

"Lex est ut orbace, qui sunt generes proximi,
Nus, et illus ducere eadem haec lex jubet."

Compare also Andria i. 1. 44 and note.

19. *Nihil: recte: perge.* Nothing; quite right: go on. For the negative use of *recte* see note on Eunuchus ii. 3. 50, and on *Miletum usque* in v. 21, Eunuchus iii. 2. 18.

21. *Animo male est.* 'I feel as if I should faint.' Compare Plautus, Amphitruo v. 1. 6: "Animo male est: aquam velim corrupta sum atque absumpta sum." Cicerulio ii. 3. 33. So the phrase *linqui animo,* "to swoon away."

26. *Postea.* 'What did not this appear to you fair enough, after what you had heard?' This seems the simplest way of taking the passage. 'Haece' is the argument of Sostrata "priorem esse illum, non oportere huic dari," 'ca' the fact of Pamphila's having a child by another man. 'Postea' might be taken as 'after all,' as in Eunuchus iv. 7. 23: "Quid tum postea?" 'After all, what then?' but the other is the more natural sense.

20. *Factum a vobis duriter.* Donatus draws a distinction between 'duriter' and 'dure et crudeliter;' but see note on Andria i. 1. 47.
Immisericorditerque; atque etiam, si est, pater,

Dicendum magis aperte, illiberaliter.

Mi. Quamobrem? Aes. Rogas me? quid illi tandem creditis

Fore animi miseroc quicum illa consuevit prius,

Qui infelix haud scio an illum misere nunc amat,

Quum hanc sibi videbit praesens praesenti cripi,

Abduci ab oculis? Facinus indignum, pater.

Mi. Qua ratione istuc? quis despondit? quis dedit?

Cui, quando nupsit? auctor his rebus quis est?

Cur duxit alienam? Aes. An sedere opportunut

Domi virginem tam grandem, dum cognatus hinc

Illine veniret expectantem? Haec, mi pater,

Te diecreaequam fuit, et id defendere.

Mi. Ridiculum: adversumne illum causam diecerem

Cui veneram advocatus? sed, quid ista, Aeschine,

Nos? aut quid nobis cum illis? abeamus. Quid est?

Quid lacrinas? Aes. Pater obsecre auscultā. Mi. Aeschine,

audi vi omnia

32. Quicum illa consuevit prius?] ‘But

what do you think will be the feelings of

the unfortunate man, with whom she had

lived before?’ This use of ‘consuevo’

occurs again in Hecyra iv. 1. 40:

‘Nam si is posset ab ea se derepente

avellere

Quacum tot consuesset annos, non eum

hominem ducerem.’

It is best to take ‘illa’ as the nominative

case, and to read ‘quicum.’ Some editions

omit ‘cum,’ and take ‘qui’ as the ablative;

but we do not find ‘consuevo’ in that con-

struction. The idea of ‘consuevo’ is to

become accustomed to a person or thing.

Hence, of wild animals, ‘to become tame,’

as in Plautus, Asinaria 1. 3. 69, where lovers

are spoken of as wild birds:

‘Bene salutando consuecunt, compellando

blanditer,

Osculando, oratione vinnula, venustula.’

37. Auctor his rebus quis est?] ‘Who

gave his consent to your proceedings?’ Who

gave you leave to enter into a marriage en-

gagement? ‘Auctor’ is of very wide ap-

lication, and is used in a variety of sense.

See note on Andria, Prolog. 18.

38. Cur duxit alienam?] Donatus finds

difficulty in these words, and says, ‘Utrum

filiam? Quae possit aliena esse? Nam

omnes alienas filias ducent?’ ‘The idea is

that Pamphila as an orphan belonged to her

next of kin, and thus was already another

man’s wife virtually, when Aeschines took

her."

39. Dum cognatus hinc illine veniret]

‘Ought the girl to have remained sitting

at home when she was grown up, waiting

for a relation to turn up from somewhere or

other?’ ‘Hinc illine’ was Donatus’ read-

ing, and is that of many old editions. ‘Huc

illine,’ which is the reading of some editions,

gives too precise a sense, as Bentley com-

ments, and would imply that a relation was

expected to come from some definite place,

whereas the object of Aeschines is to throw

doubt on the existence of this relation al-

together. ‘This,’ he says, ‘is what you

ought to have said, and what you ought to

have maintained.’ Perlet considers ‘defend-

dere’ to mean ‘cohiber ne cognatus illam

abduceret.’ But ‘defendo’ is always used,

when applied to argument, in the sense of

‘to assert,’ ‘to maintain.’ See Cicero, De

Oratore ii. 38: ‘Qui (Carneades) nullam

unquam in illis suis disputationibus rem

defendit quam non probat; nullam oppug-

navit quam non everterit.’ Aeschines is

made in his vehemence to repeat himself.

The two clauses are the same in substance,

though different in form. ‘Haec’ refers to

the words used, ‘id’ to the matter of the

argument."
Et scio; nam te amo; quo magis quae agis curae sunt mihi. *Aes.* *Ita velim me promeren tem ames dum vivas mi pater,* 
Ut me hoc delictum admisisse in me id mihi vehementer dolet, 
Et me tui pudet. *Mi.* *Credo hercle; nam ingenium novi tuum* 
Liberale: sed vereor ne indiligens nimium sics. 
In qua civitate tandem te arbitrare vivere? 
Viri anem vitiasti quam te juis non fuerat tangere. 
Jam id peccatum primum magnum; magnum, at humanum tamem. 
Fecere alii saepe item boni: at postquam id evenit, cedo. 
Numquid circumspexisti? aut numquid tute prospekti tibi, 
Quid fieret, qua fieret? si te ipsum mihi puduit dicere, 
Qua resciscere? *Haece* dum dubitas menses abierunt decem. 
Prodidisti et te, et illam miseram, et gnatum, quod quidem in 
te fuit. 
Quid? credesas dormienti haec tibi confecturos Deos, 
Et illam sine tua opera in cubiculum iri deductum domum? 
Nolim ceterarum rerum te socordem codem modo. 
Bono animo es: ducex uxorem hanc. *Aes.* *Hem.* *Mi.* *Bono* 
animo es, inquam. *Aes.* *Pater,* 
Obscero, non ludis tu nunc me? *Mi.* *Ego te? quamobrem?* 
*Aes.* *Nescio;* 
Nisi quia tam misere hoc esse cupio verum eo vereor magis. 
*Mi.* *Abi domum, ac Deos comprecare ut uxorem accessas:* 
abi.

49. *Et me tui pudet?] Donatus considers this to mean, 'I am ashamed to look at* 
you,' as in *Hecyra* v. 2. 27. But it seems rather to mean, 'I am ashamed of having 
treated you as I have.' Compare *Heaut.* ii. 3. 18, 19:

"—— Et meo patri minus obsequens; 
Cujus nunc pudet me et miseret, qui 
harum mores cantabat mihi."

50. *Indiligens*] 'But I fear you are too 
careless.' Compare *Phormio* v. 3. 6: "Quia 
pol mei patris bene parta indiligenter tu- 
tatur." Micio here gives a turn to his lec- 
ture. We must suppose Aeschines to show 
great remorse; and the old angry man, who 
had some difficulty in being angry enough 
with him, now takes up the question as one 
of expediency; and warns his son that if he 
is as remiss in every thing as he has been 
in this, he will certainly get himself into 
trouble. Terence meant to represent the 
easy good-natured father, whose first object 
was to maintain his hold on his son's affec- 
tions, and who was apt to make only too 
great allowance for his faults. 

55. *Magnum, ad humanum tamen*] Faern 
first saw that 'magnum' should be re- 
peated. Otherwise the verse is a trochaic 
trimeter hypercaelestic, which does not 
occurs elsewhere in Terence. The repetition 
is good in this place. Compare *Eunuchus,* 
Prolog. 27: "Si id est peccatum, peccatum 
prudentia est."

61. *Nolim ceterarum rerum te socor- 
dem*] We may compare this construction 
with *Horace,* Carm. iv. 9. 34:

"—— Est animus tibi 
Remunere prudens, et secundis 
Temporibus dubiusque rectus."

'Secors' is another form of 'secors,' a form 
which is sometimes found. See *Porcellini.*

65. *Deos comprecare*] 'Pray the gods

Abi pater:
Tu potius Deos comprecare; nam tibi cos certo scio, Quo vir melior multo es quam ego, obtemperaturos magis. Mi. Ego eo intro ut quae opus sunt parentur: tu fac ut dixi, si sapis.

Aes. Quid hoc est negoti! Hoc est patrem esse? aut hoc est fillium esse?
Si frater aut sodalis esset, qui magis morcem gereret? Hic non amandus? hicine non gestandus in sinu est? hem! Itaque adco magnam mihi inject su commoditate curam Ne forte imprudens faciam quod nolit: sciens cavebo. Sed cesso ire intro ne morae meis nuptiis egomet siem?

ACTUS QUARTI SCENA SEXTA.

DEMEA.

Defessus sum ambulando. Ut, Syre, te cum tua Monstratione magnus perdat Jupiter!

that you may fetch your wife home. 'Comprecor' is used here simply as 'precor.' In Plautus it has a peculiar use with reference to unlucky dreams and omens. See Amphitruo ii. 2. 116—116:

"Recte dicit, ut commeminit, somnium narrat tibi. Sed te, mulier, postquam experrecta es, prodigiali Jovi Aut mola salsa hodie aut ture comprecatam oportuit."

68. Perbenigne] 'I am much obliged to you.' 'Benigne' was a common phrase when one wished courteously to decline an offer. So here Micio expresses his incredulity by the same form, and without any positive contradiction; for 'benigne' may be used simply to express thanks, as in Phormio v. 6. 62. See Maclean's note on Horace, Epist. i. 7. 15.

72. Quae opus sunt] See note on Andria ii. 1. 37.
74. Qui magis morem gereret?] 'How could he be more indulgent to me?' Compare iii. 3. 75 and ii. 2. 6.

ACT IV. SCENE VI. Demea returns after his walk, which has thoroughly tired him out. He wishes Syrus bad luck for the directions he had given him about the way, which had served only to mislead him. He had not been able to find his brother, nor to meet with any one who had seen him, so he determines to wait at his own house till he returns.

The Metre is iambic trimeter.

1. Ut, Syre, te cum tua monstratione] 'You Syrus, may the great Jupiter utterly confound you with your directions!' For the form 'at te perdat Jupiter' see note on Hecat. iv. 6. 6, and Eunuchus ii. 3. 10; and compare Plautus, Pseudolus iii. 2. 47:

"— At te Jupiter
Diuque omnes perdant cum condimentiis tuis
Cunque tuis omnibus mendaetis."
ACTUS IV. SCENA VII.

Perreptavi usque omne oppidum: ad portam, ad lacum: Quo non? neque illic fabricaulla crat, neque fratrem homo Vidisse se aibat quisquam: nunc vero domi

Certum obsidere est usque donec redierit.

ACTUS QUARTI SCENA SEPTIMA.

MICIO. DMEA.

Mi. Ibo, illis dicam nullam esse in nobis moram.
De. Sed eceum ipsum: te jamjudum quacero, Micio.
Mi. Quidnam? De. Fero alia flagitia ad te ingentia
Boni illius adolescentis. Mi. Ecc autem! De. Nova;
Capitila. Mi. Ohe, jam. De. Nescis qui vir sit. Mi. Scio. 5
De. O stulte, tu de psaltria me sonnias
Agere: hoc peccatum in virginem est civen. Mi. Scio.
De. Oho, scis et patere? Mi. Quidni patiar? De. Dic mihi,
Non clamas? non insanis? Mi. Non. Malim quidem—

3. Perreptavi usque omne oppidum] ‘I have dragged myself through the whole town.’ We have a rather more detailed account in Plautus, Amphitruo iv. 1. 3—6, from which perhaps Terence may have borrowed this scene:

“Nam omnes plates perreptavi, gymnasium et myropolia;
Apud emporium atque in macello in palaestra atque in foro,
In medicibus, in tonstraris, apud statues aedes sacras,
Sum defessus quaesitando; nusquam invenio Naucratem.’”

5. Domi certum obsidere est] ‘Obsidere’ is used here in its primitive sense of ‘taking up one’s seat at a place.’ Compare Plautus, Rudens iii. 3, 36: “Nonque ut hanc tua pace aram obsidere patiare.” In general the verb is used transitively in this sense.

ACT IV. SCENE VII. Micio comes out of his house, having made all preparations for his son’s marriage, and meets Demed, who immediately begins to attack him about the new outrages which he has heard of his son, Aeschinus. ‘This is no mere foolish freak,’ he says, ‘like that affair of the music girl, but something far more serious. Here he has injured a young Athenian girl of good family. He will have to marry her without any portion; for she has nothing whatever. And what do you intend to do?’ ‘Well,’ says Micio, ‘she will have to live with us. It is all arranged. As I cannot undo what has been done, I have determined to make the best of it.’ This mode of taking the news which he has brought him makes Demed very angry. He inveighs against his brother, and all the family; young man, wife, dancing girl, and all. An establishment which would be sure to go to utter ruin even if good luck itself were to try to save it.

The Metre is iambic trimeter.

5. Capitila] ‘Flagitium capitale’ was such a crime as would deserve the punishment of death. In this sense the word is frequently used in Cicero. See In C. Verrem ii. 2. 36: “Neque se usque e Sthenio esse inimicum ut eum rei capitales affinem esse diceret.” It was sometimes applied to persons (see Long’s note on ii. 2. 70). Here the word is meant merely to be an exaggerated expression.

9. Non clamas? . . . Malim quidem] ‘Do you not cry shame upon him? Are you not maddened by it?’ ‘No,’ says Micio, ‘I would rather indeed . . .’ For ‘clamas’ see iii. 3. 26: “Hascino flagitia! Sy. Mili quidem non placeat; et clamo in amore,” and v. 3. 3. It is better with Bentley to give the words ‘Malim quidem’ to Micio, who says much the same thing afterwards (v. 10). Demed interrupts him here, and goes on with his catalogue of grievances.


De. Quid nunc futurum est? Mi. Id enim quod res ipsa fert:

Illice hoc transferetur virgo. De. O Jupiter!

Istocine pacto oportet? Mi. Quid faciam amplius?

De. Quid facias? Si non ipsa re istuc tibi dolet,

Simulare certe est hominis. Mi. Quin jam virginem

Despondi; res composita est; funct nuptiae:

Demi metum omnem: haec magis sunt hominis. De. Caec-

terum,

Placet tibi factum, Micio? Mi. Non, si queam

Mutare: nunc, quem non queo, aequo animo fero.

Ita vita est hominum quasi quem ludas tesseris:

Si illud quod maxime opus est jactu non cadit,

Illd quod cecidit forte id arte ut corrigas.

De. Corrector! Nempe tua arte viginti minae

16. Simulare certe est hominis] 'If you are not really pained at the affair, yet a man of proper feeling would pretend to be vexed.' Micio answers, 'So far from being put out about it, I have given him the girl in marriage; the matter is arranged; the wedding is on the point of taking place; I have relieved him of all anxiety: this is more like a man of feeling.' There is a play on two senses of 'homo,' which means first, 'a man of proper feeling,' one who takes a correct view of moral questions, and in the second place, it is used as 'a man of kind feeling.' Donatus says on v. 15: "Non hoc dixit, quia hominum est mentiri: sed quia sape iracundiae simulatio custodia disciplinae est." 'Homo' often carries with it a pregnant sense. See 1. 2. 27:

"Et tu illum tuum, si esse homo, Sineres nunc facere;"

where, however, not only the sense of 'kindness' is conveyed, but also the idea of 'common sense.' See note on iv. 2. 40.

21. Ha vita est hominum] 'Man's life is like a game of dice. If the throw that you want most does not turn up, you must mend your unlucky throw by your skill.' The metaphor is common enough in all writers. The following lines of Alexis are quoted by Lindenbrog, from Stobaeus:

toiovo to ëzín ëstiv òòspé r òi kóbòi. òó tain ò déi piéntovнов oúdè tò òwò

tañtòv diàmèni sìxìmìa' metàbòlài òì ékèi.

In the Republic of Plato, book x. p. 604, c, we meet with a very similar passage. He says that grief stands in the way of the behaviour which we should always maintain in trouble; namely, τῇ βουλίωσθαι... περὶ τὸ γέγονα καὶ ὡσπερ ἐν πτώσει κύδων πρὸς τὰ πεπτωκότα τίθεσθαι τα αὐτῶν πράγματα, ὅτι ὁ λόγος αἰτεὶ βλέπειν ἀν ἔχειν, ἀλλὰ μὴ προσπεηδανόντας, καθάπερ παῖδος, ἰχθύνων τοῦ πληγῆσθω ἐν τῷ βιῶν διατρίβεται, ἀλλ' ἀεὶ ἱδίειν τὴν ψυχὴν ὅ τι τάχυστα γίγνεσθαι πρὸς τὸ λάθουν τε καὶ ἱπανοθέν τὸ πεσον τε καὶ νοσῆσαι, λατρεύ θρηνώδαι ἀφανιζότα. So Horace, Sat. ii. 6. 84:

"Nasidiene, redux mutatae frontis, ut arte Emerdenturfortunam."

24. Corrector] In reply to Micio's piece of proverbial philosophy Demea says, 'Fine mender indeed! You mean that this skill of yours has lost you twenty minae for the music girl, who has now to be sent packing somewhere or other, as fast as possible, whether you get her full value for her or have to make a present of her to someone.' 'Nempe' is very commonly used in Terence. It has originally an explanatory sense, as in Andria 1. 1. 2: "Adesum:
ACTUS IV. SCENA VII.

Pro psaltria periere; quae, quantum potest,
Aliquid abjicienda est, si non pretio at gratiis.

Mi. Neque est, neque illam sane studio vendere.

De. Quid igitur facies? Mi. Domi erit. De. Pro Divum fidem!
Meretrix et materfamilias una in domo?

Mi. Cur non? De. Sanum te credis esse? Mi. Equidem
arbitror.

De. Ita me Di ament, ut video ego tuam ineptiam,
Facturum credo ut habeas quicem cantites.

Mi. Cur non? De. Et nova nupta eadem haec discet? Mi.
Seilicet.

De. Tu inter eas restim ductans saltabris. Mi. Probe.

De. Probe? Mi. Et tu nobiscae una, si opus sit. De. Hei
mihi!

Non te haec pudet? Mi. Jam vero omite, Demea,
Tuam istane iracundiam; atque tita uti decet
Hilarum ac libentem fac te gnati in nuptis.

Ego hos conveniam: post huc redce. De. O Jupiter!
Hancine vitam? hoscine mores? hanc dementiam?

Uxor sine dote veniet; intus psaltria est:
Domus suntuosa; adolescens luxu perditus;
Senex delirans. Ipsa si cupiat Salus
Servare prorsus non potest hane familiar.

paucis te volo. So. Dictum puta: Nempe
ut currentur recte haec'; 'You mean that
these matters are to be properly attended
to.' Andria v. 4. 45: "Causa optima est,
Nisi quid pater sit asiud. Pa. Nempe,' "
Yes, that is just what I mean.' In
this passage the word is used ironically, as in
Andria iii. 5. 11: "Expelles? De. Certe,
Pa. Nempe ut modo,' 'You
mean, I suppose, as you did just now.
'Pretio' means 'for what she is worth.'
Compare Plantus, Pseudolus i. 2. 37: "Ego
ei in macellum, ut piscium quierd est
pretio praestinem." Mercator ii. 3. 7: "Miser
amicam mihi paravi animi causa;
eripui pretio.'

28. Quid igitur facies?] Bentley reads
'Quid illa igitur facies? but this is unnec-
cessary. There is no mistaking the subject
of ' domi erit.'

34. Tu inter eas restim ductans saltabris] 'You shall dance between them
hand in hand.' Donatus gives the follow-
ing explanation of these words: ' Ego puto
manu consertos choros puernorum puellarum-
que cantantes restim ducere existimari.'

This is a point on which commentators are
not agreed. Some suppose that a rope was
actually passed from one to the other, and
that they all held it as they danced; others,
that they formed a chain with their hands
and danced. The practice is alluded to in
Livy xxvii. 37: "In foro pompa constitit,
et per manus restes data virgines somnum
voctis pulsus pedum modulantes incesserunt.'
The phrase 'ducere funem' in Horace,
Epist. i. 10. 48, has probably another
meaning (see Maclean's note). It no
doubt was the custom to dance hand in
hand; and this is more likely-than that a
rope should have been used. With this
passage is compared Aristophanes, Clouds
340, κολάξων εἰπειν. The κολάξ was
a licentious dance, and from Demeas's
tone in this passage it is clear that he
did not consider the dance here spoken of
as respectable.

36. Non te haec pudent?] See note on
i. 2 4.

43. Ipsa si cupiat Salus] The idea
occurs more than once in Plantus, See
Cautivi iii. 3. 14:
ACTUS QUINTI SCENA PRIMA.

SYRUS. DMEA.

Sy. Aedepol, Syrisce, te curasti molliter,
Lautque munus administrasti tuum.
Abi. Sed postquam intus sum omnium rerum satur,
Prodeambulare huc libitum est. De. Illud sis vide
Exemplum disciplinae. Sy. Ecce autem hic adest
Sy. Ohe, jam tu verba fundis hic, sapientia?
De. Tu si meus esses—Sy. dis quidem esses, Demea,
Ac tuam rem constabilisses. De. exemplum omnibus
Curarem ut esses. Sy. Quamobrem? quid feci? De. Ro-
gas?

“Neque jam Salus servare, si vult, me
potest;
Nec copia est, nisi si aliquam corde ma-
chinor astutiam.”

Mostellaria ii. 1. 4:
“Occidet spes nostra: nusquam stabulum
est confidenciae,
Nec Salus nobis saluti jam esse, si cupiat,
potest.”

Lindenbrog quotes a curious epitaph from
Spain:
NEC . HERCULES . QUEM . GADES .
CULT.
NEC . BELLONA . QUAM . CAMERTES .
ADORANT .
NEC . DI . OMNES . ROMANI . ERI-
PERE . ME . A MORTE . POTUERE .
which serves to illustrate these common
phrases.

ACT V. SCENE I. Syrus comes from his
master’s house in a state of intoxication.
This is a new aggravation to Demea, who
is disgusted at this fresh proof of the dis-
order of his brother’s house. Syrus treats
him with contempt.
The Metre is iambic trimeter.
1. Aedepol] ‘On my word, my dear
Syrus, you have cared for yourself dedi-
cately, and managed your business well.’
‘Aedepol’ is here used, as in many cases, by
a man, though originally a woman’s oath.
‘Syrisce’ is a term of endearment, as are
all such diminutives in Plautus very fre-
quently. ‘Munus’ is here used as ‘pro-
vincia’ in Plautus, Captivi iii. 1. 14: “Ipsi
obsonant quae parasitorum ante erat provin-
cia,” and ‘praefectura,’ Captivi iv. 3. 7:
“Nunc ibi in mean praefecturam, ut jus
dicam larido,
Et quae pendent indemnatae pernec eis
auxilium ut feram.”
4. Illud sis vide Exemplum disciplinae]’
‘There is a fine specimen of good disci-
pline for you!’ Lachmann (note on Lu-
cretius iii. 347) would read ‘Illud sis vide
exemplum disciplinae eccum.’ But ‘ecce
autem’ is the regular form which Terence
uses, as in Eunuchus ii. 3. 6; v. 5. 25.
Adelphi i. 2. 73; iv. 7. 4. Hecyra iii. 5.
53; and we never find ‘autem’ at the
commencement of a sentence. The hiatus
in this verse is justified by the termina-
tion of the sentence at ‘disciplinae.’
9. Tuam rem constabilisses] ‘If I were
your servant,’ says Syrus, ‘you would be
a rich man, and would have made your
fortune.’ ‘Rem constabillire’ is particu-
larly used with reference to the pur-
chase of slaves. See Plautus, Captivi iii. 1.
92:
“—— Aedepol rem mean
Constabiliv, quum illos emi de praedia a
quae storibus.”

In the preceding line we should certainly
read ‘Tu si meus esses—’ in preference to
‘Tu si meus esses?’ which some copies have.
For Demea does not ask a question; but is
going to threaten Syrus, when he breaks in
and finishes the sentence for him. Demea
afterwards finishes the speech, ‘—exemplo
omnibus curarem ut esses.’ See note on
Eunuchus v. 4. 23.
In ipsa turba, atque in peccato maximo, 
Quod vix sedatum satis est, potasti seelus, 

**ACTUS QUINTI SCENA SECUNDA.**

**DROMO. SYRUS. DMEA.**

*Dr.* Heus, Syre; rogat te Ctesipho ut redeas. *Sy.* Abi.

*De.* Quid Ctesiphonem hic narrat? *Sy.* Nihil. *De.* Eho
carnifex,

Est Ctesipho intus? *Sy.* Non est. *De.* Cur hic nominat?

*Sy.* Est alius quidam, parasitaster parvulus: 


Mitte me.

*Sy.* Noli inquam. *De.* Non manum abstines, mastigia?


Aedepol comissatorem hanc sane commodum,

Praestertim Ctesiphoni. Quid ego nunc agam

Nisi, dum hac silescunt turbae, interea in angulum

Aliquo abeam, atque edormiscam hoc villi? *Sic* agam.

13. *Nollem huc exitum*] Compare *nollem factum,* ii. 1. 11, and Phormio v. 3. 13:

"Jam illi datum est argentum? *De.* Curriculi illico. *Ch.* Nollem datum." 

The participle is in the same construction as in the phrase "factum oportuit" and others of the same kind (see note on Heaut. i. 2. 26). "Nollem" implies that the wish is now impracticable. If it referred to a present and open question, it would be "nolim." The imperfect conjunctive is peculiarly used of impracticable wishes.

**ACT V. SCENE II.** While Demea and Syrus are talking together, Dromo, Ctesiphon's servant, most inopportune makes his appearance, with a message from his master to Syrus. Demea immediately takes alarm, and in spite of Syrus' opposition rushes in to see how matters stand. Syrus meanwhile thinks it best to go off and take a nap till the affair has blown over a little.

The *Metre* is iambic trimeter.

8. *Aedepol comissatorem hanc sane commodum*] "I' faith not a very agreeable boon companion." The accusative is used here as in other exclamations; and there is no need to supply, with some commentators, 'conjicio fore' or any other words. Interjectional phrases are in all languages elliptical. 'Comissator,' was a companion in a 'comissatio' (πομος), or 'merry-making,' which was generally a continuation of the ordinary supper, 'coena,' attended by the 'conviva.' These entertainments generally ended in a bacchanalian procession in the streets; a practice to which Aeschylus alludes in a well-known passage in Agamemnon, 1180—1190:

και μήν πεπωκὼς ζ', ώς τραφύνεσθαι

πλιον,

βρότιον ἀλα κόμος ἵν δόμος μίνι

ὑσπειρατος ἰέω συγχώνν' ξρινών,

where see Paley's note.

11. *Edormiscam hoc villi*] "What had I better do than go into some corner or other till this row blows over, and sleep off this drop of wine that I have drunk?" 'Vilium' is a diminutive of 'vinum,' as 'ullus' of 'unas,' 'catella' of 'catena.' 'Hoc villi' literally means 'whatever wine there may be.' The genitive is partitive. But this idea is not always preserved in common language. (See Madvig, Latin Grammar, 237. 6.)
ACTUS QUINTI SCENA TERTIA.

Micio. Demea.

Mi. Parata a nobis sunt, ut dixi, Sostrata, Ubi vis. Quisnam a me pepulit tam graviter fores? De. Hei mihi, quid faciam? quid agam? quid clamem aut querar?

O coelum, O terra, O maria Neptuni! Mi. Hem tibi: Rescivit omnem rem; id nunc clamat scilicet: Paratae lites; succurrendum est. De. Eccum adest Communis corruptela nostrum liberum.

Mi. Tandem reprime iracundiam, atque ad te redi.


Quando ego tuum non euro, ne cura meum.

Mi. Non aequum dicis; non; nam vetus verbum hoc quidem est;

Act V. Scene III. Micio, coming from Sostrata's house, where he has been to make arrangements for the marriage of Aeschines and Pamphila, falls in with Demea, who is coming out of his house, having just discovered Ctesipho in high revel with the music girl. The two brothers now come to an explanation. Demea complains that Micio supplies both his sons with the means of vice and extravagance. He answers, 'You, Demea, at one time took care of both; and you made money for both. Do the same now. Save your money for them; and let them spend mine. In the mean time, we must make allowance for the difference of their characters, and not be too strict with them. At all events be indulgent to-day, while your son is being married. After that, do as you like.' 'Well,' says Demea, 'as soon as it is over I will be off to my farm with my son, and I will take care that this girl of his has some work to do which will very soon spoil her beauty.' 'So be it,' says Micio, 'meanwhile let us enjoy ourselves to-day.'

The Metre is iambic trimeter.

3. Quid clamem aut querar?] For 'clamem' see iv. 7. 9.

6. Succurrendum est] 'There is a quarrel forthcoming. I must to the rescue.'

8. Ad te redii] Compare Andria iii. 5. 16: 'Sine paululum ad me redeam.'

10. Rem ipsam putemus] 'Let us look the matter fairly in the face.' 'Putare' is used sometimes in the sense of 'to keep accounts.' See note on ii. 1. 54, and so too it means 'to examine into a matter,' 'to go into an affair.' Compare Plautus, Amphitruo ii. 1. 48:

"Quo id, malum, pacto potest nam (me cum argumentis puta) Fieri nunc uti hic sis et domi?"

14. Numqui minus] Bentley proposes to read 'Numqui minus Mihl jus idem sit tecum, quod mecum est mihi?' He considers that 'tecum' is required by the antithesis. But this is a mere conjecture. 'Num qui' is the reading of the best authorities. It should be written 'numqui' after the analogy of 'numquis,' 'numquid.' The sense is, 'Is there any reason why it is not fair that I should have the same rights as you have?"
Communia esse amicorum inter se omnia.

De. Facete! nunc demum istaece nata oratio est.

Mt. Ausculata paucis, nisi molestem est, Demea.

Principio, si id te mordet, summum filii
Quem faciunt, quaeo facito haec tecum cogites:
Tu illos duos olim pro re tollebas tua,
Quod satis putabas tua bona amobus fore,
Et me tum uxorem credidisti, scilicet,
Ducturum: eandum illum rationem antiquam obtine:
Conserva, quaece, parce: fac quam plurimum
Illis relinquas: gloriam tu istam obtine.

Mea, quae praeter spem evenere, utantur sine.
De summa nihil decedet: quod hinc accesserit,
Id de lucro putato esse omne. Haec si voles
In animo vere cogitare, Demea,
Et mihi, et tibi, et illis demiseris molestiam.

De. Mitto rem: consuetudinem ipsorum. Mt. Mane:

18. Communia esse amicorum inter se omnia] This proverb is traced originally to Pythagoras. We find it in Aristotle, Politic. ii. 3: 'ει ἀριστήν ε' ἵσται πρὸς τὸ χρήσθαι, κατὰ τὴν παρομοίαν κοινὰ τὰ τῶν φιλῶν, and twice in the Nicomachean Ethics, viii. 9. 1; ix. 8. 2. Westerhovius quotes from Suidas the following lines of Menander:

τὰ τῶν φιλῶν κοιν', οὗ μόνον τὰ χρή
ματα.
καὶ οὐ τε καὶ φρονήσεις κοινωνία.

Micio, being rather hard put to it for an answer, replies with a proverb, which, as Demea says, is rather opposed to his own practice.

26. Eandum illum rationem antiquam obtine] 'Keep to that old plan.' Compare Andria iv. 5. 22: "Antiquum obtine."—'Iliam': 'that plan which was yours, but which you have now abandoned.' It is thus opposed to 'istam,' which would mean, 'your present plan.'

29. Mea... utantur] This is the only place in Terence where we have a clear instance of the use of the accusative with 'ator.' It occurs with 'ator' both in Plautus and Terence (see note on Andria, Prolog. 5), and with 'fugor' (see note on Heaut. i. 1. 13). 'Do you,' says Micio, "save, get money, be thrifty: take care that you leave them as much as possible; make that your pride. Only let them enjoy my property, which has come to them unexpectedly. Your principal shall not be diminished; and you may set down as clear profit all that may be added to it from my fortune." We may compare Phormio ii. 1. 16 for the language of this passage:

"Quicquid praeter spem eveniat, omne id deputare esset in lucro."

'Evenio' is particularly used of things that come to pass without any effort of our own. This general sense satisfies the meaning of the passage; but we also find the word used more especially of lucky windfalls. Plautus, Menacehmi, Prolo. 67: "Ili tvm dative evenere maxime," and Curculo i. 2. 38 :

"Nam tibi amanter propinantes vinum da-
nunt potantes
Omnes; mihi haud saepc eveniant tales
hereditates."

For 'de lucro' compare Horace, Carm. i. 9. 14, with Macleane's note.

34. Mitto rem: consuetudinem ipsorum] 'I do not mind the money; their character is what I care about.' We may supply 'curo' from its contrary 'mitto.' Compare Andria iii. 5. 18:

"Namque hoc tempus praecavere mihi me
hau d to ulisci sinit;"

where see note. 'I was coming to that,' says Micio; and forthwith proceeds to give a rather tedious dissertation on varieties of
Scio: istuc ibam. Multa in homine, Demea, Signa insunt ex quibus conjectura facile fit, Duo quum idem faciunt, saepe ut possis dicere, Hoc licet impune facile huic, illi non licet; Non quod dissimilis res sit, sed quod is qui facit: Quae ego illis inesse video, ut confidam fore Ita ut volumus: video sapere, intelligere, in loco Vereri, inter se amare: seires liberum Ingenium atque animum; quovis illos tu die Reducas. At enim metuas ne ab re sint tamen Omissiones paullo. O noster Demea, Ad omnia alia actate sapimus rectius:

Solum unum hoe vitium senectus affert hominibus;
Attentiories sumus ad rem omnes quam sat est:
Quod illos sat actas auct. De. Ne nimium modo
Bonae tuae istae nos rationes, Micio,
Et tuus iste animus aquos, subvertant. Mi. Tace:
Non siet: mitte jam istace: da te hodie mihi:
Exporge frontem. De. Sciliet, ita tempus fert;
Faciendum est: caeterum rus eras cum filio

character, and corresponding varieties of behaviour. Micio is intended to be a man who always acts from a kindly impulse; and is not much given to ascertain the reasons of his conduct. Such men are always ready with a very plausible sort of morality at a pinch, and are the more prosy because this sort of thing is not genuine with them.

38. Hoc licet impune facere] ‘Some men will not be spoilt by a little indulgence in early life; others will.’ This is clearly the meaning here. Micio says, ‘You can see by men’s characters whether it is safe to allow them a little indulgence or not.’ ‘Impune’ is used subjectively. It simply refers to the effect on the person’s own character, not to any external consequence of indulgence or folly, such as given in Juvenal xiii. 103-105:

‘—— Multi
Committerunt eadem diverso crimina fato;
Ile crucem sceleris pretium tulit, hic
diadema.’

This passage is quoted by commentators here in the usual loose manner, so as to lead to an impression that Juvenal and Terence mean the same, while they are really speaking of different things.

42. Seires liberum ingenium] ‘One could see in a moment that they were gentlemen in disposition and character.’ Here and in Heaut. i. 2. 18 (see note) I have adopted the reading proposed by Lachmann (note on Lucretius v. 533), who objects to ‘est’ with the infinitive; the ordinary reading of this passage being ‘seire est.’ ‘Seires,’ when fully expressed, means ‘even if you knew nothing of them you could tell that they were gentlemen.’

49. Quod illos sat actas auct] ‘A quality which age will sufficiently sharpen in them.’ ‘Quod’ refers to the whole preceding sentence, ‘Attentiories sumus ad rem omnes quam sat est.’

53. Exporge frontem] ‘Be cheerful.’ ‘Exporrigere’ is literally ‘to stretch out,’ and is opposed to ‘contrahere frontem,’ ‘to wrinkle the forehead.’ We find ‘explico’ used similarly in Horace, Carm. iii. 29. 13—16:

‘Plerumque gratae divitibus vices,
Mundaque parvo sub lare pauperum
Coenae sine aulaeis et ostro
Sollicitat explicare frontem.’

Compare also Plautus, Casina ii. 4. 3: ‘Primum ego te porrectiore fronte volo mecum loqui.’
ACTUS V. SCENA III.

Cum primo lucu [ibo hicre]. Mi. Imo de nocte ceneco; 55
Hodie modo hilarum fac te. De. Et istam psaltrim
Una illuc mecum hinc abstraham. Mi. Pugnaveris.

Ex paeto prorsum illic alligaris filium:
Modo facito ut illam servces. De. Ego istuc videro:
Atque illi favillae plena, funi, ac pollinis,
Coquendo sit faxo, et molendo: praeter haec
Meridic ipso faciam ut stipulam colligat:
Tam excocam remdam atque atram quam carbo est. Mi.

Placet:
Nunc mihi videre sapere; atque equidem filium
Tum etiam si nolit cogum ut cum illa una cubet.
De. Derides? fortunatus qui istec animo sies.

Ego sentio—Mi. Ah, pergisme? De. Jam jam desino.

Mi. I ergo intro, et cui rei est ci rei hunc sumamus diem.

55. *Cum primo lucu*] Bentley wishes to read 'Cum primo lucu,' which is the more common form of the ablative in Plautus (see Forcellini, v. 'lucu') and Lucretius. But Donatus expressly says that the form 'lucu' was in use. In the common text the line is excessive in metre. We must probably omit 'ibo hinc,' as Bentley recommends. 'Imo' is the more emphatic word, and it is most probable that 'ibo hinc' was added by some one to supply the ellipse after 'cum primo lucu,' or 'imo' corrupted into 'ibo hinc.' 'I will go back to the country at daybreak,' says Demes. 'Well,' says Micio, 'you can go to-night if you like; only make yourself agreeable to-day.' 'De nocte' is frequently used by Cicero in the sense of 'at night.' Epist. ad Atticum iv. 3: "In comitium Milo de nocte venit." Pro Murena 33: "Infirorum hominum filios prope de nocte ex ultima saepe urbe deductum venire solemus." Horace, Epist. i. 2. 32: "Ut jugulent homines surgunt de nocte latrones." The words literally mean 'after night has begun,' 'at nightfall;' sometimes, 'late at night,' 'after midnight,' 'nox' being taken in the sense of 'the full night,' "the dead of night,' but this is more fully expressed by 'multa de nocte' (Epist. ad Atticum vii. 4). Tacitus uses the more poetical phrase 'adulta nocte' (Hist. iii. 23). So we have 'multo die' in Caesar, Bell. Gall. i. 22, and 'de die' Aed.phi v. 9. 8, where see note.

57. *Pugnaveris*] 'You will have won the day.' Literally, 'You will have finished the battle.' Donatus renders it, 'magnam rem feceris,' and quotes from Lucilius, "Vicimus, O socii, et magnam pugnavimus pugnam." The idea of completeness and conquest is contained in the tense itself. Micio speaks ironically. 'You will gain your battle; for that is your surest way of keeping your son tied hand and foot at home.' 'Illic' is the reading of all the authorities. Bentley adopts 'illi,' which is often found for 'illic,' as in v. 60; but Donatus read 'illie,' and there is no sufficient reason for the change. If we had 'illi,' I should prefer to take it as meaning, 'to her.' But Micio means, 'You can't do better if you wish to attach your son to his home than take this girl there.'

60. *Atque illi*] 'Atque' is absorbed between 'videro' and 'illii,' so that it does not affect the scansion of this line. Bentley wishes to print it at the end of v. 59, but no one who reads the lines consecutively will be likely to make any mistake about it.

66. *Et rei hunc sumamus diem*] This is the reading of the Vatican, Basilicus, and Bembine manuscripts. The ordinary text is 'et hilarem hunc sumamus diem;' but this reading disturbs the metre. Donatus does not notice the words, and we are therefore at liberty to adopt the reading which serves the metre best, and has good authority. Faen was the first to call attention to this reading.
Nunquam ita quisquam bene subducta ratione ad vitam fuit
Quin res, actas, usus semper aliquid apportet novi,
Aliquid moneat; ut illa quae se scire credas nescias,
Et quae tibi putaris prima in experiendo repudies:
Quod nunc mihi evenit; nam ego vitam duram quam vixi
usque adhuc
Prope jam excursus spatio mitto. Id quamobrem? Re ipsa
repperi
Facilitate nihil esse hominì melius neque cementia.
Id esse verum ex me atque ex fratre cuivis facile est noscere.
Ille suam semper egit vitam in otio, in convivis,

ACT V. SCENE IV. Demea soliloquizes
on the state of feeling that exists between
himself and his children. He finds that it is
never too late to change. Up to this moment
he has lived a severe life, which he now in-
tends to abandon. And why? Because he
finds by comparing himself with his brother,
that the easy life is productive of more hap-
piness in the long run. His sons avoid him,
and love their uncle. He will therefore see
whether he cannot beat his brother in his
own line; and as for the expense of the
plan, that does not so much matter at his
time of life.
The remainder of the play is not neces-
sary to the plot, and is a sort of after-piece.
The play would very well end with the last
scene, which is after the ordinary conclu-
sions of Terence's plays. But still we may
easily conceive that Terence purposely in-
troduced these supplementary scenes as a
sort of set-off to the strong contrasts of
character in the former part of the play.
The design of this part is to show that in-
duigence may easily be assumed, and that a
man is not to value himself too much upon
popularity obtained by mere easiness of
manner; for Demea, after outwithering
Herod, and astonishing even his brother by
his sudden fit of liberality, eventually an-
nounces his intention of striking the happy
medium for the future. The play thus
winds up with a common-sense moral. In
fact these remaining scenes may be said to
be the application and moral of the pre-
ceding.
The Metre is trochaic tetrameter cata-
lectic.

1. Bene subducta ratione ad vitam fuit]
*No one has ever balanced accounts for his
life so accurately but that circumstances,
age, and habit bring some change, and
suggest something new.* For *subducta
ratione* compare Plautus, Captivi i. 2. 89:
"Ibo intro, atque intus subducam ratiuncu-
lam." Curculio iii. 1:
"—— Beatus videor: subduxì ratiunculam
Quantum aeris mihi sit, quantumque
alieni sit,"

and note on *rationes puto* above, ii. 1. 54.
Bentley alters *fuit* into *fust,* on the
ground that the present tense is required
by the rule of the sequence of tenses, other-
wise we should have had *apportaret,* *mo-
neret.* But *fuit* is here frequentative;
and therefore it is followed by the present.
The whole sentence is merely the state-
ment of a general maxim, without any reference
to time. For *repudies,* v. 4, see note on
Andria iv. 3. 18.

6. Prope jam excursus spatio* ] *I aban-
don the severe life which I have lived
hitherto, now that my course is almost run
out.* Bentley objects to *excursus.* But
the common text is defended by Lachmann
on Lucretius iii. 1042. *Decurso spatio* is
more common. See Plautus, Mercator
iii. 2. 4:
"Decurso in spatio, breve quod vitae reli-
quum est,
Voluptate, vino et amore delectavero."
Cicero, Cato Major 23: *"Nec vero velim
quasi decurso spatio ad carceres a calce
revocari."
Clemens, placidus, nulli laedere os, arridere omnibus:
Sibi vixit; sibi sumtum fecit: omnes bene dicunt, amant.
Ego ille agrestis, saevus, tristis, parceus, truculentus, tenax,
Duxi uxorem: quam ibi miseriam vidi! Nati filii,
Alia cura. Porro autem illis dum studeo ut quam plurimum
Facerem, contrivi in quaerendo vitam atque aetatem meam. 15
Nunc exacta actate hoc fructi pro labore ab his fero,
Odium. Ille alter sine labore patria potitur commoda :
Illum amant, me fugitant: illi credunt consilia omnia;
Illum diligunt; apud illum sunt ambo: ego desertus sum.
Illum ut vivat optant; meam autem mortem exspectant.
Selicit
Ita eos meo labore eductos maximo hic fecit suos
Paulo sumptu: miseriam omnem ego capio; hic potitur
gaudia.
Age, age, nunc jam experiamur porro contra quid ego pos-
siem
Blande dicere, aut benigne facere, quando eo provocat.

10. Clemens] Donatus distinguishes be-
tween the various epithets that occur in
this and the following lines. But such dis-
tinctions are very deceptive, and are never
observed in practice.

Nulli laedere os] 'Never abusing any
one to his face, courteous to every one.'
With 'agrestis' compare Horace, Epist.
i. 18. 5–8, who hits off very happily the
man who wishes to be considered plain-
spoken and honest:
"Est huic diversum vitio viuis prope ma-
Jus,
Asperitas agrestis et inconcina graves-
Que,
Quae se commendat tonsa cute, dentibus
Atris,
Dum vult libertas dici mera veraque vir-
Tus."

16. Hoc fructi pro labore ab his fero]
'Now after my life is ended I get this sort
of reward for my pains. They love him.
I am deserted.' For 'fructi' see note on
Eunuchus iii. 4. 4.

17. Patria potitur commoda] 'He the
other of us two enjoys all the comforts of
being a father.' 'Potior' is sometimes used
with an accusative (see Forcellini for ex-
amples), but chiefly in later writers. Once in
Lucretius, iii. 1037, 1038:
"Addo Heliconiadam comites; quorum
unus Homerus

10. Sceptra potitus, cadem aliis sopitu' quieta
est.'"

In v. 22, below, we have, 'Hic potitur
gaudia.'

23.] I have adopted the Bembine reading
of this line, which makes the metre much
better than the common text, in which both
'jam' and 'porro' are omitted. 'Age, age'
must be pronounced as two short syllables,
forming with 'nunc' one foot. See the
scale of trochaic metre in the Introduction.
'Nunc jam' and 'jam nunc' are very fre-
quent in Terence. Among other instances
see Andria i. 1. 144; ii. 5. 13; v. 2. 1.
Eunuchus ii. 3. 85; iv. 4. 48. Henaut. iv.
1. 5; Adelphi ii. 1. 2. Phormio iv. 4.
10.

24. Benigne facere] 'Come, come,'
says Demes, 'let me now after all try
in my turn, what I can do in the way of fair
speeches and liberality, since he challenges me
to it. I too desire to be loved and valued
by my own children; and if this can be brought
about by liberality and indulgence, I will
not be behindhand.' For 'posteriores fe-
ram' see note on Eunuchus i. 2. 71:
"Sino illum priores partes hosce aliquot dies
Apud me habere.'"

The ellipse of 'partes' is very common. So
Cicero, Brutus 49: 'Ex his Cotta et Sulpi-
cius... facile primas tulerunt.'
Ego quoque a meis me amari et magni pendii postulo: 25
Si id fit dando atque obsequendo, non posteriores feram.
Deerit. Id mea minime refert qui sum natu maximus.

ACTUS QUINTI SCENA QUINTA.

SYRUS. DEMEA.

Sy. Heus, Demea, rogat frater ne abeas longius.
De. Quis homo? O Syre noster salve: quid fit? quid agitur?
Sy. Recte. De. Optime est. Jam nunc haec tria primum
addidi
Praeter naturam: "O noster! quid fit? quid agitur?"
Servum haud illiberalem praebes te; et tibi
Libens bene faxim. Sy. Gratiam habeo. De. Atqui, Syre,
Hoc verum est; et ipsa re experiere propediem.

ACTUS QUINTI SCENA SEXTA.

GETA. DEMEA.

Ge. Hera, ego hoc ad hos provisam quam mox virginem
Aecessant: sed eccum Demeam. Salvus sies.

ACT V. SCENE V. Syrus comes to fetch
Demea to the wedding, and is received
with unusual civility by the old man, who
congratulates himself upon the success
with which he has caught the knack of
civility.

The Metre is iambic trimeter.

5. Servum haud illiberalem praebes te]
'You are not a bad slave in your beha-
viour.' 'Liberalis' is the opposite to
'servilis'; and we must bear this in mind,
though it is difficult to convey the idea in
English. Compare Andria i. 1. 11:

'—— Feci e servo ut esses libertus mihi,
Propterea quod servibas liberaliter.'

7. Propediem] 'Prope' originally was a
preposition governing the accusative case,
as in Caesar, Bell. Gall. i. 22: 'Nisi ipsius
copiae prope hostium castra vise essent,' and
in many authors. Hence we have the
two compounds 'propemodum,' 'near the
measure,' 'almost'; and 'propediem,' 'near
the present day,' 'soon;' both used seldom
by Plautus and Terence, more frequently
by Cicero.

ACT V. SCENE VI. Demea follows out
his plan of compliments with Geta, who
comes from Sostrata's house to see about
the arrangements for the wedding. He is
much pleased with his success here as be-
fore, and feels that he is attaching every one
to him by his new tactics.

The Metre is iambic trimeter.

1. Hera, ego ad hos provisam] 'I am
going over to our neighbour's, ma'am, to
see when they will be ready to fetch the
young lady.' 'Proviso' is used more than
once in Terence to signify, 'I go to see.'
Andria v. 5. 1: 'Proviso quid agat Pam-
philus.' Eunuchus iii. 1. 4: 'Huc pro-
viso, ut, ubi tempus siet, deducam.'

3. Hominem maximis preti] See note
on Andria v. 2. 14; and for 'spectatus' see
note on Andria i. 1. 64. Here 'spectatus
satis' means 'of well-proved character.'
ACTUS V. SCENA VII.

Preti te esse hodie animo judicavi meo:
Nam mihi profecto est servus spectatus satis
Cui dominus curae est, ita uti tibi sensi, Geta:
Et tibi ob cam rem, si quid usus venerit,
Libens bene faxim. Meditor esse affabilis;
Et bene procedit. Ge. Bonus es quum haec existimas.
De. Paulatim plebem primulum facio meam.

ACTUS QUINTI SCENA SEPTIMA.

AESCHINUS. DEMEA. SYRUS. GETA.

Aes. Occidunt me quidem dum nimis sanctas nuptias
Student facere: in apparando consumunt diem.
De. Quid agitur, Aeschine? Aes. Ehem, pater mi, tu hic eras?
De. Tuus hercle vero et animo et natura pater,
Qui te amat plus quam hosce oculos: sed cur non domum
Uxorem arcessis? Aes. Cupio: verum hoc mihi morae est;
Tibicina, et Hymenaeum qui cantent. De. Eho,

1. Occidunt me quidem] 'They weary me to death while they are bent on making the marriage so very formal.' The Bembine manuscript has 'equidem,' which might be well used here as it is in Evn. v. 4. 34 (see note); but all other authorities have 'quidem,' and there is no reason for adopting the stranger idiom. 'Sanctus' properly is that which is guarded against by a legal provision. Thus Ulpian, Dig. i. t. 4, l. 9 (quoted by Forcellini) defines the word: "Dicimus sancta proprie, quae nec sacra nec profana sunt, sed sanctiones quadam confirmatas; ut sunt leges, quia sanctiones quadam subnixae sunt. Quod enim sanctione quadam subnixum est, il sanctum est, et si deo non sit consecratum." So "sanctae nuptiae" would be those that are performed with due form and ceremony. The 'sanctio' of a law was, in fact, the penalty that attached to its non-observance (see Long's note on Cicero, In C. Verrem ii. 4. 60); and in the case of a marriage this penalty would be the loss of repute and scandal arising out of a hasty and incomplete performance of the marriage ceremony, much like the stigma attaching to a Gretna Green marriage in our own time. In Pamphila's case more care than common was necessary to patch up her connexion with Aeschinus.

7. Si quid usus venerit] 'Usus venit' is generally used absolutely, as in Heaut. iii. 2. 42: "Non usus veniet, spero." In Plautus, Cistellaria i. 2. 20, we have "Si quis usus venerit, meminisse ego hanc rem vos volo." Ordinarily, 'usus venit' (for which in Cicero we have 'usu venit') is taken as a single verb; and so we must consider it here, with 'quid' as its subject. See note on Heaut. i. 1. 28. 'Usus est' follows the construction of 'opus est.' See note on Adelphi iii. 3. 75.

10. Paulatim plebem] Demea speaks as if he were a candidate for office, canvassing the plebs, and securing their votes before he went to the higher classes. 'Primulum' is used by comic poets only. See iii. 1. 2. Plautus, Miles Gloriosus iv. 2. 13. Menacemevi v. 5. 18; 9. 57.

ACT V. SCENE VII. Aeschinus begins to be impatient. They have wasted so much time over the preparations for the marriage, that the day will be gone before they are over. His father advises him to cut short these unnecessary ceremonies; to make a passage in the garden wall, and to bring his wife home without any more ado. Aeschinus cannot wonder enough at his father's change of manner, and proceeds to carry out his suggestion.

The Metre is iambic trimeter.
Vin tu huic seni auscultare? Aes. Quid? De. Missa haece face,
Hymenacem, turbas, lampadas, tibicinas;
Atque hanc in horto maceriam jube dirui;
Quantum potest; hae transfer; unam fac domum;
Traduce et matrem et familiam omnem ad nos. Aes. Placet,
Pater lepidissime. De. Euge! jam lepidus vocor.
Fratri aedes fient perviae: turbam domum
Adducet; summum admittet; multa. Quid mea?
Ego lepidus ineo gratiam. Jube nunc jam
Dinumeret illi Babylus viginti minas.
Tu illas abi et traduce. Ge. Di tibi, Demea,
Bene faciant quum te video nostrae familiae
Tam ex animo factum velle. De. Dignos arbitror.
Quid ais tu? Aes. Sic opinor. De. Multo rectius est
Quam illam puerperam nunc duci hue per viam
De. Sic soleo: sed eccum Micio egreditur foras.

9. Hymenaeum &c. A long note might be written to illustrate each of these words. But the student is referred to the Dictionary of Antiquities for a full account of all the ceremonies of marriage, which would be out of place here. See note on Andria ii. 27.

10. Maceriam] This is the only place in Terence or Plautus where this word occurs. 'Maceria' properly means 'a boundary wall' enclosing a piece of ground. The term was confined to what we call a wall, in distinction from a fence, made of stones, bricks, or flints. Caesar (Bell. Gall. vii. 69) uses it apparently of a wall made in haste of loose stones. See Long's note. It is probably connected with 'macellum,' which is derived, according to Festus, from μακελλον or μακελλον. See Forcellini (Macellum).

15. Multa] 'There will be much ado.' Some editors, without authority, read 'sumptum amittat multum;' but the ordinary reading is quite intelligible.

17. Dinumeret illi Babylus viginti minas] Commentators have puzzled very much over these words. Colman's conjecture seems to be the most sensible: "that Demea means to give an order to one of his servants to give Aeschynus twenty minae." As Colman observes, Demea is here represented as acting the part of the generous man; and it is in keeping with this that he is made to make Aeschynus a handsome present on his marriage. Others suppose that he is sarcastically alluding to Micio, and means: 'Let him now order his steward to disburse to Aeschynus twenty minae; for this business will cost him that much at least.' Donatus seems to have taken it in this way. He says, "Nimis morale est quum de absente tanquam de praesente agimus." 'Babylus' is more like the name of a slave than any thing else; and it is an unnecessary refinement to suppose Demea to style Micio by such a name in allusion to his sumptuous extravagance; or Sannio, whom some commentators have absurdly supposed to be called 'Babylus.' He was already paid (iii. 3. 15), and had been out of sight for some time.
ACTUS QUINTI SCENA OCTAVA.

MICIO. DEMEA. AESCHINUS.

Mi. Jubet frater? ubi is est? Tun juges hoc, Demea?
De. Ego vero jubeo et in hac re et aliis omnibus
Quam maxime unam facere nos hanc familiam,
Colere, adjuvare, adjungere. Aes. Ita queso, pater.
Mi. Haud aliter censeo. De. Imo hercle ita nobis decet. 5
Primum hujus uxoris est mater. Mi. Quid postea?
Mi. Scio. De. Parere jam diu haec per annos non potest;
Nec qui eam respiciat quisquam est: sola est. Mi. Quam
hie rem agit?
De. Hanc te aequum est ducere; et te operam ut fiat dare. 10
Mi. Ineptis. De. Si tu sis homo,
Hic faciat. Aes. Mi pater. Mi. Quid? tu autem huic, asine,
auscultas? De. Nihil agis:
Fieri aliter non potest. Mi. Deliras. Aes. Sine te exorem,
i pater.
Mi. Insanis: aufer. De. Age da veniam filio. Mi. Satin
sanus es? ego

ACT V. SCENE VIII. Micio has found
Syrex busy in making a breach in the garden
wall, and has learnt that he is doing this by
Demea's orders. He comes to satisfy him-
self by the evidence of his own senses of
the reality of this sudden change in his
brother's behaviour. Demea immediately
proposes a new scheme which he has in his
excessive liberality devised for the benefit of
his old bachelor brother. This is that
Micio shall marry Sostrata. He is naturally
astonished at the proposal; but after a little
persuasion from Demea and Aeschines he
consents. He is then further called upon
to make Hegio a present of a small farm
which he has in the suburb. And this pro-
posal is backed up by the application of
one of his own sayings, that old men are
too much attached to money; a vice which
must therefore be practically avoided in this
way.

The Metre is as follows; vv. 1—10.
33, iambic trimeter; 11—22. 24—32. 34,
iambic tetrameter; 23, trochaic tetrameter
catalectic.

9. Nec qui eam respiciat quisquam est]
And she has no one to care for her.'
'Respicio' is properly used of the attention
paid by superiors to inferiors. See note on
Andria iv. 1. 17, and compare iii. 2. 53.
Phormio iii. 3. 26: "Aufer te hinc." In
his note on the next line Donatus notices
that Terence has in this scene improved
upon Menander, in making Micio reluctant
to enter into this marriage. "Apud Me-
nandrum," he says, "senex de nuptiis non
gravatur. Ergo Terentius tinniueowc."
Some commentators have expended a good
deal of unnecessary indignation upon Ter-
ence in consequence of this incident. But
marriages, and as many as possible, were a
necessary conclusion of the serio-comic
play; and the situation was, no doubt, in-
troduced to place Micio in a ludicrous em-
barassment; for he does not like to be out-
done in his own line by Demea, whom he
must consider a mere novice in the arts of
generosity.
Novus maritus anno demum quinto et sexagesimo
Fiam, atque anum decrepitam dueam? Idne estis auctores
mihi?

Aes. Fac: promisi ego illis. Mi. Promisti autem? de te lar-
gitor, puer.

De. Age; quid si quid te majus orct? Mi. Quasi non hoc
sit maximum.

Non omittis?


Age prolixse, Micio. 20

Mi. Etsi hoc mihi pravum, ineptum, absurdum, atque alienum
a vita mea

Videtur, si vos tantopere istuc vultis, fiat. Aes. Bene facis:

De. Merito te amo. Verum—Mi. Quid? De. Ego dicam,
hoc quem fit quod volo.

Mi. Quid nunc quod restat? Hegio his est cognatus proxi-
mus,

Affinis nobis, pauper: bene nos aliquid facere illi decet. 25

Mi. Quid facere? De. Agelli est hic sub urbe paulum, quod
locitas foras:

Huic demus qui fruatur. Mi. Paulum id autem? De. Si
multum est, tamen

Faciendum est: pro patre huic est; bonus est; noster est;
recte datur.

Postremo nune meum illud verbum facio quod tu, Micio,
Bene et sapienter dixit dudum: "Vitium commune omnium
est,

16. Decrepitam] ‘Decrepitus’ is de-

rived from ‘crepo,’ and would originally re-

fer to a musical instrument which would

no longer give out any sound. Hence

generally ‘worn out.’ Festus mentions also

a derivation from ‘crepusculum,’ as the last

part of the day, but this is mere fancy; for

‘crepusculum’ is connected with the antique

word ‘creperus,’ and means, ‘the doubtful

light;’ perhaps connected with an old word

‘crepus,’ κνιφας.

20. Age prolixse, Micio] ‘Act liberally,

Micio.’ Compare Eunuchus v. 8. 52: ‘Ac-

cipit hominem nemo melius prorsus, neque

prolixius,’ where see note.


See Eunuchus i. 2. 106. Bentley reads

‘merito tuo,’ to make the metre iambic

consistently with the rest of the scene;

comparing for the expression Eunuchus iii.

2. 5: “Plurimum merito tuo.” But the

change of metre is not a sufficient reason

for interpolating a word that has no autho-

rity whatever.

26. Agelli] ‘There is a small piece of

ground here in the suburbs which you let out

of your own hands. Let us give the use of

it to him.’ This is the true explanation of

the word ‘fruere.’ Hegio was to have the

‘ususfractus’ of the farm, but not the

ownership. The property would still be-

long to Micio. ‘Agrum fruendum locare’ was

to let an estate, reserving the ownership.

‘Qui’ is the ablative, as in many passages. See

note on Heaut. iv. 5. 29. Andria,

Prol. 5.
Quod nimium ad rem in senecta attenti sumus." Hunc mac-
culam nos deecet
Effugere: dictum est vere, et re ipsa fieri oportet [Micio].
Mi. Quid istic? dabitur quandoquidem hic vult. Aes. Mi
pater.
De. Nunc tu mihi es germanus pariter corpore et animo. Mi.
Gaudeo.
De. Suo sibi gladio hunc jugulo.

ACTUS QUINTI SCENA NONA.

SYRUS. DEMEA. MICO. AESCHINUS.

Sy. Factum est quod jussisti, Demea.
De. Frugi homo es. Ego aedepol hodie mea quidem sententia

32—34.] Bentley re-arranges these lines as follows:
"Effugere; dictum est vere, et re ipsa fieri
opportet, Micio.
Mi. Quid istic? dabitur quidem, quando
hic vult. Aes. Mi pater. De. Nunc
tu mihi, Micio, es germanus pariter animo ac cor-
pore. Mi. Gaudeo."

This arrangement continues the trochaic metre to the end of the scene; but is not
carried out without some arbitrary trans-
position, and the insertion of 'Micio' in
two places. Though his arrangement is
convenient for the metre, yet without a
better knowledge than we possess of the
ancient text of Terence, we are not justified
in making such a sweeping alteration of
the text. At the end of v. 32 I have added
[Micio], which is necessary to complete the
metre, as the possible reading, which would
very probably have been lost, in conse-
quence of the occurrence of the same word
immediately after.

35. [Micio]
Suo sibi gladio hunc jugulo  I
turn his weapons against himself. Cicero
uses this proverb, Pro Caecina 29: "Aut
tuo, quenammodum dicitur, gladio, aut
nostro defensio tua confacitator necesse est."
"Sibi" is frequently redundant with 'susus.'
Plautus, Captivi, Proli. 59: "Ita nunc igno-
rans suo servit pari;" and i. 1. 12—16:
"Quasi cum caletur cochlea in occulto
latent,
Suo sibi succo vivunt ros si non cadit,
Itam Parasiti rebus prolatis latent
In occulto, miseri victitant succo suo,
Dum ruri rurant homines quos liguriant.
In Dr. Hickie's edition of Terence, which is
a compilation on the plan of Anthon's
Horace, following Reinhardt's text, these
words commence the next scene, and are
by a strange perversity placed in the mouth
of Syrus, who is supposed to think that
Demea will be annoyed at the demolition of
the garden wall. But even then it is diffi-
cult to give the words an appropriate sense
as coming from Syrus. The common ar-
rangeinent is evidently right, which gives
the words to Demea as a sort of commenta-
tory on the whole of the scene, in which
Micio has been fairly beaten at his own
game, and made to apply his maxims in an
inconveniently practical manner.

ACT V. SCENE IX. Demea in the con-
cluding scene of the play carries out his
whim of exalting Micio, and giving his in-
dulgence the redicuo ad absurdum. He
now sets Syrus free for his distinguished
services in behalf of morality; and to make
his happiness more complete, gives freedom
to his wife Phrygia also; and desires Micio
besides to give them a little capital to start
with. Demea then proceeds, as might be
expected, to explain the meaning of the
recent surprising change in his behaviour.
"All this," he says, "is merely to show that
popularity may be easily gained if you will
indulge every one indiscriminately," and he
ends by promising to act the part of a
friendly censor towards his sons in their
future career. As for Ctesipho, he had bet-
ter end with this girl that he has got now;
and all may be well.

The Metro is trochaic tetrameter cata-
lectic; the first line uniting with the last
of the preceding verse to form one verse.

2. Frugi homo es] 'You're a good fel-

Ego istos vabis usque a pueris curavi ambos sedulo;
Docui, monui, bene pracepi semper quae potui omnia.
De. Res apparat. Et quidem porro haec; obsonare cum fide,
Scortum adducre, apparare de die convivium;
Non mediciros hominis haec sunt officia. Sy. O lepidum caput!
De. Postremo, hodie in psaltria hac emenda hic adjutor fuit, 10
Hic curavit: prodesse aquum est: alii meliores erunt:
Mi. Si quidem
Tu vis, Syre, cho accede huc ad me: liber esto. Sy. Bene facis.
Omnibus gratiam habeo, et seorsum tibi praeterea, Demea.
De. Gaudeo. Aes. Et ego. Sy. Credo: utinam hoc perpetuum fiat gaudium,
Phrygiam ut uxorom meam una mecum videam liberam.
De. Optimam quidem mulicrem. Sy. Et quidem tuo nepoti,
hujus filio,

low.' For 'frugi' see note on Eunuchus iii. 5. 60. Demea proceeds sarcastically to give his reasons for liberating Syrus, in consequence of the uncommon care that he had shown to preserve the morals of his master's sons.

8. Apparare de die convivium] 'To prepare a banquet in the middle of the day.' This is the obvious sense of the words, and the only one consistent with the tone of banter running through the passage. Donatus explains them: "repente, neque ante praedictum, nec pridie constitutum," but there would be no irony in that. For the idiom we may compare Catullus xli. 5:

"Vos convivia luta sumptuose
De die factis; mei sodales
Quaerunt in trivio vocationse."

Livy xxiii. 8: "'Coperunt epulare de die,
et convivium non ex more Panico aut militari disciplina esse, sed ut in civitate atque etiam domo diti ac luxuriosa omnibus volup-
tatis illecebris instruatur."' 'Dies' is taken in the sense of 'the full day,' 'mid-day,' and thus 'de die' is 'immediately after mid-
day,' 'early in the afternoon'; just as 'de nocte' is sometimes 'after midnight.' See v. 3. 55. Such early hours were a mark of dissipation. See note on iv. 2. 49. We also find the phrase 'media de luce' in the same sense, as in Horace, Epist. i. 14. 34:

"Quem bibulum liquidi media de luce Fa-
lerni
Coena brevis juvat et prope rivum som-
minus in herba."

See Macleane's note there, and on Sat. ii. 8. 3.

11. Alii meliores erunt] 'Other slaves will be the better for it.' Syracuse must be rewarded; it will be an encouragement to others to behave as admirably as he has done.

14. Omnibus gratiam habeo] Lachmann (note on Lucretius ii. 719) reads 'Omnibus gratiam habeo,' to get rid of the dactyli in place of a trochee in the first place. 'Cur-
tissimum est,' he says, 'vocabulary dactylicae trochaei loco in versu poni non debe.' But even were his principle undeniable, to apply it consistently would involve the alter-
tation of many passages where a similar reading is supported by all the authorities.

15. Perpetuum] 'I only wish that my pleasure were made complete.' For the meaning of 'perpetuus' see note on Eunu-
chus v. 8. 13.
Hodie primam mammam dedit haec. De. Hereclo vero serio, si quidem primam dedit, haud dubium quin emitti aequum sicut.

Mi. Ob eam rem? De. Ob eam. Postremo a me argentum quanti est sumito.

Sy. Di tibi, Demea, omnes semper omnia optata offerant.

Mi. Syre, processisti hodie pulchre. De. Si quidem porro, Micio,
Tu tuum officium facies; atque huic aliquid paulum praem manu
Dederis unde utatur; reddet tibi cito. Mi. Istoc vilius.


Age pater. Mi. Post consulam.


Mi. Quid istuc? quae res tam repente mores mutavit tuos?
Quod prolubium? quae istaee subita est largitas? De. Dicam tibi;
Ut id ostenderem quod te isti facilem et festivum putant,
Id non fieri ex vera vita, neque adeo ex aequo et bono:

23. *Huic aliquid paulum praem manu dede ris unde utatur*[. Micio says, 'You have got on well to-day, Syrus.' 'Yes,' says Demea, 'if you will further do your duty, and give him a little ready money to start with, that he may have something to live upon.' The phrase 'prae manu' occurs here and in Plautus, Bacchides iv. 3. 9: "Patri reddidi omne aurum quod fuit praem manu," 'All the money that was at hand.' (See Forcellini.) For 'utatur' compare Cicero, Ad Atticum xii. 11: "Quae id quoque velit cum illa videos ut sit qui utamur," 'That I may have something to live upon.' Plautus, Trinummus ii. 2. 79:

"Deum virtute habemus et qui nosmet utamur, pater,
Et aliis qui comitati simus benevolentibus,"

Cicero, Ad Atticum xiii. 23: "Magis enim doles me non habere cui tradam quam qui utar." For the use of 'unde' compare i. 2. 49:

"—— Est, Dis gratia,
Et unde haec sint, et adhuc non molesta sunt."

'Unde' literally means here, 'A small capital from which he can have the means of subsistence.' Syrus was to make this loan his capital, and to live on the interest of it, paying back the principal to Micio. 'Istoc vilius' has, according to Donatus, the implied sense of a refusal. 'I would not trust him with a thing more worthless than the snap of a finger.' Forcellini quotes a different explanation of the phrase (in the sense of 'so much the cheaper to me') from Charisius; but the explanation of Donatus is more simple.

24. *Quod prolubium?* What is this whim of yours? 'Prolubium' is an obsolete word, formed from 'lubet' or 'libet.' It occurs only in fragments of the older poets (see Forcellini). Others read here 'proluvium,' in the sense of 'lavish extravagance,' but that does not suit the passage so well; for that idea is expressed immediately after by 'largitas,' a word which we have had before in Heauton. iii. 1. 32; and which Cicero also uses more than once.

30. *Id non fieri ex vera vita?* I wanted to show you that, although these young fellows think you obliging and pleasant, that does not come of a genuine mode of life, nor indeed from equitable conduct, but merely from undue compliance, indulgence, and excessive liberality.' For 'vera vita' compare Heauton. i. 1. 102: "Hoeque fit ubi
Sed ex assentando, indulgendo, et largiendo, Micio.
Nunc adeo si ob eam rem vobis vita mea invisa est, Aeschine, Quia non justa injusta prorsus omnia omni obsequor, Missa facio: effundite, emite, facite, quod vobis libet:
Sed si id vultis potius, quae vos propter adolescentiam
Minus videtis, magis impente cupitis, consulitis parum,
Haec reprehendere et corrigere me, et obsecundare in loco;
Ecce me qui id faciam vobis. Aes. Tibi, pater, permittimus:
Plus scis quid facto est. Sed de fratre quid fiet? De.
Sino;
Habeat; in istac finem faciat. Mi. Istuc recte. \(\Omega\) Plaudite.

non vere vivitur." 'Aequum et bonum' was technically used in the sense of 'equity,' as opposed to 'law.' See Cicero, Pro Caeccina 23: "Ex aequo et bono, non ex callido versusque jure rem judicari opor-
tere." So in Phormio iv. 3. 32:
"Si tu aliquum partem aequi bonique dix-
eris
Ut est ille bonus vir, tria non commuta-
bitis
Verba hodie inter vos."

See also "Aequi bonique facio," Heaut. iv. 5. 40, and note.
37. Obsecundare in loco] See note on Heaut. v. 6. 22. Bentley proposes 'quem,' in the sense of 'aliquem,' instead of 'me,' the common reading. It may be an im-
provement; but being entirely without authority should not be received into the
text.
39. Quid facto opus est] See note on Andria iii. 2. 10.
40. Istuc recte] Donatus attributes these words to Micio; in an ironical sense.
'Now you are right at all events, you are indulging your son in a most fitting manner.'
This is certainly the most natural way of taking the words. It makes the play end
with a sort of humorous retort on Demea, who has now carried his newly-acquired
indulgence beyond all bounds. Many edi-
tions give the words to Aeschinus. For
'Plaudite' see note on Andria v. 6. 17.
PUBLII TERENTII
CARTHAGINIENSIS AFRI
HECYRA.
FABULAE INTERLOCUTORES.

BACCHIS, meretrix, amica Pamphili.
LACHES, senex, pater Pamphili.
MYRRHINA, mater Philumenae.
PAMPHILUS, filius Lachetis et Sostratae.
PARMENON, servus.
PHIDIPPOS, senex, pater Philumenae.
PHILOTIS, meretrix.
SOSIA, servus.
SOSTRATA, mater Pamphili.
SYRA, anus, lena.
INTRODUCTION.

The Hecyra takes its name from the fact that its plot turns upon the misunderstanding between a mother and daughter-in-law. Colman has translated the word 'step-mother;' but ἐκυρά is etymologically, and in meaning, the same word as 'soror,' a mother-in-law; and there is the same close connexion between the correlative words νυξ and 'nurus,' a daughter-in-law.

The story of the play is as follows: A young man named Pamphilus, son of Laches and Sostrata, used to keep company with one Bacchis. One night as he was going to her house, rather the worse for wine, he met Philomena, the daughter of Phidippus and Myrrhina, on the road, and offered her violence, both of them being ignorant who the other was. She could not get anything from him which could serve as a clue to his recognition; but he in the struggle managed to tear from her finger a ring, which he carried to Bacchis and gave to her. A short time after this he was married; for his father was very anxious to break off his intimacy with Bacchis, and to see his son quietly settled down, that he might have some prospect of domestic comfort in his old age; and he never let his son have any peace till he consented to take to himself a wife. By a strange coincidence the wife selected for him was this very Philomena, whom he had met at night on his way to his mistress's house; and her mother was only too glad to have her married, hoping that she would be saved from public disgrace. But things did not turn out as smoothly as she expected; for Pamphilus did not at first shake off his old love, but continued to visit Bacchis every day, and totally avoided the company of his wife. Gradually, however, a change took place. Bacchis, being annoyed at the marriage of Pamphilus, behaved with great coldness and caprice towards him. Philomena, on the other hand, bore his neglect with the greatest patience and good temper. And so it came about that Pamphilus abandoned Bacchis altogether, and became devotedly attached to his wife. At this moment a relation of his father's dies at Imbros, and Pamphilus is despatched to the spot to look after his property, his wife being left with her mother-in-law Sostrata. But this arrangement
INTRODUCTION TO HECYRA.

does not last long. Philumena, finding that she has no hope of concealing her situation from her mother-in-law, begins to avoid her, and to withdraw from her company as much as possible; till, at last, she goes to her own mother on the pretence of attending a family sacrifice, and stays with her, refusing to return to her mother-in-law. Sostrata sends for her, but in vain; and she goes to see her, but is refused admittance.

This brings us to the beginning of the Second Act of the play, where the action really commences; for all that we had hitherto is merely a kind of prologue. Laches, Pamphilus' father, has now heard of this estrangement between his wife and his daughter-in-law, and comes into town to look into the matter. Priding himself much upon his wonderful knowledge of every thing that is going on, he lays it down decidedly that Sostrata alone is to blame; that all mothers-in-law hate their daughters-in-law, and that she must have driven Philumena away by her unkindness; and he is more confirmed in his opinion by the statement of Phidippus that his daughter refuses to come back to Laches' house while her husband is away. Sostrata in vain endeavours to clear herself.

At this moment Philumena's expected child is born; and Pamphilus returns home at the critical moment. Hearing that his wife is ill, he rushes into the house to see her, and there discovers the whole state of the case. Myrrhina entreats him to keep the matter quiet, and he so far retains his affection for his wife that he promises to do so, and is wretched at the thoughts of a separation from her, though he comes to the conclusion that after this child's birth, the son of he does not know whom, it is impossible for him ever to receive her back into his house. Meanwhile he sees the necessity of getting rid of his slave Parmeno, who will otherwise be sure to discover what is going on. So he sends him off on two errands, the last of which keeps him fully employed at a distance the rest of the day.

The body of the play is occupied by the indignant expostulations of the two fathers with Pamphilus, and with their wives. Now that Pamphilus has a son, Laches cannot conceive why he should not take his wife home again; and Phidippus is furious with him, with Laches, and with Myrrhina his wife. Sostrata comes to the determination of leaving town, and going to live with her husband in the country, hoping that her absence will remove the last obstacle to Philumena's return; but notwithstanding this, Pamphilus still persists in his refusal to receive his wife, and at last the old men come to the conclusion that he must be still carrying on his old love affair with Bacchis, and determine to send for her, and to endeavour by fair means or foul to break off her intimacy with Pamphilus.
Bacchis is accordingly sent for, and she completely clears herself and Pamphilus from the suspicion, and further undertakes to explain the real state of affairs to Myrrhina and Philumena. This brings out the true history of Philumena; and Bacchis is able to inform Pamphilus that his wife was the owner of the ring which she had received from him. This entirely changes Pamphilus' view of the case, and he is beside himself with delight.

This play is not remarkable for any of the spirit which generally appears in Terence's plays. The event on which the plot of the play depends, and the circumstances of Philumena's illness, having necessarily to be kept in the background, gives an air of restraint to the whole piece. Indeed, within the whole action, properly so called, there is no incident except the discovery of the ring. The plot is much more simple, and the characters less interesting than those of any other play; and in the treatment of the character of the slave we notice a marked departure from the ordinary idea of that part. The Parmeno of the Hecyra is a very different personage from his namesake of the Eunuchus. He is merely sententious and inquisitive; and the only amusement which we get out of him is that he is very anxious to discover his master's secret, and that his curiosity is not gratified.
HECYRA.


Ludis Megalensibus] See note on the Inscription to the Andria.  
Non est peracta] See notes on both the Prologues; especially Prolog. i. 1—4.  
Modos fecit] On musical points see notes on the Inscription to the Andria.  
Apollodoru] Apollodorus of Gela is said to have been a contemporary of Menander. The Phormio was copied from his Ἐπίδικαξόμενος; and Donatus is our authority for giving to him the original authorship of the Hecyra. Some manuscripts have 'Menandrū;' but the text is supported by the best authority.  
Acta primo sine prologo] See note on Prolog. i. 1 and 8. We cannot attempt to assign the Prologues their proper dates; the play having been acted four times, as far as this Inscription shows.  
L. Ambivius Turpio] See note on Inscription to the Andria.
PROLOGUS.

Hecyra est huic nomen fabulae: haec cum data
Nova est novum intervenit vitium et calamitas,
Ut neque spectari neque cognosci potuerit.
Ita populus studio stupidus in funambulo

1. Hecyra est huic nomen fabulae] This short Prologue is intended merely to explain how the Hecyra comes to be produced as a new play. On the first occasion when it was represented (see notes on the Inscription) the people were occupied with a tight-rope dancer, and paid no attention to it. The poet had therefore withdrawn his play for the time, that he might retain the copyright of it, and be able to sell it to the aediles on another occasion. The audience are reminded that they are acquainted with other plays of the poets, and are requested to make acquaintance with this comedy. This Prologue was in all probability written for the third representation of the play, at the funeral games of L. Aemilius Paullus (see notes on Inscription to the Adelphi), which was again unsuccessful. We may notice that Terence lays particular stress on the fact that the play has not had a hearing; while at the same time he mentions that the aediles have purchased it a second time for representation, a circumstance which would be a presumption in favour of its merits. We shall observe that in the next Prologue he is equally careful to lay the blame of his failures on adventitious circumstances.

The metre of both Prologues is trimeter iambic.

Bentley changes 'fabulae' into 'fabulai' to avoid the hiatus. But this is unnecessary; and this form of the genitive is not admissible in Terence. See note on Andria ii. 6. 8.

2. Nova est] The common text has simply 'Nova,' which would require an arbitrary pronunciation of the last syllable to make it an iambus; but it is clear that 'est' may easily have been transposed by the copyists. It is not necessary or allowable to introduce 'ei,' with Bentley. The following words, 'novum intervenit vitium et calamitas,' are probably derived, as Donatus says, from the language of augury, in which 'vitium' meant 'an impediment.' So the 'comitia' were often put off in consequence of a thunderstorm; and the consuls were said to be 'vitio creati' when their election had been proceeded with in despite of some such ritual impediment. 'Calamitas' is said by Donatus to have been used in a similar sense when hail and rain accompanied the thunder. But I do not find any instance of this use. For the general idea of the word see note on Enuclus i. 1. 34.

4. Funambulo] These exhibitions used to be given in the Circus at the games, and often at the same time with dramatic representations. No wonder then that the people should have been engrossed with astonishment at the feats of Terence's more popular rival. See this point touched upon in the Introduction. The art of tight-rope dancing was much practised by the ancients. (See the Dictionary of Antiquities, 'Funambulus.') 'Stupidos' is here used in its original sense, 'lost in amazement.' Compare Plautus, Poenulus v. 4. 93:

'... Miseram timeo
Quid hoc rit negoti mea soror; ita stupidus
sine animo adsto.'

Cicero uses the word in a sense nearer that
HECYRA.

Animum occuparat. Nunc haec plane est pro nova; Et is qui seripsit hanc ob eam rem noluit Iterum referre ut iterum posset vendere. Alias cognostis ejus: quaeo hanc nunc noscite.

ALTER PROLOGUS.

Orator ad vos venio ornatus prologi: Sinite exorator sim, codem ut jure uti semem of Terence in the present passage, Paradox. v. 2: "Echionis tabula se stupidum detinet, aut signum aliquod Polyceleti." The idiom 'occupare animum in' occurs only in this passage.

7. Iterum referre] Terence would not bring it on the stage again the same day, that he might be able to keep it back till another occasion, and so dispose of it a second time to the aediles, who used to purchase plays for representation at the games; or to the stage-managers, who, as seems probable, used sometimes to purchase plays at their own risk. See the Second Prologue v. 49, note. See Prologue to the Eunuchus 20, and note.

8. Alias cognostis ejus] According to the dates given in the Didascaliae to the Plays of Terence, the Andria is the only play extant of earlier date than the Hecyra, which was brought forward a second time in the consulsip of Cn. Octavius and T. Manlius, b.c. 165, the year subsequent to the representation of the Andria. But to which representation of the piece the present Prologue belongs is not certain; for not much faith can be placed in the Didascalia here. If this Prologue were spoken at the last representation but one, that at the funeral games of L. Aemilius Paullus, as seems most probable, b.c. 160, then the poet might speak of all the existing plays, with the exception perhaps of the Aediphi, which was acted on the same occasion. This view is the more probable, because we have no reason to suppose that Terence wrote any plays besides those which have come down to us.

The art of this Second Prologue to the Hecyra has been the subject of much remark. It is generally supposed, and with reason, that the Prologue was spoken on this occasion by L. Ambivius Turpio himself. The occasion called for the mediation of a well-known and favourite actor; and so the poet departed from the general custom, according to which the Prologue was entrusted to one of the inferior actors. (See note on Andria, Prolog. 5—21.) Ambivius stood so high in the popular estimation, that the fact of his defending a play would go a considerable way towards ensuring its success. On this occasion, therefore, he artfully brings forward his own previous success in obtaining a hearing for plays which had not been popular at first. Cae-
cilius, he says, now a great favourite, very often failed at first; and not a few of his plays were rescued by me from popular dislike, and have now become favourites. And so I encouraged the poet to write new plays, whereas otherwise he would have been disheartened at the opposition which he met with. And if this holds good in the case of Caeclius, I ought to gain your attention for the Hecyra, which is the only one of the plays of Terence which has yet met with an unfavourable reception. The play has been unfortunate. On one occasion the tight-rope dancer, on another the gladiator drew away the audience. Now there is no distraction of the kind, and you can attend to the play at your leisure. I appeal to you, further, not to allow a monopoly in the dramatic art by rejecting my poet and accepting the plays of his opponents. Finally, he appeals to his liberality in not exacting too high a price for admission to his plays; and begs them to receive the play favourably, that he may be encouraged to purchase other plays for representation.

1. Orator ad vos venio] 'I come before you as a pleader in the dress of the speaker of the Prologue; allow me to be a successful pleader.' 'Orator' is often 'an amb-
assador,' as in many passages of Livy. See note on iv. 4. 64 of this play, and
Liceat quo jure sum usus adolescentior;
Novas qui exactas feci ut inveterasercert,
Ne cum poeta scriptura evanescere.
In his quas primum Caecli didici novas
Partim sum earum exactus, partim vix steti.
Quia scibam dubiam fortunam esse scenicam,

Hic aut, Prolog. v. 11. Plautus employs the
word once or twice in the more general sense
of ‘one who asks.’ See Poenulus i. 2. 148,
and Stichus iii. 2. 36:

“Ep. Haud sequum est te inter oratores
accepit.
Gel. Equidem herele orator sum; sed
procedit parum.”

But in both places there is an allusion to
the more special sense. So here there may
be the same play on the words; more parti-
cularly as it would be important to catch
the attention of the hearers at the outset,
and nothing was so likely to do this as a
pun. It appears from this passage that the
speaker of the Prologue wore an appropriate
dress, as did all the other characters. (See
note on Andria, Proel. 5—21.) Compare
Plautus, Poenulus, Prolog. 126, where the
speaker of the Prologue says, "Ego ibo,
orinbor." He was about to change the
dress that he wore in his present capacity
for the appropriate costume of one of the
characters who were to appear in the play.
‘Exorare’ is ‘to obtain by entreaty.’ See
Andria v. 3. 30: "Sine te exoremo." Plau-
tus, Trinummus, ii. 2. 48: "Res quaedam
est quam volo Ego me abs te exorare.”

4. Novas ... evanescere] ‘Allow me,’
says the speaker, ‘to have the same privi-
lege as an old man which I had as a young
man; when I gave new comedies which
had been hizzed off the stage a lasting
standing, that the poet’s works might not
perish with him.’ For ‘exactas’ see note
on Andria, Proel. 27. ‘Inveterasco’ and
‘invetero’ are often used of things that gain
ground with their age, grow stronger the
longer they last; see Cicero, Catilin. iii.
11: "Memoria vestra, Quirites, nostrae
res aluentur, serenibus crescent, literarum
monumentis inveterascet et carborbra-
bantur," And Caesar, Bell. Gall. v. 41: "Sese
tamen hoc eise in Ciceronem popu-
lunque Romanum animo ut nihil nisi hi-
berna recens etque hanc inveterasercere
constatudinem movit." ‘They did not
wish this practice of remaining in winter-
quarters in Gaul to grow into a habit.’

Ambivius boasts that the plays of Caeclius
had been established by him, and were now
standing favourites with the people.

6. Caeclius] The position of Caeclius at
this time is shown by the passage that when Terence brought his first play to
the aediles he was referred to Caeclius
(see the Introduction). Horace distinguishes
between him and Terence in a well-known
line, Epist. ii. 1. 59:

"Vincero Caeclius gravitate, Terentius
arte.”

It is not clear, however, what he meant by
‘gravitas’ here. (See Macleane’s note.)
Ambivius formed the connecting link be-
tween the old popular poetry of Caeclius
and the new poet whom he was now bring-
ing into notice. It is clear from the manner
in which the older poet is spoken of here
that he was now reckoned by the contempt-
ors of Terence to have an established
reputation. ‘And yet,’ says the speaker,
‘when I first undertook the representation
of the plays of Caeclius when they were
new, I failed in some of them, and barely
succeeded in others; and indeed if it had
not been for my perseverance, Caeclius
himself would never have written any more.
And so,’ he argues, ‘it is not wonderful
that a good play of Terence’s, such as this is,
should have failed on the first or second
calling.’ The phrase ‘partim sum earum
exactus’ is not common. Here ‘partim’
has the force of the accusative of definition;
and the phrase answers to the Greek, τα
μν αιτων ιξιπινου, τα ξε χαλιπως εν-
εμος. In this use it corresponds to the
phrase ‘магнам pars,’ as in Cicero, De
Orator, 567: "Мagnam enim partem ex
iambis nostra constat oratio.” In Cicero
we find ‘partim’ with a pronoun used as
a nominative case. ‘Partim e nobis timidi
sunt, partim a republica aversi’ (Phil. viii.
11). The idiom of the text gives no doubt
the primitive use of the word, as the old
accusative of ‘pars.’

8. Quia scibamus] ‘Knowing as I did
that the fortune of the stage was doubtful,
yet with all this uncertainty of expectation
I endured a certain labour.’ The meaning
HECYRA.

Spe incerta certum mihi laborem sustuli.  
Easdem agere coepi ut ab eodem alias discerem  
Novas studiose, ne illum ab studio abducerem.  
Perfeci ut spectarentur. Ubi sunt cognitae,  
Placitae sunt. Ita poetam restitui in locum  
Prope jam remotum injuria adversarium  
Ab studio atque ab labore atque arte musica.  
Quod si scripturam sprevissem in praesentia,  
Et in dertendo voluissem operam sumere,  
Ut in otio esset potius quam in negotio,  
Deterruissem facile ne alias scribereat.  
Nunc quid petam mea causa aequo animo attendite.  
Heeyram ad vos refero, quam mihi per silentium  
Numquam agere licitum est; ita eam opprassit calamitas.  
Eam calamitatem vestra intelligentia  
Sedabit, si erit adjunctia nostrae industriae.  
Quum primum eam agere coepi, pugilum gloria,  

is simple enough, though it is not very plainly expressed. Ambivius knew that his success was uncertain, and yet he incurred the certain expense and trouble of preparing these plays for representation.

10. Ut ab eodem alias discerem novas  
'I began to act the rejected plays to the best of my ability, that Caecilius might give me fresh plays to learn, that I might not discourage him from his profession.' The poet would probably not train the chorus himself; but would leave that to his manager, Ambivius, who held the position of the Greek χωροδιάσκαλος. (See note on the Inscription to the Andria.) But Ambivius would need instruction from the poet in the design of the play, and the particular force to be given to each part of the dialogue. These general instructions given, the manager would then drill his company in their respective parts, and look to the proper scenic representation of the piece.

15. Arte musica] 'From the art of poetry.' For the meaning of 'musicus' in Terence see notes on Heaut. Prolog. 23. Banuchus iii. 2. 23. The same opposition that Caecilius encountered from the rivals who wished to exclude him from the stage, is noticed briefly in Terence's case below, v. 38, 39, and more fully in the Prologue to the Phormio, v. 16—18. See notes on both passages.  
20—37.] He now passes to the particular case of the Hezrya, and proceeds to account for its previous failures. The fact is that it has never had a hearing. On each occasion of its representation some show or other has distracted the people, so that, what with tight-robe dancers, boxers, and gladiators, they have been unable to give their attention to it. For the meaning of 'calamitas' in v. 22, see note on v. 2 of the first Prologue.

25.] The following passage shows us briefly with what distracting attractions the Roman comedy had to contend. It was acted on an open stage facing towards both ends of the amphitheatre, and consequently the performers might frequently be interrupted by the gladiatorial shows and other exhibitions which took place at the same games. See Maclean's note on Horace, Epist. ii. 1. 186. The Prologue to the Poenulus of Plautus gives us an amusing sketch of the various interruptions which took place among the audience themselves. The following lines are worth quoting:

"Scortum exoltem ne quis in prosce- 
Sedecat, neu lictor verbum aut virgae 
mutiant;  
Neu designator praeter obambulet, 
Neu sessum ducat, dum bistrio in scena 
set. 
Die qui domi otiosi dormientur decet 
Animo aqueo nume stent, vel dormire tem- 
perent.
PROLOGUS.

Funambuli codem accessit expectatio:
Comitum conventus, strepitus, clamor mulierum
Fecere ut ante tempus exirem foras.
Vetere in nova coepi uti consuetudine,
In experiendo ut esset: refero denuo.
Primo actu placeo; quam interea rumor venit
Datum iri gladiatores; populus convolat:
Tumultuantur, clamant, pungant de loco:
Ego interea meum non potui tutui locum.
Nunc turba nulla est: otium et silentium est:
Agendi tempus mihi datum est: vobis datur
Potestas condecorandi ludos scenicos.
Nolite sinee per vos artem musicam
Recidere ad paucos: facite ut vestra auctoritas
Mae auctoritati faatrix adjutrixque sit.
[Si nunquam aware pretium statui arti meae,
Et eum esse quaestum in animum induxi maximum,
Quam maxime servire vestris commodis,]
Sinite impetrare me, qui in tutelam meam

Servi no obsideant, libris ut sit locus;
Vel ac pro capite dent; si id facere non
queant,
Domum abeant, vitent ancipiti infortunio,
Ne et hic varientur virgis, et loris domi,
Si minus curassint cum heri veniant do-
mun.
* * * * *
Et hoc quoque etiam quod paene oblitus
ful;
Dum ludi sunt in popinam pedissequi
Irruptionem facite, nunc dum occasio est,
Nunc dum scribitae asestant occurritere."
Poenulus, Prolog. 17—43.

See also Prologue to the Eunuchus, 44.
There is some doubt about the meaning of
‘comitum’ in v. 27. Bentley proposes
‘comitibus,’ ‘the coming together of
the assembly.’ But ‘comites’ may be
the same meaning as ‘pedessequi’ in the
preceding passage of Plautus, of ‘attend-
ants’ in general, nor need we fix the
meaning more closely.

29. Vetere in nova coepi uti consuetud-
is quaedam. ‘I began to practise my old habit in
the case of this new play, that I might try
my fortune.’ As he had done with the
plays of Casciatius when they were rejected,
so now he determined to try whether he
could not procure a successful hearing for
the Hecypa; but again he was unsuccessful
in consequence of another interruption.

For he had not got beyond the first act when
everything was thrown into disorder by the
announcement that an exhibition of gladi-
ators was about to take place.
37. Condecorandii] ‘You have now the
opportunity,’ he says, ‘of adorning the
dramatic celebrations with your presence.’
The speaker goes on to warn his audience
that if they discourage new poets from
bringing their plays forward, the drama
will fall into the hands of a few persons, and
so will inevitably decay. The only guarantee
for excellence in poetry is to be found in
competition. He repeats this argument in
the Prologue to the Phormio, v. 16:

'Is sibi responsum hoc habeat, in medio
 omnibus
Palam esse positam qui artem tractant
musicam.’

Tereon’s opponents were at this time pro-
ably in possession of the popular ear, and
wished to keep it, to the exclusion of all
new poets. See the Introduction.
41. Si nunquam aware] This and the
two following lines occur in the Prologue to
the Haustonionorumenou, v. 48—50. There
they suit the context; here they are irrele-
vant. I have therefore marked them as
doubtful; though the concurrent testimony
of MSS. forbids their absolute exclusion.
44. Qui in tutelam] ‘Let me obtain of
you this favour, that now that the poet has
HECYRA.

Studium suum et se in vestram commisit fidem,
Ne eum circumventum inique iniqui irrideant.
Mea causa causam hanc accipite, et date silentium,
Ut libeat scribere aliis, mihique ut discere
Novas expediat posthac pretio emtas meo.

ACTUS PRIMI SCENA PRIMA.

PHILOTIS. SYRA.

Ph. Per pol quam paucosaperrieras meretricibus
Fideles evenire amatores, Syra.

 commodoed his art to my keeping, and himself to your good faith, his enemies may not glory over his discomfiture without cause.' 'Circumveniri' is common in Cicero in the sense of the text. See In C. Verrem ii. 4, 5: "Quid te a Centuripina civitate, a Catilina, ab Halesina...circumveniri atque opprimi dixis? tua te Messana circumvenit," and Tuscul. Disput. i. 41, in his translation of Socrates' speech from Plato's Apology: "Quanta delectatione autem afficerer, quum Palamedem, quum Ajaecem, quum alios, judicio iniquo circumventos, convenirem?"

49. Posthac pretio emtas meo] These words have occasioned a good deal of controversy. We know from other passages that plays were purchased by the aediles in the first instance for the purpose of representation at the games. (See Eunuchus, Prolog. v. 20). Donatus accordingly explains 'pretio meo' by 'aestimatione a me facta quantum aediles darent,' that the aediles consulted Ambvius, as an experienced stage-manager, as to the proper price to be set on a play. This, however, is not supported by any authority; and would not have been (as Colman remarks) a very creditable mode of settling the assize of plays. The probability is that the stage-managers sometimes purchased plays on their own account; and this may have happened in the case of plays which had failed from some accident, as in the case of the Hecyra, but which the manager knew to have sufficient merit to entitle them to success. That plays were sold more than once we know from the first Prologue, v. 7. But this whole subject is so obscure, that we cannot do more than hazard a probable conjecture.

ACT I. SCENE I. This scene is quite superfluous as far as the action of the play is concerned. The following scene gives us the real Introduction or Prologue to the play, in which the conduct of Pamphilus is related up to the point at which the action commences. Here we have two characters, Syra and Philotis, who are not in any way concerned with the action. They talk over the fact of Pamphilus' marriage, which Philotis considers to be a breach of his engagement to his mistress, Bacchis; for he had promised her that he would never marry during her lifetime. Syra, the old woman, takes occasion from this to advise Philotis never to show men any mercy; but to fleece and spoil them to the utmost.

The metre is iambic trimeter.

1. Per pol quam paucos] For 'perquam paucos.' See note on Andria iii. 2, 6. Bentley considers 'paucis' to be the right reading, and to be supported by the lines which Donatus quotes from Apollodorus. These have been restored by Bentley thus: διηγαίς ἐρασθῆς γῆγον ἐταίρασι, Ἑβρα, βιβαίος.

But this is at the best a happy conjecture, and is not sufficient to fix our text. On the contrary, I think that 'paucos' is required by the following lines; for Terence goes on to dwell on the conduct of Pamphilus, who might have been supposed an exception to the rule of infidelity in lovers. The connexion of ideas is: 'How few lovers do we find constant! Even this Pamphilus has proved faithless.' If 'paucis' had been used, then Bacchis' name would have been made more prominent.

2. Evenire] Donatus remarks that this
Vel hic Pamphilus jurabat quoties Bacchidi,
Quam sancte ut quivis facile posset credere,
Nunquam illa viva ducturum uxorem domum.
Hem duxit. Sy. Ergo propterea te sedulo
Et moneo, et hortor, no cujusquam misercat,
Quin spolies, mutiles, laceres, quemque nacta sis.

Compare Plautus, Cistellaria i. 1. 99:
"At ille conceptis juravit verbis apud ma-
trem meam
Me uxorem ducturum esse."

8. Spolies, mutiles, laceres] Donatus distinguishes carefully between the meaning of these words. But there is no doubt that they are used here merely in their most general sense. 'You are to strip them, main them, tear them in pieces.' 'Spolio' presents no difficulty. 'Mutulis,' like the Greek μύτηνος or μυιδάς, was properly applied to an animal that had broken a horn, as by Caesar, Bell. Gall. vi. 27, speaking of the elk, "mutilae sunt cornibus," which is not, strictly speaking, true (see Long's note). Hence 'mutilatio' was equivalent to ἀκρωτηρίασμος. Plautus prefers the compound 'admutilo' in the sense of 'mutilo' here, 'to pillage.' See Capti-
tivi ii. 2. 18:
"Sed utrum strictimne attonsum dicam
esse au per pectinem,
Nescio: verum si frugi est, usque admu-
tilatibus probe,"

and other passages. 'Lacer' appears to have been used much in the same sense, with a particular reference to the loss of limb or organ of sense. See many exam-
pies in Forcellini. The sense of tearing in pieces is, however, the prevailing one in all the derived words. Bentley reads 'quem-
que nacta sis;' but the Bembine and other old copies have 'quemque,' as in the text. This use of 'quisque' in the sense of 'quicunque' may be compared with
Plautus, Mil. Glor. ii. 2. 6. 7;
"Quemque a militae loco videritis hominem
in nostris tegulis
Extra unum Palaestrionem, hac detur-
batote in viam,"

and Asinaria i. 3. 47:
"Cetera, quaque volumus uti, Graeca mer-
camur fide."

'Nanciscor' is sometimes used in a special sense of the capture of their prey by wild beasts, as in Horace, Carm. iii. 11. 41:
"Quae velut nactae vitulos leenaec
Singulos, elceu, lacerant;"
Ph. Utine eximium neminem habeam?  
Sy. Neminem; 
Nam nemo illorum quisquam, scito, ad te venit 
Quin ita paret sese abs te ut blanditiis suis 
Quam minimo pretio suam voluptatem expleat. 
Hiscine tu, amabo, non contra insidiabere?
Ph. Tamen pol eandem injuriam est esse omnibus.
Sy. Injurium autem est ulcisci adversarios, 
Aut qua via te captent eadem ipsos capi?
Eheu me miseram, cur non aut istaece mihi 
Aetas et forma est, aut tibi haec sententia?

But, as in the case of the preceding words, it is not necessary to treat the expression as a metaphor.

9. *Utine eximium neminem habeam?*

'Do you mean that I am to make an exception of no one?' For this abrupt use of 'utine' see ii. 1. 2: 'Utine omnes mulieres eadem sequentur nolintque omnia.' Phormio v. 6. 34: 'Somnium: utine haec ignoraret suum patrem.' This elliptical use of 'ut' is not at all uncommon. See Phormio iv. 3. 64: 'Impuratam me ille ut etiam irrideat?' and v. 8. 3: 'Hicine ut tibi respondat?' 'Eximius,' as we are informed by Donatus on this passage, was particularly applied to animals selected for sacrifice, especially to boars. 'Sed propriis eximii sunt porci majors, qui ad sacrificandum liberius pascuntur.' Hence it is used, as here, in the sense of 'selected,' 'exceptional.' Compare the uses of *Exi- pergex.* Cicero uses the word in the same sense, In Q. Caecilium Divinatio, 16: 'Quid enim dices? an id quod dicitas injuriam tibi fecisse Verrem? Arbitror: neque enim esset verismile, quam omnibus Siculis faceret injurias, to illi unum eximium cui consuleret ruisse.'

10. *Nemo . . . quisquam* [Nemo] 'Nemo' is often accompanied by such words as 'alius,' 'alter,' 'quisquam.' Compare Eunuchus ii. 1. 20:

"— Hoc nemo fuit
Minus ineptus magis severus quisquam, 
 nec magis continens."

Adelphi iii. 2. 55:

"Nam hercle alius nemo respicit nos."

Eunuchus v. 8. 1:

"— Ecquis me hodie vivit fortunator?
Nemo hercle quisquam."

For 'ita paret sese' see note on Eunuchus ii. 2. 18. A great many good manuscripts have 'sese,' which is to be preferred to 'se,' as it relieves the line of an awkward hiatus. For 'amabo' in v. 13, see notes on Eunuchus i. 2. 50 and iii. 3. 31.

14. *Eandem injuriam est esse omnibus* [It is unfair to behave to all alike. 'Injurium' is a rare word. It occurs here and in Andria i. 3. 2: 'Ipsus sibi esse injurius videatur.' See also Heaut. ii. 3. 79; Adelphi i. 2. 26, and ii. 1. 51. Cicero uses it once, De Officiis iii. 23: 'Si tabulam de naufragio stultus arripuerit, ex torquethine eam sapiens, si potuerit? Negat, quia sit injurium.'

17. *Cur non aut istaece mihi &c.* [Why have I not your age and good looks? or you my mind?] Horace has two lines which are referred to by all the editors, and which the Scholast of Crquiuis (see Macleane's note) considers to have been imitated from Terence:

"Quae mens est hodie, cur eadem non puerco fuit?
Vel cur his animis incolumes non redeunt genae?"

Carm. iv. 10. 7, 8.
ACTUS PRIMI SCENA SECUNDA.

PARMENO. PHILOTIS. SYRA.

Pa. Senex si quaeret me, modo isse dicito
Ad portum, percontatum adventum Pamphilii.
Audin quid dicam Scirte? si quaeret me, uti
Tum dicas: si non quaeret, nullus dixeris;
Alius ut uti possim causa hac integras.
Sed videone ego Philotium? unde hace advenit?
Philotis salve multum. Ph. O salve Parmeno.

Act I. Scene II. As Syra and Philotis are talking, Parmeno comes from his master's house, on his way to the Piraeus, to meet his young master Pamphilus, who is expected to return from his travels. After a little exchange of compliments with Parmeno, and a short explanation of the cause of her return to Athens, Philotis proceeds to ask him what is the truth of this story which Baccia has just told her of Pamphilus' marriage; for she can hardly credit it, after all that she remembers to have passed between him and Baccia. Parmeno is gradually led to disclose to her all he knows of Pamphilus and his marriage, on condition that she will observe perfect secrecy. Pamphilus was obliged to marry against his own wish, for he was still as much attached as ever to Baccia. Accordingly at first he entirely neglected his wife, and determined to take the first opportunity of divorcing her. Meanwhile he visited Baccia. But she became exacting and ill-tempered, while his wife bore all his ill-treatment with the greatest patience. And so by degrees Pamphilus was estranged from his mistress and attached to his wife. About this time a relation of the family dies at Imbro, and his property comes to Laches, the father of Pamphilus. Laches sends his son to look after it, and Philumena is left with her mother-in-law. They live together very harmoniously at first; but after a time Philumena began to shun her mother-in-law in every way; and at last on pretense of a domestic sacrifice she goes home to her own mother's house, and refuses to return. Her mother-in-law, Sostrata, sends in vain for her. She pretends sickness, and will admit no one. In consequence every one thinks that Sostrata and her daughter-in-law have quarrelled; and Laches has been to Phidippus, Philumena's father, about it. So matters stand at present.

The metre is iambic trimeter.

2. Percontatum] We find also the form 'percunctatum.' The form of the text is the most correct. Similarly 'cunctor' was also written 'conter.' See note on Heaut. ii. 2, 11, where it is confused with 'conor.'

'Conter' no doubt originally meant 'to probe,' 'to inquire,' nor does the derivation of Donatus seem at all unreasonable: "Percontatum aento dicitur, quo nautae utuntur ad exploranda loca navibus opportuna." 'Percontor' will then merely be 'to inquire thoroughly.' His explanation of the form 'percunctor,' "ab eo quod a cunctis perquiratur, dicitur," is simply absurd. We may take the form 'conter' as the original in all cases. The common meaning of 'cunctor,' 'to delay,' arose from the idea of our dwelling upon that which is a subject of our inquiries. The word 'percontor' is of frequent occurrence. In Plautus, Asinaria ii. 4, 95, it is used translatively:

"--- Atque etiam tu quoque ipse, si esses percontatus"

Mo ex alius, scio pol, crederes nunc quod fers."

4. Nullus dixeris] 'Mimi, if he asks after me, then you are to say this. If he does not, you are not to say any thing; that it may be open to me to use this excuse on some other occasion.' For 'nullus dixeris' see note on Eunuchus ii. 1, 10; and for 'integra,' note on Heaut. Prolog. 4 and v.

3. 8. 'Ut i' amica' is a common elliptical expression, some such word as 'cura' being understood, as επί in common Greek phrases.

6. Salve mecastor] 'Mecastor' and 'aedepol' were the common oaths of wo.
Die mihi, Philotis, ubi te oblectasti tam diu?

Ph. Minime equidem me oblectavi, quae cum milite

Corinnum hinc sum profecta inhumanissimo:

Biennium ibi perpetuum misera illum tuli.

Pa. Aedepol te desiderium Athenarum arbitror,

Philotium, cepisse saepe, et te tuum

Consilium contempsiisse. Ph. Non dici potest

Quam cupida eram huc redeundi, abeundi a milite,

Vosque hic videndi, antiqua ut consuetudine

Agitarem libere inter vos convivium;

Nam illi haud licebat nisi praefinito loqui

Quae illi placerent. Pa. Haud opinor commodo

Finem statuisses oratione militem.

Ph. Sed quid hoc negoti est modo quae narravit mihi

men; but we find both used frequently by men. For ‘aedepol’ see note on Eunuchus v. 2. 28. We find ‘ecator’ used by a man in Plautus, Asinaria v. 2. 49. 86. Terence uses the word correctly. For the derivation of the word see note on ‘mehercles,’ Eunuchus i. 1. 22.


14. Et te tuum consilium contempsiisse]

Surely, my dear Philotis, I think that you must often have longed for Athens, and have repented of your decision.’ Donatus remarks that the phrase ‘desiderium Athenarum’ is an ἄρρητος λόγος. He means, that it may either mean ‘you longed for Athens,’ or, ‘you were much missed at Athens.’ For the latter meaning we may compare Cicero’s expression: ‘Brutus erat in desiderio civitatis,’ ‘Brutus was much missed in the city,’ Phil. x. 7. But the former is most natural here; and the repetition of ‘te’ is at most a natural emphasis. We may compare Horace, Epist. i. 14. 21, 22:

"—— Fornix tibi et uncta popina

Incuitum urbis desiderium, video.

I do not find another instance of the phrase ‘contemnere consilium;’ but the meaning is plain.

18. Agitarem ... convivium] Compare Heaut. iv. 4. 11: ‘Apud eum miles Dionysia agitat,’ and note. For this particular phrase see Plautus, Asinaria v. 1. 7:

"Age ergo agitemus hoc convivium

Vino et sermone suavi."

19. Nam illi haud licebat nisi praefinito

loqui] ‘For there I was not allowed to speak except in a set fashion.’ Donatus notices the reading ‘illi.’ The ordinary copies have ‘illic,’ which would suit the line equally well; but we may fairly conclude that the less common word is to be preferred. ‘Illi’ is simply the old locative, like ‘ibi,’ ‘ubi,’ and all such forms. See notes on Adelphi i. 2. 36; v. 3. 57.

‘Praefinito’ is the adverbial form answering to the Greek —ως, as ‘consulto,’ ‘opptato,’ &c. There is no need therefore to supply ‘tempore’ with Donatus. ‘More’ would be the more natural word. ‘I could talk only in set phrase, and as he liked.’ The sort of regimen which Philotis was under may be understood by comparing Plautus, Asinaria, Act IV. Scene 2, where the parasite is laying down rules for the conduct of the mistress of the Braggadocio Diabolus. Among other things, he says, she is to be exceedingly chary of speaking to any man, even to any male god. The following lines are to the point:

“Talos non cuiquam homini admovent, nisi tibi;

Quam jaciet, ‘Te’ ne dicat: nomen nominet,

Decum invocet sibi quam lubebit proprium;

Decum nullum. Si magis religiosa suerit,

Tibi dicat; tu pro illa ores, ut sit proprius.”

(vv. 34—38.)

22. Sed quid hoc negoti est?] Compare Andria v. 2. 8: ‘Quid istic tibi negoti est?’ Adelphi iv. 5. 73; and note on Eunuchus iii. 4. 8.
Hic intus Bacchis? quod ego nunquam credidi
Fore ut hac ille viva posset animum inducere
Uxorem habere. Pa. Habere autem? Ph. Eho tu, an non
habet?
Ph. Ita Di Deaeque faxint, si in rem est Bacchidis.
Sed qui istue credam ita esse? die mihi, Parmeno.
Pa. Non est opus prolato: hoc percontarier
Desiste. Ph. Nempe ea causa, ut ne id fiat palam.
Ita me Di amabunt, hanc propterca te rogo
Ut hoc proferam, sed ut tacita mecum gaudeam.
Pa. Nunquam dies tam commode ut tergum meum
Tuam in fidem committam. Ph. Ah noli, Parmeno;
Quasi tu non multo malis narrare hoc mihi
Quam ego quae percontor scire. Pa. Vera habe praedicat;
Et illud mihi vitium est maximum. Si mihi fidem
Das te tacituram, dicam. Ph. Ad ingenium redis.

24. Animum inducere uxorem habere]
'Animum inducere' is a very common idiom of Terence, and is used in various ways: (1) with an infinitive following, as here. Compare Andria v. 1. 15: "Oro ut ne illis animum inducerem credere." Eunuchus iii. 2. 37: "Quia huic animum assentari induceris." In Hecyra iv. 2. 27: "Non tute in commodam rem—in animum inducere pati," we have a slight variation of the phrase, (2) with an objective clause following, as in Hecyra ii. 2. 22: "Quae dicis omnino esse ut animum induco." Compare Heaut. Pro! 46. Andria iv. 3. 6. Hecyra ii. 3. 4. See index to the phrases of Terence. Cicero uses these phrases frequently. See Forcellini.

25. Habere autem?] 'To have a wife, do you say?' 'Autem' is sometimes used in questions to correct a previous statement. Compare Cicero, Ad Atticum v. 13: "Quid in Republica fiat: fiat autem? imo vero etiam quid futurum sit perscrive ad me omnia." Livy xxi. 44: "Parum est quod Siciliam ademitt, nisi adiunxt etiam Hispanicam: et, si inde cessero, in Africam transcendet. Transcendet autem dico?" &c. See Phormio ii. 3. 41:

"—— Quasi non noris, templatum adventus.
De. Egonie autem tempto?"
In a less marked way, this adversative sense of 'autem' continually occurs.

27. Ita Di Deaeque faxint] For the form 'faxint' see note on Andria iv. 4. 13.

29. Non est opus prolato] 'It will never do for the matter to get wind.' For the sense we may compare Adelphi iii. 2. 41: "Nunc si hoc palam proferimus ille infinitas sit, sat scio," and in this scene, v. 73: "Hoc ego proferre incommodum mihi esse arbitror." For the construction of the clause compare 'opus factum est,' Andria iii. 2. 10; 'parato opus,' iii. 2. 43; 'tacto est opus,' Adelphi iii. 2. 44; 'transcurso opus est,' Hecyra iii. 4. 17; and note on iv. 4. 45.

37. Et illud mihi vitium est maximum] Philotis had said, 'Don't speak in that way, Parmeno. As if you were not much more anxious to tell me this, than I who ask you am to know it.' 'Quite true,' answers Parmeno; 'and that is my greatest fault. So if you will promise to keep it quiet, I will tell you.' Servants of course are always unable to keep their masters' secrets. For 'ad ingenium redit,' "now you are yourself again," compare Adelphi i. 1. 46: "Si sperat fore clam, rursum ad ingenium redit," and for 'istic sum,' 'I am attending to you,' note on Andria i. 2. 15. In v. 36 there is another reading, 'perconter,' but the text gives the best sense.
Pa. Hanc Bacchidem

Amabat ut quem maxime tum Pamphilus:
Quum pater uxorem ut ducat orare occipit:
Et haec communia omnium quae sunt patrum,
Sese senem esse, dicere, illum autem unicum;
Praesidium velle se senectuti suae.
Ille primo se negare: sed postquam acrius
Pater instat, fecit animi ut incertus foret
Pudorine anne amori obsequeretur magis.
Tundendo atque odio denique effecit senex:
Despondit ei gnatam hujus vicini proximi.
Usque illud visum est Pamphilo neutiquam grave,
Donee jam in ipsis nuptiis, postquam videt
Paratas, nec moram ullam quin ducat dari,
Ibi demum ita aegre tulit ut ipsam Bacchidem,
Si adesset, credo ibi ejus commiseresceret.
Ubicumque datum erat spatium solitudinis,
Ut colloqui mecum una posset; "Parmeno,
Peri: quid ego egï? in quod me conjeci malum?
Non potero hoœ forre, Parmeno: perii miser."
PÆ. At te Di Deaeque perduint cum isto odio Lache.

40. Ut quum maxime] 'Pamphilus was
as strongly attached to Bacchis as he ever
was, when his father began to beseech him
to marry.' We more commonly meet with
the abbreviated phrase, 'quum maxime,' as
in Andria v. 1. 4. See the note.

48. Tundendo atque odio] 'By dinning
it into his ears, and by importunity, at
last the old man gained his point.' 'Tun-
do' is here used as 'obtundo' in Andria ii.
2. 11; see note. Compare Plautus, Poenul-
lus i. 3. 25: "Pergin aures tundere?"
Cicero gives us a proverb, "Si quem plane
rudem institui ad dicendum velit, his po-
tius tradam assiduis, uno opere eandem in-
cudem diem nocemque tundentibus" (De
Oratore ii. 39), 'harping on the same string
day and night.' In Eunuchus iii. 1. 14:
"Negoti si quando odium ceparum," we
have 'odium' in the sense of 'weariness;
see note. Here we have the active side of
the same notion, 'wearisome importunity.'
Compare Plautus, Asinaria ii. 4. 40: "Perii
herele, hic jam me abegerit suo odio,"
Phormio v. 6. 9: "Pergit herele? nun-
quam tu odio tuo me vinces."

54. Ejus commiseresceret] Compare
Heaut. iv. 5. 1, note.

55. Spatium solitudinis] 'Whenever
an opportunity was given him of being
alone, that he could talk to me.' 'Spa-
tium' originally was applied to the race-
course, or στάδιον; in which sense it was
used in various phrases: see note on Adel-
phi v. 4. 6. Thence it passed to the notion
of a space of time. Compare 'tempus,'
note on Andria iii. 2. 38. Terence uses it
here and in other places with the implied
sense of a 'respite' or 'delay.' See iii. 3.
14: "Nam neque ut celeri posset tempus
spatium ullum dabat," and Phormio iv. 4.
21:

"Spatium quidem tandem apparandis nup-
tibus, Vocandi, sacrificandi dabitur paule-
lum."
ACTUS I. SCENA II. 341

Pa. Ut ad pauea redeam, uxorem deducit domum. 60
Nocte illa prima virginem non attigit;
Quae consecuta est nox eam, nihil o magis.
Ph. Quid ais? cum virgine una adolescentes cubuerit
Plus potus, illa se abstinere ut posuerit?
Non verisimile dicis; nec verum arbitror.
Pa. Credo ita videri tibi; nam nemo ad te venit
Nisi cupiens tui: ille invitus illum duxerat.
Ph. Quid deinde fit? Pa. Diebus sane pauculis
Post Pamphilus me solum seducit foras;
Narratque ut virgo ab se integra etiam tum siet;
Seque ante quam cam uxor me duxisset domum
Sperasse eas tolerare posse nuptias:
"Sed quam decerem me non posse diutius
Habere, cam ludibrio haberi, Parmeno,
Quin integrum itidem reddam ut accepis ab suis,
Neque honestum mihi, neque utile ipsi virginis est."
Ph. Pium ac pudentium ingenium narras Pamphilis.
Pa. "Hoc ego proferre incommodum mihi esse arbitror;
Reddi patri autem cui tu nihil dicas viti,
Superbum est. Sed illam spero ubi hoc cognoverit,
Non posse se mecum esse, abituram denique."
Sed, ut fit, postquam hunc alienum ab seco videt,
Maligna multo et magis procax facta ilico est.

60. Uxorem deducit domum] The bride was conducted to her husband's house at nightfall. On the difference between the Greek and Roman observances in marriages see the Dictionary of Antiquities, 'Matrimonium.' Terence's language is so general that we need not inquire which ceremonies he is alluding to. 'Deducit' need not imply necessarily that the bridegroom escorted his bride himself.

61. Me solum seducit foras] 'He takes me apart out of doors by myself.' 'Seduce' is here used in its original sense. Compare Plautus, Asinaria ii. 2. 95: "Nam me hudie senex seduxit solum seorsum ab aedibus.'

79. Reddi patri autem] 'But to have a girl sent back to her father, with whom you can find no fault, is outrageous.' Some commentators explain here that Philippus is the father spoken of; but it is merely a statement of a general proposition, as the form of the sentence clearly shows. On 'proferre' in the preceding line see note on v. 29 above.

84. Maligna multo et magis procax facta ilico est] 'He visited Bacchis every day. But as it is natural, when she saw him attached to another and withdrawn from herself, she became at once far more chary of her favours, and more grasping.' 'Malignus' is often used in the sense of 'niggardly,' 'scanty,' as opposed to 'beneignus, ' bountiful.' Compare Plautus, Bacchides ii. 2. 17: "Justus, inustus; malignus, largus; commodus, incommodus." Horace, Carm. i. 28. 23:
"At tu, nauta, vagae ne parce malignus arenae
Ossibus et capiti inhumato
Particulam dare."

Virgil, Aen. vi. 270:
"Quae per incertam lunam sub luce maligna
Est iter in silvis."
HECYRA.

Ph. Non aedepol mirum. Pa. Atqui ea res multo maxime s5
Disjunxit illum ab illa, postquam et ipse se,
Et illam, et hanc quae domi erat, cognovit satis,
Ad exemplum ambarum mores earum existimans.
Haece, ita uti liberali esse ingenio decet,
Pudens, modesta; incommoda atque injurias
Viri omnes ferre, et tegere contumelias.
Hic animus partim uxoris misericordia
Devinctus, partim victus hujus injuris,
Paulatim elapsus est Bacchidi, atque huc transtulit
Amorem, postquam par ingenium nactus est.
Interea in Imbro mortuar cognatus senex
Horunce: ea ad hos redibat lege hereditas.
Eo amantem invitum Pamphilum extrudit pater.
Relinquit cum matre hic uxorem; nam senex
Rus abdidit se; huc raro in urbem comment.
Ph. Quid adhue habent infirmitatis nuptiae?
Pa. Nune audies. Primo dies complusulos
Bene conveniebat sane inter eas. Interim
Miris modis odisse coepit Sostratam:
Neque rites ullaes inter eas, postulalio

For 'procax' see note on Heaut. ii. 1.

63. Ad exemplum ambarum] 'This,' says Parmeno, 'was by far the most important thing that estranged him from her; when he came to himself, and was well acquainted both with her, and with his wife at home, and formed his opinion of their characters by the specimen which they both gave of them.' 'Exemplum' signifies properly 'a sample,' something taken from a large quantity. Its derivation is uncertain; but that from 'eximo' seems most natural, though some take it as from 'ex ample.' Cicero gives a good instance of its literal use. "Si acervos se dicant tritici habere, et corum exemplum pugno non habeat," Auct. ad Herennium iv. 6. In this sense it is used here. The ordinary use of the word requires no explanation. For other phrases in Terence see notes on Eunuchus v. 4. 23, and Adelphi i. 2. 27.

97. Ea ad hos redibat lege hereditas] See note on Andria iv. 5. 4. In the following line 'extrudit' is used to show that Laches had some difficulty in persuading Pamphilus to leave his wife, now that he was becoming attached to her. However, Pamphilus went, and left his wife with his mother, Sostrata. His father knew nothing of the state of affairs between his wife and her daughter-in-law, for he shut himself up in his farm, and seldom came to town. The phrase 'rus abdidit se' in v. 100 may be compared with Cicero, Ad Fam. xiii. 29: "Itaque abdidit se in intimam Macedoniam." Κρύπτωμαι is used in the same way, as in a fable of Babrius, v. 4: ικρύπτετε ἕκκον γοvioν, 'he went into a corner of the house to hide himself.' For 'commeco' see note on its frequentative 'commeto' Heaut. iii. 1. 35.

105. Postulatio nunquam] 'Sostrata and her daughter-in-law did not come to an open quarrel, nor was there over any dispute between them.' We find 'postulatio' in this sense in Plautus, Bacchides iii. 3. 45: "Acri postulatio haec est, quam hujus dicta intelligo." See also Casina iii. 2. 26. From the connexion of 'rites' and 'postulatio' in this line we may conclude that the latter word was purposely introduced with reference to its forensic use. 'Postulatio' was a word used in religious rites in the sense of 'an expiatory sacrifice,' and in law it is used in the sense of an application for leave to bring an action.'

Confabulatum, fugere e conspectu ilico;

Videre nolle: denique, ubi non quit pati,

Simulat se a matre arcessi ad rem divinam: abit.

Ubi illic est dies complures, arcessi jubet:

Dixere causam tunc nescio quam: itern jubet:

Nemo remisit. Postquam arcessunt saepius,

Aegram esse simulant mulierem. Nostra ilico

It visere ad eam: admissit nemo. Hoc ubi senex

Rescivit, heri ea causa rure hue adventit:

Patrem continuo convenit Philumenae.

Quid egerint inter se nondum etiam scio;

Nisi sane curae est quorsum eventurum hoc siet.

Habes omnem rem: pergam quo coepi hoc iter.

Ph. Et quidem ego: nam constitui cum quodam hospite

Me esse illum conventuram. Pa. Di vertant bene


Forcellini quotes from Pliny, Ep. v. 14:

"Promisi scripturam me tibi quem labuisset eventum postulatitio Nepotis circa Tusculum Nomination." See Long's note on Cicero, In C. Verrem ii. 2. 4. Donatus distinguishes between 'postulatio' and 'expostulatio,' in the following manner: "Proprie expostulatio est apud illum ipsum qui peccaverit: postulatio, de illo apud alterum."

106. Si quando ad eam accesserat] These lines are rather obscure from the change of the subject. 'Accesserat' refers to Sostrata. Whenever Sostrata went to see Philumenae, the latter avoided her, and finally to escape her society altogether she left her house and went to her own mother. After she had been there some days Sostrata sent for her. For 'ad rem divinam' compare Eunuchus iii. 3. 7, note.

114. It visere ad eam] 'My mistress goes at once to her to pay her a visit.' The infinitive is sometimes used for the supine, both active and passive. Compare Horace, Carm. i. 2. 7:

"— Omne cum Proteus pecus egit altos
Visere montes,"

and Ars Poetica 161: "Cereus in vitium dedit."

115. Rescivit] 'Rescisco' is a word in frequent use with Terence, and in most cases it signifies 'to discover something that has been concealed.' So here Laches had been ignorant of the state of affairs at his own house. Out of numerous passages we may select Heaut. iv. 3. 19:

"Noster resciscet ilico esse amicam hanc
Clitophonis:
Si abduxeris, celabitur itidem ut celata
adhuc est."

Many instances may be found in the Index. 'Conventur,' 'went to see,' compare 'aduco.' For 'ca causa' see note on 'ca gratia,' Andria ii. 6. 2.

118. nisi sane curae est] 'I don't know yet what has passed between them; but I am certainly anxious to see how this is likely to end.' For the use of 'nisit' see note on Heaut. v. 2. 5.

120. Constituim] See note on Eunuchus i. 2. 125; and for the following words compare Heaut. iv. 4. 4:

"Aut quum venturam dixero et consti-
tuero."
ACTUS SECUNDI SCENA PRIMA.

LACHES. SOSTRATA.

La. Pro Deum atque hominum fidem, quod hoc genus est, quae haec est conjuratio.
Utine omnes mulieres eadem aeque studeant, nolintque omnia; Neque declinatam quicquam ab aliari ingenio ullah pereras?
Itaque adeo uno animo omnes socrus oderunt nurus:

ACT II. SCENE I. Laches accuses his wife of having made Philumena so wretched by her ill-temper and harshness that she has been obliged to leave her house. ‘It is always the same,’ he says, ‘mothers-in-law dislike their daughters-in-law. If I had been here, you should have been packing, and she should have stayed. And this is the way you require me for leaving you to yourself, and working like a slave on my farm to support you in idleness at home.’ Sostrata replies that she is not to blame; but of course she does not obtain a hearing.

The Metre is as follows; vv. 1—3, 5—7, 10—18, iambic tetrameter; 4, 8, 9, 19, iambic trimeter; 20—45, trochaic tetrameter catalectic.

1. Quod hoc genus est, quae haec est conjuratio] ‘What a set it is! what a conspiracy there is among them! Would you not think that all women have precisely the same likes and dislikes? Nor can you find any one that swerves in the least from the general character. And so all mothers-in-law by one consent hate their daughters-in-law. They are all determined to oppose their husbands; they are all equally obstinate. They all seem to me to be taught mischief in one school; and I am sure that if such a school exists, my wife here is its mistress.’

2. Utine omnes] This is the reading of the Codex Bembinus and of the Victorinus. Bentley would alter it to ‘utine.’ But the metre requires the longer word at the commencement of the line. The penultima of ‘utine’ is long. ‘Mulieres’ is a dissyllable here. For ‘studeant’ followed by the accusative see note on Andria i. 1. 32.

3. Declinatam] The word literally means ‘turned aside;’ compare ‘Modo etiam paulum ad dexteram de via declinavi ut ad Pericli sepulcrum accederner,’ Cicero, De Finibus v. 2. Here it has the sense of ‘differing,’ ‘turned aside from.’ The word is used by Quintilian in the same sense:

‘Quaedam verborum figurae paulum figuris sentensirum declinatur.’

4. Itaque adeo . . . oderunt nurus] This simple line has occasioned the greatest perplexity to commentators. Douthit merely says: ‘Necessaria sententiae ἀμφιθαλία ad describendam utramque personam.’ His pupil, Jerome, in commenting on Micah c. vii., says: ‘Terentius in Hecyra ‘Quid hoc est,’ inquit, ‘omnes socrus oderunt nurus’ quo quonquam ambiguum sit, tamen propemodum naturale est ut nurus scorum, et socrus oderit nurum.” Bentley goes still further, and pronounces the line spurious—(1) as deficient by one whole foot; (2) as ambiguous; (3) as inconsistent with the context. ‘Nam cum crimen aliqoud commune omnium mulierum proferatur, male hic repente accusantur socrus. Atque si omnium est idem studium, qui fit ut nurus et socrus tantopere inter se discrepant?’ But this is criticism run mad. Terence’s idea is very simple—(1) ‘Women are all alike; and so all mothers-in-law hate their daughters-in-law.’ It is merely an instance of the general agreement of women in what is bad; and it is impossible to perceive any discrepancy between this general statement—not of course meant to be pressed, as Bentley presses it, into an absolute universal—and the more particular one that mothers-in-law hate their daughters-in-law. (2) As for the ἀμφιθαλία which all three commentators insist on, it is a mere phantom of their own. The point is not the mutual feeling of mothers and daughters-in-law towards one another; but the feeling of mothers to daughters, which is insisted on throughout the whole scene. (3) The objection on the score of metre is without ground. This verse is an iambic trimeter, as are vv. 8, 9, and 19. Weise is certainly right in making ‘socrus’ a monosyllable, as is the case with many similar words in Terence. On this subject see the Introduction.
ACTUS II. SCENA I.

Viris esse adversas aeque studium est; similis pertinacia est;
In eodemque omnes mihi videntur ludo doctae ad malitiam.
Ei ludo, si ullus est, magistrum hanc esse satis certo scio.
So. Me miseram, quae nunc quamobrem accuser nescio. La.

Hem,
Tu nescis? So. Non, ita me Di bene ament, mi Lache.
Itaque una inter nos agere aetatem liceat. La. Di mala pro-
hibeat.
So. Meque abs te immernito esse accusatam postmodum re-
escisces. La. Scio.

Te immernito? an quicquam pro istis factis dignum te dici potest,
Quae me et te et familiam dedecoras, filio luetum paras?
Tum autem ex amicis inimici ut sint nobis affines facis;
Qui illum decenterunt dignum suos cui liberos committerent.
Tu sola exorere quae perturbes habe tua impudentia.
So. Egone? La. Tu, inquam, mulier quae me omnino lapidem non hominem putas.
An, quia ruri crebro esse soleo, nescire arbitramini
Quo quisque pacto hic vitam vestrarum exigat?
Multo melius hic quae fiunt quam illie ubi sum assidue scio:
Ideo, quia, ut vos mihi domi eritis, proinde ego ero fana foris.

6. Doctae ad malitiam] Compare Heaut. ii. 3. 120: "Perdocta est probe;" Plautus, Miles Glor. ii. 2. 103: "Docta tibi illanc perdoctam dabo.

15. Suos cui liberos committerent] 'And besides that, you make our neighbours enemies instead of friends, after they have thought my son worthy of being entrusted with a child of theirs.' The language is general, and we need not suppose that 'liberos' is here used precisely as an equivalent to 'Philumenam.' It is a general word for 'offspring,' without reference to number or sex. See note on Andria v. 3.

20. For 'committerent' compare Heaut. iv. 3. 36: "Nam, duum amicam habe meam esse credet, non committet filiam," and note. In the following line 'exorere' has the sense, 'You alone start up to throw everything into confusion by your shameful conduct.' Donatus says "Verbum hoc impudentiam notat;" and he quotes from Cicero, Deiot. 1: "Exortus est servus qui quern in equuleo appellare non posset, eum accuset solutum." It seems better to keep to the simpler idea, 'arise unexpectedly.'
17. Lapidem] See note on Heaut. iv. 7. 3.
19. Quisque . . . vestrarum] This is the reading of the Bembine edition. The generality of copies have 'vestrarum,' and Bentley says: 'Retine vulgare vestrorum, ut utrumque sexum intelligas.' But the point which Laches is pressing is this,—that although he goes away to the country and leaves the women alone at home, yet he knows how they are conducting themselves in his absence. Men are not in the question at all; and, if we must be as literal as Bentley, Pamphilus was away at Imbros when this happened. 'Quisque' and similar words are used with reference to females; see note on Eunuchus ii. 3. 82. For 'vestrarum' see note on Eunuchus iv. 4. 10.
21. Ideo, quia . . . foris] Laches says, 'I know what goes on here far better than

what goes on there, where I always am; and I take care to do this because, just as you behave at home, so I shall be esteemed abroad.' Perlet compares iii. 3. 14, and is of course followed by Hickie; but that is a different construction. With the present construction of 'sum' with the ablative compare Cicero, De Oratore ii. 18: "Quod ejus nomen erat magna apud omnes gloria." 25. Tu hinc isses foras] Some suppose an allusion here to a formula of divorce; and we certainly find a similar phrase in Juvenal vi. 140:

"'Collige sarcinulas,' dicit libertus, 'et
Jam gravis es nobis et saepe omungeris;
Ocius et opera: siccus venit altera
naso,'"

and Martial xi. 104. 1:

"Uxor, vado foras, aut moribus utere
nostris."
The proper formula of divorce would have been 'Tuas res tibi habeto,' or 'agito.' See Dictionary of Antiquities, 'Divortium.' 30. Non te pro his curasse rebus &c.] 'Ought you not, in return for all this, to have taken care that nothing should annoy me?' The ellipse is easily understood. Perlet compares Andria iv. 3. 1: "Nihilene esse proprium cuiquam?" but that is rather a different construction. 'It was not by my doing or by my fault that it happened,' says Sostrata. 'Yes it was entirely,' answers Laches. 'I'm' here directly contradicts the preceding sentence. See note on Andria iii. 5. 12.

36. Nam de te quidem] 'I am glad of that for my son's sake; for, as for yourself, no damage can be done you by any fault.' Your character is so bad, that you cannot well make it worse; but your son's wife has a character to lose. This seems the most simple explanation. Donatus also says, 'Your faults are so many that one more or less will make no difference;' but this is forced. 'Detrimentum' is properly that which metals lose by attrition. Forcellini quotes an illustrative passage from Apuleius, Metam. vi.: 'Curris limae tenuantis detrimentum conspicus, et ipsius aurum damnosum.' Hence it passes into the general sense of 'damage,' 'loss.' Compare note on 'interfrumentum' Heaut. iii. 1. 39.
So. Qui scis an ea causa, mi vir, me odisse assimulaverit
Ut cum matre plus una esset? La. Quid ais? non signi hoc sat est,
Quod heri nemo voluit visentem ad eam te intro admit-
tore?
So. Enim lassam oppido tum esse aibant: eo ad eam non ad-
missa sum.
La. Tuos esse ego illi mores morbum magis quam ullum aliam-
rem arbitror;
Et merito adeo; nam vostrarum nulla est quin gnatum velit
Ducere uxorem; et quae vobis placita est conditio datur.
Ubi duxere impulsu vestro, vestro impulsu easdem exigunt. 45

ACTUS SECUNDI SCENA SECUNDA.

PHIDIPPUS. LACHES. SOSTRATA.

Ph. Etsi scio ego, Philumena, meum jus esse ut te cogam
Quae ego imperem facere; ego tamen patrio animo victus
faciam
Ut tibi concedam; neque tuae libidoi adversabor.
La. Atque eceum Phidippum optime video: ex hoc jam seibo
quid sit.

41. Enim lassam oppido tum esse aibant]
For the position of 'enim' compare Hor-
mio v. 7. 90: "Enim solus nequeo;" see note.
Plautus, Aulularia iii. 5. 26: "Enim
mihi quidem aequum est purpuram atque
aurum dari." In most places referred to
by etymologists, the reading is doubtful.
In Lucretius vi. 1276, 7, which Forcellini quotes, Lachmann reads:
"Nec jam religio divum nec numina magni
Pendebatur enim: praesens dolor ex-
superabat."

See his note on iii. 790. 'That was very
natural,' Sostrata means. 'For they said
that she was exceedingly tired at that
moment; and so I was not admitted to see her.' For 'oppi
dae note on Hecaut. iv.
2. 2.
44. Quae vobis placita est conditio datur]
'And they make a match to your taste.'
For 'conditio' see note on Andria i. 1. 52.
'When they have married at your instance,
at your instance they put their wives
away.'

ACT II. SCENE II. Phidippus, the father
of Philumena, joins Laches and Sostrata.
He speaks to his daughter as he leaves the
house, and expresses his intention of letting
her please herself so to staying with her
own mother or going back to Sostrata.
Laches warns him that he is allowing his
good nature to carry him too far, and that
he is a mere tool in the bands of the women.
As for his daughter, if she has any thing to
complain of he ought to state it, and then
they could clear themselves or correct their
fault; and if she is only ill, it is an injus-
tice to them to suppose that she will not be
as well cared for at their house as at
her own home. Her husband will be much
vexed if he finds matters thus when he
comes home. Phidippus replies that she
makes no complaint; but only declares that
during the absence of Pamphilus she cannot
stay at Laches' house; and he cannot for
her to do so against her inclination.
The Metro is iambic tetrameter cataleuc-
tic.
Phidippe, etsi ego meis me omnibus scio esse apprime obsequentem,
Sed non adeo ut mea facilitas corrumpat illorum animos: Quod tu si idem faceres, magis in rem et nostram et vestram id esset.
Nunc video in illarum potestate esse te. Ph. Heia vero!
La. Adii te heri de filia: ut veni itidem incertum amisti. Haud ita decet, si perpetuam vis esse affinitatem hane, Celare te iras. Si quid est peccatum a nobis, profer: Aut ea refellendo aut purgando vobis corrigemus, Te judice ipso. Sin ea est causa retinendi apud vos Quia aegra est, te mihi injuriam facere arbitror, Phidippe, Si metuis satis ut meae domi curetur diligenter. At, ita me Di ament, haud tibi hoc concedo, etsi illi pater es, Ut tu illum salvam magis velis quam ego: id adeo gnati causa, Quem ego intellexi illam haud minus quam se ipsum magnificare.

7. Magis in rem] See Andria iii. 3. 14. It is a happy touch of nature, that although Laches had throughout the last scene thrown all the blame of the separation upon Sositrapa, yet when he speaks to Phidippus on the subject he tries to exculpate his own family, and to put Philumena and her family in the wrong. Bentley proposes to change 'etsi' in v. 5 into 'et': "ne ἀνακάλονθον statuamus, Terentiumque adeo solociisim reum faciamus." But there is no want of sequence in the clauses. Although,' says Laches, 'I know that I am exceedingly obliging to every one, yet it is not to such an extent as to let my easiness corrupt their characters.' Terence uses the form 'apprime' here and in Andria i. 1. 34:

"—— Nam id arbitrator
   Apprime in vita esse utile ut ne quid nimis."

Eun. v. 4. 30: "Scis fratrem ejus esse apprime nobilem." Virgil has the form 'adprima,' Georg. ii. 134: "Plos adprima tenax." The word is seldom used elsewhere. In Cicero, De Finibus iii. 9, Madison reads 'a primo.'

10. Si perpetuam vis esse affinitatem hane] Bentley would read 'perpetem.' The word is undoubtedly often used in Plautus, as in Amphitruo i. 1. 126 sq.:

"Neque ego hac nocte longiorem me visisse censeo.

Nisi item unam, verberatus quam popendi perpetem."

But we have no authority for intruding it here. The Latin language underwent considerable change between Plautus and Terence, so that the usage of the former is not always a safe guide for settling the text of the latter. 'You ought not,' says Laches, 'if you wish our connexion to last, to conceal the cause of offence in this way.'

12. Aut purgando vobis] You shall be judge that we will set it right, either by refuting the charge, or by clearing ourselves with you. For 'purgā' compare Banuchus iii. 1. 44: "Sed hons tu, purgone ego me de istac Thaidi?" Hecyra v. 4. 31:

"—— Dixit jurijurando meo
   Se fidem habuisse, et propterea te sibi purgatum."

17. Id adeo gnati causa] 'And I feel so strongly attached to her on my son's account, who, I know, values her not less than he does himself.' The reading 'magnificare' is undoubtedly genuine. It appears in the best copies; and its being used once only in Terence is not sufficient to invalidate it. Compare Plautus, Menacechmi ii. 3. 25: "Te... Venus me voluit magnificare;' and Rudens i. 2. 43:

"—— Pudicitia est, pater,
   Eos nos magnificare qui nos socias sumserunt sibi."
ACTUS II. SCENA II.

Neque adeo clam me est quam esse eum graviter laturum credam.
Hoc si resceirit: eo domum studeo haec prius quam ille ut redcat.

_Ph_. Laches, et diligentiam vestram et benignitatem Novi; et quae dicis omnia esse ut dicis animum induco:
Et te hoc mihi cupio credere: illam ad vos redire studeo,
Si facere possim ullo modo. _La_. Quae res te id facere prohibet?
Eho, numquidnam accusat virum? _Ph_. Minime; nam post-
quam attendi
Magis, et vi coepi cogere ut rediret, sancte adjurat
Non posse apud vos Pamphilo se absente perdurare.
Aliud fortasse alii viti est: ego sum animo leni natus:
Non possum adversari meis. _La_. Hem, Sostrata! _So_. Heu
me miseram!

_La_. Certumne est istuc? _Ph_. Nunc quidem ut videtur: sed
numquid vis?

Nam est quod me transire ad forum jam oporteat. _La_. Eo
tecum una.

19. _Neque adeo clam me est_]. Bentley's alteration, 'neque adeo clam _te_ est,' is ingenious, and seems to me very probable. Laches has already said that he will know that his son values his wife very highly; and he would now turn to Philipippus and say, 'You too must be well aware, what good reason I have for believing that he will be much vexed.' But we have no authority for the change. Zunz would read, 'Quam esse eum graviter laturum credas . . . ?' as in _Eunuchus_ ii. 2. 44: 'Quam hoc munus gratum esse Thalid arbitrar esse?'

21. _Diligentiam_]. The word is used here in the sense which arises most naturally from its etymology, 'fondness,' 'affection,' and which appears commonly in 'dilig.' This use is rare. See however Cicero, Pro _Murena_ 40: 'Vos pro mea summa et vobis cognita in rempublicam diligentia.' For 'animum induco' in the following line see note on i. 2. 24.

25. _Numquidnam_]. See note on _Andria_ i. 4. 8. Donatus supposes that 'echo' signifies that Laches asked this question of Philipippus in confidence. 'Eho, interjecto pementis surem propriorem.' As if he expected that Philumena had confided to her parent some secret about her husband's behaviour to her. 'Attendii' is explained by Donatus 'attein animum'; but it is not easy to see how that would suit the context.

Perlet seems to me right in his explanation 'institi.' The sense clearly is, 'When I pressed her more closely, and began to use force to make her return, she solemnly declared that she could not stay in your house during Pamphillus' absence.' Forcellini quotes a passage from Accius (apud Nonium) where it is used in this sense: 'Ne atendas petere a me id quod nefas sit concedi tibi.'

27. _Perdurare_]. Compare the use of 'duro' in _Adelphi_ iv. 2. 15: 'Non here lic quidem durare quisquam, si sic fit, potest;' and note.

28. _Aliud fortasse alii viti est_]. 'Some have one fault, and some another: I am naturally easy.' Though the majority of MSS. have 'alii,' the present text is found in seven MSS. collated by Bentley. It may, however, be doubted whether 'alii' is Latin. The phrase of the text is too common to need illustration. I may observe that Lachmann, on _Lucretius_ iv. 637, reads 'ali.'

29. _Hem, Sostrata_]. 'There you see, Sostrata!' It is not on account of any ill-treatment by Pamphillus that Philumena will not return home. It must be your fault then. Laches says this aside to Sostrata, and then asks Philipippus, 'It is settled then that she is not to come back?' _Ph_. For the present it seems so.'

31. _Nam est quod me transire ad forum jam oporteat_]. 'For I have some business
ACTUS SECUNDI SCENA TERTIA.

SOSTRATA.

Aedepol nae nos sumus inique aque omnes invisae viris, Propter paucas, quae omnes faciunt dignae ut videamus malo. Nam, ita me Di ament, quod me accusat nunc vir sum extra noxiam.

Sed non facile est expurgatu; ita animum induxerunt socrus Omnes esse iniquas: haud pol me quidem; nam nunquam seclus

Habui illam ac si ex me esset nata; nec qui hoc mihi eveniat scio;

Nisi pol filium multimodis jam exspecto-ut redeat domum.

for which I must go over to the forum.'
'Quod' is frequently used in this manner in Terence. Compare Heaut. Pro! 3:
"Id primum dicam: deinde quod veni elo- quis." See the Index of phrases. Compare Plautus, Epidicus iii. 4. 24:
"Animum adverte, ut quod ego ad te venio interligas."

Stichus i. 2. 70:
"Sed hoc est quod ad vos venio, quodque esse ambas convenias volo."

ACT II. SCENE III. Sostrata is left behind on the stage; and breaks out into a complaint on the subject of her grievance. She is unjustly accused; and yet it is not easy to clear herself. Her husband is full of the idea that all mothers-in-law hate their daughters-in-law; which is far from being the case with her. She can only hope that her son will come home soon, and all will be cleared up.

The Metre is trochaic tetrameter catalectic.

2.] Euripides has some lines, from which Apollodorus is supposed by some commen- tators to have borrowed the idea of this line; at all events they are very similar:

τά γὰρ γυναικῶν δυσχερὴ πρὸς ἄρσινας,

κἂν τοῖς κακαίσιν ἀγαθὸι μεμιῆναι

μεσόφυλα' οὕτως ἐνεπέχεις πειρακμέν. Ion 393—400.

The words 'dignae ut videamus malo' must be translated, 'These few make us all seem capable of wrong.' 'Dignus' means not only 'worthy of receiving,' as 'dignus hono- nor,' but also 'fit to be classed with,' as 'dignus majoribus'; and so here 'worthy of being associated with what is bad.'


5. Haud pol me quidem] We should naturally have expected 'Haud pol ego quidem;' for she speaks in her own person. But in answers and additional statements it is not uncommon for the latter clause to be attracted into the oratio obliqua. Compare Cicero, De Finibus ii. 27: 'Qui autem voluptate vitam efficii beatam putabit, qui sibi conveniet, si negabit voluptatem cres- cere longinquitate? Igitur ne delorem quidem.' De Natura Deorum i. 32: 'Quid igitur censes? Apin illum nonne deum vid- deri Aegyptis? Tam hercle quam tibi illam vostram Sospitam.' The same attraction is common in the second member of a compari- son. See note on Adelphi iv. 1. 18.

7. Nisi] See notes on Andria iv. 1. 40, and Heaut. v. 2. 4. Bentley would read 'expeto' for 'expecto;' but the change is unnecessary.
ACTUS III. SCENA I.

PAMPHILUS. PARMENO. MYRRHINA.

Pam. Nemini ego plura acerba credo esse ex amore homini unquam obleta
Quam mihi. Heu me infelicem, hancine ego vitam parsi perdere?
Hacine causa ego cram tantopere cupidus redeundi domum,
Cui quanto fuerat praestabilius ubivis gentium agere aetatem
Quam huc redire, atque haece ita esse miserum me resciscere. 5
Nam nos omnes, quibus est alicunde aliquis objectus labos,

Act III. Scene I. Pamphilus has now returned from Imbros, and has learnt that his wife has left his mother's house. He is very much distressed at the news; and foresees nothing but misery, and this when he anticipated nothing but happiness from his return home. No one ever fared worse in his love than he has. He was forced to marry when he had engaged his affections in another quarter; and scarcely had he got over this difficulty, and attached himself to his wife, than a new business arose to separate them. And now if he inquires into the present matter, he is sure to find either his wife or his mother in the wrong; and whichever it is it will be equally wretched for him. Nor can he conceive what can have occurred to cause such a breach between them. Parmeno endeavours to comfort him by saying that now he has returned it will undoubtedly be all cleared up; and that he will find that some very trifling cause is at the bottom of it all. While they are talking together in this way they suddenly perceive a disturbance in the house of Phidippus. Pamphilus sends Parmeno to inquire the cause of it. He brings back an ambiguous answer; and Pamphilus, losing all patience, goes himself to see what is the matter.

The Metre is as follows; vv. 1, 10, 11, trochaic tetrameter; 2, 3, 5—8, 12, trochaic tetrameter catalectic; 4, 9, 33, 45, 46, iambic tetrameter catalectic; 13—32, 34—44, iambic tetrameter; 47—55, iambic trimeter.

1.] Donatus says of this scene: "Nimis cothurnati et tragici in hac scena dolores essent, non comici, nisi adderet, ex amore." The whole passage is very sententious; more so than is usual with Terence. Apollodorus probably differed in this respect from Menander. 'Nemini' is to be pronounced as 'nemini'; and 'ego' as 'yo,' a monosyllable. See note on Eunuchus iii. 2. 7.

2. Hancine ego vitam parsi perdere?] Donatus remarks that when 'parce' is used in the sense of 'to be sparing of,' it forms the perfect in 'parsi;' when in the sense of 'to forgive,' in 'peperci.' The distinction is borne out by the general use of the word. For 'parsi' compare Plautus, Pseudolus 1. 1. 3:

"Duorum laborum ego hominum parsisse libeas,
Mei te rogradit et tui respondendi misi;"
and Captivi, Prolog. 32:

"Nihil pretio parsit, filio dum parceret."
Also with the accusative, as in Plautus, Curculio iii. 5. 10:

"Qui homo mature quasesit pecuniam,
Nisi cam mature parsit, mature esurit."
So here, 'Why was I careful of my life?'


6. Nam nos omnes . . . lucro est[.] 'For as to us all, whenever some trouble is brought on us from any quarter, all the time that intervenes before we know it is clear gain.' This kind of anacoluthia is not uncommon in good writers. There is no need therefore to read 'omnibus nobis' with Bentley; for this is evidently an interpolation in the copies in which he found it, intended to get rid of the difficulty. Such constructions are not uncommon in Cicero. Some good instances are quoted by Madvig, Latin Grammar, § 489. See note on Heaut. v. 4. 10. This sentiment is said by Donatus to be closely co-
HECYRA.

Omne quod est interea tempus prius quam id rescitum est lucro est.

Par. At sic citius qui te expedias his aerumnis reperies.
Si non redisses, hae irae factae essent multo ampliores;
Sed nunc adventum tuum ambas, Pamphile, scio reverertas. 10
Rem cognosces; iram expedies; rursum in gratiam restitues.
Levia sunt haec quae tu pergravia esse in animum induxti tuum.

Pam. Quid consolare me? an quisquam usquam gentium est
aque miser?
Prius quam hanc uxorem duxi habebam alibi animum amori
deditum:
Jam in hae re, ut taceam, cuivis facile scitu est quam fuerim
miser:
Tamen nunquam ausus sum recusare eam quam mihi obtrudit
pater.
Vix me illinc abstraxi, atque impeditum in ea expediiv ani-
num meum,
Vixque huc contuleram; hem, nova res orta est porro ab hae
quae me abstrahat.

pied from Apollodorus. Zeune has restored
the line as follows: οι πόνοι γὰρ μᾶλλοντες
τὸ τοῦ χρόνου τοῦ νῦν κύριος κορίζουσιν.
We have the idea in our familiar line,
"Where ignorance is bliss, 'tis folly to be
wise;"
and in many passages of the poets. Hickie
has quoted the following fine lines from
Milton's Comus:
"Peace, brother; be not over exquisite
To cast the fashion of uncertain evils;
For grant they be so, while they rest un-
known,
What need a man forestal his date of
grief
And run to meet what he would most
avoid?
Or if they be but false alarms of fear,
How better is such self-delusion!"
For 'lucro' compare Adelphi v. 3. 31: ‘Id
de lucro potato esse omne,' and Phormio
ii. 1. 16.
12. In animum induxti tuum] See note
on i. 2. 24.
14. Habebam alibi animun amori dedi-
tum] Literally, 'I had my mind devoted to
love in another quarter.' For 'facile scitu
est' in the following line see note on Hecau.
i. 3. 116.

16. Vix me illinc abstraxi] The ordi-
nary text has 'illinc.' The Bembine copy
has 'illli.' This however can only be put
for 'illlic.' See note on Adelphi i. 2. 36.
Some commentators maintain that the true
reading is 'illlic;' for which 'illlic' might
easily be substituted. Lucretius has this
form (ii. 860—863):
"Corpus uti volucres lacerent in morte
feraque,
Ipse sui miseret: neque enim se dividit
illim
Nec removet satis, a projecto corpore, et
illum
Se fingt, sensuque suo contaminat as-
tans."

Lachmann in his note on that passage com-
pares Plautus, Poenulus v. 2. 98, but there
another reading is 'illlic;' and Captivi iii.
4. 125, where also Lindemann reads 'istinc.'
Other passages are quoted by Forcellini;
but in all cases there is the reading 'illlic.'
If 'illlic' was used, it was mainly, if not
solely, before consonants; and in Terence
and Plautus 'illlic' like 'illlic' was often a
monosyllable; so that the change is un-
necessary. For the use of 'illlic' and
'huc' here compare Andria ii. 3. 12: "Ut
ab illa excludar huc concludar."
ACTUS III. SCENA I.

Tum matrem ex ea re me aut uxorem in culpa inventurum arbitror;
Quod ita quum esse invenero, quid restat nisi porro utiam miser?
Nam matris ferre injurias me, Parmeno, pietas jubet.
Tum uxori obnoxius sum; ita olim suo me ingenio pertulit;
Tot meas injurias quae nunquam in ullo patefecit loco.
Sed magnum nescio quid necesse est evenisse, Parmeno,
Unde ira inter eas intercessit quae tam permansit diu.

Par. Haud quidem hercle parvum, si vis vero veram rationem exsequi.
Non maximas quae maximae sunt interdum irae injurias
Faciunt; nam saepè est quibus in rebus alius ne iratus quidem est,
Quum de cadem causa est irae undus factus inimicissimus.
Pueri inter sese quam pro levibus noxis iras gerunt!
Quapropter? quia enim qui eos gubernat animus infirmum
gerunt.

22. _Tum uxori obnoxius sum_] 'And then I am under an obligation to my wife; so patiently did she formerly bear with me; nor did she ever at any time disclose my numerous wrongs to her.' 'In ullo loco' may be compared with the phrase 'interea loci,' where 'locus' passes into the sense of time. See note on Eunuchus i. 2. 46, and compare Heaut. ii. 1. 6: "Et cognoscedi et ignoscedi dabitur pecratio locus." In the following line Donatus takes 'quae' with reference to 'injurias,' but it is simpler to refer it to 'uxorem'; this clause is explanatory of 'ita' in the preceding clause.

26. _Haud quidem hercle parvum_] These lines are rather obscure, and have given rise to endless conjectures. Bentley emends the text as usual; but it is unnecessary to follow him. The reading of the text is the only one that has authority. The whole difficulty of the passage turns upon 'haud parvum' and 'faciunt.' Donatus has 'haud ... parvum,' though the Bembine copy has 'aut;' and 'faciunt' he explains by 'ostendunt.' His general view of the passage is the most natural. Pamphilus had said, 'Something great must have happened, Parmeno, to give rise to this quarrel between them, which has lasted so long.' Parmeno answers, 'No, nor even any thing trifling; if you will look at the matter in its true light. Very often the greatest enmities do not make men's wrongs the greatest (do not show that they have been much injured); for in some things one man is not even annoyed, while a quarrelsome man is made one's bitterest enemy from the same cause.' To complete the sense of v. 26 we must take it as 'haud quidem hercle parvum necesse est evenisse,' as Donatus points out, in contradiction to 'magnum necesse est evenisse.' The next line is made more obscure than is necessary by the ordinary punctuation; which places a comma after 'maximas' and 'iraee.' 'Maximas faciunt' must be taken together; 'maximas' being part of the predicate, and not merely attributive; in the sense of our common expressions 'it does not make it any the worse,' 'it makes it out no greater.' In v. 28 most commentators connect 'est' with 'quum,' which is clearly erroneous. 'Est quibus' is a direct translation of _oftiv ofz_. The whole passage is then consistent. Parmeno says, 'We need not look for ever so small an incident as the cause of this quarrel. Even a single word perhaps has given rise to it all.' Madame Dacier, quoted by Hickie, conjectures that Parmeno, as he pretends to philosophize, is made to talk in an obscure manner. But there would not be much point in that. There would be more wit in making him philosophize well. For 'vero' see note on Heaut. v. 1. 58.

31. _Quia enim_] 'Enim' is redundant here, as in many places. Compare "Progeniem sed enim Trojano a sanguine dulci..."
Itidem illae mulieres sunt ferme ut pueri levi sententia.
Fortasse unum aliquod verbum inter eas iram hanc concivisse.

_Pam._ Abi, Parmeno, intro ac me venisse numtia. _Par._ Hem, quid hoc est? _Pam._ Tace.
Trepidari sentio et cursari rursum prorsum. _Par._ Agedum ad fores


Pro Jupiter! clamorem audivi. _Par._ Tute loqueris, me vetas.

_My._ Tace obsceo mea gnata. _Pam._ Matris vox visa est Phlimenae.

Nullus sum. _Par._ Quidum? _Pam._ Perii! _Par._ Quamobrem? _Pam._ Nescio quod magnum malum
Profecto, Parmeno, me celas. _Par._ Uxorem Phlimenam 40

Pavitare nescio quid dixerunt: id si forte est nescio.

_Pam._ Interii. Cur mihi id non dixti? _Par._ Quia non poteram una omnia.


Audierat, _Aen._ i. 19. 'Quia enim', occurs in Plautus, _Amphitruo_ ii. 2. 43: "Qui tibi istuc in mentem venit?" _So._ Quia enim suo adventinm," and in Terence, _Heaut._ i. 2. 14: "Quapropter? Quia enim incertum est etiam, quid se faciat," iv. 5. 52: "Quamobrem? _Sy._ Quia enim in hunc suspicio est Translata amoris." We may translate the phrase 'Namely because.' For the phrase 'infirmum (animum) gerunt' compare Virgil, _Aen._ ix. 310, 311:

"— Necnon et pulcher Iulus, Ante annos animunque gerens curamque virilem;"

and Plautus, _Poenulus_ iii. 6. 16—18:

"Verum ita sunt [omen] isti nostri di-"vites;
Si quid bene facias, levior pluma est grafia;
Si quid peccatum est, plumbeas iras ge-runt."

Lindenbrog quotes _Lucretius_ iii. 447, 448:

"Nam velut inurimo pueri teneroque va-gantur
Corpore, sic animi sequitur sententia tenuis."

33. _Fortasse . . . iram hanc concivisse_]

Bentley here proposes 'concivisse, here' for 'conciverit,' which is the reading of the common text. 'Conciverit' is awkward, and throws the metre out. Donatus expressly notices the reading 'concivisse,' and says 'Nam vetere infinitivo modo ad-jungebant_ forteasse_." We may conclude therefore that 'concivisse' is the true reading; the line becoming an iambic tetrameter catalectic. Where Bentley gets 'here' from I cannot imagine. We find the in-finitive with 'fortasse' in Plautus, _Mercator_ iv. 4. 42:

"— Fortasse te istum mirari coquum, Quod venit atque haec attulit?"

and _Poenulus_ v. 2. 43, 44:

"_Ag._ Quid ait? _Ma._ Miseram esse prae-dicat buccam sibi.
_Fortasse medicos nos esse arbitrarier._"

Compare 'sicilicet' in _Heaut._ ii. 3. 117: "Sicilicet facturum me esse," and note there.

35. _Cursari rursum prorsum_] 'I hear a hustle in the house, and a running back-wards and forwards.' For the derived sense of 'prorsum' see note on _Eunuchus_ v. 6. 52. In _Eunuchus_ ii. 2. 47 we have 'cursum deorsum' in the sense of the text. See note.
ACTUS III. SCENA II.

Pam. Cesso hinc ire intro, ut hoc quamprimum quicquid est certum sciam?
Quonam modo, Philumena mea, nunc te offendam affectam? Nam si periculum ullum in te inest, perisse me una haud dubium est.

Par. Non usus facto est mihi nunc hunc intro sequi:
Nam invisos omnes nos esse illis sentio.
Heri nemo voluit Sostratam intro admittere.
Si forte morbus amplior factus siet,
Quod sane nolim, maxime heri causa mei,
Servum ilico intoisse dicent Sostatae;
Aliquid tulisse comminiscentur mali
Capiti atque actati illorum, morbus qui auctus siet.
Hera in crimen veniet, ego vero in magnum malum.

ACTUS TERTII SCENA SECUNDA.

SO strutana. PARIiMo. PAMPhilus.

So. Nescio quid jamdudum audio hic tumultuari misera:
Male metuo ne Philumenae magis morbus aggravescat;
Quod te Aesculapi, et te Salus, ne quid sit hujus oro.

47. Non usus facto est, [etc.] ‘It is not desirable for me to follow him into the house; for all our household are hated by them. . . . If her illness should happen to be increased, . . . they will immediately say that Sostrata’s servant came into the house, and they will make out that he brought some evil on their persons and lives, to increase her illness.’ For ‘usus facto est’ see note on Adelphi iii. 3. 75. The words ‘capiti atque actati illorum’ evidently depend upon ‘tulisse,’ though some commentators, according to Hickie, consider them as a parenthetical imprecation, ‘Actas tua’ is a periphrasis met with in Plautus. See Captivi iv. 2. 101: ‘Vae actati tuae’ for ‘vae tibi,’ and Menenklei iv. 3:

‘Er. Quis hic me quaerit? Me. Sibi inimicus magis quam actati tuae.’

So ‘capiti et actati illorum’ here is equivalent to ‘illis,’ ‘the whole family,’ including of course Philumena, though not exclusively used of her as has been supposed; for the case of ‘liberi’ in Heaut. i. 1. 99, which has been adduced to support this view, is not really parallel, ‘liberi’ having a technical use (see note on Andria v. 3. 20), which we cannot extend to ‘illis.’ For ‘capiti’ see note on Phormio iii. 2. 7.

55. Ego vero in magnum malum] ‘My mistress will be blamed, and I shall come in for some great mischief.’ For ‘malum’ in this sense see note on Adelphi i. 1. 44.

Act III. SCENA II. Sostrata has heard the disturbance that is going on in Philippus’ house, and is about to call and inquire the cause of it. Parmeno stops her; and explains that Pamphilus has gone to see how his wife is, and that she will soon be able to learn from him all that she wishes to know; for Philumena is sure to tell him the whole history of the quarrel between herself and his mother. Pamphilus now returns, looking downcast and sorrowful. He puts off the questions of his mother as well as he can, and gets Parmeno and her out of the way, that he may have an opportunity of lamenting his sorrows by himself and for the benefit of the spectators.

The Metro is iambic tetrameter catalectic.

3. Quod te Aesculapi, et te Salus . . . oro] The rites of Aesculapius were trans-
Iterum istinc excludere.

So. Ehem, Parmeno, tune hic eras? Perii, quid faciam
misera?

Non visam uxorem Pamphili, cum in proximo hic sit aegra?
Par. Non visas? ne mittas quidem visendi causa quem-
quam:
Nam qui amat cui odio ipsus est bis facere stulte duco :
Laborem inanem ipsus capit, et illi molestiam affert.
Tum autem filius introit videre, ut venit, quid agat.
gratiam habeo.

Hem, istoc verbo animus mihi rediit, et cura ex corde ex-
cessit.

Par. Jam ea de causa maxime nunc hue introire nolo:
Nam si remittent quippiam Philumenae dolores,
Omnem rem narrabit, scio, continuo sola soli
Quae inter vos intervenit, unde ortum est initium irae.
Atque eccum video ipsum egredi: quam tristis est! So. O
mi gnate.

Pam. Mea mater salve. So. Gaudeo venisse salvum: salvan
Philumenae est? Pam. Meliuscula est. So. Utinam istuc ita
Di faxint.

ferred to Rome from Epidaurus. Ovid
gives a poetical account of the migration
of the god in the form of a serpent; see Met-
tam. x. 622 sqq. The temple of Aesce-
lapius was on the island of the Tiber, which
was sometimes called in consequence 'Aes-
culapii insula.' Salus was held to be the
daughter of Aesculapius, and they were
generally invoked together. Salus is often
mentioned in Plautus. See note on Adelphi iv.
7. 43.

10. *Tum filius . . . quid agat*] 'More-
over your son has gone in, as soon as he
came home, to see how she is.' For 'vi-
dere' see note on i. 2. 114. The words
'ut venit' are thrown in parenthetically to
inform Sostrata of the fact of her son's re-
turn, and do not interfere with the con-
struction of the sentence. 'Introit' is the
perfect tense, not the aorist.

14. *Nam si remittent quippiam Philu-
menae dolores*] Donatus read 'Philu-
menae,' and so did Rufinus in his work on
comic metres. Bentley prefers 'Philu-
menam,' solely on account of the words
'narrabit . . . sola soli.' 'Si enim,' he says,

"Philumenam scribis, ea est ista sola: sin
Philumenae, quae ista sola sit, necias."

It is hard to see why we may not supply
the subject of 'narrabit,' with which 'sola'
agrees, from 'Philumenae,' as well as from
'Philumenam,' which is not so natural with
'remittent.' 'Remitto' is here used as it
is by medical writers, in a neuter sense.

Compare Celsus iv. 24: "Ubi dolor et ins
flammatio se remisertur." Cicero, De
Claris Oratoribus 34: "Cum remiserant
dolores pedum." 'Quippiam' means 'to
some extent,' 'aliquatenus.' Compare And-
dria ii. 6. 7:

"Num illi molestae quippiam habae sunt
nuptiae
Hujusce propter connubetudinem hospi-
tae?"

We may translate, 'If Philumenas pain
abates ever so little she will at once, I am
sure, tell him all privately.' In v. 16, the
Bembine MS. has 'intervenerit,' but the
indicative is best here, and the reading of
the text is supported by all other autho-
rities.
ACTUS III. SCENA III.

Quid tu igitur lacrumas? aut quid es tam tristis? Pam.
Recte, mater.
So. Quid fuit tumulti? die mihi: an dolor repente invasit?
So. Quotidiana? Pam. Ita aiunt.
I sodex intro; conseguar jam te, mea mater. So. Fiat.
Pam. Tu pueris currre Parmeno obviam, atque eis onera adjuta.
Par. Quid? non sciunt ipsi viam domum qua redecant? Pam.
Cessas?

20. Recte, mater] See notes on Heaut. ii. 1. 16, and Enuuchus ii. 3. 50. For 'tumulti' in the following line compare Andria ii. 2. 28: "Nil ornati, nil tumulti;' and note on Enuuchus iii. 4. 4.
24. Atque eis onera adjuta] 'Do you, Parmeno, run to meet the servants, and help them with the baggage.' 'Pueri' is here used like the Greek παιδες, for 'servants.' Compare Plautus, Mostellaria i. 3. 150: 'Cedo aquam manibus puer.' Cicero, Pro Roscio Amerino 28: 'Unus puer, victus quotidiani administer, ex tanta familia Sextio Roscio relictus non est.' The 'puerī' were a particular class of slaves, perhaps the same as the 'pedequí!' (note on Andria i. 1), who accompanied their masters abroad. See Maclean's note on Horace, Sat. i. 9, 10. The Macedonian kings had a regular class of such attendants, who went by the name of 'pueri regii.' "Pueri regii apud Macedonias vocabantur principum liberi, ministerium electi regis," Livy 45. 6. The use of 'adjuto' here is rather singular. In certain fragments quoted by Forcellini we find 'adjuto' with a dative of the person, instead of the ordinary accusative. We may consider the construction of the text to be an instance of the same idiom, 'onera' being the accusative of nearer definition. The present construction is, however, generally explained as a case of hypallage. Parmeno is anxious to stay and hear the news; and he therefore grumbles at being sent off on this errand by his master. In Scene 4 he is sent off again on a business which keeps him out of the way for a longer time.

ACTUS TERTII SCENA TERTIA.

PAMPHILUS.

Nequeo meum rerum initium ullam invenire idoneum,
Unde exordiar narrare quae nec opinanti accident;

So. Quid fuit tumulti? die mihi: an dolor repente invasit?
Partim quae perspexi his oculis, partim quae accepi auribus:
Qua me propter examinantum citius eduxi foras.
Nam modo me intro ut corripui timidus, alio suspicans
Morbo me visurum affectam ac sensi esse uxorem; hei mihi!
Postquam me aspexeram ancillae advenisse, ilico omnes simul
Laetae exclamant, “Venit!” id quod me repente aspexerant.
Sed continuo vultum earum sensi immutari omnium,
Quia tam incommode illis fors obturatum adventum meum.

Una illarum interea propere praecucurrit nutiens
Me venisse: ego ejus videndi cupidus recta consequor.
Postquam introii extemplo ejus morbum cognovi miser;
Nam neque ut celari posset tempus spatium ulla batat,
Neque voce alia ac res monebat ipsa poterat conqueri.

Postquam asperi, “O facinus indignum!” inquam; et cor-
ripui ilico
Me inde lacrimans, incredibili re atque atroci percutis.
Mater consequitur: jam ut limen exirem ad genua accidit.
Lacrimans misera: miseritum est. Prefecto hoc sic est, ut
puto:
Omnibus nobis ut res dant sese ita magni atque humiles
sumus.

Hanc habere orationem mecum a principio institit:
“O mi Pamphilus, abs te quamobrem haec abierit causam
vides;
Nam vitium est oblatum virgini olim ab nescio quo improbo:

The Metre is as follows; vv. 1—48, trochaic tetrameter catalectic; 49—54, lambe trinmeter.
5. Modo] The last syllable of ‘modo’ is lengthened here, and in a few other pas-
sages. See note on v. 3. 32.
12. Ego ejus videndi cupidus recta consequor] ‘In my anxiety to see her I follow
directly.’ This use of the gerundive has already been noticed on Heaut. Prol.
v. 29: “Novarum qui spectanti faciunt copiam.” See note. Madvig, however,
in his note on Cicero, De Finibus i. 18, maintains that the construction of the text
is derived from the common use of ‘sui’ &c. with the gerundive. We should say ‘sui,’
‘mei,’ ‘tui,’ ‘nostrai,’ ‘vestri videndi causa;’ correctly, for these possessives are genitives
singular neuter; and so we have here by a false analogy (as if ‘mei’ were the regular
genitive of ‘ego’) the same construction transferred to ‘ejus.’ We may compare
Phormio i. 3. 23, 24:

“—— Ego in eum incidsi infelix locum
Ut neque mihi ejus sit amittendi nec
rotinendi copiac,”

where ‘ejus’ evidently refers to ‘uxorem’; see above, vv. 15, 16. See note on the
passage. For ‘recta’ see note on Andria ii. 6. 11.
20. Omnibus nobis ... humiles sumus] ‘We are strong and weak, just as circum-
stances happen.’ For ‘dant esse’ compare the similar phrase in Heaut. v. 1. 43:
“Quot res dedere ubi possem persentis-
cere.” Donatus quotes from Apollodorus
ὅσιον ἶππος ἱπποτείνων ἀνθρώ-
πων
ολον ἵππος ἱπποτείνων ἀνθρώπων ἵππος
τε ὑποτείνων τε.
ACTUS III. SCENA III.

Nunc hue confugit te atque aliis partum ut celaret suum.”
Sed cum orata ejus reminiscor, nequeo quin lacrimem miser. 25
“Quaque fors fortuna est,” inquit, “nobis quae te hodie
obtulit,
Per eam te obsecranus amvae, si jus, si fas est, uti
Adversa ejus per te tecta tacitque apud omnes sient.
Si unquam erga te animo esse amico sensti cam, mi Pam-
phile,
Sine labore hanc gratiam te ut sibi des pro illa nunc rogat. 30
Caeterum de reducenda id facias quod in rem sit tuam,
Parturile cum neque gravidam esse ex te solus conscius.
Nam aiunt tecum post duobus concubuisse eam mensibus:
Tum postquam ad te venit mensis agitur hic jam septimus;
Quod te scire ipsa indicat res. Nunc si potis est, Pamphile, 35
Maxime volo doque operam ut clam eveniat partus patrem,
Atque adeo omnes: sed si fieri id non potest quin sentiant,
Dicam abortum esse: scio nemini aliter spectum fore
Quin, quod verisimile est, ex te recte eum natum putent.
Continuo exponetur: hic tibi nihil est quicquam incommodi;
Et illi miserea indigne factam injuriam contexeris.”

Policieus sum; et servare in eo certum est quod dixi fidem;
Nam de reducenda, id vero neuitiquam honestum esse arbi-
tror;
Nec faciam; etsi amor me graviter consuetudoque ejus tenet.
Lacrimo, quae posthac futura est vita quum in mentem
venit,

Soltudoque. O fortuna, ut nunquam perpetuo es bona!
Sed jam prior amor me ad hanc rem exercitatum reddidit,

26. Quaque fors fortuna est] ‘Whatever extraordinary chance it is,’ she says,
‘which has brought you upon us to-day, in
its name we both entreat you, if human and
divine law will allow you, to let her mis-
fortunes be entirely hidden and hushed up
as far as you are concerned.’ On ‘fors
fortuna’ see note on Eunuchus i. 2. 54.
‘Adversum’ is here used as a substantive.
Compare Heaut. ii. 3. 114: ‘Hic si quid
nobis forte adversi evenerit;’ and Tacitus,
Annal. i. 1: ‘Sed veteris populi Romani
prospera vel adversa claris scriptoribus
memorat sunt.”

30. Hanc gratiam . . . des] ‘She now
asks you to do her this favour in return for
her previous kindness.’ ‘Gratiam dare’ is
a very rare phrase. I do not find another
instance of it. ‘Gratia’ in the sense of
‘favour’ is common.

47. Sed jam prior . . . reddidit] ‘But
my former love affair has got me into good
training for this one; for as I then got
rid of it by my resolution, so again I will
now do my best for my present affection.
The last line is rather obscurely expressed;
but its meaning is not unintelligible. As
he had rid himself of one attachment on
principle, so he will now apply himself to
getting rid of his present feelings of love
towards his wife. Bentley considers the
line to be spurious, and reads “Quo ego
eum consilio missum feci, eodem huic ope-
ram dabo.” ‘Idem’ must refer to ‘ego.’
For ‘ad hanc rem exercitatum’ see ii. 1. 6:
“Doctae ad malitiam,” “paratus ad partes.”
Quem ego tum consilio missum feci: idem nunc huic operam dabo.

Adest Parmeno cum pueris: hunc minime est opus
In hac re adesse; nam olim soli credidi
Ea me abstinuissse in principio, cum data est.

Vereor, si clamorem ejus hie erebro audiat,
Ne parturire intelligat: aliquo mihi est
Hinc ablegandus dum parit Philomena.

**ACTUS TERTII SCENA QUARTA.**

**PARMENO. SOSIA. PAMPHILUS.**

*Par.* Ain tu tibi hoc incommodum evenisse iter?

*So.* Non hercle verbis, Parmeno, dici potest
Tantum quam re ipsa navigare incommodum est.

*Par.* Itane est? *So.* O fortunate, nescis quid mali
Praeterieris qui nunquam es ingressus mare.

Nam alias ut omittam miseras, unam hanc vide:

Compare Cicero, In C. Verrem ii. 5. 54:
"Sex lectores circumstissant valentissimi et
ad pulsandos verberandosque homines ex-
ercitassimii." De Officiis ii. 15: "Deinde con-
suctudine beneficientia paratores erunt
et tanquam exercitatores ad bene de multis
promerendum."

50. *Nam olim soli credidi*] See i. 2. 40, &c. Colman objects that this is a
serious oversight in Terence. He supposes
that Parmeno was already acquainted with
the fact that Philomena had gone to her
mother's house to conceal the birth of her
child. But there is no ground for this sup-
position. As far as the plot of the play is
concerned, this circumstance does not come
out till the present scene. All that Parmeno
knew was that Pamphilus and his wife had
not lived together during the early part of
their union. There is no hint that Pam-
philus himself had the least suspicion of the
real state of the case till the present
moment.

54. *Ablegandus*] The word is commonly
used in this sense, of sending out of the
way any one whose presence is undesirable.
Compare Plautus, Miles Gloriosus iii. 2. 50:
"—— Hunc subestuodem suam
Foras ablegavit, dum eapae huc trans-
iret."

**Act III. Scene IV.** Parmeno now re-
turns with the servants who were carrying
Pamphilus' baggage from the vessel in which
he had returned home. He is talking with
Sosia about the disagreeables of a sea voyage.
Pamphilus meets him with a new errand as
soon as he arrives. He is to run over to
the Acropolis, and look for his friend Calli-
demides, and tell him that he is unable to
keep his appointment with him. His ap-
ppearance is fully described, and Parmeno is
instructed to wait for him if necessary till
the evening.

The Metre is iambic trimeter.

3. *Tantum quam . . . incommodum est*]
'It is impossible, Parmeno, that words can
express the full extent of the troubles of a
sea voyage.' We find the phrase 'tanta-
quam' in other places. See Livy vii. 35:
"Nec in acie tantum ibi clades acceptum
quam quod trecentos septem milites Ro-
manos captos Tarquiniienses immolaruut;"
and xxvi, 1: "Non ab ira tantum . . .
quam quod urba tam nobilibs ac potens sicut
defectione sun traxerat aliquot populos itsa
recepta inclinatura rursus animos videbatur
ad veteris imperii respectum." The com-
mentators quote from Posidippus:

ο μη πεπλυκώς οδήιν ἔωρας κακόν,

and from Menander:

πορ καὶ θάλασσα καὶ γυνὴ, κακὰ τρία.
ACTUS III. SCENA IV. 361

Dies triginta aut plus eo in navi fut,
Cum interea semper mortem exspectabam miser;
Ita usque adversa tempestate usi sumus.

Par. Odiosum. So. Haud clam me est: denique hercle aufergerim

Potius quam redeam, si eo mihi redeundum siet.

Par. Olim quidem te causae impellebant leves
Quod nunc munitare facere ut faceres, Sosia.
Sed Pamphilum ipsum video stare ante ostium.
Ite intro: ego hunc adibo si quid me velit.

Here, etiam tu hic stas? Pam. Et quidem te exspecto. Par.

Quid est?


Tibi.

Par. In arcem? quid eo? Pam. Callidemidem hospitatem
Myconium, qui mecum una adventus est, conveni.

Par. Perii! vovisse hunc dicam, si salvus domum
Redisset unquam, ut me ambulando rumperet.

Pam. Quid cessas? Par. Quid vis dicam? an conveniam modo?

Pam. Imo, quod constitui me hodie conventurum cum

9. *Ita usque adversa tempestate usi sumus*] 'I was thirty days or more,' says Sosia, 'on board ship; and all the while I was always in an agony, expecting my death; we had such bad weather the whole time.' For 'usque' see note on Eunuchus iii. 2. 18, and compare Cicero, Ad Fam. xii. 19: 'Mihi quidem usque curae erit quid agam.' Virgil, Eclog. ix. 63, 64:

Aut si nox pluviam ne colligat ante veremur,
Cantantes licet usque (minus via laedat) deanus,'

'Tempestatem' is here used in the general sense of 'weather,' 'bad weather,' being signified by the addition of 'adversa.' It is often used in the opposite sense with a favourable epithet, as in Caesar, Bell. Gall. i. 23: 'Nactus idoneam ad navigandum tempestatem tertia vigilia solvit.' Many instances of both senses may be seen in Porcellini. We may compare the use of 'felicitas' in Eunuchus ii. 3. 31, 32:

'Nec quenquam esse ego hominem arbitror cui magis bonae
Felicitates omnes adversae sient,'

where see note.

11. *Si eo mihi redeundum siet*] 'If I had to come to that again,' Bentley reads 'sciam' for 'siet,' with the authority of some old editions; but the change is unnecessary. In reply to Sosia's threat, Parmeno says, 'It took very little once to make you do what you now threaten to do.'

16. *Etiam tu hic stas?*] 'Are you still standing here?' 'Etiam' is often used by Terence in the sense of 'etiam nunc;' see note on Andria i. 1. 89. Some editions and manuscripts have 'etiam tu nunc;' but 'nunc' is clearly an addition intended to explain 'etiam;' and it encumbers the metre.

17. *In arcem transcurso opus est*] 'You must run over to the Aeropolis.' Par. Who must? Pam. You.' For the construction compare 'Quod parato opus est,' Andria iii. 2. 43; and note on iii. 2. 10. The words 'in arcem transcurso opus est' are of course sufficiently plain without the addition of the personal pronoun; and Parmeno's question is merely a joke.

23. *Imo, quod constitui me Hodie conventurum cum*] Parmeno says, 'What do you want me to tell him?' 'Am I only to go and meet him?' 'No,' says Pamphilus,
Non posse; ne me frustra illic exspectet: vola.

Par. At non novi hominis faciem. Pam. At faciam ut no-

veris.

Magnus, rubicundus, crispus, crassus, caesius,
Cadaverosa facie. Par. Di illum perduint. 25
Quid si non veniet? maneamne usque ad vesperum?

Pam. Maneto: curre. Par. Non queo; ita defessus sum. 30
Pam. Ille abiit; quid agam infelix? prorsus nescio
Quo pacto hoc celem quod me oravit Myrrhina,
Suae gnatae partum; nam me miseret mulieris.
Quod potero faciam, tamen ut pietatem colam;
Nam me parenti potius quam amori obsequi
Oportet. Atat eccum Phidippum et patrem

Video: horsum pergunt. Quid dicam hisce incertus sum.

ACTUS TERTII SCENA QUINTA.

LACHES. PHIDIPPU S. PAMPHILUS.

La. Dixtin dudum illum dixisse se exspectare filium?
dicam patri

‘you are to say that I cannot keep the ap-

pointment which I made to meet him, that
he may not wait for me there to no pur-

pose.’ For ‘imo’ see note on Andria iii.
5. 12, and for ‘constitui’ note on Eunuchus
i. 2. 125.

tells us that Apollodorus wrote φαλακρός,
in accordance with the Greek proverb Μυ-
κώνος φαλακρός. All the inhabitants of
Myconus were said to be subject to bald-

ness. Donatus quotes from Lucilius:
“Myconi calva omnis juventus;” but he
supposes Terence to have purposely written
‘crispus’ for ‘calvis.’ For ‘caesius’ see
note on Heaut. v. 5. 17.

ACT III. SCENE V. Pamphilus has just
sent off Parmeno when his father comes up
with Phidippus. This places him in a dif-

ficulty. How is he to explain why he will
not receive his wife again? Laches makes
some inquiries of his son on business mat-
ters, connected with the death of his friend
Phania at Imbros, and then proceeds to the
case of Philumena, who, he pretends, had
been sent for home by her father; but

would now return. Pamphilus informs him
that he knows all; that Philumena will
bear witness that this separation was not
caused by him; but that as she and his
mother cannot agree, his duty to the latter
leads him to prefer her to his wife. To
avoid further importunity, he retires, leav-
ing Phidippus and Laches to settle the
matter between them; and the con-
sequence is that Phidippus gets into a high
passion at what he considers this unworthy
treatment of his daughter, and goes off in a
rage, while Laches prepares to vent his
annoyance on Sastrata.

The Metre is as follows; vv. 1—34, tro-
chaic tetrameter catalectic; 35—65, iamb-
ic trimeter.

1.] Laches says, ‘Did you not say just
now that she was only waiting for my son?
Well, they say he has come home; let her
come back.’ Compare ii. 2. 26:

“— Postquam attendi
Magis, et vi coepit cogere ut rediret, sancte
adjurat
Non posse apud vos Pamphile se absente
perdurare.’"
Quamobrem non reducam nescio. *La.* Quem ego hic audivi loqui?
*Pa.* Certum offirmare est viam me quam decrevi persone.
*La.* Ipsus est de quo hic agebam tecum. *Pa.* Salve, mi pater.
*La.* Advenis modo? *Pa.* Admodum. *La.* Cedo, quid reliquit Phania Consobrinus noster? *Pa.* Sane hercle homo voluptati obsenquens Fuit dum vixit; et qui sic sunt haud multum heredium juvunt:
Sibi vero hanc laudem relinquunt: "Vixit, dum vixit, bene."

4. Certum offirmare est] 'I am determined to persist in the course which I have decided to follow out.' See note on Feniuschus ii. 1. 11, where the different usages of 'offirmo' are enumerated. The present phrase occurs only here.

8. Admodum] 'Exactly so.' 'Admodum' is sometimes used in dialogue in this sense, as a strong affirmative answer. Compare Plautus, Rudens iv. 4. 36, 37:

"*Pa.* Nempe tu bane dicis quam esse nichas dudum popularem mean? *Tr.* Admodum."

Bacchides v. 1. 24, 25:

"*Phi.* Namquidnam ad filium haec aegri-tudo attinet? *Ni.* Admodum."

It is generally attached to adjectives and verbs in an intensive sense. See note on Heaut. i. 1. 1.

9. Consobrinus noster] The word 'consobrinus' originally was 'consororinus,' and was applied to sisters' children. It was sometimes used more widely. On the whole subject of degrees of affinity see the Dictionary of Antiquities, p. 310 (art. 'Cognati').

11. Vixit, dum vixit, bene] 'Phania,' says Parmeno, 'was a man devoted to pleasure during his lifetime; and those who are so are not of much use to their heirs. At all events they leave behind them this praise, 'He lived like a good fellow, while he lived.'" Lindenbrog on Phormio v. 8.

66, quotes an old epitaph from Torda in Transylvania:

VIXI . DUM . VIXI . BENE . JAM . MEA .
PERACTA . MOX . VESTRA . AGETUR .
PANGULA . VALETE ET PLAUIDE .

and the words seem to have been used proverbially. Laches is naturally disappointed at this account of his kinsman; and says, 'What then, have you brought home nothing more than this one sentiment?' 'Whatever he has left,' answers Pamphilus, 'is so much to our advantage.' Here Laches recovers his spirits, at hearing that something is left at all events, sufficiently to express some grief at his friend's death; at which Philippus, who may be supposed to have been not altogether free from jealousy in the matter, dryly remarks, 'You may safely indulge your regret; for Phania will never come to life again; and yet I know which you would rather have.' The passage is a very fair specimen of the quiet humour in which Terence, or his original, excelled. The student should notice the peculiar force of 'vellem' (with 'nollem,' 'nolle') as expressing a wish which one would have under other circumstances, the fulfilment of which is now impossible. Compare

"—— Quam vellent aethere in alto
Nunc et pauperiem et duros perferre labores!"

Virgil, Aen. vi. 437, 433.
La. Tum tu igitur nihil attulisti hoc plus una sententia?
Pa. Quicquid est id quod reliquit profuit. La. Imo ob-fuit;
Nam illum vivum et salvum vellem. Ph. Impune optare
istuc licet:
Ille reviviscet jam nunquam; et tamen utrum malis scio. 15
La. Heri Philumenam ad se arcessi hic jussit: dic jus-sisse te.
Scilicet.
La. At istos invidos Di perdant qui haec libenter nun-
tiant.
Pa. Ego me scio cavisse ne ualla merito contumelia
Fieri a vobis posset: idque si nunc memorare hic velim,
Quam fidei animo et benigno in illam et clementi fui,
Vere possum; ni te ex ipsa haec magis velim resciscere;
Namque eo pacto maxime apud te meo erit ingenio fides,
Quum illa quae nunc in me iniqua est aequa de me di-
erit:
Neque mea culpa hoc discidium evenisse, id testor Deos.
Sed quando sese esse indignam deputat matri meae

17. Noli fodere: jussi] ‘You need not jog me; I did.’ ‘Fodice’ is used by
Horace in this sense:

‘Mercemur servum qui dictet nomina,
Laevum
Qui fodice latus, et cogat trans pondera
dexam
Porrigere.’

Horace, Epist. i. 6. 50—52.
See Maclean’s note.

19. At . . . perdant] See note on Andria
iv. 1. 42.
22. Quam fidei animo . . . fui] These
dependent interrogative propositions are
always found in the conjunctive in the later
writers. This exceptional use is sometimes
found in poets. In the same manner we
have ‘possum’ in the following line where a
more correct writer would have given us
‘possin,’ the reason being that ‘possum’
is attracted into the mood of the dependent
clause. Pamphilus says, ‘I could easily
show you how faithful and kind I have
been to her, if I did not wish you to learn
this from her own mouth; for my good
conduct will be most clearly established in
your sight, if she who is now estranged from
me says what is good of me.’

27. Sed quando sese esse indignam &c.]
‘But since she thinks it unworthy of her to
yield to my mother, and to hear with her
temper with becoming moderation, and
since a reconciliation cannot in any other
way be effected between them, either my
mother, Phidippus, or Philumenus must be
parted from me.’ The text of this passage
has occasioned considerable difficulty. The
common text has ‘cui concedat,’ which
does not give an intelligible sense taken
with ‘matri meae.’ The reading ‘quae’
is found in the Bembine manuscript, and
makes the sense clear. Weise in his notes
to the Hecyra (Tauchnitz edition, p. 362)
supposes a case of attraction: ‘Quam pro-
prie esse debeat Sed quando se non eam
existimat, quae debeat matri meae concedere
aut ejus mores &c.; pro his dicere orditur
Sed quando illa se indignam putat matri
quae concedat: pro his autem sit: matri
cui concedat eujusque mores’ &c. But I
think it is far more likely that from ‘quae,’
the reading of the old MSS., some copyist
Quae concedat, cujusque mores toleret sua modestia, 
Neque alio pacto componi potest inter eas gratia, 
Segreganda aut mater a me est, Philippe, aut Philumena: 30 
Nunc me pietas matris potius commodum suadet sequi. 

La. Pamphile, haud invito ad aures sermo mihi accessit tuus, 
Quum te postputasse omnes res prae parente intelligo. 
Verum vide ne impulsus ita prave insistas; Pamphile. 

Pa. Quibus impulsus nunc in illam iniquus siem? 
Quae nunquam quiequam erga me commenrita est, pater, 
Quod nollem; et saepe quod vellem meritam scio. 
Amoque et laudo et vehementer desidero; 
Nam fuisses erga me miro ingenio expertus sum;

even before Donatus' time should have written 'quo;' and hence the error of the common text. For 'cujusque' Bentley reads 'quaque ejus,' which certainly improves the metre; but has no authority. 'Mores' is used here in the sense of 'difficult temper.' Compare 'morosus.' See Horace: 'Canities moross,' Carm. i. 9. 17. For 'mores' in a bad sense compare Andria ii. 3. 21: 'Utorem his moribus Dabit nemo,' and note; and Plautus, Trinummus i. 2. 43: 'At queis (moros) hominum moros et morosos efficit.' For 'componi' compare Phormio iv. 3. 16, 17:

'Vides inter vos sic haec potius cum bona. 
Ut componantur gratia quam cum multa.'

Plautus, Mercator v. 2. 112:

"— Pacem componi volo 
Meo patri cum matre: nam nunc est irata."

31. Nunc me pietas matris] 'As things now stand, my duty to my mother prevails to urge me to consult her interests.' The meaning of 'commodum' here is more fully expressed below, v. 45: 'Matris servivo commodis.' 'Suadeo' is used by classical writers with the accusative, only when the infinitive follows. Compare Virgil, Aeneid. xii. 513, 514:

"Juturnam misero, fatores, succurrere factri 
Suavi, et pro vita majora andere pro bavi.'

33. Quum te postputasse...prae parente] Compare Adelphi ii. 3. 9: 'Qui omnia sibi post putavit esse praec meo commodo.'

36. Commenrita est] Laches had said, 'I cannot but approve of your resolution to prefer your parent to every thing else; but take care that you do not enter on a bad course from some angry impulse against your wife,' 'Why should I,' says Pamphile, 'deal unfairly to her from any angry impulse, when she has never committed any fault against me of which I could complain?' 'Commero' and 'commercor' are generally used in a bad sense. See iv. 2. 4: 'Nunquam sciens commeru merito ut caperet oduum illa mei.' Phormio i. 4. 28: 'Nam si senserit a timidum pater esse, arbitrabitur Commereis culpam.' 'Commercor' is sometimes used absolutely as here. In Plautus, Aulularia iv. 10. 12, it has a transitive sense: 'Fateor me pec cavisse et me culpam commeru merito.' and in Trinummus i. 1. 4, it is used passively:

"— Nam ego anieum hodie meum 
Concastigabo pro commerita noxia.'

38. Desidero] Festus properly remarks that 'desidero' is a word connected with 'sidus.' It is the converse of 'considero.' 'Considero' originally meant 'to observe the heavens when full of stars;' and so 'desidero,' 'to lose sight of the stars.' We need find no difficulty, as Forcellini does, in an etymology which recalls the primitive habits of close observation of nature, with which all language was in its early stage intimately connected. Hence 'desidero' signifies 'to miss,' 'to feel the want of,' a meaning which occurs in numerous passages of the classics. Hence it passes into the sense of 'to lose,' 'to find missing.' See Cicero, In C. Verrem ii. 4. 44: 'Neque quiequam
ILLIQUE EXOPTO UT RELIQUAM VITAM EXIGAT

CUM EO VIRO ME QUI SI FORTUNATOR;
QUANDOQUIDEM ILLAM A ME DISTRAHIT NECESSITAS.

PH. TIBI ID IN MANU EST NE FIAT. LA. SI SANUS SIES,
JUBE ILLAM REDIRE. PA. NON EST CONSILIUM, PATER.
MATRIS SERVIBO COMMODIS. LA. QUO ABIS? MANE;
MANE, INQUAM: QUO ABIS? PH. QUAE HACCE EST PERTINACIA?

LA. DIXIN, PHIDIPPE, HANE REM AGRE LATURUM ESSE EUM?
QUAMOBREM TE ORABAM FILIAM UT REMITTERES.

PH. NON EREDIDI ADEPOL ADEO INHUMANUM FORE.
ITA NUNE SI SIBI ME SUPPLICATURUM PUTAT?
SIT EST UT VELIT REDUCERE UXOREM, LICET;
SIT ALIO EST ANIMO, RENUMERET DOTE HUC; EAT.
LA. ECECE AUTEM TU QUOQUE PROTERVE IRACURDUS ES.

PH. PERCONTUMAX REDISTI HUC NOBIS, PAMPHILE.

LA. DECEDET JAM IRA HACE, ETSI MERITO IRATUS EST.

PH. QUA PEAULUM VOBIS ACCESSIT PECUNIAE,

EX FANO CHRYSAE PRACTER UNUM PARPARVULUM
SIGNUM EX AERE DESIDERATUM EST." SOMETIMES IN CICERO IT HAS THE SENSE OF OUR
DERIVED WORD "DESIRE." SEE EXAMPLES IN FERCELLINI. HERE PAMPHILUS SAYS THAT
ALTHOUGH CIRCUMSTANCES HAVE MADE IT NECESSARY FOR HIM TO PART FROM HIS WIFE, HE STILL
LOVES AND ESTEEMS HER, AND REGRETS HER LOSS.

43. TIBI ID IN MANU EST NE FIAT] "YOU HAVE IT IN YOUR OWN POWER TO PREVENT THAT.
COMPARE IV. 4. 44: "UXOR QUID FACIAT IN MANO NON EST MEA." "IN MANO ESEE" WAS
TO BE IN A PERSON'S POWER." HENCE IN THE MARRIAGE "PER CONVENTIONEM IN MANO" THE
WIFE BECAME DEPENDENT ON HER HUSBAND, OR ON HIM IN WHOSE PROPERTY HER HUSBAND WAS.
(SEE DICTIONARY OF ANTIQUITIES, ART. 'MATRIMONIUM,' PP. 740-742.) COMPARE LIVY
XXXIV. 7: "ET VOS IN MANO ET TUTELA, NON IN SERVITIO DEBITIS HABERE EAS;" AND XXXIX.
18: "MULHERES DAMNATAS COGNATIS AUT IN QUORUM MANU ESSENT TRADEHANT, UT IPSI IN
PRIVATO ANIMADERETER IN CAS." HENCE WE
HAVE THE GENERAL PHRASE "IN MANO EST," "IT IS UNDER MY CONTROL," "IT IS WITHIN MY
POWER." TACITUS, HIST. II. 76: "JUNCTA DEOS, IN TUA MANO POSTUM EST." CICERO,
AD FAM. XIV. 2: "HACE NON SINT IN MANO
NOSTRA." FEW WORDS APPEAR IN A GREATER NUMBER OF PHRASES THAN "MANUS." SEE
NOTE ON 'PRAE MANU,' ADEPHI V. 9, 23.

53.] PAMPHILUS GOES OFF, TO AVOID FURTHER IMPORTUNITY. THE OLD MEN ARE NOW LEFT
TO ARRANGE THE MATTER TOGETHER, AND VERY
NATURALLY THEY QUARREL OVER IT.

52. RENUMERET DOTE HUC; EAT] PHIDIPPE SAYS, 'IF HE WISHES TO TAKE HIS WIFE
BACK, LET HIM. IF HE IS NOT SO MINDED, LET ME PAY HIM BACK HER DowRY, AND BE OFF.'
ACCORDING TO ROMAN LAW THE WIFE'S DOWER BECAME THE HUSBAND'S PROPERTY, BUT
CONTINUED SO ONLY WHILE THEIR UNION LASTED. IN THE CASE OF SEPARATION, THE WOMAN, OR HER
FATHER, COULD BRING AN ACTION FOR ITS RESTI-
TUTION. UNDER THE GREEK LAW A SIMILAR PROVISION EXISTED. SEE THIS WHOLE SUBJECT
IN THE DICTIONARY OF ANTIQUITIES, 'DOS,' 'HUCE' IS EQUIVALENT TO 'MILI.' SEE NOTE ON
ANDRIA I. 5. 51. THE BEHAVIOUR OF PHIDIPPE IS VERY NATURAL. HE THINKS THAT
PAMPHILUS IS GIVING HIMSELF GREAT AIRS, AND THAT HIS FATHER IS INCLINED TO SUPPORT HIM
BECAUSE THEY HAVE COME IN FOR A FORTUNE.

54. PERCONTUMAX] DONATUS SAYS 'PRO-
PRIE PERCONTUMAX DICTUM CONTEMPTU POTIORUM,' APPARENTLY ALLUDING TO THE DERIVATION
OF THE WORD FROM 'CONTENMU.' IT IS, HOWEVER, MORE PROBABLY CONNECTED WITH 'TAMEO.'
'NOBIS' IS A TRANSLATION OF THE GREEK 'ΗΜΙΥ.
THE WHOLE PASSAGE LOOKS LIKE A CLOSE IMITATION;
IT IS MORE TERSE AND ABRUPT THAN LATIN
DIAlOUGE GENERALIy. WE MAY IMAGINE THE
ORIGINAL LINE TO HAVE RUN ΚΑΤΗΘΙΔΙΟΣ, ΠΑΜΦΙΛΟΣ, ΠΑΜΦΙΛΟΣ.
AFTER RELIEVING HIMSELF OF HIS ANGER, PHIDIPPE GOES OFF IN A
RAGE. ALL THE USUAL FORMS OF LEAVE-TAKING
ARE OMITTED HERE, TO MARK THE ANGRY SEPAR-
ATION OF THE SPEAKERS.
ACTUS IV. SCENA I.

Sublati animi sunt. *La.* Etiam mecum litigas? *Ph.* Deliberet, renuntietque hodie mihi, Velutne an non; ut aliis, si huic non sit, siet. *La.* Phidippus, ades, audi paucis. Abiit. *Quid mea?* 60 Postremo inter se transigant ipsi, ut libet; Quando nee natus neque hic mihi quicquam obtemperat; Quae dico parvi pendunt. *Porto hoc jurgium* Ad uxorem, cujus haec fiunt consilio omnia; Atque in eam hoc omne quod mihi aegre est evomam. 65

ACTUS QUARTI SCENA PRIMA.

MYRRHINA. PHIDIPPOS.

*My.* Perii: quid agam? quo me vertam? quid vire meo respondabo

60. *Audi paucis*] *Hear me a moment.* 
Compare Andria iii. 3. 4, where the best reading is *ausculta paucis,* supported by the passage before us, though Bentley connects *paucis* with the following words. See note. Compare also Eunuchus v. 3. 37: "Prius audite paucis."

63. *Porto hoc jurgium Ad uxorem*] *I will take this quarrel to my wife.* "*Porto quasi aliquum magnum,*" says Donatus. In a similar sense we have in Andria ii. 6. 2: "Hic nunc me credit aliquam sibi fallaciam Portare."

Propietarius i. 3. 29:

"Neque tibi insolitos portarent visa timores.
Neve quis invitam cogeret esse suam."

65. *Hoc omne quod mihi aegre est evomam*] Compare Adelphi iii. 2. 13, 14:

"Nihil est quod malim quam illam totam familiam mili dari obviam,
Ut ego iram hanc in eos evomam omnem dum aegritudo hacc est recens."

Cicero uses a similar expression: "In me absentem orationem ero impurissimo evaeunm." The phrase *aegre est* occurs often in Plautus and Terence. See Adelphi i. 2. 57. 
Heceyra ii. 1. 39. Plautus, Captivi iii. 5. 43: "Sed hac mihi aegre est mo huic dedisse operam malam."

ACT IV. SCENE I. Phidippus, after leaving Laches, had gone straight home, and arrived soon after his daughter had been delivered of a child. He had heard its cries, and had gone straight to his daughter's room, where he discovered how matters really stood. He now comes out of his house to look for his wife; and of course abuses her roundly. "What is the meaning of all this?" he says. "Whose child is it? Well, it is Pamphilus'. Why is it to be put out of the way then? I see now. You objected to our daughter's marriage to Pamphilus because he kept a mistress; and as he did not give her up immediately after his marriage, you have done all you can to separate them. Why how could you expect, if he was worth having as a son-in-law, that he would all in a moment give up one to whom he had been attached for so long? As for the child, I will not have it exposed. It shall he brought up." Upon this Phidippus returns to the house to give his orders about the child to the servant, leaving Myrrhina in great perplexity; for she is uncertain what Pamphilus may do, when he hears that another man's child is going to be brought up as his.

Some critics have supposed that this scene should be part of the third act, on the ground that the interval between it and the last scene is less than would be allowed between two acts. But this reasoning assumes that Myrrhina had left her house the moment Phidippus returned to it, and that he had immediately followed her on to the
Misera? nam audivisse vocem pueri visus est vagientis:
Ita corripuit derepente tacitus sese ad filiam.
Quod si rescierit peperisse eam, id qua causa clam me habuisse
Dicam non aedepol scio.
Sed ostium concrepuit. Credo ipsum exire ad me: nulla sum.

Ph. Uxor ubi me ad filiam ire sensit, se duxit foras;
Atque ecam video. Quid ais, Myrrha? Heus, tibi dico.

My. Mihine, mi vir?

Ph. Vir ego tuus sim? tun virum me aut hominem deputas adeo esse?
Nam si utrumvis horum, mulier, unquam tibi visus forem, 
Non sic ludibrio tuis factis habitus essem. My. Quibus? Ph.
At rogitas?
Peperit filia. Hem, taces? ex quo? My. Istuc patrem ro-
gare est aequum?

Perii: ex quo censes nisi ex illo cui data est nuptum, ob-
secro?

Ph. Credo; neque adeo arbitrari patris est aliter: sed de-
miror
Quid sit quamobrem tantopere omnes nos celare volueris
Partum, praesertim quem et recte et tempore suo pepererit.
Adeon pervicaci esse animo ut puerum praepotares perire,

stage; but for all that appears in the scene itself a longer time might well have elapsed;
and there seems no good reason for departing from the ordinary arrangement of the editions.
The Metre of this scene is as follows;
trochaic tetrameter, 1, 2 4. 8. 9. 11. 12. 14. 17—19; trochaic tetrameter catalectic, 3. 7. 10. 13. 15. 16. 20—27. 32—50; trochaic
dimeter catalectic, 5; iambic tetrameter, 6. 20—31. 51—61.

2. Vagientis] The word is particularly applied to the cry of young infants and the young
of animals. See Ovid, Metam. xv. 466:

"Aut qui vagitus similes puerilibus haedum
Edentem jugulare potest?"

3. Derepente] The word occurs again in
v. 39. See also Plautus, Mostellaria ii. 2. 57:
"Atque ille exclamat derepente maximum."
We may compare the form 'desubito,'
Heaut. iv. 2. 6: "Crucior, bolum tantum
mihi erupsum tam de subito a fucibus," which occurs not unfrequently in Plautus
and Lucilius.

4. Clam me habuisse] 'Clam habere' and 'clam ferre' are used as equivalent to
'celare.' Compare iv. 4. 33—35:

"Pater, si me ex illa liberos vellet sibi
Aut se esse mecum nuptam, satis certo scio
Non me clam haberet quod celasse intellegi?"

and Livy xxxi. 47: "Consul alter C. Aurelius ad confectum bellum cun in provinciam
venisset haud clam tulit iram adversus praetorem quod absente se rem gessisset."

6. Sed ostium concrepuit] See note on
Andria iv. 1. 58.

17. Adeon pervicaci esse animo &c.] 'Could you be so stubborn as to prefer that
the child should be destroyed, although you
knew that he would be the means of estab-
lishing our friendship more firmly from this
ACTUS IV. SCENA I.

Ex quo firmiorem inter nos fore amicitiam posthac scires, Potius quam adversum animi tui libidinem esset cum illo nupta?

Ego etiam illorum esse hanc culpam credidi, quae te est penes.

*My. Misera sum. Ph. Utinam sciam ita esse istuc: sed nunc mihi in mente venit

De hac re quod locuta es olim, quam illum generum copi- 

mus:

Nam negabas nuptam posse filiam tuam te pati
Cum eo qui meretricem amaret, qui pernoctaret foris.

*My. Quamvis causam hunc suspicari quam ipsam veram ma-

volo.

time forward, rather than that she should

be his wife against your wish?’ Phil-

dippus supposes that the child is Pamphi-

lus; and that the reason for keeping its

birth so secret was that it might be exposed

as soon as born. This again he accounted

for by the fact that his wife had never liked

er daughter’s marriage with Pamphilus, and

was determined that it should not be esta-

blished as far as the existence of any chil-

dren was concerned. ‘I see,’ Philippus

says, ‘while I thought Pamphilus’ family

to blame, it is you that are the cause of

the whole.’ For the construction of the in-

finitive in an indignant question see notes

on Andria i. 5. 10, Enn. ii. 1. 3, and

Hesot. iv. 5. 3. ‘Pervicax,’ says Do-

natus, ‘est perseverans cum quadram vi.’

Etymologically it is clearly connected with

‘pervincet.’ See Catullus 74 (76) (Weise).

15:

‘Una salus haec est, hoc est tibi pervin-

cendum.

Hoc facies, sive id non pote, sive pote.’

There was an old distinction between ‘per-

vicax’ and ‘pertinax,’ according to which

the latter had a bad sense, the former a

good. Forcellini quotes from Nonius v.

40, the following lines of Accius; in which the

etymological meaning of the word is

well pointed out:

‘Tu pertinacias esse, Archiloche, hanc

praedicas:

Ego pervicaciam aequo, et haec me uti

volo.

Nam pervicacem dica me esse et vin-

ceres.

Perfacile patior: pertinacem nihil mo-

ror.

Hic fortis dicitur, illam indocti possi-

dent.

Tu addis quod vitio est, demis quod

laudi datur.’

In our language ‘pertinax’ still retains

the sinister sense here given it. ‘Per-

vicax’ is lost, and is replaced by ‘per-

severaing.’ Terence clearly gives the word

a bad sense. It is seldom used in early

authors; and of later authors we find

Tacitus using it in both senses. Compare

Annal. iii. 33, in Caecina’s attack upon

the female influences at Rome: ‘Duo esse

praetoria; pervicacibus magis et impoten-
tibus mulierum jussis; quae Oppii quondam

alisque legibus constrictae nunc vincula ex-
solutis domos fora, jam et exercitus rege-

rent;’ and Hist. iv. 5, in his character of

Helvidius Priscus: ‘Civis, senator, mari-
tus, gensor, amicus, cucitis vitae officiis

aequabilis, opum contemptor, recti pervi-
cax, constantia adversus metus.’

21. Utinam sciam ita esse istuc] ‘I

only wish I could be sure that you were

sorry;’ literally, ‘that what you say was so.’

For ‘istuc’ compare Andria i. 5. 60, &c.

‘But I now remember what you said on

this subject some time ago when we took

him as our son-in-law; when you said that

you could not suffer your daughter to be

married to a man who loved a courtezan,

who spent his nights away from home.’

The common text has ‘ex hac re,’ but Do-
natus in his note on iv. 4. 89, expressly

quotes the line as ‘de hac re.’ ‘Ex hac

re’ does not give a very clear meaning. If

it were the reading, the sense would be,

‘This occurs to me—what I have already

accused you of—from what you said,’ &c.

b b
Ph. Multo prius scivi quam tu illum amicam habere, Myrrha:
Verum id vitium nunquam decrevi esse ego adolescentiae:
Nam id est omnibus innatum: at pol jam aderit se quoque
etiam quum oderit.
Sed ut olim te ostendisti eadem esse nihil cessavisti usque
adhuc,
Ut filiam ab eo abduceres, neu quod ego egissem esset
ratum.
Id nunc res indicium haec facit quo pacto factum volueris.
My. Adeon me esse pervicacem censes cui mater siem
Ut eo essem animo, si ex usu esset nostro hoc matrimonium?
P. Tun prospicere, aut judicare nostram in rem quod sit
potes?
Audisti ex aliquo fortasse qui vidisse eum diceret
Exeuntem aut introeuntem ad amicam. Quid tum postea,
Si modestae ac raro hoc fecit? nonne ea dissimulare nos

27. Verum id vitium &c.] Compare
Adelphi i. 2. 21:
"Non est flagitium, mihi crede, adoles-
centulum
Soortari neque potare."
We must take 'vitium' here in the same
general sense as 'flagitium' in that pas-
sage. See note.
28. At pol jam aderit?] The metre
is obstructed if we read 'innatum est.'
Bentley proposes various alterations. I
have transposed the former part of the
line, placing 'est' before 'omnibus,' which
sets the metre right, and avoids all unne-
necessary change. For the sentiment of
the latter part of this line, compare the speech
of Clitipho in Hecat. v. 4. 20:
"—— Eheu, quam ego nunc totus dis-
pliceo mihi,
Quam pudet! neque quod principium
inveniam ad placandum scio."
Plautus, Bacchides iii. 3. 12, 13:
"Paulisper, Lyde, est libido homini suo
animo obsequi.
Jam aderit tempus cum sese etiam ipse
oderit."
Juvenal, contrasting youth with old age,
says:
"Taedia tunc subeunt animos, tunc seque
sumaque
Terpsiuchoren edit facunda et nuda se-
nectus."
Sat. vii. 34, 35.

For 'aderit,' absolutely, compare Andria i.
1. 125:
"Prope adest cum alieno more vivendum
est mihi."

31. Id nunc res indicium haec facit]
'This conduct of yours shows me how you
wished to have things.' The clause 'quo ... volueris' is explanatory of 'id,' which
is governed by the logical idea of 'indicium
facit,' equivalent to 'indicat.' For 'per-
viacem' in the following line see note on
v. 17.
33. Si ex usu esset nostro hoc matrimo-
nium?] 'Do you suppose that I should be
so obstinate against my own daughter, as to
feel thus, if this marriage were of any ad-
vantage to us?' For 'ex usu nostro' com-
pare Enunuchus v. 8. 47:
"Ad omnia haec magis opportunus, nec
magis ex usu tuo
Nemo est."

Cicero, Tuscul. Disput. iv. 7: "Libido
opinio venturi boni quod sit ex usu jam
praesens esse atque adesse." Plautus uses
the dative in the same sense, Curculio iv.
2. 14:
"Ut muscae, culices, cimices, pedesque,
pulicesque
Odio et malo et molestiae, bono usu estis
nulli."
ACTUS IV. SCENA I.

Magis humanum est quam dare operam id seire qui nos oderit?
Nam si is posset ab ea sese derepente avellere
Quacum tot consuetex anos, non eum hominem ducerem, 40
Nee virum satis firmum gnatae. My. Mitte adolescentem,
obscero,
Et quae me peccasse ais. Abi: solum solus conveni.
Roga veline an non uxorern: si est ut dicat velle se,
Redde; sin est autem ut nolit, recte ego consuli meae.
Ph. Si quidem ille ipse non vult, et tu sensisti esse in eo, Myrrha,
Peccatum, aperam cujus consilio ea par fuerat propici.
Quamobrem incendor ira esse ausam facere haec te injuissu meo.
Interdico ne extulisse extra aedes puerum usquam velis.
Sed ego stultior meis dictis parere hanc qui postulem.
Ibo intro, atque edicam servis ne quoquam offerri sinant. 50
My. Nulam pol credo mulierem me miserioiem vivere;
Nan ut hic laturus hoc sit, si ipsam rem ut siet rescivert,
Non aedepol clam me est, quam hoc quod levius est tam animo
iracundo tuli:
Nec qua via sententia ejus possit mutari seio.
Hoc mihi unum ex plurimis miseriis reliquum fuerat ma-
lum,
Si puerum ut tollam cogit, cujus nos qui sit nescimus pater.
Nam quam compressa est nata, forma in tenebris nosci non
quita est;

38. Qui nos oderit?] ‘Supposing him to
do so moderately and not too frequently, is
it not more sensible to pretend not to see,
than to make a point of knowing it, to make
him hate you all the more?’ For ‘qui’ in
the sense of the purpose, result of an
action, see Andrius, Profl. 5.
40. Quacum tot consuestet annos] See
note on Adelphi iv. 5, 32, and compare
Phormio v. 6, 33.
41. Nee virum satis firmum gnatae] We
may compare Andrius iii. 3, 39: ‘Thi
generum firmum et filiae invania virum.’
The meaning is ‘constant,’ ‘faithful,’ particu-
larly of marriage relations. See i. 2, 26:
‘Sed firmae hae vereor ut sint nuptiae.’
Mite adolescentem] ‘Pray have done
with the young man, and what you call my
faults. Go and have a private interview
with him.’ ‘Mitte’ is commonly used in
this sense; see Adelphi ii. 1, 31: ‘Mitte
ista, atque ad rem redi.’ In v. 43 the
final syllable of ‘rogat’ is short, as of some
other imperatives, such as ‘jube,’ ‘abi.’ See
Introduction, and note on Adelphi iii. 4, 21.
47. Injuissu meo] This substantive is
always used in the ablative. It is not
common in early authors. Terence uses it
here, in iv. 4, 62, and in Phormio ii. 1, 1.
Livy and Cicero both use it. ‘See De Se-
nectute 20: ‘Vetatque Pythagoras injuissu
imperatoris, id est, Del, de praeclario et sta-
tione vitae decedere.’’ Livy uses it abso-
lutely, as in iii. 63: ‘Senatus in unum
diem supplicationes decrevit: populus in-
juus et altero dieo frequens lit supplica-
tum.”
52. Nam ut hic laturus hoc sit] ‘Hic’
is Phidippus. For the whole sentence com-
pare ii. 2, 19, 20.
57. Forma in tenebris non quita est] For
the deponent form of this word com-
NEQUE DOTRACTUM EI EST QUIquam QUI POSSET POST NOSEI QUI SIECT.
Ipse eripuit vi in digito quem habuit virgini abions annulum.
Simul veroor Pamphilum, ne orata nostra nequeat diutius 60
Celare, quem sciet alienum puercum tolli pro suo.

ACTUS QUARTI SCENA SECUNDA.
SOISTRATA. PAMPHILUS.

So. Non clam me est, nate mi, tibi me esse suspectam uxorem
Propter meos mores hince abisse, etsi ca dissimulas sedulo.
Verum, ita me Di ament, itaque obtingant ex te quae exopto
mihi,
Ut nunquam sciens commerui merito ut caperet odium illa
mei;
Teque ante quam me amare rebar ci rei firmasti fidem. 5
Nam mihi intus tuus pater narravit modo quo pacto me habue-
eris

pare Plautus, Persa ii. 2. 12: "Nec sub-
igi queantur unquam." Rudens iv. 4. 20:
"Ut nequitur comprimi!" Lucretius i.
1042, 1043:
"Cudere enim crebro possunt partemque
morari
Dum veniant aliae ac suppleri summa
quetur."

Sallust also has 'nequitur' Jugurtha, c. 31:
"Quicquid sine sanguine civium ulcisc
nequitur jure factum sit." The analogous
form 'potestur' occurs in Lucretius iii.
1023 (1010 Lachmann): "Quod tamen
expleri nulla ratione potestur." The forms
'possitur' and 'possuntur' are also re-
corded. See Forcellini, 'Possum.'

ACT IV. SCENE II. Sostrata has heard
from her husband that Pamphilus has de-
termined not to take back his wife, but to
be separated from her rather than from his
mother. She has decided on her part not
to allow his affection for her to separate
him from Philumenia; and she now tells
him that she has made up her mind to
retire to their country house, that Philu-
menia may return to him. Pamphilus does
not receive the proposal favourably, in
spite of her renewed arguments in favour of
her decision. This step of hers would de-
prive him of any excuse for separation from
his wife. She is therefore unable to per-
suade him to accept her proposal.
The Metre is iambic tetrameter.
4. Commerui See note on iii. 5. 36.
5. Teque ante quam] The common text
has 'quam,' but Bentley reads from one
of the oldest English manuscripts 'quod.'
Donatus, however, says "Deest tam!" evi-
dently considering it as an antithesis to
'quam.' Whichever reading we adopt, and
I have preferred to keep 'quam' as sup-
ported by the great majority of good autho-
rities, the sense is the same. 'As I all
along thought that you loved me, so now
you have confirmed my opinion.' 'Ei rei'
is a mere paraphrase, referring to the whole
preceding clause. 'Firmare fidem' varies
in meaning with the sense of 'fides.' In
Andria iii. 1. 4: "Sed hic Pamphilus—fir-
mavit fidem," it means 'has firmly pledged
his faith.' In the text 'fides' has the
sense of 'belief,' and in v. 1. 23, where
Bacchis says:
"Aliud si scirem qui firmare mean apud
vos possem fidem
Sanctius quas jusjurandum, id policerer
tibi."
The meaning is, 'If I knew any way in
which to pledge you my word of honour
more圣地 than by an oath.' For the
variety of meaning in 'fides' see Forcellini;
and notes on Andria iii. 4. 7; iv. 1. 19.
6. Quo pacto me habueris praepositam]
Praepositam amori tuo: nunc tibi me certum est contra grata
tiam
Referre, ut apud me praemium esse positum pietati scias.
Mi Pamphilus, hoc et robis et meae commodum famae arbitror:
Ego rus abituram hinc cum tuo me esse certo decreti patre, 10
Ne mea praesentia obstet, neu causa ulla restet reliqua
Quin tua Philumema ad te redeat. Pa. Quaeso, quid istue consili est?
Illius stultitia victa ex urbe tu rus habitatum migres?
Non facies: neque sinam ut qui nobis, mater, maledictum
velit
Mea pertinacia esse dicat factum, haud tua modestia. 15
Tum tuas amias te et cognatas deserere et festos dies
Mea causa nolo. So. Nihil pol jam istaece res mihi voluptatis
ferunt:
Dum aetatis tempus tuit perfuncta satis sum: satias jam
tenet
Studiorum istorum. Hace mihi nunc cura est maxima ut no
cui meae
Longinquitas aetatis obstet, mortemve exspectet meam. 20

' Habueris praeposita,' a periphrasis for
'praeposueris,' with a further sense of con-
tinuance of action, which is expressed in
Greek by the sorist participate with ἐχων.
Compare such phrases as τον μεν πορτισας
τον δ' ἀτμίσας ἐχων, Soph. Antig. 22; ἐχω
ὁ λιπαρὰ χήρων ἐχων, Oed. Tyr. 371.
Compare Eunuchus ii. 3. 91, 92:
'—— Quae nos nostramque adolescetiam
Habent despicatam.'
Plantus, Casina ii. 2. 15 : "Vir me habet
pessimis despicatam modi." The phrase
frequently appears in Cicero. De Oratore i.
43: "Auctoritate nutuque legum dominas
habere libidines." Many instances are given
by Forcellini.
8. Ut apud me praemium esse positum
pietati scias] The reading 'pietati' is
taken from the Liber Victorinus, and is un-
doubtedly better than the reading 'pietatis'
found in old editions. The same phrase
occurs in Plautus, Poenulis v. 4. 29, 30:
"Quibus annos multos carui, quasque e
patria perdidi parvas,
Rideo his libertatem, invictae praemium
ut esse sciam pietati." 14
14. Neque sinam &c.] 'Nor, mother,
will I allow any one who wishes to malign
us to say that this was caused by my obsti-
nacy rather than by your kindness.' This
use of 'volu' with the participle, where the
infinitive would be more natural, is not
uncommon. Compare Cicero, De Officiis
ii. 27: "Consultum velit.' 'Modestia
simply means 'moderation'; hence 'com-
plaisance,' 'kindness.' See iii. 5. 26, and
many other instances. Cicero uses the word
among other Latin equivalents for the un-
translatable σωφροσύνη of the Greeks,
Tuscul. Disput. iii. 8. See note on Heaut.
iv. 3. 3.
17. Istaec res] 'Istaec,' the old form
of the feminine plural, as 'hac' for 'haec.'
See notes on Eunuchus iii. 5. 34, and Heaut.
iv. 7. 10.
3: 'Ubi satias coepit fieri commuto loc-
um.'
20. Mortemve exspectet meam] See the
note on Adelphi i. 2. 29: "Ubi te expec-
tatum ejuscet foras." Colman quotes from
Shakespeare the following lines, carrying out
the idea of a step-mother's death being
more expected than regretted:
"Now, fair Hippolyta, our nuptial hour
Draws on apace; four happy days bring
in
HECYRA.

Hic video me esse invisam immerito: tempus est concedere. Sic optime, ut ego opinor, omnes causas praecidam omnibus; Et me hac suspicione exsovam, et illis morem gesseró.

Sine me obscurò hoc effugere vulgus quod male audit mulic-rum.

Pa. Quam fortunatus caeteris sim rebus, absque una hac foret,

Hanc matrem habens talem, illam autem uxorem. So. Obscurò, mi Pamphile,

Non tute incommodam rem, ut quaque est, in animum inducos pati?

Si caetera sunt ita ut vis, itaque ut esse ego illam existimo,

Mi gnate, da veniam hanc mihi: reduce illam. Pa. Vae miserò mihi!

So. Et mihi quidem! nam haec res non minus me male habet quam te, gnate mi.

Another moon: but oh! methinks, how slow

The old moon wanes! She lingers my desires,

Like to a step-dame or a dowager,

Long withering out a young man's revenue!"

Mids. Night's Dream, Act I., Sc. i.

'Longinquitas' is commonly applied to time by Cicero. See Tuscul. Disput. v. 40:

"Sin forte (dolores corporis) longinquitate producti vehementius tamen torquent quam ut causa sit cur ferantur; quid est tandem, Di boni, quod laboremus?" Westerhovius quotes from Menander the saying Πικρών ἔτσι θρήμα γίρων ἐν οίκεια μινών.

25.] 'How happy should I be in every other respect, if it were not for this one thing; that I have such a mother as mine, and such a wife!' 'Absque' is frequently used thus in Terence and Plautus. See Phormio i. 4. 11: "Nam absque eo esset, recte mihi vidissem." The phrase 'absque te esset,' 'but for you,' occurs in Plautus, Menenechmei v. 7. 35. Trinumnum iv. 1. 13. See also Captivi iii. 5. 96:

"Quod absque hoc esset, qui mihi hoc fecit palam,

Usque offrenatum suis me ductarent dolis."

Pamphilus alludes of course to the unlucky circumstance of his wife's having a son. This is the one circumstance which spoils his good fortune.

27. Ut quaque est] Sostrata misunderstands her son. She supposes him to complain of his wife; and suggests that he ought to put up with her. 'Will you not make up your mind to put up with this inconvenience, such as there always will be?' 'Ut quaque est' literally means 'as every thing is,' more or less. 'Quisque' is distributive. The idea is, that in all circumstances, without exception, there is some drawback, and he must not expect to be free from this even in the case of his wife.
ACTUS IV. SCENA III.

LACHES. SOSTRATA. PAMPHILUS.

La. Quem cum istoc seremonem habueris procul hinc stans accepi, uxor.

Istuc est sapere, qui ubicunque opus sit animum possis flectere; Quod faciendum sit post forasse idem hoc nune si feceris.

So. Fors fuat pol. La. Abi rus ergo hinc: ibi ego te et tu me feres.

So. Spero ceator. La. I ergo intro, et compone quae tecum simul


La. Quid ita istuc vis?

Pa. Quia de uxor de incertum sum etiam quid sim facturus.

La. Quid est?

Quid vis facere nisi reducere? Pa. Equidem cupio; et vix contincor;

Sed non minuam meum consilium: ex usu quod est id persequar.

ACT IV. SCENA III. Laches has overheard all that has passed between his wife and his son. He quite agrees with his wife in her view of the case, and urges her to execute her decision at once. Pamphilus endeavours to prevent her departure, on the ground that he has not quite decided what he shall do about his wife. Laches, however, persists. 'The best plan is for his mother to be out of the way. Old people and young never get on well together. Their part has been played, and it is time for them to leave the stage.' At this point Philippus comes up.

The Meter is as follows; vv. 1. 16, iambic tetrameter catalectic; 2, 3, iambic tetrameter; 4, 5, 8. 10—14, trochaic tetrameter catalectic; 6, iambic trimeter; 7, 9, trochaic tetrameter; 15, iambic dimeter.

2. Istuc est sapere.] 'It is true wisdom to act as you do; to be able to turn your mind in any direction that may be necessary, and to do now at once what you may possibly have to do hereafter.' The following words, 'for suat pol,' have been much commented on; but their meaning seems simple enough. 'May fortune favour us!' Donatus explains the phrase as an euphemism, "τὴν ἠφήμισθον αδιέξοδον triste dictum usu est . . . dixerat enim illo Quod faciendum sit post forasse." Laches had spoken of the future in a harsh manner. She turns it off with a word of good omen. 'Fua's occurs in Plautus, Captivi ii. 3. 71: "Atque horum verborum causa cave tu mihi irritus fuis," Miles Gloriosus ii. 6. 114: "Ibo intro, ne dum absim illi sortiti suant." Lucretius uses the same form (iv. 636, 637):

"l Tantaque in his rebus distantia differitasque;
Ut quod ali cibus est allis fact acro venenum."

5. Compone quae tecum simul ferantur] 'Pack up what is to go with you.' So Plautus, Miles Gloriosus iv. 7. 21: "Omnia composita sunt quae donavi ut ferat!" and Propertius i. 9. 13:

"I, quaeque, et tristes istos compone libellis;
Et cane quaevis nosse puella velit."


10. Sed non minuam meum consilium] 'But I will not alter my determination; I will carry out what is expedient.' For 'minuam' see note on Andria ii. 3. 11, and for 'ex usu,' note on iv. 1. 33.
Credo ea gratia concordes magis, si non reducam, fore.
Sed vido Phidippum egredi per tempus: accedamus.

ACTUS QUARTI SCENA QUARTA.

PHIDIPPIUS. LACHES. PAMPHILUS.

Ph. Tibi quoque aedepol iratus sum, Philumena, Graviter quidem; nam hercle abs te factum est turpiter;

11. Credo ea gratia concordes... fore
'I trow that they will be on good terms with each other only on condition that I do not receive her back,' He means that as long as they are separated there will be no danger of their quarrelling. Laches, being a matter-of-fact old gentleman, takes the words very literally. 'You don't know that,' he says. 'But after all it does not matter a jot to you what they do when your mother is gone.' For 'ea gratia' see note on Andria ii. 6. 2. The explanation of the construction of 'tua referre' and the cognate phrases has given great trouble to grammarians. Professor Key considers 'referre' to be equivalent to 'rem fert, and 'mea,' 'tua,' &c. to 'meam,' 'tuam.' This is consistent with his explanation of other forms. See Key's Latin Grammar, § 910. Others consider these forms to be neuter plural. Madvig (Latin Grammar, § 295), agreeing with most scholars of the present day, takes them to be ablative singular feminine. I am not convinced by Key's reasoning that 'nostra interest' is a corruption of 'nostrem inter rem est,' any more than that 'qua propter,' and 'interea,' are for 'quam (rem) propter,' 'inter eam (rem).' This theory of supplying 'res' is unsound; the usage of the Latin language is rather to use 'res' superfluously than to leave it to be supplied. Nor do we ever find such an expression as 'rem fert,' 'it brings advantage.' The objection to Madvig's view is similar; we do not find the phrase 're ferre, 'to be of advantage.' 'Interest' is explained by Forcellini as 'in re est,' though he seems to give this explanation without any reference to the etymology. This view is adopted by Kennedy (Progressive Latin Grammar, 161, n.). We must clearly take all the similar cases of a long final 'a' together. Phormio v. 7. 47:

"Etiam dotatis soleo. Quid id || nostra?"
"Nihil!"
proves the long 'a' in the present case; though Phormio iv. 5. 11:
"Datum esse do||tis. Quid || tua, mal||um, id referre? Mag||ni, De|mipho;"
which he quotes, does not prove it. See the note on the latter passage. In such words as 'antea,' 'postea,' 'interea,' Donaldson argues that the final 'a' is the remnant of the neuter plural 'aec' or 'ae,' which appears in 'antehac,' 'posthac,' 'istac.' He applies the same criticism to the forms before us, considering 'mea,' &c. as equivalent to 'meae,' 're' being 'rei.' This view is not entirely free from objection, but it has this advantage, that 'fero' is thus used absolutely (see Andria i. 2. 17; ii. 6. 12), though it is not easy to account for the dative 'rei.'

14. Fabula sumus, Pamphilus, senex atque anus. 'In a word we have already become a by-word, "old man and old woman."' Compare Horace, Epod. xi. 7, 8:

"Heu me, per Urbem—nam pudet tanti mal—
Fabula quanta fui!"

Comparo also Epist. i. 13. 9. Donatus supposes that the words 'senex atque anus' are quoted as the beginning of a fable. But it is far more natural to take them as a simple proverbial expression.

16. Per tempus] See note on Andria iv. 4. 44.

ACT IV. SCENE IV. Phidippus is now in a very different temper. He has discovered his daughter's secret, and lays all the blame of her separation from her husband upon his own wife, completely absorbing
Etsi tibi causa est de hac re: mater te impulit: 
Huic vero nulla est. **La.** Opportune te mihi, 
Phidippie, in ipso tempore ostendis. **Ph.** Quid est? 

**Pa.** Quid respondesbo his? aut quo pacto hoc aperiam? 
**La.** Die filiae rus concessuram hinc Sostratam: 
Ne revercatur minus jam quo redeat domum. **Ph.** Ah, 
Nullam de his rebus culpam commeruit tua: 
A Myrrhae haec sunt mea uxore exorta omnia. 
Mutatio fit: ea nos perturbat, Lache. 
**Pa.** Dum ne reducam, turbent porqu quam velit. 
**Ph.** Ego, Pamphilie, esse inter nos, si fieri potest, 
Affinitatem hanc sane perpetuam volo: 
Sin est ut aliter tua siet sententia, 
Accipias puerrum. **Pa.** Sensit peperisse; occidi. 
**La.** Puerum? quem puerrum? **Ph.** Natus est nobis nepos: 
Nam abducta a vobis praegnatas fuerat filia,

Sostrata from all share in the matter. He recommends Pamphilus to acknowledge his child; and Laches, who is delighted to hear that he has a grandson, joins him in the request; though he cannot understand what could have been Myrrha's reason for hiding this fact from them all. This, however, is only a new reason in Pamphilus' eyes for not taking back his wife, now that she has a son by another man. He therefore refuses on the ground that if his wife had wished to have children by him she would not have concealed the birth of this child. Laches is provoked at his son's obstinacy, and accuses him of infidelity to his wife. He is sure that he has gone back to his mistress, and that this is at the bottom of it all. Pamphilus, seeing no way of justifying himself, leaves them, in the hope that they will not venture to bring up the child without his consent. Laches and Phidippus determine to send for Bacchis, and to warn her against receiving Pamphilus.
The Metre is iambic trimeter.

4. **Huic** 'But for her (your mother) there is no excuse.'

6. **Quo pacto hoc aperiam?** 'How can I answer these relations of mine?' says Pamphilus, 'or how can I tell them the whole matter?' Bentley proposes 'aperiam,' 'how can I conceal the matter?' and gives in support of it 'impius Donati auctoritas.' He cannot have read Donatus very carefully. His words are as follows: 'Hoc modo ostendit nec esse quod si-mulet;' (evidently alluding to 'quid respondesbo his?') 'nec id quod verum est dicendum sibi esse' (alluding to 'aut quo pacto hoc aperiam'). He expected all kinds of questions about his wife, and he did not know how to put them off; nor could he make up his mind to explain the real state of affairs.

8. The natural order of the words is 'quominus jam redeat domum.' For 'commeruit,' in the following line, see note on iii. 5. 36.

11. **Mutatio fit** 'We have made an exchange. It is she that troubles us, Laches.' 'Mutatio' seems most naturally to mean 'an interchange' here. See Cicero, De Officiis i. 7: '[in hoc naturam debemus ducem sequi, communes utilitates in medium afferre, mutazione officiorum, . . . devincire hominem inter homines societatem].' Bentley gives the words 'mutatio fit' as an aside to Pamphilus, 'a change has taken place;' but there is no reason for this alteration. The words suit Pamphilus very well. He says, 'I thought your wife to blame, now I find that it is mine who is in fault.' Pamphilus says, aside, 'So that I do not take back Philumenus, let them make any disturbance they like.'

18. **Praegnas fuerat filia** This form occurs in the Bemine and Vatican manuscripts, and is certainly used by Plautus, Amphitruo i. 2. 100: 'Enimvero praegnati oportet et malum et malum dari.' See also Truculentus i. 2. 102; ii. 4. 39; iv. 3. 37. The form 'praegnans' occurs also in a few places in Plautus. See Asinaria ii. 2. 10; Aulularia ii. 1. 43. Miles Gloriosus iv. 2. 86.
Neque fuisse praegnatem unquam ante hunc scivi diem.

La. Bene, ita me Di ament, nuntias; et gaudeo
Natum illum, et tibi illam salva: sed quid mulieris
Uxor et habes, aut quibus moratam moribus?
Nos haec celatos tam diu? nequeo satis
Quam hoc mihi videtur factum prave proloqui.
Ph. Non tibi illud factum minus placet quam mihi, Lache.

Pa. Etiamsi dudum fuerat ambiguum hoc mihi,
Nunc non est quem eam consequitur alienus puer.

La. Nulla tibi, Pamphile, hic jam consultatio est.

Pa. Perii. La. Hunc videre saepe optabamus diem
Quem ex te esset aliquis qui te appellaret patrem.


La. Reduc uxorem, ac noli adversari mihi.

Pa. Pater, si ex me illa liberos vellet sibi,
Aut se esse mecum nuptam, satis certo scio
Non me clam haberet quod celasse intellego.

Nunc quum ejus alienum esse a me animum sentiam,
Nec conventurum inter nos posthac esse arbitror,
Quamobrem reducam? La. Mater quod suosit sua

Adolescentes mulier fecit: mirandumne id est?

Censen te posse reperire ullam mulierem
Quae careat culpa? an quia non delinquunt viri?

Ph. Vosmet videte jam, Lache et tu Pamphile,
Remissane opus sit nobis redductan domum.

Uxor quid faciat in manu non est mea:

21. Quid mulieris uxorem habes?] See note on Eunuchus iii. 4. 8.
23. Nosce hoc celatos tam diu?] For the construction of the sentence see notes on Eunuchus ii. 1. 3. Andria i. 5. 10. In Andria iii. 4. 6, we have 'celo' followed by two accusatives. See note. Hence in the passive the verb still retains one of the accusatives. See note on Eunuchus, Prolog. 17. Another construction would be 'Nosce de hoc celatos?' as in Cicero, Ad Fam. v. 2: "Te maximis de rebus a fratre esse celatum." The same idiom prevails largely in Greek. See the list of verbs that take a double accusative, in Jell's Greek Grammar, § 583.
25. Non tibi illud factum minus placet quam mihi?] 'The business cannot please you less than it does me.' The meaning is plain enough, 'I like the affair as little as you do;' though Bentley transposes 'tibi' and 'mihi,' and Donatus supposes the words to be used ironically. A proper emphasis on the word 'minus' brings out the sense clearly.
26. Etiamsi [sic.] 'Although this was for a long time a matter of perplexity to me, it is not so any longer now that she is accompanied by another man's child.' Pamphilus means that he cannot have further doubt about his wife. Much as he had wished to take her back, he cannot think of it now. He says this, of course, aside; but his manner is hesitating, and so Laches addresses himself to remove his doubts.
43. Remissane opus sit [sic.] See i. 2. 29: "Non est opus prolato," and note. Compare Cicero, Ad Atticum x. 4. 11: "Sed opus fuit Hirtio convento." So we have the corresponding phrases 'manum opportune,' note on Heaut. i. 2. 26, and 'non opportuit relictas,' Heaut. ii. 3. 6.
44. In manu non est mea] See note on iii. 5. 43.
Neutra in re vobis difficultas a me crit.

Sed quid faciemus puero? La. Ridicule rogas:
Quicquid futurum est, huic suum reddas scilicet,
Ut alamus nostrum. Pa. Quem ipse negligsit pater
Ego alam? La. Quid dicti? Eho, an non alemus, Pamphilo?

Prodemus quaeo potius? Quae hace amentia est?
Enimvero prorsus jam tacere non queo;
Nam eogis ea quae nolo ut praesente hoc loquar.
Ignarum censes tuarum lacrimarum esse me?

Aut quid sit id quod sollicitere ad hunc modum?
Primum hanc ubi dicti causam, te propter tuam
Matrem non posse haberc hanc uxorem domi,
Pollicita est ea se concessuram ex aedibus.
Nunc postquam ademtam hanc quoque tibi causam vides;
Puer quia clam te est natus nactus alteram es.
Erras, tui animi si me esse ignarum putas.
Aliquando tandem hue animum ut adjungas tuum,
Quam longum spatium amandi amicam tibi dedi!
Sumtus quos fecisti in eam quam animo aequo tuli!
Egi atque oravi tecum uxorem ut duceres.
Tempus dixi esse; impulus duxisti me:

Quae tum obsecutus mihi fecisti ut decuerat;
Nunc animum rursum ad meretricem induxi tuum:

Cui tu obsecutus facis huic adeo injuriam:
Nam in eandem vitam te revolutum denuo

48. Quem ipse negligit pater] ‘Am I to bring up a child whom his own father has neglected?’ ‘Ipse’ is the reading of all the best manuscripts; though Donatus informs us that there was also the reading ‘ipse,’ which he prefers. The sense would then be that Philumena had no care for the child, as she was going to have it exposed, and why then should he take any trouble about it? But the text is best as it stands. The sentence is delivered aside; but Laches catches the last words of it.

62. Spatium] See note on i. 2. 55.

64. Egi atque oravi tecum] ‘I pleaded with you and entreated you to marry.’ ‘Oro’ is used with ‘mecum,’ ‘tecum,’ &c. commonly by Plautus. See Asinaria iii. 3. 96:

‘Nunc istam tantispe jube petere atque orare mecum.’

Casina ii. 5. 15:

‘Negavi enim ipsi me concessurum Jovi
Si mecum oraret.’

This idiom was the most proper in the original sense of ‘oro,’ ‘to speak,’ which in its early use was equivalent to ‘causam agere.’ Hence ‘oratores,’ as Festus says, was applied to lawyers, ‘causarum actores,’ and to ambassadors, ‘qui reipublicae mandatas causas agebant.’ For ‘agere’ compare Eunuchus iii. 3. 8: ‘Rem seriam velle agere mecum.’ Heaut. iii. 3. 34, &c.

67. Animum rursum ad meretricem induxi tuum] For the common use of the phrase ‘animum inducere’ see note on i. 2. 23. This is a solitary instance in Terence of the use of the words with ‘ad’ following.

69. Revolutum denuo] ‘Denuo’ (de novo) is often used in a superfluous sense when the word preceding it conveys the notion of repetition of an action. Compare
Video esse. *Pa.* Mene? *La.* Te ipsum. Et facis injuriam,
Quam fingis falsas causas ad discordiam,
Ut cum illa vivas, testem hanc quum abs te amoveris;
Sensitque adeo uxor; nam ei causa alia quae fuit
Quamobrem abs te abiret? *Ph.* Plane hic divinat; nam id est.

*Pa.* Dabo jusjurandum nihil esse istorum tibi. *La.* Ah, 75
Reduc uxorem: aut quamobrem non opus sit cedo.

*Pa.* Non est nunc tempus. *La.* Puerum accipias; nam is quidem
In culpa non est: post de matre videro.

*Pa.* Omnibus modis miser sum; nec quid agam seio;
Tot me nunc rebus miserum concludit pater. 80
Abibo hine, praesens quando promoveo parum;
Nam puerum injussu, credo, non tollent meo;
Praesertim in ea re quum sit mihi adjutrix soecus.

*La.* Fugis? hem, nec quicquam certi respondes mihi?
Num tibi videtur esse apud sese? *Sine.*
Puerum, Phidippe, mihi cedo; ego alam. *Ph.* Maxime.
Non mirum fecit uxor si hoc aegre tulit.
Amarae mulieres sunt: non facile haec ferunt.
Proptererea hanc ira est: nam ipsa narravit mihi.
Id ego hoc praesente tibi nolebam dicere,
Neque ei credebam primo; nunc vero palam est.
Nam omnino abhorrere animum huic video a nuptiis.

*La.* Quid ergo agam, Phidippe? quid das consili?

*Ph.* Quid agas? Meretricicem hanc primum adeundam censeo.
Oremus; accusemus; gravius denique
Minitemur, si cum illo habuerit rem postea.

La. Faciam ut moneas. Eho, puer, cure ad Bacchidem hanc
Vicinam nostram: hue evoca verbis meis;
Et te oro porro in hac re adjutor sis mihi. Ph. Ah,
Jamdudum dixi, idemque nunc dico, Lache;
Manere affinitatem hanc inter nos volo,
Si ullo modo est ut possit, quod spero fore.
Sed visne adesse me una, dum istam convenis?
La. Imo vero abi: aliquam puero nutricem para.

ACTUS QUINTI SCENA PRIMA.

BACCHIS. LACHES.

Ba. Non hoc de nihilo est quod Laches me nunc conventam
esse expetit;

98. Huc evoca verbis meis] 'Tell her in
my name to come here.' The expression
occurs in Plautus. See Bacchides iv. 3. 94:
“Scribe. Mne. Quid scribam? Ch. Sa-
lutem tuo patri verbis tuis;”
and Miles Gloriosus, iii. 3. 38, 39:
“Quisque anulum hunc ancillula tua abs te detulerit ad me,
Quem nunc ego militi darem tuis verbis.”

Cicero uses the same expression, Ep. ad
Atticum xvi. 11. 7: “Atticæ, quoniam, quod optimum in puera est, hilarula est, meis verbis suavium des;” and Livy uses
a similar phrase in ix. 36: “Eo forte quinque
que legati cum duobus tribunis plebis venerant denuntiatum Fabio senatus verbis non saltum Ciminiun transiret.” Phidippus,
thinking it indelicate to remain to see
Bacchis about a matter in which his own
doughter is concerned, goes to look for a
urse, leaving Laches to arrange matters
with their new ally.

Act V. Scene I. Bacchis comes in to
her interview with Laches. She professes
to be afraid that he has sent for her with
some unfriendly purpose; and he first en-
deavours to quiet her fears on this head,
and he then reminds her of Pamphilus’ old
connexion with her, which he has reason to
believe is still continued. So his mother-
in-law says, and for this reason has taken
away his wife. Bacchis declares, in reply,
that the report is false. Her protestations
convice Laches; and he begs her to en-
deavour to prove to Myrrha and her
doughter that her connexion with Pamphilus
has been broken off since his marriage.
She undertakes to do her best, as she is
very anxious to vindicate Pamphilus, and to
remove all suspicion on her own account.

The Metro is as follows; vv. 1—4, 17,
16, iambic tetrameter; 5, iambic dimeter
catalectic; 6—16, iambic tetrameter cata-
lectic; 20, 21, trochaic tetrameter; 19, 22
—41, trochaic tetrameter catalectic. The
last line must be carried on to the first
line of the next scene.

1. Non hoc de nihilo est] 'It is not for
nothing that Laches is now anxious to
have an interview with me.' The phrase
'de nihilo' occurs in Plautus, Truculentus
iv. 2. 61: “De nihilo nihil est irradi, quae
to non floccæ facit;” and Curculio iv. 1. 17:
“Qui alteri de nihilo audacter dileunt con-
tmeliam.” Compare Propertius iii. (ii.) 7.
(16.) 51, 52:

“Non haec Pleiades faciunt, neque aquosus
Orion,
Nec sic de nihilo fulminis ira cadit.”

For 'me conventam esse expetit’ see note
on iv. 2. 14: ”Quil nobis—maledictum
velit;' and on iv. 4. 43.
Nec pol me multum fallit quin quod suspicor sit quod velit.  
La. Videndum est ne minus propter iram hanc impetrem quam possiemi;  
Aut ne quid faciam plus quod post me minus fecisse satius sit.  
Aggregiar. Bacchis, salve.  
Bu. Salve, Lache. La. Aedepol credo te nonnihil mirari, Bacchis,  
Quid sit quapropter te huc foras puerum evocare jussi.  
Bu. Ego pol quoque etiam timida sum, quum venit mihi in mentem quae sim,  
Ne nomen mihi quaesti obsiet; nam mores facile tutor.  
La. Si vera dicis, nihil tibi est a me perici, mulier; nam aetate jam ea sum ut non siet peccato mihi ignosci aequum:

3. Videndum est &c.] 'I must take care that I do not obtain less than I might on account of my anger.' 'Iram hanc' is 'my anger,' 'the anger which I now feel at my son's separation from his wife.' This would not be worth notice, were it not that Bentley has altered 'hanc' (which he considers unmeaning) into 'hinc' for 'ab hac Bacchide;' an entirely gratuitous change. Laches is anxious to conciliate Bacchis, although he considers her to be the cause of all the mischief. Donatus remarks upon Terence's skill in making the characters in this scene perfectly natural, while he deviates from the ordinary treatment of such characters: 'Rarus vitae color in hac locutione miscetur a poeta. Nam meretricis loquitur et senex: et, quod est mirabilissimum, bona meretricis mitis senex: ut intelligas laborasse Terentium ut et a lege comorum recederet, et in actu tantum consuetudinem retineret.' In the following line 'minus fecisse' is equivalent to 'non fecisse.' 'Satius' is very common in all authors.

5.] These and the two following lines are arranged according to the Bembine manuscript. In scanning v. 6, the learner must remember that 'Aedepol' is pronounced as a dissyllable.


9. Ne nomen mihi quaesti obsiet] The old text was 'Ne nomen mihi quaeastus obest apud te.' But the words 'apud te' are omitted from the Bembinus, Vaticanus, and Victorinus; and the Bembine has 'quaestis.' Hence Faen, followed by Bentley, arranged the text as it now stands.

For the form 'quaesti' see below, Scene 3, 38; note on Eunuchus iii. 4. 4.

Nam mores facile tutor] 'All that I fear is that the name of my profession will be against me; for I can easily defend my conduct.' Perret compares Adelphi ii. 1. 7: 'Leno ego summ. Aes. Scio. Sa. At ita ut usquam fuit fide quisquam optima;'

and below, Scene 3, 38, where Bacchis speaks of her general moral conduct:

'Nunquam animum quaesti gratia ad malas adducam partes. Ego dum illo licitum est usa sum benigno et lepido et coni.'

11. Nam aetate jam . . . ut non siet peccato mihi ignosci aequum] 'For I am now at that time of life when I have no right to expect to have a fault overlooked; and I therefore am more careful in every thing and more cautious not to act at random.' The commentators have been anxious to find a recondite meaning in these words, and that not the most innocent; but Laches simply means, 'An old man cannot afford to make mistakes like a young man.' As for the construction, which Donatus considers ambiguous, and which some commentators try to explain by calling 'peccato' an ablative absolute, some by considering it to be put for 'peccanti,' there is no difficulty, if we only remember that 'ignosco' is used both with a dative of the thing and a dative of the person. See Plautus, Mil. Glor. ii. 6. 61: 'Insicita meae et stultitiae ignoscas;' and
ACTUS V. SCENA I.

Quo magis omnes res cautius ne temere faciam accuro:
Nam si id facis facturave es bonas quod par est facere,
Inscriptum offerre injuriarum tibi immeneri i niquum est.

Ba. Est magna ecastor gratia de istae re quam tibi ha-
beam:

Nam qui post factam injuriam se expurget, parum mihi
prosit.

Sed quid iustae est? La. Meum receptas filium ad te Pam-
philum. Ba. Ah!

La. Sine dicam. Uxorem hane prius quam duxit, vestrum
amorem pertuli.

Mane: nondum etiam dixi id quod volui. Hic nunc uxorem
habet:

Quaere alium tibi firmiorem, dum tibi tempus consulendi
est;

Nam neque ille hoc animo erit aetatem, neque pol tu eadem
istae aetate.

et filiam abduxit suam;
Puerumque ob cam rem clam voluit natus qui est extinguere.

Ba. Aliud si scirem qui firmare meam apud vos possem fidem

Cicero, Ad Atticum xi. 14. 1: "Omnes enim Achaici deprecatores, item qui in Asia, quibus non erat ignotum." The construction before us is simply a combination of the two, in which the dative of the person becomes one of reference. For the passive "ignosco" see the passage of Cicero just quoted; Adelphi iii. 4. 28: "Ignotum est; tacitum est; creditum est;" and Phormio v. 8. 25:

"Ego ... esse in hae re culpam meritam
non nego,
Sed ea quin sit ignoscenda."

14. Inscriptum offerre injuriam] 'It would be unjust in me foolishly to do you an injury when you do not deserve it.' 'Inscriptus' is often used by Plautus in this sense. Miles Gloriosus iii. 1. 140: "Qui deum consulia culpet stultus inscitiquae sit." See many examples in Porcellini. Compare also Cicero, De Natura Deorum ii. 13: "Quid est autem inscitus quam cam naturam quae omnes res sit complexa non optimam dici?"

19. Mene] The last syllable is short. See note on Adelphi iii. 4. 21, and above, iv. 1. 42. This line is a trochaic tetra-

meter catalectic; and we must therefore allow an hiatus after 'dixi.'


21. For 'aetatem' see note on Eu-

nuchus iv. 5. 7; and for 'istae aetate,' note on Heaut. i. 1. 58.

22. Quis id ait? . . . Mene?] Bacchis

sets aside all that Laches had last said, and

replies at once to the charge which he had

made against her in the words, 'meum

receptas filium.' After 'mene' supply

'receptare Pamphilum' from v. 17.

21.] This line is supposed to contradict

iii. 3. 40, where Myrrhina says to Pam-

philus, 'continuo expouetur.' There may

be a little exaggeration on the part of

Laches, or 'extinguere' may be used gene-

rally as ' to do away with,' which need not

be opposed to 'exponere.' See Phormio

i. 2. 57, 58:

"——— Ni via boni

In ipsa inesset forma, hasse formam ex-
tinguereunt.'"

In Adelphi iii. 2. 16, the word has a strong

sense: "Seni animam primum extinguerem

ipsi qui illud produxit aequus;"

24. Qui firmare meam apud vos possem
Sanctius quam jusjurandum, id pollicerer tibi, Lache, 25 
[Me] segregatum habuisse, uxor et duxit, a me Pamphilum. 
Quid [vis]? cedo. 
La. Eas ad mulieres huc intro, atque istuc jusjurandum 
ideum 
Pollicare illis: exple animum iis, teque hoc erimino expedi. 
Ba. Faciam; quod pol, si esset alia ex hoc quaestu, haud 
faceret scio, 
Ut de tali causa nuptae mulieri se ostendaret. 
Nec nolo falsa fama esse gnatum suspectum tuum, 
Nec leviorem vobis, quibus est minime aquum, viderier 
Immerito; nam meritus de me est quod queam illi ut com-
modem. 
La. Facilem benevolumque lingua tua jam tibi me reddi-
dit; 35 
*fidem*] For 'qui' see note on Andrias, 
Prolog. 5. It is here the ablative of the 
instrument. For 'firmare fidem' see note 
on iv. 2. 5. In this line 'Aluid si | scirem' 
is taken by Bentley as the first 'dipodia' 
of the trochaic tetrameter, the final syllable 
of 'aluid' being elided in pronunciation, so 
that 'aluid' is pronounced 'alid' or 'al'd.' 
This is better than to interpolate here an 
ibamic tetrameter, as is done by some. In 
v. 26 the ordinary reading is 'Me segrega-
tum habuisse,' which makes it an ibamic 
verse. Accordingly Bentley omits 'me' to 
make the line trochaic. Without venturing 
strick out the word, I have marked both 
it and [vis] in the following line so as to 
show that they are irreconcilable with the 
metre. 
The words 'segregatum . . . . 
a me Pamphilum' certainly contradict 
i. 2. 82, "Ph. Quid interea? ihatne ad 
Bacchidem? Pa. Quotidie," Nor need 
we trouble ourselves to reconcile the two 
passes. Terence would not care to 
represent Bacchis as a perfect character, 
nor as one who would stick at an exaggera-
tion, if not a lie, to serve her purpose. 
We may, however, allow some little lati-
tude to the words 'ut duxit uxorem.' 
Donatus observes on v. 2. 30, "Proprie ab 
meretrice segregari dicitur, ab uxorre dis-
jugi?" but the distinction is set aside 
by ii. 5. 30: "Segregandu aut mater a 
me est, Philippus, aut Philumenus," and 
v. 2. 23: "Nam ucta meretri hostis 
est, a viro ubi segregata est." The word 
is very common. For 'habuisse Pamphilum 
segregatum' see note on iv. 2. 6. 
27. *Sodes*] See note on Andrias i. 1. 58. 
28. *Istuc jusjurandum idem pollicere 
ilis*] 'And offer them the same pledge 
that you do me.' 'Pollicor' is commonly 
used in a transitive sense in Plautus and 
Terence. See in Aulularia iii. 4. 11: 
"Credo ego adeopol illi mercedem gallo pol-
liticos coquos, 
Si id palam fecisset."

Bacchides ii. 2. 8: 
"Hospitium et coenam pollicere, ut con-
venit 
Peregre adventienti: ego autem venturum 
anuno."

See Andrias i. 1. 49: "Sed postquam amans 
accessit, pretium pollicens." Phormio i. 2. 
18: "Pellext, modo non auris montis pol-
litens." The words is probably corrupted 
from 'pro-lisceor,' 'to offer a price at a 
sale.' Hence it passed into the general 
sense of 'to proffer.' Forcellini gives 
some examples from Cicero of the transitive 
use of the word. So 'polliceri jusjuran-
dum' is 'to offer to take an oath.' 
30. *Ex hoc quaestu*] 'No one else of 
my profession would do it.' Compare 'ex 
hoc genere,' 'ex hac familia,' &c. 
33. *Nec leviorem*] 'Nor do I wish that 
he should appear more dissipated than he is 
to you, who are the last who ought to think 
him so.' 'Volo' must be supplied from 
the negative 'nolo.' See note on Andrias 
iii. 5. 18.
ACTUS V. SCENA II.

Nam non sunt solae arbitratae, haec: ego quoque etiam credidi.

Nunc quum ego te esse praeter nostram opinionem comperi,
Fac eadem ut sis porro; nostra utere amicitia ut voles.
Aliter si facias — sed reprimam me, ne aegre quiequam ex me audias.

Verum te hoe moneo unum: amicus qualis sim aut quid possim

Potius quam inimicus periculum facias.

ACTUS QUINTI SCENA SECUNDA.

PHIDIPPIUS. LACHES. BACCHIS.

Ph. Nihil apud me tibi

Defieri patiari quin quod opus sit benignae praebetur.

37. Nunc quum . . . ut sis porro] 'Now that I have discovered you to be different from my opinion of you; see that you maintain this character hereafter, and then you shall make what use you will of my friendship.' For 'porro' see note on Andria, Prolog. 22. Weise in his Tauchnitz edition observes that 'utere' may be taken as the imperative by supposing an hiatus after 'nostra,' and pronouncing 'amicitia' as 'puditiam,' in Andria i. 5. 53. But this is needless.

40. Amicus qualis sim] The ordinary text has 'qualsim amicus,' on which Weise remarks (notes on Hecyra, Tauchnitz edition), that 'amicus' is to be taken as a trochee. But the awkwardness of having recourse to this shift is avoided by transposing the words as in the text, which gives a better emphasis to 'amicus.'

41.] Some few editions end the line with 'Faciam rbelulo' from Bacchis; but this is an evident interpolation. It is very common for a scene to end with an unfinished line.

ACT V. SCENE II. Phidippus returns with the nurse whom he has hired to take charge of Philumenus's child. Laches explains to him that Bacchis has protested her innocence. At first he makes light of her declaration; but she offers to establish her innocence in any way he likes; and repents that her object is merely to reconcile Pamphilus to his wife. Laches reminds Phidippus that they have tried in vain themselves to settle matters, and advises him to see what Bacchis can do towards this object. Phidippus agrees that the experiment shall be made; and the old men join in encouraging Bacchis to go to Myrrha and Philumenus.

The Metre from v. 2 to the end of the scene is iambic tetractemeter catalectic.

1. Nihil apud me tibi defieri patiari] Phidippus is speaking to the nurse whom he has hired to take charge of his grandson. 'I will not allow you,' he says, 'to want anything at my house, but will see that all that you require is liberally provided.' For 'apud me' see note on I. 1. 110.

We find 'defit' in Plautus. See Menaechmi i. 4. 2:

"Abi atque obsanion aufer. Tribus vide quod sit satis.
Neque defat, neque supersit."

Virgil, Eclog. ii. 22: 'Lae mihi non acetae novum, non frigore defit.' 'Benignus' is not unfrequently used in the sense of 'plentiful.' See Horace, Carm. i. 17. 14—16:

"— Ha tibi copia
Manabit ad plenum benigno
Ruris honorum opulenta cornu;"

and Epod. 17. 63, 66:

"Opitat quietem Pelops Infidi pater,
Egens benignae Tantalus semper dapis."

So 'malignum' has the sense of 'scanty,' 'niggardly.' See note on i. 2. 63.
Sed quam tu satura atque ebria eris, puero ut satur sit facito.


Phidippus, Bacchis dejerat persanete. Ph. Haecine ca est?

La. Haec est.

Ph. Nec pol istae metuunt Deos; neque has respiciere Deos opinor.

Ba. Ancillas dedo: quotlibet cruciatus per me exquire. Hace res hic agitur: Pamphilo me facere ut redeat uxor Oportet; quod si perficio, non poenitet me famae, Solam fecisse id quod aliena meretricies facere fugitant.

3. Sed quam tu satura atque ebria eris]
   ‘But when you have had enough to eat and
to drink, see that the boy has enough food.’
   ‘Satur’ is a more general term than
ebrius.’ See Adelphi v. 1:3: “Sed post-
quum intus sum omnium rerum satur.”
   ‘Ebrius’ is used with ‘saturitas’ in Plautus,
in the same general sense. See Captivi
i. 1. 49, 41:
   “—— Sed aperitur ostium
   Unde satureata saepe ego exii ebrius;”
   and in one place it has the notion of ‘plentifull.’
   See Casina iii. 6. 31: “Facite coe-
   nam mihi ut ebria sit.” Martial very
   frequently applies ‘ebrius’ to dyed garments.
   See Epigram. xiv. 154, on wool dyed the
   colour of an amethyst:
   “Ebra Sidoniae quam sim de sanguine
   conchae,
   Non video quare sobria lana vocer.”

5. Dejerat persanete] For ‘dejerat’
   see note on Eunuchus ii. 3. 39.

6. Neque has respiciere Deos opinor]
   ‘Certainly these women do not fear the
gods, and I don’t think that the gods pay
any attention to them.’ On the meaning of
‘respicio’ see note on Andria iv. 1. 17.
   Donatus says, “Et inferiores sunt quam in
quas Dii vindicent;” which is clearly the
true meaning. They do not fear the gods,
for the gods are sure not to notice their
conduct. This is the idea which runs
through the ode addressed to Barine by
Horace (Carm. ii. 8), which commences
   “Ulla si juris tibi pejerati
   Poena, Barine, nocrasisset unquam;
   Dente si nigro fieres vel uno
   Turpior ungui,
   Credere?”

The opposite idea is expressed by Plautus,
Persa iv. 4. 32–34:
   “Sa. Esse tu huic amicus? Io. Tanquam
   Di omnes qui coelum colunt.

Do. Tam tu milhi es inimicus certus;
   nam generi lenonio
   Nunquam ullus Deus tam benignus fuit
   qui fuerit propitius.”

In the passage before us Phidippus means,
‘Bacchis may perjure herself with impunity;
she fears no punishment.’ He is naturally
more angry with the seducer of his daugh-
ter’s husband than Laches is with his son’s
mistress.

7. Ancillas dedo] By the Greek law
   the testimony of slaves was not received
otherwise than by torture. An accused
person might offer his slaves, or demand
those of his adversary, to be examined by
torture. It was sometimes left to the ac-
cuser to apply any kind of torture he
pleased. This offer and demand were called
πρόκλησις εἰς βάσιν. A refusal was a
strong presumption of guilt. Torture was
also applied to slaves under the Roman law.
See the Dictionary of Antiquities, article
‘Tormentum,’ So here Bacchis says, ‘I give
you up my maids, examine them by any
kind of torture you like as far as I am concerned.’
With ‘per me’ compare the common
phrases ‘per me, te, stare.”

9. Non poenitet me famae] ‘And if I
do this I am not dissatisfied with the repu-
tation that I shall have, of having been the
only one to do what other court ezans avoid
doing.” For ‘poenitet’ see Eunuchus v. 6.
12, and note.

11.] The meaning is, ‘This has been all
along a game of cross purposes. We have
suspected our wives without cause, as we
now find from the facts of the case. Now
let us bring Bacchis to the same test; and
your wife, when she finds that she has be-
lieved a false charge, will change her tone;
and when her opposition is removed, you
need not fear my son. He is angry at the
concealment of the child’s birth, that is a
mere trifle, and will be forgotten.’ In v.
13 the common text has ‘falso’ after ‘se;’
La. Phidippe, nostras mulieres suspectas fuisses falso
Nobis in re ipsa invenimus: porro haec nunc experiamur:
Nam si conpererit crimini tua se uxor credidisse,
Missam iram faciet: sin autem est ob eam rem iratus gnatus,
Quod peperit uxor clam, id leve est; eito ab eo haec ira abso-<p class="hidden了好几行的文本,可能是由于页面裁剪或字符丢失。</p>
La. Quid est quod mihi malim quam quod huic intelligo evenire,
Ut gratiam ineat sine suo dispendio, et mihi prosit?
Nam si est ut haec nunc Pamphilum vere ab se segregarit, 30
Scit sibi nobilitatem ex eo et rem natam et gloriam esse,
Referetque gratiam ei, unaque nos sibi opera amicos junget.

ACTUS QUINTI SCENA TERTIA.

PARMENO. BACCHIS.

Pa. Aedepol nae meam herus esse operam deputat parvi preti,
Qui ob rem nullam misit, frustra ubi totum desedi diem,
Myconium hospitem dum exspecto in arce Callidemidem.
Itaque ineptus hodie dum illic sedeo, ut quisque venerat,

31. Scit sibi nobilitatem &c.] 'For if it is true that she has really dismissed Pamphilus from her company, she knows that she has now a good reputation and honour, and that her fortune is made.' 'Nobilitas' is here used in a good sense. In Hœut. ii. 1. 15 we have 'nobilis' in a bad sense:

"Mea est potens, procax, magnifica, sumtuosa, nobilis,
and so too 'nobilito' in Eunuchus v. 6. 20; see note.
32. Unaque . . . opera] 'And she will be repaying him his kindness to her, and at the same time will attach us to herself as her friends.' The phrases 'una opera' and 'eadem opera,' 'by one and the same means,' 'at one and the same time,' occur in Plautus. See Captivi ii. 3. 99: "Eadem opera a Praetore sumam syngraphum."
Mostellaria i. 3. 101, 102:

Pseudolus i. 3. 99:

"—— Quia pol qua opera credam tibi
Una opera alligem fugitivum canem agniniis lactibus."

Act V. Scene III. Parmeno has just returned from his errand to the Acropolis. See Act iii. Scene 4. It had been a wild-goose chase. Every man that came to the Acropolis he had asked whether he was from Myconus, whether his name was Callidemides, whether he had any friend of the name of Pamphilus at Athens; but all in vain. He now arrives as Bacchis is coming out of Phedippus' house. She immediately sends him off to fetch his master, and to tell him that the ring which he gave her some time ago has been recognized by Myrrhina as her daughter's. Bacchis then proceeds to soliloquize upon the strange chance by which she has been the means of restoring Pamphilus to his wife. This ring was brought to her by Pamphilus a few months before; and his story was that he had got it from a woman whom he had met in the street, and to whom he had offered violence. It has now been recognized by Myrrhina; and it appears that it was Philumena whom Pamphilus met on that occasion. In all this she has done the best she can for Pamphilus; and has endeavoured to help him in his difficulty.

· The Metre is as follows; vv. 1—17, trochaic tetrameter catalectic; 18—42, lamblic tetrameter catalectic.
1. Aedepol] See note on Eunuchus v. 2. 28. For 'desedi' in the next line compare Plautus, Bacchides ii. 3. 2, 3:

"Nam meus formidat animus, nostrum tamdiu
Tbi desidere neque redire filium;"

and Pseudolus iv. 4. 7: "Quid tu intus, quaeso, desedisti?"
ACTUS V. SCENA III.

Accedebam. "Adolescens, die dum, quaeso, es tu Myconius?"

"Non sum." "At Callidemides?" "Non." "Hospitem ec quem Pamphilum
Hic habes?" Omnes negabant: neque eum quenquam esse
arbitror.

Denique hercle jam pudebat: abii. Sed quid Bacchidem
Ab nostro affine exenuntem video? Quid huic hic est rei?
Ba. Parmeno, opportune te offers: propere curre ad Pam-
philum.

Ba. Imo ad Philumenam.

Pa. Quid rei est? Ba. Tua quod nihil refert percontari
desinas.

Pa. Nihil aliud dicam? Ba. Etiam; cognosse annulum illum
Myrrhinam

Tantumne est? Ba. Tantum: aderit continuo, hoc ubi ex te
audierit.

Sed cessas? Pa. Minime equidem; nam hodie mihi potestas
haud data est;
Ita cursando atque ambulando totum hunc contrivi diem.
Ba. Quantam obtuli adventu meo laetitiam Pamphilo hodie!
Quot commodas res attuli! quot autem adem curas!
Gnatum ei restituo, paene qui harum ipsiusque opera periti:
20
Uxorem, quam nunquam est ratus posthae se habiturum,
reddo;
Qua re suspectus suo patri et Phidippo fuit exsolvi.

5. Quaeso, es tu Myconius?] Bentley reads 'tune es Myconius?' which gives
'Myconius' a more correct scansion. But
we have not the slightest authority for the
change. As the text stands the antepenul-
timate syllable of 'Myconius' is lengthened
by iuctus.

9. Ab nostro affine] 'From our neigh-
bour's here.' 'Noster' was commonly
used by slaves of every thing that belonged
to their masters. So in Andria v. 2. 6
Darius calls Chremes, supposing him still
to be his master's intended father-in-law,
'O noster Chreme.' See note on the pas-
sage.

11. Imo ad Philumenam] See note on
Andria iii. 5. 12.
12. Percontari] See note on i. 2. 2.

Lindenbroq quotes from Menander the line
\[\text{ἀ ἡ \̓η \ προσήκει \ μη \ ιφ \ άπο \ μη \ oρα, but it is not necessary to suppose that Teren
co was copying here.

15. Tantumne est?] 'Is that all?' See note on Eunuchus v. 5. 26.

22. Qua re suspectus suo patri &c.] 'I
have cleared him of the suspicion which his
father and Phidippus had of him.' The
construction is inverted, by a very common
idiom, and the antecedent omitted. So
instead of having 'exsolvi ea re de qua sus-
pectus fuit,' we have the attracted form of
the text. The word 'exsolvere' is common
enough in this sense; see iv. 2. 23: "Et no-
lac suspicione exsolvi, et illis norem
gesserat.'"
HECYRA.

Hic adeo his rebus annulus fuit initium inveniendis:
Nam memini abhinc menses decidere ad me nocte prima
Confugere anhelantem domum, sine comite, vini plenum,
Cum hoc annulo: extimui ilico. "Mi Pamphile," inquam,
"amabo,
Quid examinatus es, obscro? aut unde annulum istum nactus
es?
Die mihi." Ille alias res agere se simulare: postquam video,
Nescio quid suspicarier; magis coepi instare ut dicat.
Homo se fatetur vi in via nescio quam compressisse;
Dicitque sese illi annulum, dum luetat, detraxisse.
Eum haec cognovit Myrhhina in digito modo me habente.
Rogat unde sit? narro omnia haec: inde est cognitio facta
Philumenam compressam esse ab eo, et filium inde hunc
natum.
Haec tot propter me gaudia illi contigisse laetor;
Etsi hoc meretrices aliae nolunt; neque enim est in rem nos-
tram
Ut quisquam amator nuptiis laetetur: verum ecator
Nunquam animum quaestis gratia ad malas adducam partes.
Ego dum illo licitum est usa sum benigno et lepido et comi.
Incommode mihi nuptiis evenit: factum fateor.
At pol me fecisse arbitror ne id merito mihi eveniret.
Multa ex quo fuerint commoda, ejus incommoda acquam est
ferre.

23. *Hic ... annulus*] The ring is still on her finger, and as she says these words she shows it to the audience.

24. *Nocte prima*] 'Early in the night,' as opposed to 'multa nocte,' and such phrases. See note on Adelphi v. 3. 55. The phrase is not of frequent occurrence. Nepos uses it in Euenenes, cap. 9: "Prima nocte ignes faciant; hos secunda vigilia minuant, tertia perexigus reddant."

26. *Amabo*] See note on Eunuchus i. 2. 50.

28. *Alias res agere*] 'He pretended not to hear me.' 'Alias res agere' is opposed to 'hoc agere;' see note on Andria i. 2. 15. The construction of the following words is not very clear. It is most natural to consider 'suspiciarier' simply as an historic infinitive. 'When I saw this,' says Bacchis, 'I suspected something or other; and I began to urge him more strongly to tell me.' Bentley reads 'suspectarier' quite unnecessarily.

32. *In digito modo me habente*] 'This ring this Myrrhina here recognized as I wore it on my finger.' The old reading is, 'habentem,' which gives no good sense, for, as Bentley remarks, "non Bachidem, sed ipsum annulum cognovit Myrrhina." I have therefore adopted his reading, 'habente,' in the text. Myrrhina was aware that her daughter's ring had been taken by her lover. See iv. 1. 59. This line is remarkable as one of the few instances where the last syllable of 'modo' is lengthened. Compare Andria iv. 1. 6, in a cretic line:

"Denegando modo quis pudor paululum adest." See also Plautus, Asinaria, Prolog. 5: "Age, nunc reside: cave modo ne gra-
tias."

35. *Proper me*] 'By my means;' see note on Andria i. 5. 36. In v. 40, 'nuptiis' is equivalent to 'ex nuptiis.'
ACTUS QUINTI SCENA QUARTA.

PAMPHILUS. PARMENO. BACCHIS.

Pam. Vide, mi Parmeno, etiam sodes ut mihi haece certa et clara atuleris,
Ne me in breve conjicias tempus gaudio hoc falsa frui.
sum, si hoc ita est. Par. Verum reperies.
Pam. Maneum sodes: timeo ne aliud credam, atque aliud
nunties.
Par. Maneo. Pam. Sic te dixisse opinor, invenisse Myr-
 rhinam
Bacchidem annulum suum habere. Par. Factum. Pam. Eum
quem olim ei dedi;
Eaque hoc te mihi nuntiare jussit: itane est factum? Par.
Ita, inquam.
Pam. Quis me est fortunator, venustatisque adeo plenior?

ACT V. SCENE IV. Parmeno returns
with Pamphilus, who can hardly believe the
news that he has heard; for the message
which had been sent by Bacchis about the
ring had explained to him the whole state
of the case. And if it is true, as Parmeno
says it is, no one is more fortunate and
happy in his love than he is. Accordingly
he begs Parmeno to accept some fitting
reward for his good news, much to the
mystification of that worthy, who cannot
in the least understand how his message
has made his master so happy. He sees
Bacchis standing at the door of Philippus'
house, and immediately salutes her as his
preserver. He learns from her that his
father knows nothing of what has been dis-
covered, and they accordingly agree that
he shall be kept in ignorance. There is no
necessity that every body should know every
thing, as they do in comedies. Philippus
too has been told enough to quiet him;
but does not know the truth. As for Par-
meno, he is very anxious to find out how it
is that he has been instrumental in so much
happiness. All he knows is that he has
never done so much good intentionally in
all his life, as he has to-day done un-
intentionally.

The Metre is mixed, as follows; 1. 7,
trochaic tetrameter; 2—6. 8, 9. 11. 27—34.
30, 40, trochaic tetrameter catalectic; 10,
iasmic dimeter; 12, 13. 10—26, 35—38,
iasmic tetrameter; 14—18, iambic trimeter.

1. Vide, mi Parmeno, etiam sodes]
‘Think once more, my good Parmeno, whe-
ther this piece of news that you have brought
me is clear and certain; that you may not
throw me for a moment into a state of de-
light at this joyful news when it is not
ture.’ ‘Etiam ’ here has the sense of ‘even
now,’ or ‘again,’ which has been noticed in
the note on Andria i. 1. 89. Compare also
Plautus, Mostellaria ii. 2. 43: “Circumspice
etiam.” The construction of the second line
is very involved. For the general idea we
may compare Heaut. ii. 3. 61: “Ne me in
lactitiam frustra conjicias.” The words ‘gau-
dio hoc falsa frui’ are equivalent to ‘in
gaudium hoc falsum;’ and the qualifying
clause, ‘in breve tempus,’ is added inde-
pendently of the general structure of the
sentence. We may construe it more freely,
‘That you may not drive me even for a
moment into delighting at this false hap-
iness.’ The ordinary use of ‘conjicio’ does
not help us here; and we must be content
to take the sentence in its present involved
state, which is very probably the result of
some corruption. Bentley substitutes ‘pel-
licias’ for ‘conjecris;’ but this is not to
explain the difficulty.

3. Visum est] ‘I have taken good
care.’ For ‘Deus sum’ compare Andria v.
5. 3—5, and the passages quoted in the
note.

6. Venustatisque adeo plenior?] ‘Ve-
nustas’ signifies ‘good fortune in love;’

Nam neque in nuntio neque in me ipso tibi boni quid sit scio.

Pam. Egon, qui ab Orco mortuum me reducem in lucem feceris,

Sinam sine munere a me abire? Ah, nimum me ingratum putas.

Sed Bacchidem eccam video stare ante ostium.


Pam. O Bacchis, O mea Bacchis, servatrix mea.

Ba. Bene factum, et volupé est. Pam. Factis ut cedam facis;

Antiquamque adeo tuam venustatem obtines,

Ut voluptati obitus, sermo, adventus tuus, quocunque adver-

neris,

Semper sicut. Ba. Ac tu ecstor morem antiquum atque inge-

nium obtines,

Ut unus omnium homo te vivat nusquam quisquam bland-
dior.

see Andria i. 5. 10, note on 'invenustas.' Compare also Plautus, Poenulus i. 2. 44:

"Diam pulcrum et celebrem et venustatis plenum,

Dignum Veneri pol cui sunt Aphrodisia hodie!"

and Stichus ii. 2. 5:

"Ameonitates omnium Venerum atque venustatum affero."

10. Nihil enim] Pameno cunningly declines any reward, hoping that he may lead his master to explain the reason for his great delight; for he is puzzled to conceive what there can have been so very exhilarating in the message which Bacchis sent by him to Pamphilus. For 'reducem... feceris,' in v. 12; compare Heaut. ii. 4-18: "Ergo, mea Antiphila, tu nunca sola reducem me in patriam facis."

17. Volupta est] This old form occurs only here and in Phormio iv. 3. 5: "Veneri salum volup est." It and the abbreviated form 'volup' occur frequently in Plautus. 'Volup' is the neuter of an old adjective 'volupis,' from which we have 'Voluptis,' the ancient name of the goddess of pleasure, and the derived forms 'voluptas,' &c. In Plautus, Mostellaria i. 2. 68:

"Cursu, armis, equo: victitabam volup," the word is apparently an adverb, as would be natural.

18. Antiquamque... venustatem obtines] 'And you still preserve your old attractions.' For 'obtines' see notes on Andria iv. 5. 22, and Adelphi v. 3. 26. 'Venustas' here has the sense which is more familiar to readers of Latin poetry, which it is unnecessary to say is closely connected with its other meaning in v. 8. 'It is always a pleasure,' Pamphilus goes on to say, 'to meet you, to talk to you, to have you come any where.' 'Obitus' is, as Donatus remarks, a 'chance meeting.' The word does not occur elsewhere in this sense, except in a fragment of Turtillus (quoted by Forcellini from Nonius, cap. 4):

"Equis est qui interrumpit sermonem meum obita suo."

'Adventus' would be used where the meeting was intentional.

21. Ut unus &c] 'Unus quisquam' is used here because the sentence is negative, just as 'unquisquis' would be in an affirmative sentence. 'There is not a single individual of living men who is more polite than you are.' 'Quisquam' excludes all other individuals, just as 'quisque' includes them. Livy uses 'quisquam unus,' in ii. 9: "Nec quisquam unus malis artibus postea tam popularis
eset quam tum bene imperando universus senatus fuit." See also xxviii. 37: "Nec quisquam alterius gentis unus tantum ea arte quantum inter alios omnes Baliares excellent:" a sentence in which as many words are heaped together to heighten the force of the comparison as here, where commentators have remarked the peculiarly elegant redundancy of the phrase.

25. *Neque opus est adeo mutitato* [And it must not even be whispered.] For the construction see note on i. 2. 29. "Mutti
tire,' like 'musso' and 'mussito,' originally meant to 'speak with the mouth nearly closed,' 'to speak softly,' 'in a whisper.' So it is used in Andria iii. 2. 25: "Itaque hercle nihil jam muttire audem." Compare Plautus, Amphitruo i. 1. 228: "Etiam muttis? So, Jam tacebo," and Menace
meli v. 1. 11: "Muttire nunnum verbum aures aut mecum loqui?" Hence these words were also used in the sense of 'to be silent;' and in this passage some take the words 'adeo muttito' as an imperative, 'and so be silent.' See note on Adelphi ii. 1. 53: "Accipienda et mussitanda injuria adolescentium est."

26. *Placet non fieri hoc itidem ut in comoditis* [Colman quotes some remarks of Madame Daclier's to this effect; that although it was the general rule in plays that every thing should be avoided up to the satisfaction of all parties, yet Terence, like a true genius, makes himself superior to rules, and adds new beauties to his piece by forsaking them.] What the 'new beauties' are in this case it is difficult to see.

The real idea of this line is borrowed no doubt from his original. It was humorous to address the spectators as if they were not listening to a play, but witnessing a scene of real life. Plautus frequently makes his characters talk in this way. Among other instances we may take Pseudolus iv. 6. 19—21:

"Nugas theatri, verba quae in comodis dis
Solent lenoni dixi, quae pueri sciunt;
Malum et secelstum et perjurum abat
esse me;"

and Rudens iv. 7. 23—27:

"Spectavi ego pridem comicos ad istum
modum
Sapienter dicta dicere, atque iis plaudier,
Quum illos sapientes mores monstrabant
populo;
Sed quum inde suam quisque ibant di
versi domum,
Nullus erat illo pacto ut illi jusserant.

Not to say any thing of the frequent slaps at 'comici senes' and 'servi comici.'

27. *Resciscunt* [See note on i. 2. 115. 31. *Purgatum*] Myrrhina has told Phidippus that she has believed my protestation, and that you are therefore cleared in her sight.' See note on ii. 2. 12; and Eunuchus iii. 1. 41. See also Cicero, Ad Atticum i. 17. 7: "Nunc autem ea fuit necessaria propoter eam partem epistolae tuae: per quam te ac mores tuos mihi purgatos ac probatos esse voluiisti." Caesar also uses the word in the same sense.
Speroque hanc rem esse eventuram nobis ex sententia. 

*Par.* Here, licetne scire ex te hodie quid sit quod feci boni; 

*Aut quid istuc est quod vos agitis?* 

*Pam.* Non licet. 

*Par.* Tamen suspicor. 

Egone hunc ab Orco mortuum? quo pacto? 

*Pam.* Nescis, Parmeno, 

Quantum hodie profueris mihi, et me ex quanta aerumna extraxeris. 

*Par.* Imo vero scio; neque hoc imprudens feci. 

*Pam.* Sequere me intro, Parmeno. 

*Par.* Sequor. 

Equidem plus tenebris quam ante hunc diem usus sit? 

For 'quod facto usus sit' see note on Andria v. 17.

PUBLII TERENTII

CARTHAGINIENSIS AFRI

PHORMIO.
FABULAE INTERLOCUTORES.

ANTIPHÖ, adolescens, filius Demiphonis.
CHREMES, senex, frater Demiphonis.
CRATÍNUS, CRITO, advocati.
HEGIO,
DAVUS, servus.
DEMIPHO, senex, frater Chremetis.
DORIO, leno.
GETA, servus Demiphonis.
NAUSISTRATA, matrona, uxor Chremetis.
PHAEDRIA, adolescens, filius Chremetis.
PHORMIO, parasitus.
SOPHRONA, nutrix Phanii.
INTRODUCTION.

In this play we have two brothers, Demipho and Chremes. Chremes had married a lady of property, named Nausistrata, whose estates lay in the island of Lemnos, and by whom he had a son called Phaedria. Once a year Chremes used to go to Lemnos to collect his rents, and used to stay there on each occasion rather longer than was necessary, while the rents which he brought home to his wife were less than in former times when the prices of farm produce was not so high as at this time (compare v. 8. 23, 24, and v. 3. 4—8), which appeared unaccountable to his wife, who did not however suspect him of any thing beyond carelessness and indolence in the management of her business. But it had happened that about fifteen years before the events of this play he had fallen in love with a Lemnian woman, by whom he had a daughter called Phanium. So for fifteen years he had two wives and two establishments, with perfect secrecy, for at Lemnos he went by the name of Stilpho; while he put off his wife's complaints about the short rents by excuses of bad times, ill health, and so on. His brother Demipho had a son named Antipho, and they had agreed that Chremes should now go to Lemnos, and bring over his wife and daughter, and that the cousins should be married at once, Phanium passing for the daughter of a friend. With this object Chremes now makes his yearly visit to Lemnos; and Demipho at the same time goes to Cilicia, where he expects to find a large fortune; while their two sons, Antipho and Phaedria, are left under the charge of Geta, an old family servant of Demipho's, who acted as their paedagogue. At first Geta endeavoured to discharge his duty to his master faithfully; but finding that this conduct got him nothing but abuse, he altered his line; and gave his two pupils every indulgence they demanded. This soon produced the results which might have been anticipated. Phaedria fell madly in love with a music girl, whom he diligently escorted every day to and from the school where she used to go for her finishing lessons; but his case was desperate, for he had not a farthing, and she could not be got from Dorio, the 'leno,' without hard cash. Nor was it long before
Antipho got into a similar scrape, which had a very different end, but one quite as embarrassing to him. For when Chremes reached Lemnos he found that his birds had flown. Phanium and her mother, tired of waiting for him, now that Phanium was grown up, had started for Athens in search of him, with their nurse Sophrona. They inquire every where for Stilpho, but no such person is to be heard of, and they are reduced to great distress, in consequence of which the mother dies soon after their arrival. By a singular chance Antipho happens at this moment to see Phanium, as she is lamenting the death of her mother, and falls desperately in love with her at first sight. He goes to Sophrona, who will not consent to allow any acquaintance but on condition of marriage; and Antipho will sacrifice himself to a girl without a penny rather than lose her altogether. But how is the marriage to be brought about without exposing Antipho to his father's most severe censure? It is managed in the following way. Phormio, a parasite, who seems to have been under considerable obligations to these young men in the way of good living (see ii. 2. 22), gives him this advice. There is an Athenian law, that orphans should be taken in marriage or portioned out by their nearest relation. He will pretend to be Phanium's guardian, and will bring an action against Antipho, as her nearest relation, and as Antipho has no money he will of course be obliged to marry her. So Demipho will not be able to say a word. The plan succeeds to admiration. Phormio gains his suit, and Antipho immediately marries Phanium. He is devoted to his wife, but lives in continual dread of his father's return; and is quite as wretched in consequence of his success as Phaedria is because his case is hopeless.

At this point (Act i. Sc. 4) the action of the play commences. Demipho comes back from Cilicia, and immediately hears the unwelcome news that his son has married a pauper; and he at once attacks Geta, Antipho having made a hasty retreat, who defends himself as best he can, and begins the second plot which they have in hand for obtaining money for Phaedria, who is now driven to the last extremity; for Dorio has given him notice that if thirty minae are not forthcoming by the next day, Pamphila, the music girl, will be sold. Geta pretends therefore that Phormio will be very glad to take Phanium off their hands if they will make it worth his while to do so; for he has certain debts, and is already under an engagement to marry a lady who will bring him a sufficient portion to enable him to clear them off. He must therefore have thirty minae, and he will settle the matter for them. After some trouble the affair is arranged. Phormio receives the money, and at once carries it off to Phaedria, who purchases his Pamphila at once, and is made supremely happy; while poor Antipho is more wretched than ever, and accuses Geta of blundering stupidity in thus
arranging to get rid of his wife for him. Chremes, meanwhile, has returned from Lemnos, and is in great perplexity about his wife and daughter. He is as anxious as Demipho can be to get rid of this wife of Antipho's, and does his best to persuade his brother to arrange matters with Phormio. After this affair is settled he goes to make inquiries for his family from Lemnos, when he falls in with Sophrona, and finds to his unbounded astonishment that this wife of Antipho, whom they have been so anxious to get rid of, is no other than his own daughter Phanium. This discovery is imparted to Demipho after an amusing scene of hints rendered necessary by the presence of Nausistrata (Act v. Sc. 3); and the two old men are now as anxious to be off their bargain with Phormio as they were to make it, and above all to get back the thirty minae which the parasite had taken as Phanium’s portion. But they do not find it very easy to manage their scheme. Phormio is ready enough to give up Phanium, but has no intention of parting with the money; and when the old men attempt by fair means or foul to get it back, Chremes discovers to his horror that Phormio has discovered the secret of Phanium’s parentage, which Geta had overheard when Chremes first recognized his daughter in Demipho’s house. The result of all is that Phormio tells the whole story to Nausistrata. Chremes is utterly confounded, and is quite unable to blame his son for his amour with the music girl, when Phaedria describes to Nausistrata the purpose for which the thirty minae were obtained. The play ends with a conditional forgiveness of Chremes, and an invitation to supper for Phormio.

In the character of Phormio Terence copied from an original, in which the standing idea of the parasite was strictly observed. See notes on Act ii. Scene 2. We have seen a very different idea, though with the same fondness for good living, worked out in the Eunuchus. See the Introduction to that play. Phormio is, however, a very capital specimen of his class, and shows far more readiness and amiability than most of the tribe. It is not unworthy of remark that this play is said by some to have been acted four times in one year. At all events, this and the Eunuchus, the two most spirited of Terence’s plays, came on the stage within six months.
The Ludi Romani, also called the Great Games, Magni, and the Race-Games, Circenses, were celebrated on the 4th of September, and were dedicated to the great gods Jupiter, Juno, and Minerva. They were called Circenses because they consisted chiefly of exhibitions in the Circus, and so were distinguished from the Megalensia, in which dramatic exhibitions were the principal part. (See note on the Inscription to the Andria.) They were said to have been instituted by Tarquinius Priscus. These as well as the other games were celebrated by the aediles. Cicero speaks of his own services in this way: "Nunc sum designatus aedilis: habeo rationem quid a populo Romano acceperim: mihi ludos sanctissimos maxima cum cura et caerimoniam Cereri, Libero Liberaeque faciendos, mihi Floram matrem populo plebique Romanae ludorum celebritate placandam, mihi ludos antiquissimos, qui primi Romani appellati sunt, cum dignitate maxima et religione Jovi, Junoni, Minervaeque esse faciendos." In C. Verrem ii. 5. 14.

Egere L. Ambivius Turpio] On these actors, and on the musical points in this Inscription, see the notes on the Inscription to the Andria.

Apolloedoru] See the note on the Inscription to the Hecyra.

Epidicazomenos] See note on the Prolog.

Facta est iv.] C. Fannius Strabo and M. Valerius Messala were consuls a.u.c. 592, n.c. 161. Commentators have been perplexed as to the meaning of these words. We may take them most naturally to mean, 'The play was acted a fourth time; whether it was performed a fourth time in the same year, or performed at four successive intervals, does not appear. This representation was in the same year with that of the Eunuchus, which was acted five months earlier, on the 4th of April, at the Megalensia.
PROLOGUS.

Postquam poeta vetus poetam non potest
Retrahere ab studio, et transdere hominem in otium,
Maledictis deterrere ne scribat parat;
Qui ita dictitat, quas antehac fecit fabulas

1. Postquam poeta vetus] The allusion is to Lavinius, who has been frequently noticed in other Prologues. See notes on Eunuchus, Prolog. i. 20. 25. He is called 'vetus poeta' in the Prologues to the Andria, v. 7, and to the Heautontimorumenos, v. 23. Lavinius is here represented as having failed in his previous attempts to consign Terence to obscurity, and therefore to have brought forward now a new charge; that his plays were deficient in spirit and vigour of style. This Terence notices first, and replies that he certainly has not filled his plays with startling and absurd incidents, such as seem to have been adopted by Lavinius; and he reminds his opponent that his own plays would never have gained a hearing if it had not been for the excellence of his actors (vv. 1—11). Terence then passes on to another point. Some persons had objected to the character of his Prologues as being too politecal. To this he answers that this is entirely the consequence of the unfair conduct of Lavinius. Lavinius attempted to monopolize the stage; and with that object calumniated him. He therefore could not but reply to him; and he may consider therefore that these attacks in his Prologues are but a repayment in his own coin. When Lavinius ceases his attacks, Terence will cease his retorts (vv. 12—23). He then proceeds to explain what is the nature of his new play, the Phormio, called in Greek ἱπτικαζόμενος (vv. 24—28), and finally appeals to the audience to give him a better hearing than he had once before, when his whole company of actors were driven from the stage in the confusion attending the games.

2. Retrahere ab studio] See Heceira, Prolog. Alter 13:

"—— Ita poetam restitui in locum
Prope jam remotum injuria adversarium
Ab studio atque ab labore atque arte
musica." 'Studium' is the 'studium musicum,' spoken of in Heaut. Pro!. 23. See note.

'Now that the old poet,' the Prologus here says, 'finds himself unable to drag my poet away from his plays and to hand him over to inglorious leisure, he is attempting to keep him from writing by abuse.' We must notice the force of 'transdere' (the old form of 'tradere'). It may be compared with the use of the word in such phrases as 'tradere in custodiam,' 'in pistrinum,' 'in servitutem.' See Forcellini for examples. For 'deterre' see note on Adelphi i. 2. 61; and compare Cicero, De Oratore ii. 1, where we have a good illustration of most of the words used in these lines: 'Eratque multi qui, quamquam non ita se res habere arbitrarentur, tamen, quo facilius nos incenas studiio dicendi a doctrina deterre, libenter id quod dixi de illis oratoribus praedicarent, ut, si homines non eruditi summam essent prudentiam atque incredibilem eloquentiam consecuti, innanis omnis noster esse labor, et stultum in nobis erudiendi patris nostri, optimi ac prudentissimi viri, studium videretur.'

4. Quas antehac fecit fabulas] For this attraction see note on Andris, Prolog. 3.
5. Tenui esse oratone et scriptura levi

Donatus very well says: “Imperitum inducit criminatorem, qui hoc objectat quod proprium debet esse comedic stili.” ‘Oratio’ refers to the language, as in Heant. Prol. 44: “In hac est pura oratio,” ‘In this play my language is plain.’ ‘Scriptura’ is more properly applied to the style. So in Andria, Prolog. 11, we have a similar distinction drawn:

“Non ita dissimili sunt argumento, sed tamen
Dissimili oratione sunt factae ac stilo.”

Terence means to say that he is accused of using too plain common-place language, and of a want of vigour in his style. What he mentions in the Prologue to the Heautontimorumenos as a merit of his plays, is here noticed as a defect. The author of the treatise ‘Ad Herennium,’ iv. 6, explains ‘attenuada oratio’ as follows: “Attenuada autem est quae demissa est usque ad usitatissimam puri sermonis consuetudinem.” Compare Horace, Sat. i. 4. 54:

“Non satis est puris versum describere verbis,”

and the passage from Gellius quoted by Mr. Maclean, in the note to that passage. It was the peculiar character of the New Comedy that it represented on the stage the characters and language of every-day life; and this feature seems to have been preserved more scrupulously by Terence than by Plautus, to whose rough humour the Roman audience were accustomed. The epigram attributed to Caesar touches this point exactly:

“Tu quoque, tu, in summis, O dimidiate
Menander,
Poneris, et merito, puri sermonis amator.
Lenibus atque utinam scriptis adjuncta foret vis
Comica, ut aequato virtus polleret honore
Cum Graecis, neque hac despectus parte jaceres,
Unum hoc maceror et doleo tibi deesse,
Terenti.”

6.] Terence no doubt introduces here an incident from one of Lavinium’s plays, in which he certainly departed sufficiently from every-day life. This scene of the ‘Charmed Fawn’ may have been an adaptation of some fable like that of Actaeon—a lover seeing his mistress turned into a fawn, and the dogs pursuing it while she entreats him to help her—ineogrous enough for a comedy. Plautus introduces a kind of fable now and then; but it is as a dream. See Mercator, Act II. Scene i., and Rudens, Act III. Scene i. In the Prologue to the Heautontimorumenos we have an instance of a similar breach of good taste on the part of Lavinium. See note on v. 30. He seems to have aimed at creating startling situations; and his plays must have been very unlike Terence’s more quiet plots.

9. Olim quam stetit nova] ‘When his new play was originally received.’ Compare Hecyra, Prolog. Alter 6, 7, for the use of ‘stetit’:

“In his quas primum Caecilii didici novas
Partim sum earum exactus, partim vix steti;”

and Horace, Epist. ii. 1. 175, 6:

“Gestit enim numnum in loculos demit-tore, post hoc
Securus cadat an recto stet fabula talo.”

The old editions read ‘quum stetit olim nova,’ and this order is adopted by some later editors; but many good authorities have the words transposed as in the text. This retort of Terence’s, about the merits of Lavinium’s actor, applies tolerably exactly to the Hecyra. See notes on the Second Prologue.

11.] After this line the common text has the words

“Et magis placerent quas fecisset fabulas;”
but this is evidently an interpolation from Andria, Prolog. 3, and is quite out of place here; nor docs it appear in the Bembine, Vatican, or Victorian MSS.
16. In medio omnibus palam esse positam] 'The prize is the common property of all who are engaged in the pursuit of poetry. Every one is at liberty to contend for it.' Terence is accused of filing his Prologues with controversial matter. He answers, There can be no such thing as a monopoly of poetry, and as Lavinius has endeavoured to drive me off the stage by his accusations, I am obliged in self-defence to accuse him in my turn. It is not an attack, but an answer; and Lavinius may reckon that he has got as good as he brought. When he leaves off his injuries, I will leave off my accusations. For the phrase 'in medio positam' compare Cicero, De Oratore i. 3: 'Caeterarum artium studia fere reconditis atque abditis e fontibus lauriantur, dicendi autem omnis ratio in medio posita, communis quodam in usu, atque in honorem more et sermone versatur.' See Virgil, Aeneid. v. 109:

"Munera principio ante oculos circque locantur
In medio; sacri tripodes, viridesque coronae,
Et palmae, pretium victoribus, armaque,
et ostruo
Perfusae vestes, argenti aurique talenta.'

For 'artem musicam' see note on Hesu-
tontimorumenos, ProL 23.
18. Reicere] This is the reading of many good manuscripts. Compare Virgil, Eclog. iii. 96:

"Tityre, pascantes a flumine reice capellas."

See also Plautus, Asinaria ii. 1. 6:

"Quin tu abe te socordiam omnem recis,
segniatam amovis?"

Similarly we meet with 'eicit' in Lucre-
tius iii. 877 (Lachmann):

"Nec radicitus e vita se tollit et eicit," and iv. 1272. So we sometimes find 'adi-
cio' used for 'adicio.' See Martial, Epi-
gram. x. 82. 1:

"Si quid nostra tuis adicit vexatio rebus
Mane, vel a media nocte, totagus ero;"

and 'abicio.' See Juvenal, Sat. xv. 16—18:

"— In mare nemo
Hunc abicit, saeva dignum veraque Char-
ybdi,
Fingentem immannes Laestrygonas atque
Cyclopa?"

where see Maclean's note.

20. Benedictis si certasset, audisset bene] 'If he had tried to rival me in compliments, he would have been well spoken of,' 'Bene-
dictis certasset' may be contrasted with
Livy's phrase 'certaturne inter collegas
maldicetis.' The phrases 'bene audire'
and 'male audire' were borrowed from the
Greek εὐδοκέω or κακεὶς δικόμενοι. They are
very common. See Hecyra iv. 2. 24: "Sine
me oscuro hoc effugere, vultus quod male
audit multum."

21.] I have kept the order and reading of
Donatus and the majority of the best
manuscripts.

22.] 'And now,' says Terence, 'I will
stop talking of him, although he does not on
his part stop offending.' Bentley has on his
own authority altered 'non factum' into 'fe-
cerit,' and 'jam' in v. 22 into 'tam.' He
considers the meaning to be, 'I will stop
speaking of him when he stops calumniating
me, and not before.' But we have no author-
ity for any such change, though it has been
adopted on Bentley's authority by Perlet
and one or two other editors. The speaker
of the Prologue merely means 'But let him
calumniate Terence as he will, I have said
enough of him; and will now go on to
other matters.' The phrase 'finem bene
dicendi' is used by Cicero, Tusculan. Dis-
put. ii. 1. (3): 'Sed si repercibantur non-
nuli qui nihil laudarent nisi quod se imitari
possit confiderent, quemque sperandi sibi
Peccandi quum ipse de se finem non facit:
Nune quid velim animum attendite. Apporto novam
Epidicazomenon quam vocant comedia et
Graeci, Latini Phormionem nominant;
Quia, primas partes qui aget, est erit Phormio
Parasitus, per quem res ageretur maxime,
Voluntas vestra si ad poetam accesserit.

24. Apporto] Compare Andria v. 2. 17,
and note.

25. Epidicazomenon] The Greek term
for an action brought in claim of a property
or heirress adjudged to another was ἐπίσκασια (see Dictionary of Antiquities, "Archon," p. 123, a). The plaintiff was said ἐπίσκασθαι. See Demosthenes, Contra Macartatum 1068: ὅτε δὲ τῆς ἐπισκάσιας ἐδει ἐπισκάσθαι Φιλομήνδης κ.τ.λ. and an heirress was the subject of such a law-suit was called ἐπίσκος. Diodorus Siculus (quoted by Perlot) mentions the law of Solon in these terms: ἐκλευ μάρτυρ γὰρ τῷ ἐπισκάσθαι τὸν ἕγγορα γίνεσθαι (XII. 18). So this play is named
from the fact that Phormio, its principal character, brings such an action. There has been some controversy about the proper title of this play. Donatus remarks that the Phormio is a translation of the "Epidicazomenae" of Apollodorus, his "Epidicazomenos" being a different play. Bentley inclines to this view, and proposes to read "Epidicazomenen" in the text. But we are not justified in making the alteration on the sole authority of Donatus; nor does Bentley's remark "Epidicazomenae est, de quo judicium factum est" seem quite accurate. An heiress in whose case judgment had been given would be more properly called ἐπισκάσια. It seems best then to maintain the present text, according to which the ἐπισκάσιας is Phormio.

26. Latini Phormionem nominant] Bentley, on the authority of one ancient manuscript, reads "Graece, Latine Phormionem nominant," for two reasons: (1) that this was a new play, "Dein Latini priusquarn ageretur et cognosceatur fabula, Phormionem appellare non potuerant." (2) That it was the custom for poets to name their plays for themselves, as Plautus often does, even when they had other Greek names. The objection to Bentley's reading is, Why should the name "Phormio" (a Greek name derived from φορμίς) be called the Latin name of the play? As to his arguments, Terence, at all events, has in every other case retained the Greek name of his plays. He takes too literal a view of the words. Although this play was now brought on the Roman stage for the first time, we have no reason for supposing that it was unknown to Roman authors; nor does it seem improbable that it was generally designated by them as the "Phormio," for the reason which Terence gives here, namely, because the character of Phormio is the most conspicuous in the comedy. The Greek words φορμίς and φορμίοι mean either a basket, frequently used as a measure of grain, or a mat; and it may not be impossible that the name was given to a parasite in allusion either to his capacity for food (see Plautus, Menaecheum i. 1. 1, where the name "Peniculus" is similarly explained), or to the fact that these worthies were often under the table at the supper parties to which they invited themselves.

27. Primas partes qui aget] The term is borrowed from the old Greek phraseology of the drama, in which the actors were classed as πρωταγωνιστής, δευτεραγωνιστής, or τρίταγωνιστής. See the passages from Cicero and Horace quoted in the note on Bucolich i. 2. 71. Hence the common phrases, "primas ferre," "primas deferre," "primas dare," of which instances may be found in all dictionaries.

29. Voluntas vestra] "Phormio," he says, "will act the chief part, if your favour comes to the help of the poet." Cicero uses the word "voluntas" in the same manner. See his oration for Rabirius,
ACTUS I. SCENA I.

Date operam: adeste aequo animo per silentium;
Ne simili utamur fortuna atque usi sumus
Quum per tumultum noster grex motus loco est;
Quem actoris virtus nobis restituit locum,
Bonitasque vestra adjutans atque acquinimitas.

ACTUS PRIMI SCENA PRIMA.

DAVUS.

Amicus summus meus et popularis Geta
Héri ad me venit. Erat ei de ratiuncula

c. 3: "An de servis alienis contra legem
Fabiam retentis... plura dicenda sunt,
quum tanto studio C. Rabirius totius
Apulieae, singulari voluntate Campaniae
vicinatatis, orneta?"

30. Adeste aequo... per silentium For
'adeste' see note on Andria, Prolog. 24,
and for 'silentium,' note on Eunuchus,

31. Ne similii utamur fortuna] He is
supposed to allude to the failure of the
Hecyra, and its subsequent success, which
was owing to the successful management
and acting of I. Ambivius Turpio. But if
the dates given in the Didascaliae are cor-
rect, this can scarcely be the case; for the
Hecyra failed at the funeral games of
I. Aemilius Paulus, B.C. 160, and the
Phormio was represented B.C. 161. We
cannot, however, lay much stress upon
these dates, though from the absence of
any testimony, it is not probable that
Terence can here be alluding to any other
play of his which met with a similar recep-
tion. If the Hecyra is here referred to,
we may refer to the notes on both the
prologues to that play, in which the causes
of its rejection are fully discussed.

The Metre of this prologue is iambic
trimeter.

ACT I. SCENE I. Davus enters, bring-
ing with him a small sum of money
which he owed Geta, Demipho's slave.
Antipho, Demipho's son, has just been
married, and Davus supposes that it is
in order to make his master's wife a com-
plimentary present that Geta is getting
in his outstanding debts. And after all
his trouble she will think nothing whatever
of it. And then another present will have
to come when she has a child, and again
on its birth-day, and so on. And so the
poor have to moil and toil to add to the
stores of the rich.

The Metre is iambic trimeter.

1. Amicus summus meus et popularis
'My most intimate friend and fellow-town-
man Geta.' For 'amicus summus meus,'
the shorter form, 'summus meus,' was fre-
quently used. See note on Eunuchus ii.
2. 39. 'Popularis' occurs in the same
sense in Eunuchus v. 3. 1: "O populares,
cequis me hodie vivit fortunator?" and
Adelphi ii. 1. 1: 'Obsecro, populares,
ferte misero atque innocenti auxilium.'

Here we have a character introduced who
has no part in the subsequent plot of the
play. Such characters were called by the
Greeks προτατεκα πρόσωπα. So in the
Hecyra, Syra and Philotis are introduced
merely as listeners to Parmeno, just as
Davus is made here to serve as Geta's
confidant while he explains to him the
events which have taken place in the
family. We may compare also the intro-
duction of Sosia in the first scene of the
Andria. In all such cases, the intention of
the poet was no doubt to avoid the formal-
ity of a set prologue, even at the expense of an
unnecessary character.

2. Erat ei de ratiuncula] 'He had a
small sum of money left in my hands of a
small account of some standing; and he
asked me to make it up.' We find 'ratiun-
cula' used in Plautus, Captivi i. 2. 89, 90:

"Ibo intro, atque intus subducam ratiuncu-
larum
Quantilium argenti mibi apud trapezitam
siet;"

and Curculo iii. 5. 1:
PHORMIO.

Jumpridem apud me reliquum pauxillum Nummorum; id ut conficerem. Confeci: afferro. Nam herilem filium ejus duxisse audio

5 Uxorem: ei, credo, munus hoc corraditur. Quam inique comparatum est hi qui minus habent Ut semper aliquid addant divitioribus.

Quod ille unciatim vix de demenso suo, Suum defrudans genium, comparsit miser,

Id illa universum abripiet, haud existimans

“Beatus videor: subduxi ratiunculum,
Quantum aeris mihi sit quantamque alieni siet.”

Davus is made to use diminutives in speaking of his debt to Geta, to show, as Donatus says, that there was very little money belonging either to Geta or to Davus, while yet out of that little they had to find the means of making presents to their masters and mistresses. For ‘conferere’ compare v. 5. 11: “Ne quum hic non videant me conficere credant argentum suum;” and see note on Heaut. iv. 5. 55. Compare also Cicero, Pro Cluentio, c. 25: “Post exoratus initio permagnam pecuniam poposcit; deinde ad id pervenit quod confici potuit, et sestertium sexcenta quadragina millia deferri ad se domum jussit.” The clause ‘id ut conferere’ depends on the idea of ‘oravit,’ or some such word, implied in ‘ad me venit.’ For another sense of ‘conferno,’ which is common in Terence, see note on Eunuchus v. 4. 6.

7—12.] Colman has translated these lines very well:

“—— Alack, how hard it is
That he who is already poor should still
Throw in his mite to swell the rich man’s heap!
What he scarce, ounce by ounce, from short allowance,
Sorely defrauding his own appetite,
Has spared, poor wretch! shall she sweep
all at once,
Unheeding with what labour it was got.”

7. Quam inique comparatum est] ‘How unfairly it is arranged.’ Compare Heaut. iii. 1. 94—96:

“Ita comparatam esse hominum naturam omnium,
Aliena ut melius videant et djudicent
Quam sua?”

and see note on Eunuchus i. 1. 2.

9. De demeno suo] ‘From his scanty allowance.’ The ‘demensum’ was the daily or monthly allowance of slaves. Donatus says that they were allowed four modi a month. Seneca (Ep. 80), quoted by Forcellini, says that they were allowed five. Plautus, Stichus i. 2. 3, mentions the monthly allowance:

“Vos meministis quotocandis petere demensum cibum;
Qui minus meministis quod opus sit facto
cacero in addibus?”

Horace speaks of the daily allowance in Epist. i. 14. 40:

“Cum servis urbana diaria rodere mavis.”

See Maclean’s note there, and on Sat. i. 5. 68; and for other information connected with this subject see the Dictionary of Antiquities, ‘Servus,’ p. 1041, b.

10. Suum defrudans genium] ‘Starving himself all the while.’ ‘Defraudus’ is used sometimes by Plautus and Terence for ‘defraudor.’ We may compare the connexion of ‘claudo’ and ‘cludo.’ See notes on Andria iii. 3. 41, and Eunuchus i. 2. 84. The phrase ‘defraudare genium’ is opposed to ‘genio indulgere,’ and simply means ‘to stint oneself in food.’ Compare Plautus, Aulularia iv. 9. 13:

“—— Egomet me defraudavi
Animumque meum genitumque meum.”

In Adelphi ii. 2. 37 the word is used in its simple meaning of ‘to cheat.’

Comparsit] ‘Comparsit,’ for the regular form, ‘compertis,’ means ‘has got together by saving.’ Compare the use of ‘paris’ Hecyra iii. 1. 2, note.

11.] ‘And this she will carry off in the lump,’ he says, ‘little thinking with what difficulty it was got.’ The words are very carefully chosen through this whole sentence; the contrast between ‘unciatim’ and ‘universum,’ ‘comparsit’ and ‘abripiet,’ and between the clauses ‘suum defraudans ge-

ACTUS PRIMI SCENA SECUNDA.

GETA. DAVUS.

Ge. Si quis me quaeret rufus—Da. Praesto est; desine. Ge. Oh!

nium ' and ' haud existimans quanto labore partum,' is worth observation.
12. Porro autem Geta ferietur alio munere] 'And Geta will still further be mulcted of another present when his mistress has a child, and another again when the boy's birth-day comes, and again when he is weaned.' 'Ferox' is sometimes used in the sense of 'to cheat,' 'to rob.' Propertius uses the word in this manner; see v. (iv.) 5, 41—44:

"Nec te Medea dement probr at sequacis;
Nempe tuuit fastus ausa rogare prior:
Sed potius mundi Thais pretiosa Menandri,
Quum ferit astutos comicae moecha Getas."

Paley, on Propertius iv. 3. 50, says ' ferro' seems to have been the word conventionally applied to the deceiving a husband. Propertius' words are:

"Ut per te clausas sciat excertare puellas
Qui volet austeros arte ferire viros."

Terence mentions here three occasions when Geta will have to give presents, (1) at the birth of a child; (2) on his birth-day; (3) when he is weaned; of which the first seems to have been the same as the Greek δμπληδομα, a festival answering to our christening, generally held from five to ten days after the birth of a child. At this festival the child was named, and it was customary for the friends of the family to bring presents. This fact is alluded to by Plautus, Truculentus ii. 4. 72, 73:

"Quin dis sacrificare hodie pro puero volo,
Quinto die quod fieri oportet."

See the Dictionary of Antiquities (Amphi
dromia). The words ' ubi initiabunt' have caused much perplexity. It seems most natural to understand them of the weaning of the child, according to the explanation of Donatus, who gives us Varro's authority for this meaning: 'Cum primo cibo et potionem initiarent pueros, sacrificabant Eduiae et Potiae, et Cubae, divis edendi et potandi et cubandi, ubi primum a lacte et conus transierunt.' He seems, however, to think that Apollodorus alluded to the Athenian δμπληδομα, and that Terence followed him; but it does not appear why Terence may not here have alluded to a Roman custom. The practice of sending presents on birth-days was universal. Birth-day presents were often in the shape of rings. See Persius i. 15—17:

"Scilicet haec populo plexusque togaque
Recenti,
Et natalitiatandem cum sardonycho albus,
Sede legens elsa."

' Natalitas' is used by Cicero in the sense of ' a birth-day feast.' "Hodie non descendit Antonius. Cur? Dat natalitias in hortis. Cui? Noninem nominabo. putate tum Phormioni alci, tum Gnathoni, tum Ballioni." (Philippica ii. 6.)

16. Puer causa erit mittendi] 'The child will be the excuse for sending these presents; and its mother will carry them all off.' This sense of ' causa' is very frequent in Terence. See the Index.

ACT I. SCENE II. Geta comes on the stage, and immediately the two slaves enter into conversation. Geta looks dejected; and upon Davus' promising secrecy he tells him the reason. The fact is that he is likely to get into the greatest scrape. 'My master and my master's brother,' he says, 'have gone the one to Lemnos, the other to Cilicia, and they left me in charge of their sons, An-

Ge. Amo te, et non neglexisses habeo gratiam.

Da. Praesertim ut nunc sunt mores. Adeo res redit; Si quis quid reddit, magna habenda est gratia.


tipho, our young master, Demipho's son, and Phaedria his cousin, son of Chremes. Well, that was a pretty charge, and I began by doing my duty to my old master. I only got thrashed for that, so I changed my tactics, and humoured the young men in every possible way. Well, there was a young girl belonging to a slave merchant, and Phaedria fell in love with her. He used to escort her to and fro, and was bent on getting her from her master. Meanwhile Antipho had fallen in love with a girl named Phanium, and wanted to marry her. But he did not know how he was to do it; for she had not a farthing, and his father would be sure not to give his consent, so he betook himself to one Phormio, a parasite, who devised the following plan. Phormio was to bring an action against Antipho as her nearest relation, on whom devolved the duty of marrying her; and he was to win the suit. This plan was actually carried out; Antipho lost the suit, and married the girl. And now,' says Geta, 'the reckoning is to come. Whatever happens I depend on myself. As for Phaedria, his affair is at a standstill, for he has no means of purchasing the girl from her master. His father is not come home yet. My master is expected every moment. Both the young men are at their wits' end, Phaedria in despair of ever getting his sweet-heart, while Antipho is afraid that his wife will be taken from him the moment his father comes home.'

The Metre is iambic trimeter.

2. At ego obviam conabar tibi] 'But I was going in search of you.' For conabar see note on Haent. ii. 2. 11.

3. Lectum est: conveniet numeros quantum debui] 'It has been counted over: it will be found the exact amount of my debt.' 'Convenio' was commonly used in bookkeeping. See Plautus, Mostellaria iii. 1. 146;
ACTUS I. SCENA II. 409

Ge. Senis nostri, Dave, fratrem majorem Chremem
Nostine? Da. Quidni? Ge. Quid? ejus gnatum Phaedriam?
Da. Tamquam te. Ge. Evenit senibus ambobus simul,
Iter illi in Lemnum ut esset, nostro in Ciliciam
Ad hospitem antiquum: is senem per epistolam
Pellexit, modo non montes auri pollicens.
Da. Cui tanta erat res, et supercrat? Ge. Desinas:
Sic est ingenium. Da. Oh, regem mo esse oportuit.
Ge. Abuntes ambo hic tum senes, me filiis
Relinquent quasi magistrum. Da. O Geta, provinciam
Cepisti duram. Ge. Mihi usus venit, hoc scio:
Mennini relinquui me Deo irato meo.
Coepti adversari primo. Quid verbis opus est?
Seni fidelis dum sum, scapulas perdidi.

form of the same phrase in Plautus, Bacchides iv. 8. 72:

"Ubi libet, recita: aurium operam tibi dico."

Geta now goes on to relate the circumstances which had taken place in his master's family up to the present moment. This scene is, strictly speaking, the Prologue to the play. See note on i. 1. 1.

11. Pellexit] 'He enticed the old man by letters, promising him all but mountains of gold.' The word occurs only here in Terence, and once only in Plautus, where its connexion with 'pellex' is maintained in its use. Menachmi ii. 2. 63—68:

"Minime herele mirum; morem hunc meretrices habent;
Ad portum cunctum servulos, ancillulas,
Si qua peregrina navis in portum adventit,
Rogant cujatis sit, quid ei nomen sit;
Postilla extemplo so applicant, agglutinat;
Si pellexerunt, perditum amittit domum."

Lucretius uses the word of a treacherous calm at sea:

"Nec poterat quenquam placidi pellicia ponti
Subdola pellicere in fraudem ridentibus undis."

(v. 1004, 1005.)

In later writers it occurs more frequently, and in various senses derived from this original meaning. See Forcellini. The commentators compare Sallust, Catilin. 23: "Repente gloriae maria montesque polliceri." In Persius iii. 65 'montes' is used absolutely in the same sense:

"Et quid opus Cratero magnos promittere montes?"

Compare Plautus, Mil. Glor. iv. 2. 73, and Juvenal, Sat. xii. 129.

20. [Oh, regem me esse oportuit] 'Oh, I ought to have been a king. I should know how to use my money well, and should know too when I had enough.' There is perhaps an allusion to the name 'rex,' which was commonly given to parasites; but rich men were commonly called 'reges;' and this sense is the most obvious here.

22. Magistrum] Slaves of a better class held the office of παιδαγωγὸς, or 'magister.' They had to be generally responsible for the good behaviour of the young boys of whom they had charge. One of these 'paedagogi,' Lydus, is introduced in the Bacchides of Plautus. In Adelphi v. 9. 5, 6, Syrus says of himself:

"Ego istos vobis usque a pueros curavi
ambos sodulo;
Docui, monui, bene praecepi semper
quae potui omnia."

For 'provinciam' see note on Hecaut. iii. 2. 5.

23. Mihi usus venit, hoc scio] 'So I find it by experience, I can tell you. All I know is that it was at a moment when my patron saint was angry that I was left in charge.' For 'Deo irato meo' see note on Andria iv. 1. 40.

26. Scapulas perdidi] 'At first,' says Geta, 'I began by opposing them. Why need one speak of it? While I was faithful to my old master, I ruined my shoulders.' I got well thrashed for my pains. 'Sca-
**Da.** Venere in mentem mihi istaece; “Namque incerta est, Adversum stimulum calceae?”  
**Ge.** Coepi ipsis omnia  
Facer, obsequi quae vellent.  
**Da.** Scisti uti foro.  
**Ge.** Noster mali nihil quiequam primo.  
Hic Phaedria  
Continuo quandam nactus est puellulam  
Citharistriam: hane amare coepit perdite.  
**Ea.** serviebat lenoni impurissimo;  
Neque quod daretur quiequam: id curarant patres.  
**Restabat alius nihil nisi oculos paseere,**  
**Sectari, in ludum ducere, et reducere.**

Pulce is generally used in Plautus for 'the back,' and not unfrequently in some such way as this. See Asinaria ii. 2. 49, 50:

> Ergo mirabar quod dudum scapulce gestantibus mihi,  
> Hariorari quae occooperunt sibi esse in mundo malum."

Truculentus iv. 3. 19:

> Jam laevorem tute scapulis istoc cincus tuis."

27. Venere in mentem istaece 'That old proverb has come into my mind: 'It is mere folly to kick against the goad.‘ We must supply ‘jactare.’ In all copies up to Bentley's time these words were attributed to Davus. Bentley gave them to Geta on the ground that Davus could have known nothing of the circumstances unless Geta had told him. But this is hypocritical. Davus throws in this maxim as a moral application of Geta's story. He is a bit of a moralist, as we have seen at the commencement of this scene, v. 5, 6, and in the first scene of this act he comes out strong in that line. It is the part of a good listener to clench a story with an appropriate remark now and then; and this did not escape Terence here, nor in the opening scene of the Andria, where he makes Sosia do this more than once. See Andria i. 1. 33. 40. 114. Bentley however was right in reading 'Namque,' on the authority of the majority of manuscripts. 'Namque' is used like 'e Facere thetum in introducing quotations. See Andria i. 1. 40. 41:

> Sapienter vitam institut: namque hoc tempore  
> Obsequium amicos, veritas odium parit.'" The proverb quoted here, well known from its New Testament use, occurs very frequently in classical authors. It is found twice in Aeschylus:

> οὐδὲν ιμοισι χρώμενος διδασκάλος  
> πρὸς κέντρα κάλον ἐκτενεῖς.  

(Prom. Vinct. 323, 4.)  

> πρὸς κέντρα μὴ λάκτιζε, μὴ πιάσας μοῦ γυς.  

(Adam. 1624.)  

We do not find this Latin form of the proverb elsewhere. The variety 'calictrare contra stimulum' is quoted by Forcellini from Aemilianus. In Plautus, Truculentus iv. 2. 59, we have a similar proverb: 'Si stimulos pugnis cadedis, manibus plus dolet.'

29. Scisti uti foro. 'You know how to suit your market!' You can take things as you find them. Donatus explains the proverb as derived from the conduct of merchants, who do not set a fixed price on their goods before they bring them to market, but adapt their demand to the market price.

33. Impurissimo] Here the word is used in its full sense. In Eunuchus ii. 2. 4 it has a modified meaning. In the next line after 'quiequam' we must supply 'Phaedriar crat.' The whole of this narrative is told with admirable brevity.

36. In ludum] This girl was sent to school to learn accomplishments, for the purpose of increasing her value. Donatus remarks, "Bene cavillatus est et joculariter in adolescentem, cui aetas ad secatanos philosophos apta erat." Phaedra ought at his time of life to have been going to professors' lectures himself, instead of dancing.
ACTUS I. SCENA II.

Nos otiosi operam dabamus Phaedriac.
In quo haec disebat ludu, exadversum ei loco
Tonstrina erat quaedam. Hic solebamus fere
Plerumque eam opperiri dum inde iret domum.
Interea, dum sedemus illi, intervenit
Adolecens quidam laerimans. Nos mirarier.
Rogamus quid sit? "Nunquam acque," inquit, "ac modo
Paupertas mihi onus visum est et miserum et grave.
Modo quandam vidi virginem hic viciniae
Miseram suam matrem lamentari mortuam.
Ea sita erat exadversum: neque illi benevolens
Neque notus neque cognatus extra unam aniculum
Quisquam aderat qui adjutaret funus. Miseritum est
Virgo ipsa facie egregia." Quid verbis opus est?
Commorat omnes nos. Ibi continuo Antipho,
"Vultisno camus visere?" alius, "Censeo.
Etamus: due nos, sodes." Imus; venimus;
Videmus. Virgo pulchra; et quo magis diceres,
Nihil aderat adjutenti ad pulchritudinem.
Capillus passus, nudus pes, ipsa horrida,

attendance on this girl on her way to and
from school. 'We had nothing on our
own hands,' says Geta, 'and so we gave
ourselves up to Phaedra.' For 'operam dabanum' see note on Heaut. v. 1. 36.

36. Exadversum ei loco (tonstrin] Some copies have 'ex adverso ilico,' but the text
is best supported. The barbers' shops were
favourite lounges; and barbers were
frequented teachers. See an amusing article on 'Barba' in the Dictionary of Antiquities.

41. [Iti] Donatus especially notices this
form in this passage; some copies and editions have 'illie.' See notes on Hercey i.
2. 19, Adelphi i. 2. 36, and v. 3. 57.

42. Adolecens quidam] Donatus in-
forms us that in Apollodorus' play the
barber himself came in, having just returned
from cutting off the girl's hair, which she
had done as a mark of grief; and he
supposes Terence to have changed the cir-
cumstance because the custom was too
foreign to be introduced into a Latin play.

45. Hec vieninai] See note on Andria i.
1. 43. The words 'ea sita erat' refer to the
dead body of the mother. 'Situa' properly
was used when a corpse was placed in a
temporary place of interment before it was
interred with the due solemnities of a
funeral. But this distinction is not ob-
served by authors. In this passage the
word preserves its original meaning. The
body of the mother was laid out in the hall
of the house till it could be buried.

48. Neque notus neque cognatus] See
note on Ennech. i. 2. 65. For 'adjutaret
funus' compare "Eis onera adjuta" iii. 2.
24 (note), and Andria i. 1. 81: "Curabat
una funus."

52. Alia] Is said by the commentators
to be used for 'alter,' namely, Phaedra; but
as Donatus rightly says, it may be 'Phae-
dria, vel quilibet.' A number of young
men were no doubt in the barber's shop
together.

53.] This passage may be compared with
Heautontimoromenos ii. 3. 44—50.

56. Ipsa horrida] 'Her own person ne-
eglected—in tears—in sad clothing.' 'Hor-
ridus' is here used as 'sordidus' (see note
on Heaut. ii. 3. 56), with particular re-
ference to her own personal appearance. In
Juvenal iii. 212, 213, it is used in the
sense of 'sordidatus:'

"Si magna Asturii ceedit domus, horrida
mater,
Pullati proceres, differt vadinonias Prac-
tor."
Lacrimalae, vestitus turpis; ut, ni vis boni
In ipso inesse forma, haec formam extinguerent.
Ille qui illum amabat fidicinam tantummodo,
"Satis," inquit, "scita est:" noster vero—Da. Jam scio: 60
Postridie ad anum recta pergit: obscurat
Sibi ut ejus faciat copiam. Illa enim se negat;
Neque cum aqueum facere ait: illum cievem esse Atticam,
Bonam, bonis prognatam: si uxorim velit,
Lege id licere facere; sin aliter, negat.
Noster quid ageret nescire; et illum ducere,
Cupiebat, et metuebat absentem patrem.
Da. Non, si redisset, ei pater veniam daret?
Ge. Ille indotatam virginem atque ignobilem
Daret illi? Nunquam faceret. Da. Quid fit denique?
Ge. Quid fiat? Est parasitus quidam Phormio,
Homo confidens; qui illum Di omnes perduint.
Da. Quid is fecit? Ge. Hoc consilium quod dicam dedit.
"Lex est, ut orbae qui sunt genere proximi
Eis nubant; et illos ducere cadem haec lex jubet.

57. Visagoni] 'So that, if it were not
that the very essence of beauty was in her
looks, these things would have hidden her
loveliness.' For 'extinguenter' see note
on Hecyra v. 2. 23.
60. Satis scita est] 'Phaedria, who was
in love with that music girl, only said,
"She is pretty well;' but our young
master—?" For the use of 'noster' see
note on Andria v. 2. 5, and Hecyra v. 3. 9.
For 'scita' compare Andria iii. 2. 6: "Per
ecator scitus puer est natus Pamphilo;" and
Plautus, Mercator iv. 4. 15: "Satis
scitum filum mulieris."
73. Homo confidens] 'An impudent
fellow; and may all the gods confound him
for it.' For 'confidens' see notes on Andria
v. 2. 14; v. 3. 5. 'Qui' is generally taken by
commentators as the nominative case, the
sentence being unfinished. But this cannot
apply to some cases in Plautus where the
same form is used, without any antecedent
to which 'qui' can be referred. See Casina
ii. 4. 1:
"Qui illum Di omnes Deaeque perdant,"
and Trinummus iv. 2. 78: "Qui istum Di
perdant." In Menacechme iii. 1. 6, it stands
at the commencement of a new sentence:
"Qui illum Di omnes perduint qui primus
commentus est . . .
Coutionem, hac reque homines occupatos
occupat."
Donatus says, "Qui utinam est: ut Lucil-
lius in secundo Qui te Momentum malum
jam caetera perdat;" but he mentions also
the other explanation. 'Qui' is the ablative
here, as in numerous passages of Terence,
and may be literally translated 'wherefore,'
and so.' Compare the common phrase
"Ita me Di bene ament." Thus it acquired
by a laxer use the sense of 'utinam,' ac-
cording to the explanation of Donatus.
Perlet adopts this view in the first instance,
but prefers the other account of the phrase.
75. Lex est] See notes on Andria i. 1, 44
and Adelphi iv. 5. 18; and for a full state-
ment of the law on the subject of epignosis
see the Dictionary of Antiquities (sub voc.).
'Orbae' seems to refer rather to the case of
a poor orphan, whose nearest relation
was bound either to marry her himself or
to portion her off. The sentence is rather
involved. The regular order of the clauses
would be 'Lex est ut orbae nubant eis qui
—proximi, et illos cadem lex jubet ducere
(orbae)."
ACTUS I. SCENA II.

Ego te cognatum dicam, et tibi scribam dicam:
Paternum amieum me assimulabo virginis:
Ad judices veniems. Qui fuerit pater,
Quae mater, qui cognata tibi sit, omnia haece
Confingam, quod erit mihi bonum atque commodum.
Quum tu horum nihil refelles, vincam secliect.
Pater aderit: mihi paratae lites: quid mea?
Illa quidem nostra erit." Da. Jocularem audaciam!
Ge. Persuasum est homini; factum est; ventum est; vin-
ecimur:

Geta,
Quid te futurum est? Ge. Nescio hercle: unum hoc seio;
Hem, istue viri est officium. Ge. In me omnis spei mihi est.
Da. Laudo. Ge. Ad precatumem adeam credo, qui mihi
Sic oret; "Nunc amitte, quaeso, hunc: caeterum
Posthac, si quicquam, nihil precor;" tantummodo
Non addat: "Ubi ego hinc abiero, vel occidito."

77. *Tibi scribam dicam*] Terence uses the Greek term here, to be in more exact keeping with the original authority of his story. Cicero uses the word twice in his oration against Verres (see Long's note on ii. 2. 14), and Plautus has it in the Poenulus iii. 6. 5: "Cras subscribam homini dicam," and iv. 3. 63:

"Sexcentas proinde scribito jam mihi di-
ca,
Nihil do." See below, ii. 3. 92: "Dicam tibi impin-
gam grandem." Compare ὑπογραφῆθαι and ἔκη γράφειν. In later writers the word was more commonly used (see For-
cellini). The Latin dramatists are fond of Latinized Greek words. In Eunuchus iv. 4. 51 we have 'technum.' See note.

81. *Quod erit mihi bonum atque com-
modum*] Donatus takes these words to be synonymous with 'quod fœustum fælixque sit.' He says: 'Quasi praecari facinoris
inceptionem etiam suspicatus sit, omneque susceperit, dicingo Quod erit mihi bonum
atque commodum.' But I do not see how this is to be got out of the words. They simply mean, 'I will invent the whole story as shall be good and advantageous to my cause.' Zeno punctuates the passage so as to connect this clause with the following line. 'And this will be the advantage to

me, that when you refuse none of my argu-
ments, I shall gain my cause.' But this is
awkward.

83. *Quid mea?* Supply 'refert.' See note on Hecyr. iv. 3. 11.

85. *Persuasum est homini*] This is the reading of the Bembine for the common text 'persuasit;' and it is to be preferred as being in keeping with the other clauses of the sentence. Terence is very fond of these unconnected clauses. See above, v. 55. Eunuchus iii. 5. 45. Andria i. 1. 90.

90. *Ad precatumem adeam credo*] 'I must ask, I suppose, some one to intercede for me, who would beg for me in this way, "Let him off this once I beg you; but if he does wrong again, I won't ask for him;"' and all but add, "When I am gone kill him if you will."' Slaves used frequently to avail themselves of these mediators to rescue them from the consequences of their faults. See Heaut. v. 2. 23: "Nec tu
aram tibi Nec precatum dum paravis."

91. *Amitte*] 'Amitto' is not uncommonly used in the sense of 'dimitto.' See Index, and note on Andria v. 3. 27. Compare Eunuchus v. 2. 13, where Chaerea is speaking in the character of a slave:

"— Unam hanc noxiam
Omitte: si aliis admirero unquam, occi-
dito."
Da. Quid paedagogus ille, qui citharistriam?
Quid rei gerit? Ge. Sic tenuiter. Da. Non multum habet 95
Quod det fortasse. Ge. Imo nihil nisi spem meram.
Quod exspectatis vestrum? Ge. Non certum scio;
Sed epistolam ab eo allatam esse audivi modo,
Et ad portitores esse delatam: hanc petam.
Da. Numquid, Geta, aliud me vis? Ge. Ut bene sit tibi.

94. Quid paedagogus ille, qui citharistriam?] ‘And what of that young paedagogue who was in attendance on the dancing girl?’ For the idea of ‘paedagogus’ see note on v. 22. One of the duties of the ‘paedagogus’ was to escort his pupils to and from school, to carry their bag of books, &c. The rich had ‘capsarri’ for this last office. See Maclean on Horace, Sat. i. 6. 74. Phaedra is therefore humorously called ‘paedagogus’ in consequence of his constant attendance on the dancing girl as she went to her school and back. In Plato, Republic 380, Phoenix is called the παιδαγωγος of Achilles: οδητων του 'Αχιλλης παιδαγωγον Φειδικος ιπαιντειν, &c metiri
ως άλεγος, συμβουλίων αστρη, δωρα μην λαβόντι, &c. There is thus a sense of the word, which is not used here in the Roman sense. It is commonly applied to Charon by the Latin poets in the sense of ‘ferryman.’ See Virgil, Georg. iv. 502. Propertius v. (iv.) 11. 7:

‘Vota movent superos. Ubi portitor aera
Receptit, Obsorat herbosos lurida porta rogos.’

And so some consider them to have been letter carriers. At all events we find that they had the power of opening and examining the contents of letters; see Plautus, Triumphus iii. 3, 65—67, where the debate is how to bring a letter without a certain seal on it. ‘Oh,’ says Megaronides, ‘that is easy enough. The seal may have been lost; a new one may have been made; or he may bring it open’;

‘Jam si obsignatas non feret, dici hoc potest,
Apud portitores eas resignatas sibi
Inspectasque esse.’

This inclines me to identify them with the ordinary Roman officers.

101. Numquid aliud me vis?] See note on Enuchus i. 2. 111.

102. Da hoc Dorcio] Geta calls one of the under slaves, and gives him the money which Davus has paid him, telling him to take it in to his wife. The form of the word ‘Dorcio’ shows that it is the name of a woman, as Glycerium, Phanum, Pla-
nesium, and many others. In Adelphi v. 9. 16 we meet with Phrygia, the fellow-
slave and wife of Syrus.
ACTUS PRIMI SCENA TERTIA.

ANTIPHO. PHAEDRIA.

An. Adeon rem redisse ut qui mihi consultum optime velit esse,
Phaedria, patrem ut extimescam, ubi in mentem ejus adventi
venit?
Quod ni fuissem incogitans, ita eum exspectarem ut par fuit.
Ph. Quid istuc est? An. Rogitas, qui tam audacis facinoris
mihi conscient sis?
Quod utinam ne Phormioni id suadere in mentem incidisset, 5

ACT I. SCENE III. Antipho and Phaedria, the two young men whose history we
have had in the last scene, are found on
the stage. Antipho is lamenting that he
should have got himself into such a scrape
that he actually dreads his father’s return,
and all because of Phormio and his wretched
advice. If I had not got the girl I was in
love with, I should have been melancholy
for a few days perhaps; but now that I
have married her my whole life is one of
anxiety, and I am constantly afraid that
my father will come and break off our
intercourse. ‘Well,’ says Phaedria, ‘yours
is a sad case; you are absolutely suffering
from a surfeit of love. You have every
thing that you can possibly wish. You
have got a lady-like and beautiful wife, and
that without any expense. All you want is
the disposition to take your good luck
contentedly. If you were only in my
place, you would know what it was,’ Antipho
replies, ‘What I envy in you, Phaedria, is,
that you are not tied as I am. You can
keep on your affair or let it drop. As for
me, I cannot with comfort do either the
one or the other.’ At this moment they
see Geta running towards them, and
Antipho’s fears of some bad news are imme-
diately revived.

The Metre is as follows: vv. 1, 4, 5,
trochaic tetrameter; 2, 3, 6—8, trochaic
tetrameter catalectic; 9, 10, 12—24, iambic
tetrameter; 25, 26, iambic tetrameter cata-
lectic; 11, iambic dimeter.

1. Adeon rem redisse] See notes on
Andria i. 5, 16. Eunuchus ii. 1. 3. Heaut.
iv. 5, 3. The clause ‘qui mihi consultum
optime velit esse’ refers to ‘patrem.’ The
order is as follows: ‘Can it ever have
come to this, Phaedria, that I should be
afraid of my father, who is the best friend
I have in the world, when I think of his
arrival?’ ‘For ‘consultum velit’ see note
on Heaut. iv. 2. 14. The repetition of
‘ut’ is uncommon. For the form ‘adven-
ti’ see notes on Eunuchus iii. 4. 4.
Adelphi v. 4. 16. For ‘in mentem venit’
see note on Eunuchus iv. 3. 24.

4. Rogitas . . . conscientis] ‘Do you
ask, who are in the secret of the daring
prank that I have played?’ For ‘mihi
conscientis’ see Heaut. i. 1. 69: ‘Ubi com-
peri ex iis qui ei fuere conscienti,’ ‘When
I ascertained the fact from those who were
in his secret, who were privy to his de-
parture.’ We find Caesar using ‘conscienti’
in the same construction as in the text:
‘Qui si aliquis injuriae sibi conscienti
fuisse, non fuisset difficile evare,’ Bell.
Gall. i. 14. Compare Horace, Sat. ii.
7. 60. The Greek construction was more
literal, ουνιδειαν τινη, ουνιδειαν ιντρη
την. It is more commonly used in Latin
with the dative (either of the person or
of the thing) alone. Compare Cicero,
Pro Caelio 21: ‘Huic facinori tanto tua
mens liberalis conscia, tua domus popularis
ministra, tua denique hospitialis illa.Venus
adjudixit esse non debut.’ In Verrem ii.
4. 56: ‘Ut tot viros primarios velim . . .
esse temeritati et mendacio me conscienti.’

5. Quod utinam] ‘Ah, I only wish that
it had never occurred to Phormio to give
me that advice, and that he had never
edged me on in my desire, for that was
the beginning of the mischief to me. Suppose
that I had not got her. Well then I should
have been unhappy for the next few days; but
this daily anxiety would not be oppressing
my mind.’ ‘Quod’ is found as a connecting
particle at the commencement of a sent-
ence, followed by ‘si,’ ‘ni,’ ‘utinam,’ and
other words. In v. 3 we have ‘quod ni
Neu me cupidum eo impulisset, quod mihi principium est mali.
Non potitus essem: fuisset tum illos mihi aegre aliquid dies:
At non quotidiana cura haec angeret animum. Ph. Audio.
An. Dum expecto quam mox veniat qui adimat hanc mihi consuetudinem.
Ph. Aliis quia defit quod amant aegre est: tibi quia superest dolet.
Amore abundas, Antipho.
Nam tua quidem hercle certo vita haec expetenda optandaque est.
Ita me Di bene ament ut mihi liceat tam diu quod amo frui;
Jam depecisci morte cupio: tu conjicito caetera;
Quid ego ex hac inopia nunc capiam, et quid tu ex hac copia;
Ut ne addam quod sine sumtu ingenuam liberalem nactus es;
Quod habes, ita ut voluisti, uxorem sine mala fama palam;
Beatus ni unum hoc desit, animus qui modeste istaea ferat.
Et si tibi res sit cum eo lenone quocum mihi est, tum sentias.
Ita plerique ingenio sumus omnes: nostri nosmet poenitet. 20
An. At tu mihi contra nunc videre fortunatus, Phaedria,
Cui de integro est potestas etiam consulendi quid velis;
Retinere, amare, amittere. Ego in cum incidi infelix locum

fuissem incogitans; 'but if I had not been
inconsiderate.' For 'quod utinam' compare Cicero, Ad Fam. xiv. 4: 'Quod utinam
minus vitae cupidi fuisset! certe nihil
in vita maii visitassum.' Sallust, Jugurtha
14: 'Quod utinam illum, cujus impio
faciorem in has miserias projectus sum,
eadem haec simulabant videam.' For the
sense of the following lines compare Andria
ii. 6. 9, 10:
"Nihil hercle: aut, si adeo, bidui est aut
tridui
Hae sollicitudo: nosti: deinde desin-
et." 8. Audio] Phaedria says this ironically
(see note on Andria iii. 3. 20); and so
Antipho goes on to explain what it is that
makes him so wretched.
12. Nam tua quidem hercle certo] See
Andria ii. 2. 10.
14. Jam depecisci morte cupio] 'I
would gladly this very moment close the
bargain with my death.' I would willingly
purchase the pleasure that you have had at
the price of my life. Compare Cicero, Ad
Atticum ix. 7. 3: "Quam enim tot (peri-
cula) impendente, cur non honestissimo
decesici velim?" 'Why should I not wish
to make the most honourable bargain I
can?' Virgil, Aenid. v. 230:
"Vitamque volunt pro laude pacisci;"
and xii. 49:
"Quam pro me curam geris, hanc precor,
optime, pro me
Deponas, letamque sinas pro laude
pacisci."

It matters not whether the accusative or
the ablative is used. The meaning is the
same. Compare the use of 'muto' and
such words.
20. Nostri nosmet poenitet] 'This is
the nature of us all. We are discon-
tenient with our own state.' See note on
Eunuchus v. 6. 12: 'Nostri' is the geni-
tive neuter, like 'sui,' 'mei,' 'vstri.' For
'de integro' see v. 22. Compare the ex-
pression 'in integrum rediro' Heaut, v.
3. 8, and note on Heaut. Prolog. 4.
ACTUS I. · SCENA IV.

Ut neque mihi ejus sit amittendi nec retinendi copia.
Sed quid hoc est? vide teneas ego Getam currentem huc advenire?
Is est ipsus: hec timeo miser quam hic nunc mihi nuntiet rem.

ACTUS PRIMI SCENA QUARTA.

GETA. ANTIPHO. PHAEDRIA.

Ge. Nullus es, Geta, nisi jam aliquo tibi consilium celare repperis:

24. Ut neque mihi ejus sit amittendi nec retinendi copia] 'You,' says Antipho, 'on the other hand seem to me happy, Phaedria, because you have the power of making your plans without having committed yourself—of keeping her, loving her, abandoning her; while I unhappily have come to this situation, that I have the option neither of abandoning her nor of keeping her.' 'Ejus' refers to his wife, and we have here an instance of the construction already noticed in Hecyra iii. 3. 12: "Ego ejus videndi cupidus." See also the note on Heaut. Prolog. 28, where the true explanation of these phrases is proposed. Madvig, in his note on Cicero, De Finibus i. 15, maintains that 'ejus' in this passage refers to 'amorem.' But it is not easy to understand how he gets the word. 'Ejus' refers to the subject of the whole previous conversation;—Antipho's wife. Bentley quotes from three manuscripts the reading 'jus;' but though it gives a good sense, as contrasted with 'copia,' it has no good authority, and may very probably be merely a conjecture of some transcriber who noticed the irregularity of the text without being able to explain it; or it may have been a mere slip of the pen.


ACT I. SCENE IV. Geta comes on the stage soliloquizing on the unpleasant state of affairs. The outrageous freak in which his master and himself had been concerned could be no longer concealed; and he does not know where to turn. Indeed nothing keeps him from jacking up his effects and being off, but that he is concerned about his young master, Antipho, and does not like to desert him. He now sees Antipho, and tells him that he has just seen his father at the Piraeus. This throws Antipho into the greatest alarm. Geta advises him to face it out. He must look as if nothing was the matter. Antipho rehearses his part to Geta's approbation; when just at that moment he sees his father coming, and gives up the attempt, leaving Geta and Phaedria to meet Demipho. They determine to fall back upon their old arguments about the lawsuit, and to put them in as plausible a shape as possible.

The Metre is as follows: 1, 2, 11, 12, 13–37, trochaic tetrameter catalectic; 3, 4, 6–8, 14, 15, iambic tetrameter; 5, 17, iambic diameter; 9, 10, trochaic tetrameter; 13, trochaic diameter catalectic; 18, 38–52, iambic trimeter.

1. Nullus es, Geta] 'Nullus sum' was a common phrase in comedy. 'I am done for.' See Andria iii. 4. 20. Hecyra iv. 1. 6. For other similar uses of 'nullus,' see notes on Andria ii. 2, 33, and Eumuchus ii. 1, 10, Laehmann, on Lucretius iii. 1050, would read 'reperies,' but without any authority. Some manuscripts have 'repereris;' but the reading of the text has the best authority. 'You are done for, Geta, if you do not find out for yourself some immediate plan; so unprepared are you for the great evils which suddenly overhang you.' Bentley would read 'tanta in me impendens mala; ' me,' because Donatus says, "hic transitum fecit ad primam personam," and 'in' because he considers 'to impendens' ungrammatical. But the words of Donatus most probably refer to the following line. As for the construction of 'impendens,' we have a similar phrase quoted from Lucretius, by Festus, p. 161, 6: 'Nunc ad te redeo, ut quae rea me impendenter agatur.' Festus, indeed, considers that 'me' is here an old form of E C.
Ita nunc imperatum subito tanta te impendunt mala,
Quae neque uti devitem scio, neque quo modo me inde extraham:
Nam non potest celari nostra diutius jam audacia.

$An$. Quidnam ille commotus venit?

$Ge$. Tum temporis mihi punctum ad hanc rem est. Herus adest. $An$. Quid istuc mali est?

$Ge$. Quod quum audierit, quod ejus remedium inveniam iracundiae?


Eheu me miserum: quum mihi paveo, tum Antipho me ex-

'cruciat animi:

"mihii;" but in Lucretius we have one or
two instances of an undoubted accusa-
tive, as in

"Nec, mare quae impendunt, vesco sale
saxa peresa
Quid quoque ammitant in tempore cer-
nere possis."

(i. 326, 327.)

We may therefore safely keep the old text.
3. $Nec quo modo me inde extraham] We may compare the use of 'ex-
pediō.' See Andria iii. 5. 10, 11:

"— Viden me consiliis tuis
Miserum impedimum esse? $Da$. At jam expediam," where see note. Compare also Hecevra v.
4. 36:

"— Nescis, Parmeno,
Quantum hodie profucris mihii, et me ex
quanta neumna extraxeris."

After v. 4 most copies have the line:

"Quae si non astro providentur, me aut
herum pessum dabunt."

But this has evidently been transferred to
this place from Andria i. 3. 3, and does
not suit the present context, while it is
absent from some good manuscripts. I
have therefore omitted it from the text.
6. $Tum temporis mihi punctum] 'And
then I have only a moment to do this in, for
my master is close at hand.' Cicero often
uses the expression 'punctum temporis.' See
examples in Forcellini. We have it in the
well-known lines of Horace in a slightly
different form:

"Sed vocat usque suum qua populus adita
certis
Limitibus vicina refugit jurgia; tanquam

Sit proprium quicumquem puncto quo mo-
obilis horae
Permutet dominus et cedit in altera
Jura,"

(Epist. ii. 2. 170—174,)
and in Lucretius, speaking of the light and
warmth of the sun:

"— Haec puncto cernuntur lapsa
diei
Per totum coeli spatum diffundere sese." (lv. 201, 202.)

For 'ad hanc rem' see note on Andria i.
2. 21.
7. $Quod quum audierit] 'For when he
hears of this what palliative can I find for
his anger? Should I speak, I should en-
rage him. Should I hold my tongue, I
should goad him on. Should I excuse my-
self, it would be lost labour.' 'Quod' refers
to the 'audacia' mentioned above. The
phrase 'litterem lavem,' 'I should be
washing a brick,' is a translation of a Greek
proverb, πλάνοθες πλάνοι, or πλανοθς
πλάνοις. We need not speculate very
deply, as some have done, on the origin of
the proverb. It would be a pretty hopeless
task to wash a brick in the hopes of getting
the colour out of it.

8. $Tum Antipho me excruciat animi] After
words expressing any affection of the
mind the Latin idiom employs a genitive
case of object. The true notion of the
genitive is to express the relation between
the subject and the predicate, and so we
often find this case employed where an
adjective would be equally correct, in such
phrases as 'vis ignis,' 'vis ignea.' We have
the genitive after 'studiosus,' 'incertus,'
dubius, 'falsus, 'vagus,' 'suspensu,' and
such verbs as 'desipere,' 'falli,' and many
Ejus me miseret: ei nunc timeo: is nunc me retinet; nam absque eo esset,

Recte ego mihi vidissim, et senis essem ultus iracundiam:
Aliquid conversassem, atque hinc me protinam conicerem in pedes.

An. Quam hic fugam aut furtum parat?
Ge. Sed ubi Antiphonem reperiam? aut qua quaerere insitam via?


Ph. Revocemus hominem. An. Stai lico. Ge. Hem,

others. In Adelphi iv. 4. 1 we have "Dis- 

crucior animi;" and in Eunuchus ii. 2. 43, 
"Ut falsus animi est!" See notes on both 

passages. Heaut. iv. 4. 5: "Clitipho cum 

in spe pendebit animi."

10. Nam absque eo esset] See note on 

Hecyra iv. 2. 25.

12. Aliquid conversassem] 'I would have 

packed up something or other and have 

got me gone from this place at once.' Donatus 

had the reading of the text, for he says 

"Figuratum est a colligendis vasis." The 

metaphor is simple and intelligible enough. 

Some manuscripts, however, read 'convas- 

sissem,' which has no meaning. Bentley 

finds a difficulty in the word and proposes 

'conrasissem,' adding "Nempe aliquid pe- 

cuniolae a debitoribus, ab amicis, certe non 

vasa erant colligenda, sed aliquid quo expedi-

tius fugeret." What would a New Zea-

land Bentley make of 'Pack up your traps 

and be off,' and what would Bentley have 

said to the following passage of Plautus, in 

which the same idea is applied in a very 

bold metaphor?

"Cor colligatis vasis expectat meum, 

Si non educat mulierem secum simul, 

Ut exulatum exspectore anfugiat meo."

(Pseudolus iv. 3. 16—18.)

Hinc me protinam conicerem in pedes] 'Protinam' is another form of 'pro-

tinus,' occurring frequently in Plautus. It 

is connected with 'tenus,' and probably 

means, 'to a distance forwards.' It is com-

monly used as 'protinus' in the sense of 

'forthwith,' 'immediately.' Here and in 

some other places Forcellini gives it the 

sense of 'porro,' 'longe;' but the ordinary 

rendering suits most places, except perhaps 

Virgil, Eclog. i. 12 :

"Undique totis 

Usque adeo turbatur agris. En ipse cap-

pellas 

Protinus aeger ago,"

'I am driving my goats a long distance from 

my farm,' and Aeneid. vii. 513 :

"Tartaream intendit vocem; qua proti-

nus omne 

Contremuit nemus, et silvae intonuere 

profundac.'

Some copies read 'protinus' here; but Do-

natus expressly mentions 'protinam' as 

the correct reading.

14. Aut qua quaerere insitam via?] This 

passage, as has been noticed on Eunuchus 

ii. 3. 3, is quoted by Bentley as an instance 

of the use of the ablative with 'insisto.' 

In this place, as there, the Bembine has 

'quan—viam;' but although the text is 

here, as I think, correct, yet that does 

not favour Bentley's proposed change in the 

former passage. 'But where shall I find 

Antipho?' says Geta, 'or in what direction 

shall I set about seeking him?' And he then 

adds, 'I will start to go to his house. He 

is most frequently there.' 'Qua via,' there-

fore, merely refers to the direction in which he 

is likely to find Antipho; and is not in 

construction with the verb. 'Insisto' is used 

in the same manner as 'pergo' with an in-

finitive. Compare Plautus, Captivi iii. 4. 

52; 'Hegio, vide sis ne quid tu huic temere 

insistas credere.' Forcellini gives some in-

stances of the same use from Livy and 

Cicero. 'Plurimum' is here used as 'sae-

pissime,' being probably a translation of the 

Greek το πλειστον.

An. Cedo quid portas, obsecro? atque id, si potes, verbo expedi.


An. Nam quid ego huic nunc subito exitio remedium inveniam miser?

Quod si eo meae fortunae redeunt, Phanium, abs te ut distrahar,

Nulla est mihi yita expetenda. Ge. Ergo istae quum ita sint, Antipho,

Tanto magis te advigilare aequum est. Fortes fortuna adjuvat.

An. Non sum apud me. Ge. Atqui opus est nunc quummaxime ut sis, Antipho;


Ge. Quid faceres, si gravius aliud tibi nunc faciendum foret?


18. Satis pro imperio, quisquis es] ‘You speak authoritatively enough, whoever you are.’ ‘Pro imperio’ is commonly used in Livy to express the assertion of authority. See i. 51: ‘Et quia pro imperio palam interfici non poterat, obliato false crime insontem oppressit.’ It was a common practical joke to call after slaves when they were going on their errands; and we may suppose that as a general rule they did not pay much attention to these calls. For ‘ipse est quem volui obviam’ compare Andria iii. 4. 11: ‘Opporitune hic fit mihi obviam;’ and for ‘cedo’ in the following line see note on Heaut. iv. 3. 5.

22. Nam quod ego] For this use of ‘nam’ interrogative see note on Andria ii. 2. 24.

25. Fortes fortuna adjuvat] This proverb is quoted by Cicero more than once: “Fortes enim non modo fortuna adjuvat, ut est in vetere proverbio, sed multo magis ratio, quae quibusdam quasi praecessit confirmat vim fortitudinis,” Tuscul. Disput. ii. 4. “Sed fortuna fortes: quare conare, quaeso,” De Finibus iii. 4. Commentators quote a corresponding saying from Menander, τόδυμ δικαια και θιων συλλαμβάναι, and from Sophocles, ου τοις ἀδήμοις ή τυχή συλλαμβάναι.

26. Non sum apud me] ‘I am not in my senses. Get well, it is the more important now than ever it was that you should be, Antipho,’ For ‘non sum apud me’ see note on Heaut. v. 1. 48; and for ‘quum maxime’ see notes on Andria v. 1. 4, and Hecyra i. 2. 40.

29. Quid faceres, si gravius aliud] In some copies the text stands ‘si aliud quid gravius,’ but Donatus had not ‘quid.’ The common text runs ‘si aliud gravius,’ which necessitates an hiatus in the middle of the sentence at ‘si.’ I have ventured therefore to transpose the words, which mends the metre without any violent change.

30. Ilicet] See note on Eunuchus i. 1. 9. ‘Hoc nihil est’ is simply equivalent to ‘conerimus operam frustra’ in the following line, though an absurd difficulty has
ACTUS I. SCENA IV. 421

Quid hic conterimus operam frustra? Quin abeo? Ph. Et quidem ego. An. Obscro:
Hem, istue serva; et verbum verbo, par pari ut responderas,
Ne te iratus suis saevidicis dietis protelet. An. Scio. 35
Ge. Vi coactum te esse invitum, lege, judicio: tenes?
Sed quis hic est senex quem video in ultima platea? An.

Ipsus est:
Non possum adesse. Ge. Ah, quid agis? quo abis, Antipho?
Manc, inquam. An. Egomet me novi et peccatum meum:
Vobis commendo Phanium et vitam meam.

Ph. Geta, quid nunc fiect? Ge. Tu jam lites audies:
Ego plectar pendens, nisi quid me fefellerit.
Sed quod modo hic nos Antiphonem monuimus
Id nosmet ipsos facere oporet, Phaedria.

Ph. Aufer mihi "oporet:" quin tu quod faciam impera.

Ge. Meministine olim ut fuerit vestra oratio

been made of the words by some commentators.

34.] 'There now,' says Geta, after Antipho has managed to put on the proper expression of coolness, 'keep your face as it is now, and answer him word for word, tit for tat, that he may not drive you away with his angry words.' (For 'par pari' see note on Adelphi 1. 48.) This is the only passage in any extant author of the Golden Age where 'pro telo' occurs. The substantive 'pro telum' occurs in Lucretius ii. 529—531 (quoted by Donatus):

"Protinus ostendam corpuscula materia
Ex infinito summan rerum usque tenera,
Undique proteilo plagiarum continuato;"

and in iv. 189, 190:

"Suppeditatur enim confestim lumine lumen,
Et quasi proteilo stimulatur fulguro fulgur."

In both these passages the word means 'a continued succession,' 'an unbroken series,' for 'pro telum' is originally 'the pulling of oxen at the traces,' and so is explained in the Glossary by ἐξομπροσ, from ἐξομπροσ: compare ἐξομπροσ and ἐξομπρο>. Festus explains 'pro telo' as 'longo propellere,' deriving it from the Greek ῥήλε. Donatus says, "alii ab assiduo telorum jactu existimant dici," while he offers the derivation ἱόπ, ἀλιόν, on which we need not remark. I should connect 'pro telum' and 'pro telo' with 'telum,' though it is not clear that the latter has any connexion with ῥήλε.

41. Tu jam lites audieras. 'You will be scolded; I shall be flogged at the whipping post.' See note on Eunuchus v. 6. 19.

45. Aufer mihi "oporet" ] 'Don't talk of Must.' Literally, 'Away with Must.' Compare Plautus, Curculio ii. 1: 30: "Aufer istate, quaeo, atque hoc responde quod rogo." Horace uses the word with an infinitive in Sat. ii. 7. 43: "Aufer me vultu terrere." Juvenal used 'tollo' in the same sense:

"Tolle tuum, precor, Hannibalem victumque Syphacam
In castris, et cum tota Carthaginiae migra."

(vi. 170, 171.)

For the quotation of a word from the previous speaker, see note on Andria li. 2. 30.

46.] 'Do you remember what language
In re incipienta ad defendendam noxiam;
Justam illum causam, facilem, vincibilem, optimam?
Ph. Memini. Ge. Hem, nunc ipsa est opus ea, aut, si quid potest,
Melior et callidiore. Ph. Fiet sedulo.
Ge. Nunc prior adito tu: ego in subsidii hic ero
Succenturiatus, si quid deficias. Ph. Age.

you used some time ago when we commenced this affair for the purpose of answering accusations, that Phormio's cause was just, clear, certain to win, and the best possible? 'Ad defendendam noxiam' literally means, 'for the purpose of keeping blame at a distance from yourselves.' 'Noxia' is frequently used in a way that approaches very nearly to the sense of 'blame.' Compare Hecyra ii. 3. 3: "Quod me accusat nunc vir sum extra noxiam." Plautus, Bacchides iv. 6. 82: "Sat sic suspectus sum quum careo noxia." The meaning is, 'You thought that was quite enough in the case to acquit Antipho of any blame in the matter, and to transfer all the blame to Phormio as the patron of the orphan girl.' 'Vincibilis' is here used in an active sense. See note on 'placabilius' Adelphi iv. 3. 18.

51. Ego in subsidii hic ero succenturiatus] 'I will be in the rear to support you if you fail in any way.' 'Subsidii' is the reading of many good editions and manuscripts, and it is preferable in the context to the ordinary reading 'insidiis.' The use of 'subsidii' is explained by Festus to mean the 'triairi,' who composed the third line, or reserves. The word occurs very frequently in Latin writers. 'Succenturiatii' were the reserves of the 'centuriae,' who stepped into the places of those who were killed. So Geta says, 'I will be your reserve to supply your place if you fall.' Festus quotes from Caecilius, "Nunc meae malitiae astutia opus est; succenturia." Some critics, of whom Heinsius was the first, have observed that this act does not end well with this scene. There is no sufficient interval between this and the following act. No one leaves the stage; and Phaedria and Geta have only time to step on one side before Demipho comes up. The second act begins more naturally with the scene which now stands second, in which Phormio makes his first appearance. But, as almost all editions have kept the ordinary division of acts, I have not departed from the common arrangement.
ACTUS SECUNDI SCENA PRIMA.

DEMIFHO. GETA. PHAEDRIA.


ACT II. SCENE I. Demipho comes on the stage in high indignation at his son's audacious conduct. 'If he did not care for his father's authority, he might have been reluctant to face his anger. And then what excuse was there for his conduct? They will tell me, I suppose, that he was obliged to marry against his will. I allow it. But that was no reason for surrendering his case to his opponent without a single word in defence. How will he answer that? This shows that even when one is most happy one ought to be on the look out for some misfortune or other, for something or other is sure to happen which you do not expect.' Up to this time Phaedria and Geta have been standing on one side out of the old man's sight, Geta making his remarks on Demipho's conjectures. Phaedria now steps up to his uncle, and welcomes him home very affectionately; but in reply to his attentions the old man breaks out about the marriage. Phaedria defends Antipho on the ground that he has been compelled to marry. 'A base deceiver laid a snare for him, and he was victimized. Was that his fault? or was it not rather the fault of the judges, who are glad enough to give judgment against a gentleman? And as for his defending him, he was so overcome with shame at finding him in a court of justice that he could not open his lips.' Finding that Phaedria has conducted the case well so far, Geta comes forward to take his share of the business. As for himself, he could not help his young master. Slaves cannot come forward as witnesses. 'Well,' says Demipho, 'why marry her? why not portion her off to some other man?' 'Ah, that is all very well now,' says Geta, 'but where were we to get the money while you were away?

Do you think any one would give Antipho credit as long as you were alive? At last Demipho says, 'It must not be; I can't let them live as man and wife a single day longer. And as for you, Geta, go and find that Pharnace, and bring him here. I will go home and perform my religious duties, and then I will have an interview with this patron of my son's wife before proper witnesses.'

The Metro is as follows; 1, 2, 22, 23, trochaic tetrameter catalectic; 3—21, iambic tetrameter; 24—34, iambic trimeter.

2. Nec meum imperium] For the infinitive see note on Heaut. iv. 3. The majority of manuscripts have 'age, mitto imperium.' But the text is supported by the Bembine and Victorian MSS., and is also found in the quotation of these lines by Cicero, Ad Atticum ii. 19, where he applies them to the conduct of a manumitted slave, Statius. For 'saltem' see notes on Andria iii. 2. 14; Adelphi ii. 2. 40.

3. o Geta monitor] 'Oh that Geta, who prompted the whole affair.' To which Geta replies aside, 'Scarcely. that.' For 'monitor' see note on Heaut. v. 1. 2. 'Tandem' is often used emphatically. Compare Hecyra iv. 4. 61:

"Aliquando tandem huc animum ut adjungas tuition.
Quam longum spatium amandi amicam tibi dedi!"

Andria v. 3. 4: 'Ain tandem? civis Glycерium est?' Plautus, Truculentus ii. 1. 27: "Quaeo, numquid male nos agimus tandem?"

5. Atque repperi jam] Demipho says, 'I wonder what excuse they will find.' Geta answers, 'Ah, but I have found one
already; think of something else.' Lachmann on Lucretius iii. 1050, maintains that the speech is Phaedria's, and that we should read 'atqui reperiam.' He objects to the form 'repereris,' and for the same reason he alters 'repereris' in i. 4. 1, to 'repertes.' But it matters not which way we spell the word, the ictus of the metre will lengthen the first syllable. 'Reperiam' is a possible conjecture; but the ordinary text gives the best sense. It does not mean that an excuse will be found; but that the excuse is already found. They have settled what line they are to take, see i. 4. 46—50. Nor is it desirable to give the words to Phaedria. He speaks only once, and then in a different tone, till he steps forward (v. 24) to welcome his uncle; and Geta is represented throughout the greater part of the scene, as commenting aside, first on what Demipho says, then on what passes between him and Phaedria.

3. [Ilud durum] 'That is a puzzle!' Phaedria sees that Demipho has hit a blot in their game; but Geta dispenses of it at once. 'Durus' is frequently used in the sense of 'difficult,' 'hard;' as in the lines of Horace:

"Durum: sed levius fit patientia Quicquid corrigeare est nefas."
(Carm. i. 24. 19, 20.)

11. [Quamobrem omnes] Cicero quotes these words, together with some lines from Euripides, in his Tusculan Disputations, iii. 14, with this preface, "Haec igitur prae-meditatio futurorum malorum lentum eorum adventum, quae venientia longe ante vi-

This is the truer view of the subject; and on the whole subject of a forecast of evil Aristotle’s remark is more natural and just than this of Terence: *et dì χειλετώρων ἡμίτων τῶς γυμνώτητος ὡς γάρ ἐκ το πολύ ἵκτο τά μίν προσδοκώμενα λυπηρά.* Eth. Nicom. iii. 1. 9.

*Nequid horum unquam accidat animo novum*] The common text runs thus: ‘Communia esse haec; fieri posse; ut ne quid animo sit novum.’ Cicero has no doubt preserved the true reading, which I have given above. It was adopted by Bentley; who has here been followed by good editors.

16. *Omne id deputare esse in lucro*] See notes on Hecyra iii. 1. 6, and Adelphi v. 3. 31. ‘Deputare’ is used here in the sense of ‘to reckon,’ with an allusion to keeping accounts. Compare Adelphi ii. 1. 54: ‘Sed nemo dabit: frustra has ego metum rationes puto.’

18. *Meditata mihi sunt omnia*] ‘I am a far wiser man than my master,’ says Geta, ‘for I have thought over all my misfortunes.’ ‘Meditatus’ is not unfrequently found in a passive sense. See Plautus, Pseudolus iv. 1. 37:

> ‘Tenes omnia; in pectore condita sunt; meditati sunt dole docti.’

This use is common with Cicero. See De Officiis i. 8: ‘Leviora enim sunt ea quae repentino aliquo motu accidunt quam ea quae meditata et praeparata inferuntur.’ Forcellini gives several other instances. Ovid too uses the word similarly:

> ‘Ut vidi obstupui, meditatue paeno reliqui Tentamenta fide.’

(Metam. vii. 727, 728.)

20. *Molendum usque in pistrino*] For pistrinum ’ see note on Andria i. 2. 29.


25. *Salvum advenire*] The full expression would have been ‘Salvum advenire to gaudeo.’ Demipho is in a bad temper, and cuts his nephew short with ‘Credo,’ ‘I dare say.’ Compare Hecyra iii. 5. 7, where Pamphilus replies in the same manner, ‘Credo,’ ‘Creditur,’ &c., are commonly used in expressing impatience of a subject both in Plautus and Terence.

26.] For ‘ex sententia’ see note on Haent. iv. 3. 5. For the idea expressed in ‘vellem’ see note on Adelphi v. 1. 13.
29.] For 'succenseo' see note on Andria ii. 3. 5.
36. *Hic in noxa est*] 'The one is in trouble, the other comes forward to defend him; when he gets into trouble, then his friend is forthcoming; they play into each other's hands.' Bentley remodels these two lines thus:

"Cum in noxia hic est, ille ad defendendum adest:
Cum ille est, praesto hic est."

Some good manuscripts have 'noxia;' but there is no perceptible difference between it and 'noxa.' Both mean either 'harm,' 'trouble,' or 'fault.' Either sense suits this passage very well.

38. *Probe horum facta imprudens depinxit senex*] 'The old man has made a shrewd guess at their conduct, considering that he does not know the facts for certain.' 'Depingo' is used by Cicero in more than one place in this sense. De Natura Deorum i. 15: "Deos ne conjectura quidem informare possimus, cum mens nostra quidvis videatur cogitatione posse depingere." De Finibus ii. 21: "Non potes ergo ista tueri, Torquate, mihi erede, si te ipse et tuas cogitationes et studia perspexeris; sed debita te, inquam, illius tabulae quam Cleanthes sane commodo verbis depingere solebat." Plautus uses the same word with 'verbis,' Poenulus v. 2. 154:

"Formam quidem hercle verbis depinxit probe."

39. *Cumillohaudstares*] 'For if this were not so, you would not have taken his part, Phaedria.' We commonly find the phrases 'stare cum,' 'stare ab,' 'stare pro,' in the sense of 'to take part with any one, just as 'stare in aliquem,' a more uncommon idiom, means 'to oppose one.' See Ovid, Heroides vii. 165, 166:

"Non ego sum Phthias, magnis orei unda Myceus;
Nee steterunt in te virque paterque meus."

40. *CulpamutAntiphoinseadmiserit*] Compare Adelphi iv. 5. 47, 48:

"Ita velim me promeneret ames dum vivas, mi pater,
Ut me hoc delictum admisisse in me id mihi vehemen ter dolet."

41. *Minusrei... autfamaestemperans*] 'Temperans' is here used in the sense of 'consulens,' 'parcens.' Compare Horace, Carm. iii. 24. 18:

"Illic matre carentibus
Privignis mulier temperat innocens."

Tacitus uses it with a genitive in Annal. xiii. 46: "Provinciae Latinsimae praefectur (Otho); ubi, usque ad civilia arma, non ex priore infamia sed integre sancteque egit, procox oti et potestatis temperantior." 'If Antipho has really committed any fault, so that he has been regardless of his means or his reputation, I say not a word against his
ACTUS II. SCENA I.

Ac vicit; nostrane ea culpa est an judicem,
Qui saepè propter invidiam adimunt diviti,
Aut propter misericordiam addunt pauperi?

Ge. Ni nossem causam, crederem vera hunc loqui.

De. An quisquam judex est qui possit noscere
Tua justa, ubi tute verbam non respondes,
Ita ut ille fecit?

Ph. Functus adolescentu est

Officium liberalis. Postquam ad judices
Ventum est, non potuit cogitata proloqui:
Ita eum tum timidum ibi obstupefecit pudor.

Ge. Laudo hunc; sed cesso adiro quamprimum semen?

Here, salve: salvum te advenisse gaudeo. De. Oh,
Bone custos, salve, columna vero familiae,
Cui commendavi filium hinc abions meum.

Ge. Jam dumde te omnes nos accusare audio
Immerito, et me horunde omnium immeritissimo.

Nam quid me in hac re facere voluisti tibi?

suffering what he has deserved.' 'Causam
dico' is frequently used in Plautus in this
sense. See Captivi iii. 4. 92:

' Hoc si secus reperies, nullam causam dico
quin mili
Et parentem et libertatis apud te deliquum
siet.'

This meaning is derived from the legal
sense of 'arguing a case,' which we have in
Adelphi iv. 6. 42.

45. An judicem] Lindenbroq quotes from
Sotades the words ο πίνων λιμιτα, ο
έι πλούσιοι φθονείατ, and from Anti-
phanes:

ekaleσ ρίναιαδα μάλλου η πλουτίν
κακώς
το μίν γάρ τοιον, το δ' ιππίμην
φέριμ.

51. Functus ... officium] For 'funger'
with the accusative see note on Hecat. i. 1.
13. So also 'utor,' see note on Adelphi
v. 3. 29.

57. Columna vero familiae] "Ha! how
are you, you excellent guardian; you true
mainstay of my family? " 'Columna,' an
other form of 'culmen,' means, in archi-
tecture, the principal beam on which the
whole roof depends, the 'wind-beam.'
Hence it is used either as here in the sense
of 'a prop,' or from the idea of its being
the highest point of the building, it came
to mean 'the head of a thing,' as in Plau-
tus, Amphitruo i. 1. 214:

"Advenisti, audacial column, consuctis
dolis."

With the use of the word in this passage
compare Plautus, Casina iii. 2. 6:

'Sed eccum egreditur senati columna,
praesidium popli.'

Horace addresses Maecenas as

"—— Mecum
Grando decus columnae rerum,"

(Carm. ii. 17. 3, 4.)

The term 'columna,' a diminutive of 'co-
luma,' was similarly applied to trust-
worthy household slaves. Donatus quotes
from Lucilius the following lines:

"Servus neque infatibus domino neque in-
utilis cuiquam,
Lucili columna, hic situs Metro-
phanes,"

to which Martial alludes as an instance of
the rugged verse which was fashionable with
some of his contemporaries:

"Carmina nulla probas molli quae limite
currunt,
Sed quae per salebras altaque saxa ca-
dunt.

Et tibi Maenonio res carmine major habe-
tur,
'Lucelel columella heic situs Metro-
phanes est.'

Attonitusque legis 'terrai frugiferai;'

Attius et quicquid l'acuitusque vo-
munt.'

(Martial, Epigr. xi. 90.)
Servum hominem causam orare leges non sinunt:
Neque testimonii dictio est. De. Mitto omnia.
Addo istuc; imprudens timuit adolescentes: sino.
Tu servus: verum, si cognata est maxime,
Non fuit necesse habere: sed, id quod lex jubet,
Dotei daretis; quereret alium virum.
Qua ratione inopem potius ducebat domum?
Ge. Non ratio, verum argentum deerat. De. Sumeret
De. Postremo, si nullo alio pacto, foenore.
Ge. Hui, dixti pulchre: siquidem quisquam crederet
Te vivo. De. Non, non sic futurum est: non potest.
Egone illam cum illo ut patiar nuptam unum diem?
Nihil suave meritum est. Hominem commonstrarier
Mihi istum yolo, aut ubi habitet demonstrarier.

32, and Hecyra v. 2, 7, note. For the
phrase 'causam orare' see note on Hecyra
iv. 4. 64.
66. Sed, id quod lex jubet] 'If she is
ever so much of a kinswoman, it was not
necessary to marry her; but, as the law
directs, you might have given her a dower,
and let her look for another husband.'
Somo manuscripts have 'necessum' (see
note on Eunuchus v. 5. 26), but it is not
needed here. The words 'id quod lex
jubet' occur again in ii. 3. 62, as prefacing
the quotation from the law. It is a com-
mon form of the relative clause in appo-
sition to the whole proposition. Compare
Virgil, Eclog. iii. 35—37 (quoted by Do-
natus):
"Verum, id quod multo tute ipse fatebere
majus,
(Insanire libet quoniam tibi) pocula po-
nam
Pagina, caedatum divini opus Alcime-
dontis."

72. Siquidem quisquam crederet te vivo]
There was a special 'Senatusconsultum
passed A.D. 46 (see Dictionary of Antiquities),
which went by the name of Macedonianum
(from a well-known money-lender), which
expressly forbids such loans: 'Illud propri
servatur in eorum persona quod senatus-
consultum Macedonianum prohibuit, mu-
tuas pecunias dari eis qui in parentis
erunt potestate, et ei qui crediderit, dene-
ACTUS II. SCENA II.


De. Abi, Phaedria: eum require atque adduce huc. Ph. Eo

Recta via equidem illuc. Ge. Nempo ad Pamphilam. 80

De. At ego Deos Penates hinc salutatum domum

Devertar; inde ibo ad forum, atque aliquot mihi

Amicos advocabo ad hanc rem qui assiient,

Ut ne imparatus sim, si adveniat Phormio.

ACTUS SECUNDI SCENA SECUNDA.

PHORMIO. GETA.

Ph. Itane patris ais conspectum veritum hinc abisse? Ge. Admodum.

Ph. Phanium relictam solam? Ge. Sic. Ph. Et iratum senem?

Ge. Oppido. Ph. Ad te summa solum, Phormio, rerum relictam.

Tute hoe intristi: tibi omne est excedendum. Accingere.

78. Jam faxo hie aderit[.] 'Faxo' is generally followed by a conjunctive; but we do not unfrequently find it used parenthetically as 'opinor,' 'credor,' and similar words, with a future. Plautus, Poenulus i. 1. 34: 'Utrumque faxo habebit et nequam et malum.' See also v. 4. 71, 72. Pseudolus iv. 4. 2: 'Verum hauhd multo post faxo scibis accubans.' Menachmi ii. 2. 51: 'Jam ergo haece madebunt faxo; nihil morabitur.' Compare also Eunuchus ii. 2. 53: 'Nae tu istas faxo calcibus saepe insolitabis frustra;' iv. 3. 21: 'Jam faxo aces.'

83. Amicos advocabo ... assient[.] On the 'advocati' see note on Eunuchus ii. 3. 48, and for 'assiient' note on Andria, Prolog. 24.

ACT II. SCENE II. Geta has met Phormio, and told him of Demipho's arrival and the alarm of Antipho, who has gone off and left Phanium his wife alone. Phormio sees at once that he will have to settle the whole matter; and he encourages Geta by undertaking to bear the brunt of the business, and by reminding him how successful he has always been in his audacious tricks. This he attributes to his boldness, and to his having nothing whatever to lose; and Antipho is not so much indebted to him as he is to Antipho. 'For through him and his friends I lead,' he says, 'a very jolly life, feeding on the fat of the land, and living upon other men, without the slightest anxiety on my own account.'

The Metre is trochaic tetrameter catalectic.

3. Ad te summa ... rerum relict[.] 'The whole affair depends upon you.' Compare Plautus, Truculentus i. 1. 3. 46:

'Neque eam rationem capso unquam edocet Venus,

Quam pene amantium summae summarum relict.'

'Venus, who has the sole disposal of lovers' affairs.'

4. Tute hoe intristi: tibi omne est excedendum[.] 'You have mixed this mess, and you must eat it all up.' We find this proverb in Ausonius, Idyll. viii.:

'Tibi quod intristi excedendum est: sic vetus verbum jubet,

Compedes quas ipsa fecit ipsus ut gestet faber.'

We say in English, 'You have made your bed, and you must lie on it;' or, as the proverb is given by G. Herbert in his
Ge. Obseero te—Ph. Si rogabit? Ge. In te spees est—
Ph. Eccore.
Ph. Cedo senem: jam instructa sunt mihi in corde consilia omnia.
Ge. Quid ages? Ph. Quid vis nisi uti maneat Phanium, atque ex crimine hoc
Antiphonom eripiam, atque in me omnem iram derivem senis?
Ge. O vir fortis, atque amicus. Verum hoc saepe, Phormio,
Vereor, ne ictace fortitud in nervum erumpat denique.
Ph. Ah,

"Quid est quod tu alios accuses? Quid est quamobrem putes te tuam culpam non
modo derivare in alium sed communicare cum altero posse?" In C. Verrem ii.
2. 20. "Dicam non derivandi criminis causa sed ut factum est," "Not for the
purpose of shifting the blame on some one else," Pro Milone 10. Lucretius uses the
word exactly in the sense of our 'divert':

"Nec vitulorum aliae species per pabula
laeta
Derived quest animum curaque levare.'"
(iii 364, 365.)

11. Vereor, ... in nervum erumpat de-
ique] 'You are a brave and friendly fellow,
Phormio. But still I frequently cannot help fearing that that hardihood of yours
will end one day in the pillory.' 'Nervus' is used in many passages of Plautus in the
general sense of 'prison,' as in Curcilio v.
3. 40: 'Tu autem in nervo jam jaebis
nisi mihi argentum redditur.' From Curcilio v. 3. 11 it is clear that it was prop-
erly applied to 'the thongs which bound the prisoner:"

"— Quin ego ex te hodie faciam
pilum catapaltarium
Atque ita te nervo torquabo itidem ut
catapaltae solent.'" There seems to be good reason for sup-
posing that the feet were generally the part tied, and so that the punishment was
nearly equivalent to our 'stocks,' In Plau-
tus' Poenulus v. 4. 114 a close embrace is
thus described:

"Condamus alter alterum ergo in nervum
brachilem.'"
The word occurs again in iv. 4. 15: "In
nervum potius ibit." 'Erumpat' is here used in the sense of 'erased,' 'exect.' None of the passages quoted by Forcellini under the signification of 'erumpo' have precisely the same meaning. For the use of 'erumpo' transitively see note on Eunuchus iii. 9. 2.

12. Factum est periclum] 'You need not be afraid. I have tried the experiment. I know which way my feet can go.' Perhaps there is some allusion to the 'nervum' of the preceding line, and he may mean, 'I know how to keep my feet out of the stocks.' So it is explained by Ruhnken, "Jam specta mihi ratio est qua pedes nervum effugere possint;' or it may mean, as others say, 'My feet are well acquainted with the road,' 'I am an old hand.' But the phrase is obscure, and we must be content to leave it.

14. Quo magis novi, tanto saepius] 'Strangers, and citizens? The better I was acquainted with them, the oftener I have done it.' He seems, as Schneider remarks, to rise to a climax of impudence, and to glory in having outraged strangers and citizens, yes, and his most intimate acquaintances too; and in all these instances he has come off scot-free. 'Injuriam ... scriptam dicam?' 'Did you ever hear that an action for assault was brought against me?' 'Injury' embraces all wrongs, whether by violence, libel, deprivation of property, or any other means. See Justinian, Inst. 1. iv. t. 4. Here the context limits the term to the particular case of 'assault.' The phrase 'injuriam dicam' is a close imitation of the Greek αιεiεις ληφη Verb. The following lines are quoted from the Misogynus of Menander:

On the phrase 'dicam scribere' see note on i. 2. 77. The form 'en unquam' occurs again in i. 3. 1. It is equivalent to 'equandum done!' 'unquamme!' Compare Virgil,

Ecg. i. 68—70:

"En unquam patrios longo post tempore fines,
Pauperis et tuguri congestum cepsite culmen,
Post aliquot, mea regna videas, mirabor aristas?"

Livy also uses the phrase more than once, ix. 10, "En unquam futurum ut congrendi armis cum Samniane liceat?" xxx. 21, "En unquam ille dies futurus esset quo vacuum hostibus Italian ... visuri essent?"

18. Quia] 'Why because they can gain something by catching these, but their pains are thrown away upon the others.' We may compare Juvenal's lines:

"De nobis post haec tristis sententia fertur:
Dat veniam corvis, vexat censura columnas."

(ii. 62, 63.)

For 'opera luditur' compare Plautus, Pseudolus i. 3. 150:

"In pertusum ingerinus dicta dolium; opera ludimus."

For the second 'illis' Bentley proposes 'istis,' which is better; but the text stands as above in the best copies. Phormio goes on to explain how it is that he has always escaped justice. 'Men who have any thing to lose are in danger in all sorts of ways. They know that I have nothing. You will say, They will have you condemned and take you home to jail. They know better than that. I should be expensive to keep; and they know very well that they could not do me a greater kindness.' Debtors were at one time given over to their creditors, and kept in the private prisons which were attached to many Roman houses. It is probable that Terence alludes here to the Roman usage, for we do not find any thing corresponding to it at Athens.
Mihi sciunt nihil esse. Dices, "Ducent damnatum domum;"
Alere nolunt hominem edacem; et sapiunt, mea quidem sententia,
Pro maleficio si beneficium summum nolunt reddere.

**Ge.** Non potest satis pro merito ab illo tibi referri gratia.

**Ph.** Imo enim nemo satis pro merito gratiam regi referit.
Tene asymmetricum venire,unctum atque lautum e balneis, 25
Otiolum ab animo, quem ille et cura et sumtu absumitur
Dum tibi sit quod placeat; ille ringitur, tu rideas;
Prior bibas, prior decumbas; coena dubia apponitur.

**Ge.** Quid istuc verbi est? **Ph.** Ubi tu dubites quid sumas
potissimum.

Haec cum rationem in eas quam sint suavia et quam cara sint,
Ea qui praebet non tu hunc habes plane praesentem Deum?

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24. *Imo enim nemo satis pro merito, gratiam regi referit*] 'Antipho can never,' says Geta, 'be as grateful to you as you deserve.' 'Don't say so,' says Phormio, 'no one can ever be sufficiently grateful to his patron. To think that you can come without paying your share of the feast, spick and span from the bath, with a mind perfectly at ease, while he is a prey to care and expense, that you may be entertained to your satisfaction. He has to fret and fume; you have only to smile; to take the cup first, to sit down at table first. A perplexing supper is set before you.' 'What do you mean by that?' says Geta.

One in which you are perplexed what to take first. And when you reflect how pleasant and delightful all this is, ought you not to consider the man who gives you all this as simply a kind deity?'

**Regi** The patrons of parasites often went by this name. See Plautus, *Stichus* iii. 1. 1, 2:

"Libros inspexi: tamen fido quam potis est
Me meum obtenturum regem ridiculis meis."

See also Juvenal, Sat. i. 135, 136:

"Optima silvarum interea pelagicum vorabit
Rex horum, vacuisse toris tantum ipso jacebit."

Forcellini gives other examples from Martial and Statius.

25. *Asymboolum*] See note on Andria i. 1. 62. Horace calls a guest who comes without his contribution 'immunis,' one who does not discharge his 'munus,' a man who is socially *ἀλεοφύρης*:

"Ad quae si properas gaudia, cum tua
Velox merece veni: non ego te meis
Immune meditor tingere pocus,
Plena dives ut in domo."

(Carm. iv. 12. 21—24.)

Donatus tells us that this passage is imitated, not from Apollodorus, but from the sixth book of Eunius' Satires. He quotes the following lines:

"Quipe sine cura, laetus, laetus, quum adeonis,
Infertis malis, expedito brachio,
Alacer, celsus, lupino expectans impetu,
Mox dum alterius abigurias bona: quid
censea dominis esse animi? Proh divum
fidem!
Ille tristis cibus dum servat, tu ridens
voras."

The Greek phrase was *ἄσιμβολος ὀμηνεύτω*.

28. *Coena dubia*] Horace has borrowed this expression:

"— Vides ut pallidus omnis
Coena desurgat dubia?"

(Sat. ii. 2. 76, 77.)

Lindenbrog quotes from Nonius a line of Pacuvius in which the word has the same sense: "O multi modis varie dubium et prosperum copem diem." For the form of the sentence see note on Andria i. 5. 10.

31. *Praesentem Deum*] 'Deus' is a common term of adulation in Latin poetry. We need not quote examples here. 'Praesens' is used in this sense by Virgil, Aeneid. ix. 404: "Tu dea, tu praesens nostro succurre labori." Commentators
ACTUS II. SCENA III.

Ge. Senex adest: vide quid agas: prima coitio est acerrima.
Si eam sustineris, postilla jam, ut libet, ludas licet.

ACTUS SECUNDI SCENA TERTIA.

DEMIPHO. GETA. PHORMIO.

De. En unquam cuiquam contumeliosius
Audistis factam injuriam quam haec est mihi?
Adeste, quaeso. Ge. Iratus est. Ph. Quin tu hoc ago: st!
Jam ego hunc agitabo. Pro Deum immortalium!
Negat Phanium esse hanc sibi cognatam Demipho?
Hanc Demipho negat esse cognatam? Ge. Negat.

quote from Menander τὸ γὰρ τρίθυν μὲ τούτῳ ἐγὼ κρίνω θαῦ, but these words occur in the address of a sailor to his native land, of which he thus speaks. See Menander's Λεξικον, vii. (Meineke.)

In this scene, as Donatus observes, Terence gives us a parasite of the good old school; one who makes his dinner his chief concern, and is found at his patron's table always in the best of spirits, with an unbounded capacity for enjoying the good things that he finds there. Donatus tells us that when this play was being privately rehearsed, Ambivius, the actor of the part of Phormio, came in intoxicated, and began to act this scene. And as soon as Terence had heard the first lines spoken in the drunken manner in which he uttered them, he exclaimed that that was exactly the idea which he had before him of the character of Phormio. In the Eunuchus, as we have seen, he gave a specimen of a more refined species of the same genus. See note on Eunuchus ii. 2. 13.

33. Prima coitio est acerrima] 'The first attack is the fiercest; if you can stand that, afterwards you may play with him as you like.' We are duly informed by commentators that 'coitio' is a military term of obvious meaning; and that 'ludere' was applied to the evolutions of soldiers in a sham fight. But it is not necessary to press every word in this way. The general meaning is simple enough. Demipho is now seen approaching, and in the next scene we enter upon the active development of the play.

Act II. Scene III. Demipho comes up attended by the friends whom he had procured to witness his interview with Phormio; and to advise with him on the line of conduct which ought to be pursued. Geta and Phormio continue their conversation, so that he shall overhear them. Phormio accuses Demipho of meanness. 'Because this Phanium is poor, he pretends not to recollect her father. It was all very excusable in the young man; but for the old friend to disclaim his friend, simply because he was poor, and that when there was not a better man living—' Geta meanwhile defends his master, and abuses Phormio roundly. Demipho now joins them, and a conversation follows. Phormio is at first rather taken unawares at being asked directly who this friend of his was, and for a moment forgets his name; but having been prompted by Geta, he resumes the attack, and accuses Demipho of neglecting his old friend Stilpho, simply because he did not leave any money behind him. He refuses to go into the whole question of their relationship, which he has already done before the judges. Demipho proposes that Phormio shall take back Phanium, and offers him five minae. Phormio refuses indignantly; advises Demipho to let the matter rest; and professing great friendliness, gives him some good advice, warning him at the same time to take care how he behaves to the young lady.

The Metre is iambic trimeter.

1. En unquam] See note on ii. 2. 15. Demipho must be supposed here and in v. 8 to be speaking to his 'advocat,' who appear in the following scene to give their advice in Phormio's business.

3. Adeste] See note on Andria, Prolog. 24. For 'agitabo' in v. 4, compare Andria v. 2. 23: 'Ego jam te commotum reddam.' The full expression would be 'Proh deum immortalium fide!' 
Ph. Neque ejus patrem se scire qui fuerit? Ge. Negat.
De. Ipsum esse opinor de quo agebam. Sequimini.
Ph. Nec Stilphonem ipsum scire qui fuerit? Ge. Negat.
Ph. Quia egens relicta est misera, ignoratur pares, Negligitur ipsa : vide avaritia quid facit.
Ge. Si herum insimulabitis avaritiae, male audies.
De. O audaciam! etiam me ultero accusatum advenit?
Ph. Nam jam adolescenti nihil est quod succenseam, Si illum minus norat: quippe homo jam grandior,
Pauper, cui opera vita erat, ruri fere
Se continebat: ibi agrum de nostro patre
Colendum habebat. Saepe interea mihi senex
Narrabat se hune negligere cognatum suum:
At quem virum! quem ego vidorim in vita optimum.
Ge. Videas te atque illum ut narras. Ph. I in malam crucem.

9. Nec Stilphonem] Bentley supposes this verse to be spurious, because in v. 40 Phormio has forgotten the name of Pha- nium’s father. But this is the very point of the scene. This clause, as well as the pre- ceding speech of Phormio, depends on ‘negat’ (v. 7). ‘Negro’ means ‘I say that I do not,’ and it may therefore be followed by negative clauses in apposition to the principal one which is the direct object of the verb. For the implication of an affirma- tive notion in a negative word see note on Andria iii. 5. 18.

10. Lindenbrog quotes the following lines from the Ἀδέλφαι of Menander, which are an amplification of the passage before us:

"Εργόν ε重要因素 δυναμική κίνησις εἰς τὸ γαρ ὁμολογεῖ αὐτῷ προσήκειν τὸν βοηθείας πνεύμονς αὐτοῦ καὶ εἰς αὐτόν γαρ ἀμα τι προσ- δοκή.

We need not consider Terence to have imita- ted here.

13. Etiam me ultero accusatum advenit?] ‘Does he after all that he has done come and accuse me instead of answering for his conduct?’ See notes on Eunuchus i. 1. 24.
Andria i. 1. 73. For ‘succenseam’ in the following line see note on Andria ii. 3. 3. Phormio proceeds to give a very circum- stantial account of Stilpho. He was a poor man who depended on his manual labour for his livelihood, and hired a farm from Phormio’s father. Often and often the old man would complain that this rich relation of his, Demipho, neglected him. For ‘at

quam virum’ (v. 20) compare Eun.iii. 5. 42: ‘At quem Deum? qui templo coeli summa sono fruit concitit.’ The form is not uncom- mon in Cicero.

21. Videas te atque illum ut narras] ‘See how you are speaking of yourself and him.’ ‘Narro’ is frequently used by any incredible story. Compare Eunuchus iii. 2. 29: ‘Neque pugnas narrat,’ ‘Nor does he spin yarns about his battles.’ Adelphi iv. 2. 18: ‘Quid, malum, ‘Bone vir’ mihi narras?’ ‘Why do you mock me, and call me ‘my good sir?’’ Heaut. ii. 1. 8: ‘Sua quae narrat facinora!’ ‘What wonderful adventures of his he tells!’ This passage means, ‘What absurd lies are you telling, when you speak thus of yourself, who never set eyes on a good man, and of him, who was not one?’ To which Phor- mio replies in the following lines. This is Zeune’s explanation; and is far the most simple and consistent. Some editors have made great difficulty about the passage; and Bentley, as usual, wishes to alter it. But this sense is very good. The Bembine manuscript has ‘I in malam crucem,’ as in the text; and it has been followed by good editors. This expression, which answers to the common Greek phrase ἄλλῃ ἔρα ἔρωτα ξών κόματα, is very frequent in Plautus. See Menacmei ii. 2. 53.

"Numquid vis? Me. Ut eas maximam in malam crucem.”
Captivi iii. 1. 9: “Ilicet parasitaec arti maximum in malam crucem.”
Mostellaria iii. 2. 165:
Nam nisi ita cum existimassem, nunquam tam graves
Ob hanc inimicitias eaperem in vestrâm fâmiliam,
Quam aspernatur nunc tam illiberâliter.
Ge. Pergiù hero absenti male loqui, impurissime?
Ph. Dignum autem hoc illo est. Ge. Aín tandem, carcer?
De. Geta.
Ph. Responde. Ge. Quis homo est? chem! De. Tace.
Ge. Absenti tibi
Te indignas, seque dignas, contuinelias
Nunquam cessavit dicere hodie. De. Ohe, desine.
Adolescens, primum abs te hoc bona venia peto,
Si tibi placeas potis est, mihi ut respondentas:
Quem amicum tuum ais fuisse istum? explana mihi:
Et qui cognatum me sibi esse diceret.
Ph. Proinde expiscare, quasi non nosses. De. Nossem?
Ph. Ita.
De. Ego me nego: tu qui ais redige in memoriam.
Ph. Eho, tu sobrinum tuum non noras? De. Enicas:
taces?

"Abi diercta. St, abine binc in malm
crucem?"
and in Rudens i. 2. 86, 87, simply in the sense of 'utter destruction.'
"Salva est: evasit ex aqua. Jam in littore
est.
Sed dextroversum aversa it in malm
crucem."

26. Ain tandem, carcer? [Do you say so, you jail-bird?] For 'tandem' see
note on ii. 1. 3. Donatus quotes from
Lucilius a fragment in which 'carcer' is
used in this sense, "Carcer vix carcerere
dignus." We do not meet with it else-
where.
31. Primum abs te hoc bona venia peto]
'I ask you this question first of all, with your permission.' 'Bona venia,' like 'pace
tua,' is frequently used by Cicero. So in
De Oratore i. 57: "Bona venia hujus op-
timiti viri dixerim." Livy uses it in a con-
nexion like that of the text: "Oravit etiam
bona venia, Quirites, ne quis cam rem joco
seriove cuiquam exprobaret," vii. 41. Pro-
pertius brings 'venia tua' and 'pace tua'
together:

"Ista mei fiet notissima forma libellis;
Calve, tua venia: pace, Catulise, tua."
Eleg. iii. 19. 3, 4 (ii. 19. 39, 40).
35. Proinde expiscare, quasi non nosses]
'You are fishing for it just as if you did
not know him.' For 'proinde quasi' see
note on Haeceit. i. 1. 13. Cicero uses 'ex-
piscor' in the same sense, Ad Fam. ix.
19: "Nescis me ab illo omnia expiscat-
tum?"
37. Eho, tu sobrinum] Cicero, quoting
this line (Orator 47), has "Eho tu cog-
natum tuum non noras?" but we may
easily suppose that he did not quote it very
accurately; and the difference is of no im-
portance. 'Sobrini' were the children of
'consobrini' (see note on Hecyra iii. 5. 9),
according to Donatus on Andrus iv. 5. 6. On
Hecyra iii. 5. 9 he says, "Sobrini sunt ex
dubus sororibus; consobrini ex fratre et
sorore." The former account is the most
correct. 'Consobrini' are first cousins,
'sobrini,' second cousins. The words are
used more generally in ordinary writers.
Here perhaps we may suppose Phormio
purposely to select a particular degree of
relationship for the purpose of making his
story more plausible.

De. Egone autem tento? Ge. Stilpho. Ph. Atque adeo quid mea?

Stilpho est. De. Quem dixti? Ph. Stilphonem, inquam, noveras?

De. Neque ego illum noram; neque mihi cognatus fuit Quisquam istoc nomine. Ph. Itane? non te horum pudet? At si talentum rem reliquisset decem—

De. Di tibi malefaciunt. Ph. primus esses memoriter Progeniem vestram usque ab avo atque atavo proferens. De. Ita ut dicis: ego tum si advenissem, qui mihi Cognata ea esset diecerem: itidem tu face.

Cedo qui est cognata? Ge. Eu, noster, recte. Heus tu, cave.

Ph. Dilucide expedivi quibus me oportuit Judicibus: tum, si id falsum fuerat, filius Cur non refellit? De. Filium narras mihi, Cujus de stultitia dici ut dignum est non potest?

Ph. At tu qui sapiens es magistratus adi; Judicium de cadem causa iterum ut reddant tibi; Quandoquidem solus regnas, et soli licet Hic de cadem causa bis judicium adipiscier.

De. Etsi mihi facta injuria est, verumtamen Potius quam lites secter, aut quam te audiam,

39. Geta] Phormio here whispers to Geta, 'If you remember the name which I gave just now, prompt me;' and then he turns to Demipho, and puts a bold face on it, 'I will not tell you, you are come to try me, just as if you did not know him.'

42. Egone autem tento?] 'I come to try you?' For 'autem' see note on Hecyra i. 2. 25. Geta whispers 'Stilpho.' 'Well then,' says Phormio, 'what matters it to me? It is Stilpho.' For 'quid mea' see note on Hecyra iv. 3. 11.

51. Qui est cognata?] 'Qui' is equivalent to 'quo modo.' When Demipho puts this direct question, Geta applauds him, 'Well done, my master,' and adds, as if exulting over Phormio, 'Look you now, take care.' Some critics have debated the question whether these words are spoken aloud or aside. There is no real difficulty. Geta speaks aloud, purposely to make his master suppose that he is strongly opposed to Phormio, and at the same time to give Phormio a moment to collect himself; and then Phormio declines to go into the question a second time.

58. Quandoquidem solus regnas] 'If your son was such a fool as you say,' says Phormio, 'you who are undoubtedly a wise man had better go to the judges and have the case tried over again. For you are absolute here; and you are the only man who can have a case tried twice over.' For 'regnas' compare Adelphi ii. 1. 21: "Regnumne, Aeschine, hic tu possides?" For the whole passage compare Demosthenes, Leptines, p. 502: Οἰ νόμοι εἰς οὐκ ἐστι εἰς πρὸς τὸν αὐτὸν ὑπὸ τῶν αὐτῶν οὐτε εἰκάς, οὔτε εὐθύναις, οὔτε διδακασίαν, οὔτε ἀλλό τοιοῦτοι οὐδὲν εἶναι. This would be the principle of law generally. The Roman law had, however, appeals, and there was the 'restitutio in integrum.' See note ii. 4. 11.
Itidem ut cognata si sit, id quod lex jubet
Dotem dare, abducce hanc, minas quinque accipe.

Ph. Ha, ha, he! homo suavis. De. Quid est? num iniquum postulo?
An ne hoc quidem adipiscar ego, quod jus publicum est? 63
Ph. Itane tandem queso, item ut meretricem ubi abusus sis, Mercedem dare lex jubet ci atque amittere? An,
Ut ne quid turpe civis in so admitteret
Propter egestatem, proximo jussa est dari,
Ut cum uno actatem degeret? quod tu vetas.
De. Ita proximo quidem! At nos unde? aut quamobrem—
Ph. Ohe,
Actum, iunt, ne agas. De. Non agam? imo haud desinam,
Ph. Postremo tecum nihil rei nobis, Demipho, est.
Tuus est damnatus gnatus, non tu; nam tua
Præterierat jam ad ducendum aetas. De. Omnia haec
Illum putato quae ego nunc dico dicere;
Aut quidem cum uxore hac ipsum prohibebo domo.
Ge. Iratus est. Ph. Tute idem melius feceris.
De. Itane es paratus facere me adversum omnia,
Infelix? Ph. Metuit hic nos, tametsi sedulo
Dissimulat. Ge. Bene habent tibi principia. Ph. Quin quod est

62. Itidem ut cognata si sit] 'Although,' says Demipho, 'I have been wronged, yet rather than go to law or listen to you, just as if she were my relation, as the law requires me to portion her out, so, I say, take her away, and take five minae with her.' The sentence is rather involved; but the meaning is clear.

65. Quod jus publicum est?] 'Am I not even to obtain what is the common right of all citizens?' This seems to be the meaning of ' jus publicum' here. In legal language it has the well-known meaning of 'constitutional law.' See Justinian, Institt. i. i. 1.

66. Abusus] For 'abutor' with the accusative see note on Andria, Prolog. 5.

70. Ut cum uno actatem degeret] A common expression to describe a married woman's life. See Hæaut. ii. 4. 12, and Plautus, Cistellaria i. 1. 80.

"Matronae magis conducibile est istuc,
Unum amare, et cum co actatem exigere,
cui nupta est semel; 
Verum enim meretricis fortunati et oppidi similium;

Non potest suam rem obtinere sola sine multis viris."

'Yes,' says Demipho, 'I agree with you. She is to be given to her nearest relation to be his wife. But where did she get us from?' How did she make out that we were her nearest relations? To which Phormio replies only with the advice of the proverb, 'Don't lose your labour.' For 'actum agas' see note on Adelphi ii. 2. 24.

74. Tectum nihil rei nobis . . . est] Compare Enuchus iv. 7. 84: "Quid cum illa rei est?" Compare the Greek phrase τί ἐστι καὶ σοι; τί γὰρ μᾶχατ αὐτὸι; Anacreon xvii. 4.

79. Tute idem melius feceris] Donatus and Engrapheus, whom Perlet follows, seem to be right in considering 'idem' to be the neuter. The sense is, 'You had better do that to yourself,'—'idem feceris' being equivalent to 'domo prohibebo.' 'To idem' coalesce, so that the vowels form one long syllable.

81. Sedulo] See note on Andria i. 1. 119.

82. Quin . . . fero?] See note on Andria ii. 3. 25.
PHORMIO.

Ferendum fers? tuis dignum factis feceris,
Ut amici inter nos simus. De. Egon tuam expetam
Amicitiam? aut te visum aut auditum velim?
Ph. Si concordabis cum illa, habebis quae tuam
Senectutem oblectet; respice aetatem tuam.
De. Te oblectet; tibi habe. Ph. Minue vero iram. De.

Hoc age:
Satis jam verborum est: nisi tu properas mulierem
Abducre, ego illam ejiciam. Dixi, Phormio.
Ph. Si tu illam attigeris secus quam dignum est liberam,
Dicam tibi impingam grandem: dixi, Demipho.
Si quid opus fuerit, heus, domo me. Ge. Intelligo.

ACTUS SECUNDI SCENA QUARTA.

DEMIPHO. GETA. HEGIO. CRATINUS. CRITO.

De. Quanta me cura et sollicitudine afficit
Gnatus, qui me et se hisce impedivit nuptiis;
Neque mihi in conspectum prodid, ut saltem sciam
Quid de hac re dicit, quidve sit sententiae.
Abi; visé redieritné jam an nondum domum.
Ge. Eo. De. Videtis quo in loco res haec sit?
Quid ago? díc, Hegio. He. Ego Cratinum censo,
Si tibi videtur. De. Díc, Cratine. Cra. Mene vis?
De. Te. Cra. Ego quae in rem tuam sint ea velim facias: mihi
Sic hoc videtur. Quod te absente hic filius
Egit restitui in integrum aequum est et bonum,

88. Hoc age] See note on Andria i. 2. 15.
92. Dicam tibi impingam grandem] 'I will bring a heavy
action against you.' 'Impingere' properly means 'to dash' or
'throw against,' and is applied in many ways.
So we have "Pugnum in os impingere."
"Jubete crassas compedes impingier," Plautus,
Capt. iii. 5. 76, 'to be fastened on him.
Forcellini gives various instances of its
applied use. As Phormio leaves the stage
he whispers to Geta that he will be at home
if he is wanted.

ACT II. SCENE IV. Demipho sends
Geta off to look for Antipho; and then asks
his friends what is their opinion of the
affair. They are very ceremonious; and
give their opinions in order, contradicting
each other, and leaving Demipho in far
greater perplexity than ever. Geta comes
back, and says that Antipho is not at home.
Demipho determines to wait till his brother
Chremes returns, and goes down to the
shipping to inquire after him.
The Metre is iambic trimeter.
2. Impedivit] See note on Andria iii. 5. 11.
6. Videtis quo in loco res haec sit] Compare
Plautus, Epidicus i. 1. 84:
"Quo in loco haec res sit vides, Epidicus."
11. Restitui in integrum] Cratinus gives
his opinion: 'It is only fair and proper
that what your son has done here during
your absence should be cancelled.' 'Re-
stitui in integrum' literally means 'should
be replaced on its original footing.' See
note on 'integer,' Heant. ProL 4. In legal
language this was called 'restitutio in inte-
grum.' Among other grounds on which
an action for 'restitutio' could be main-

He. Ego sedulo hune dixisse credo: verum ita est, Quot homines, tot sententiae; suus unique mos.

Mihi non videtur quod sit factum legibus

Rescindi posse; et turpe inceptum est. De. Dic, Crito.

Cri. Ego amplius deliberandum censeo:

Res magna est. He. Numquid nos vis? De. Fecistis probe:

Incertior sum multo quam dudum. Ge. Negant

Resdisse. De. Frater est exspectandus mihi;

Is quod mihi dederit de hae re consilium id sequar.

Percontatum ibo ad portum, quoad se recipiat.

Ge. At ego Antiphonem quaeram, ut quae acta hie sint sciat.

Sed eceum ipsum video in tempore huc se recipere.

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**ACTUS TERTII SCENA PRIMA.**

**ANTIPHO.** GETA.

An. Enimvero, Antipho, multimodis cum istoc animo es vituperandus.

"Et id impetrabris: dixi." This was that of 'absentia,' where a man had suffered injury by his unavoidable absence. See Mr. Long's article under this title in the Dictionary of Antiquities. For 'aequum et bonum' see note on Adelphi v. 9. 30.

12. Dixi "I have finished." This was a common forensic term. See Long's note on Cicero, In C. Verrem, Actio Prima 18 ad fin. In Terence it is sometimes used as a kind of threat or as the expression of a determination. See v. 90. 92 of the last scene, and HeCyra iv. 3. 6.

13. Ego sedulo hune dixisse credo] I believe that my learned brother has given his opinion to the best of his ability. For 'sedulo' see note on Andria i. 1. 119. Hegio falls back on the general law which we have had in the last scene. See v. 58.

17. Ego amplius deliberandum censeo] 'I reserve my decision; it is a difficult question.' 'Ampliatio' meant the adjournment of a case. See Dictionary of Antiquities, Index, p. 647, a. On the distinction between 'comperendinatio' and 'ampliatio' see Cicero, In C. Verrem ii. 1. 9, with Long's note.

18. Numquid nos vis?] 'Have you any further commands?' They all take their departure. See note on Eunuchus i. 2. 3.

22. Percontatum] 'I will go to the port to inquire how soon he is likely to come.' Compare i. 2. 98: 'Scenem quod exspectatis vestrum?' 'How long have you been waiting for?' 'How soon do you expect?' For 'percontatum' see note on Hecyra i. 2. 2.

Colman remarks the great humour of this short scene. Terence restrains himself far more than Plautus would have done. The idea of this scene would have suggested to him a long scene full of drollery. But Terence's humour was more delicate, and wanted precisely that ruder drollery in which Plautus and Moliere indulged.

**ACT III. SCENE I.** Antipho returns, accusing himself of negligence in having abandoned his own interests, and left others to attend to his affairs for him. Geta informs him that they had been embarrassed by his absence, but had nevertheless exerted themselves in his behalf. So far things have gone on well. Demetrius waits for his brother's arrival, intending to take his advice.

The Metro is as follows: 1—4. 15, 16, trochaic tetrameter; 5. 6. 17—20, trochaic tetrameter catalectic; 7—14, iambic tetrameter.

1. Cum istoc animo] Compare Eunuchus i. 2. 73:
Itane te hinc abisse et vitam tuam tutandam aliis dedisse?
Alios tuam rem credidisti magis quam tete animadversuros?
Nam, ut ut erant alia, illi certe quae nunc tibi domi est consulere,
Ne quid propter tuam fidem decepta pateretur mali,
Cujus nunc miserae espes opesque sunt in te uno omnes sitae.
Ge. Equidem, here, nos jam dudum hic te absentem incusamus
qui abieris.
An. Te ipsum quaerebam. Ge. Sed ea causa nihilo magis
defecimus.
An. Loquere, obsecro; quonam in loco sunt res et fortunae
meae?
Ge. Nisi Phaedria haua cessavit pro te eniti. An. Nihil fecit
novi.
Ge. Tum Phormio itidem in hac re, ut in aliis, strenuum
hominem praebuit.

"Ego quisquam cum istis factis tibi respondeam?"
The construction of the infinitive in the following line has been frequently noticed.
See Index to the Notes.
3. *Tuam rem . . . animadversuros*? 'Did you think that others would attend to
your affairs more than yourself?' 'Animadverto' is used here in a sense which does
does not occur elsewhere. Cicero uses it with an accusative in the sense of 'observe,'
attend to,' as in De Officiis I. 12: "Equidem illud etiam animadverto . . . lenitate
verbi tristitiam mitigatam,' a difficult passage in construction on other grounds.
4. *Consuleres*] See note on the imperfect conjunctive Andria IV. 4. 54. In
the following line Donatus mentions another reading, 'potetetur,' which would give
a good sense. But the metre is against it, for the third metre of the line would then
run thus:

do\(\delta\)c\(\epsilon\)pta\(\pi\)\(\delta\)\(\theta\)\(\tau\)\(\iota\)\(\tau\)\(\upsilon\);
giving a dactyl instead of a trochee, which is inadmissible. The true reading may be
'potetetur,' as in v. 5. 2, where see note.
6. *Spes opesque sunt . . . sitae*? 'Spes' and 'opes' are commonly connected. Lin-
denbrog quotes Plautus, Captivi III. 3. 2: "Spes, opesque, atque auxilia a me segre-
gant spemnunque se.' Sallust ends his history of Jugurtha by saying of Marius,
"Et tempestate spes atque opes civitatis in illo sitae,' cap. 114.
7. *Equidem, here, nos . . . incusamus*] Bentley would read 'Et quidem,' considering
'Equidem' with any but the first person singular an archaism unknown to Terence,
and notices that many manuscripts have 'Et quidem.' But the best authorities
agree in the reading of the text, and we have seen on Eunuchus V. 4. 34 that it
was used not only by Terence, but also more than one hundred and fifty years after
his time by Propertius, and a generation later again by Persius.
10. *Numquid patri subolet*? 'Has
my father any suspicion?' The phrase is common in Plautus, and occurs more than
once in Terence. In Nep. V. 1. 26, we had the word in the form of the third con-
jugation. See note. A similar expression occurs in Adelphi III. 3. 42, 43:

"— Sinerem illum? an non sex
totis mensibus
Prias olfecissem quam ille quicquam coe-
perit?"

12. *Strenuum hominem praebuit*] 'More-
over in this matter, just as in others, Pho-
mio has shown himself an active man.'
We generally find 'praebere' in this sense
followed by the accusative case of the per-
sonal pronoun. Forcellini gives no other
instance of the present use. We have the
An. Quid is fecit? Ge. Confutavit verbis admodum iratum patrem.
Ge. Sic habent principia seso ut dico: adhuc tranquilla res est;
Mansurusque patrum pater est, dum huic adveniat. An. Quid eum? Ge. Ut aibat,
De ejus consilio sese velle facere, quod ad hanc rem attinet.
An. Quantus metus est mihi venire huic salvum nunc patrum, Geta.
Nam per ejus unam, ut audio, aut vivam aut moriar sententiam.

ACTUS TERTII SCENA SECUNDA.

PHAEDRIA. DORIO. ANTIPIO. GETA.

Ph. Dorio, audi,

same ellipse of the pronoun in Eunuchus ii. 3. 83: "Praeterea forma et actas ipsa est facile ut pro eunacho probes." For 'confutavit' in the following line see note on Heaut. v. 1. 76, and for 'admodum iratum,' note on Heaut. i. 1. 1.

17. De ejus consilio] 'He said that he wished to act by his advice concerning this matter.' The same use of 'de' occurs in Plautus, Bacchides iv. 8. 113—115:

"Nihil ego tibi hodie consili quiequam dabo;
Neque ego haud committam ut, si quid peccatum siet,
Fecisse dicas de mea sententia."

20. Eccum ab sua palaestra exit foras] 'See there he comes out from his training school.' Phaedria is spoken of humorously as going to school at Dorio's house, because he was very regular in his attendance there. See note on 'paedagogus' in i. 2. 94. The word 'palaestra' is applied by Plautus to such a house as that of Dorio.

See Bacchides i. 1. 32—38, where Pistoclerus carries out the idea fully:

"—Homo adulescentulus
Penetrare hujusmodi in palaestram ubi damnis desudasiturs;
Ubi pro disco damnum capiam, pro cura dedecus?
Ba. Lepide memoras. Pi. Ubi ego capiam pro machaera turtarem,
Ubique imponat in manum alius mihi pro cestu cantharum;
Pro gales scaphium, pro insigni sit corolla pectilis,
Pro hasta talus; pro loricam malacum capiam palium."

ACT III. SCENE II. Phaedria comes in with Dorio, urging him to give him three days more, and holding out every kind of inducement, to all which the slave-dealer answers only contemptuously. He refuses to be won over by flattery. He says,

'Stick to your bargain, and let me do what I like with my own slave. We settled
Ph. At nunc dicam quod libenter audias. Do. Loquere, audio.
Ph. Nequeo te exorare ut manear triduum hoc? Quo nunc abis?
Do. Mirabar si tu mihi quiequam afferrres novi.
Do. Fabulae.
Ph. Foenervaturn istuc beneficiurn tibi pulchre dice. Do.
Logi.
Ph. Crede mihi, gaudebis facto: verum herele hoc est. Do.
Somnia.
Ph. Experire; non est longum. Do. Cantilenam eandem canis.
Ph. Tu mihi cognatus, tu parens, tu amicus, tu—Do. Garri modo.
Ph. Adeone ingentiores esse durum te atque inexorabili

that if you brought the money by to-
morrow you should have her. If you don't
bring it I have another customer who will;
and I can't give up a certainty of good
money for mere promises accompanied with
ever so many tears and prayers.' Antipho
and Geta join in Phaedria's entreaties, but
Dorio's determination is fixed, and he
leaves them to find the money if they can.
The Metre is as follows; 1, trochaic
monometer; 2—5, 8—11, 13—17, 20—49,
trochaic tetramer. catalectic; 6, iambic
trimeter; 7, trochaic tetramer; and 12.
18, 19, iambic tetramer.

7. Hei, metuo lenonem] 'I am afraid
that the slave-dealer will work some mis-
chief—'I mean for himself.' The explana-
tion of Donatus is the best that has been
given of this much-debated line. He says,

'Αποσώπησα διὰ τὴν εἰφάμασιν σου
capiti dixi, quum dicturus esset Phae-
driae.' Muretus takes the same view.
Antipho was going to say, 'I am afraid
that this Dorio will ruin Phaedria;' but he
turns it off—'will ruin himself.' Those
who have the curiosity to consult the
various editions of Terence will see all
kinds of arrangements and explanations
of the words. Bentley ejects the words
'Idem ego metuo,' because he thinks that
Geta would have said, 'Idem ego precor.'
But did Bentley never hear a schoolboy
say, 'I am afraid you'll catch it? Geta
of course speaks ironically. He further
alters 'saut' into 'fust,' arranging the line
thus: 'Metuo lenonem ne quid. Ge. Suo
capiti fust.' A possible line, but not
written by Terence. His objection that
'suo' is never used absolutely in the sense
of 'to prepare mischief,' does not appear
very weighty. We have 'consulti doll' in
Plautus. In Greek we have ὑπότεν κακά,
δόλιον, &c., and ὕπολοβαφία. Cicero quotes
'suo capiti' as a proverb (Ad Atticum
viii. 5), but not so as to determine what
word was generally used with it. On the
whole I can see no sufficient reason for
altering this line. The omission of the
words 'Idem ego metuo' in one manu-
script is not sufficient entirely to exclude
them.

40, and for 'fabulae,' note on Andria i. 3.
19.

9. Foenervatum] 'You shall say that
your kindness has been placed out at good
interest.' See note on Adelphi ii. 21.
'Logi' is always used in Plautus in a
contemptuous sense. So in Mensechmi
v. 2. 29: 'Loquere, uter meruisti culpam,
pauce; non longos logos.' Here it is equi-
valent to 'fabulae.'

11. Cantilenam eandem canis] 'You are
still harping on the same string.' The
commentators quote a Greek proverb, τὸ αὐτὸ
ἡλικία. Donatus compares the similar
saying in Latin, 'vetus et vulgata canis.'
'Cantilena' is commonly used by Cicero
in the sense of 'a trite saying,' 'an old
hackneyed rule.' See Forcellini for ex-
amples.
Ut neque misericordia neque precibus molliri queas?
Do. Adeon te esse incogitantium atque impudentem, Phaedria,
Ut phaleratis dictis ducas me, et meam ductes gratiis?
An. Miseritum est. Ph. Hei veris vincor. Ge. Quam ute-
que est similis sui.
Ph. Neque, Antipho alia quum occupatus esset sollicitudine,
Tum hoc esse mihi objectum malum! An. Ah, quid istuc
autem est, Phaedria?
Ph. O fortunatissime Antipho. An. Egone? Ph. Cui quod
anmas domi est;
Nec eum hujusmodi unquam usus venit ut conflictares malo.
An. Mihin domi est? imo, id quod aiunt, auribus teneo
lupum.
Nam nequo quomodo a me amittam invenio; neque uti retn-
neam scio.

16. Ut phaleratis dictis ducas me] 'Are
you so silly or so impudent as to try to
deceive me with showy language, and to
get my slave without paying for her?' The
metaphorical use of 'phaleratus,' from a
horse covered with trappings, hardly re-
quires explanation. Forcellini quotes one
or two instances of 'phalerae' applied simi-
larly to language.

17. Miseritum est] Antipho, who is
standing on one side with Geta, says, 'I
pity him.' Phaedria now leaves off talking
to Dorio, and says, 'I am beaten by the
truth of what he says.' Geta, who hears
them both and understands their cases
thoroughly, says, 'How well each of them
preserves his character!' They are both
equally distressed at their own misfortunes.
Antipho is in despair because he has got
into difficulties with his father, in conse-
quence of his marriage with Phanium;
Phaedria, because he cannot overcome
Dorio's obstinacy, and obtain possession of
the girl with whom he is in love. This in-
terpretation is one of those suggested by
Zeune, and gives the simplest explanation of
the passage. He also mentions another
interpretation, which some prefer, that
'interque' refers to Phaedria and Dorio; for
Phaedria is persuaded by reason, and Dorio
shows himself to be a man of inflexibility,
and is not moved by any of Phaedria's pro-
misses. But the passage is at the best ob-
scure, and we cannot hope to do more than
suggest its meaning.

Hei veris vincor] Compare Horace, Sat.
ii. 3. 305, 306:

"Stultum me fator, liceat concedere
'veris,'
Atque etiam insanum."

18. Neque . . . tum hoc esse mihi objec-
tum malum?] 'And how I wish that this
evil had not come upon me just now, when
Antipho was fully engaged with anxieties of
his own!' Zeune suggests, reasonably
enough, that we must supply the ellipse of
this sentence by 'vellem' or some similar
word. Phaedria, finding that Dorio is not
to be persuaded, begins to look about him
for some means of procuring the money.
He naturally thinks of his cousin; but then
he remembers that Antipho has enough
trouble on his own hands, and so he re-
marks that it is unfortunate that both of
them should be in trouble at the same time.
At this moment he sees Antipho, and con-
gratulates him on his good fortune as com-
pared with his own despair of obtaining
what he wishes. Antipho replies that his
fortune is a very questionable one.

22. Auribus teneo lupum] 'I have at
home, do you say? ay, but, as the pro-
verb says, I have got a wolf by the ears;
for I do not know either how to let her go,
or how to keep her.' Donatus quotes the
Greek proverb, ῥυον ῥομοι ῥου των θυσιων, ῔ορ' ῤ'χινς, ῔ορ' ῧφιον ῧφαριαν. Lindem-
brug quotes from Aristaeetus, ἣ γαρ τον
λεκον των ῤον ῤοι, δι' ῔ορινοιβίκαν ἵππων
dοιον διαστατον, ῔οριν μὴ νοημονον ῧφιον.
Suetonius mentions the same proverb,
speaking of the embarrassments of Tiberius.
"Cunctandi causa erat utus unquie im-


Ph. Vendidit. Do. Quam indignum facinus, ancillam aere emtam suo!

Ph. Nequeo exorare ut me maneat, et cum illo ut mutet fidem, Triduum hoc, dum id quod est promissum ab amicis argentum aufero.

Si tum non dedero, unam praeterea horam ne oppertus sies. 30 Do. Obtundis. An. Haud longum est id quod orat, Dorio: exoret sine:

Idem hoc tibi quod bene proferimus fueris conduplicaverit.

Do. Verba istsa sunt. An. Pamphilamne hae urbe privari sines?

minenium discriminum, ut saepe lupum tenere se auribus dicere," c. 25. Bentley considers the following verse spurious: "Nam credibile non est, cendem sententiam in cadem fabula ab cadem persona bis dici; praesertim cum proverbium auribus teneo lupum satis note sit significationem." But there is no manifest absurdity in such a general resemblance as there is between this place and i. 3. 24, to which Bentley refers; and as for the absurdity of Antipho's giving an explanation or application of the proverb, Bentley is answered, as Zeune says, by the Greek proverb quoted above, in which the same explanation is found.

24. Heia, ne parum leno sies] 'Hah! you are afraid I suppose of not being a thorough-going procurer.' Lindenbroc explains the ellipse here by Plautus, Persa iv. 6. 3. 4:

"Ne non sat esses leno, id metuebas miser, Impure, avare, ne crunenaam amitteres?"

Antipho then turns to Phaedria, and says, 'Has this fellow come to any terms?' Phaedria explains pathetically that Dorio is going to sell his Pamphila. 'What an outrageous crime,' says Dorio, 'for a man to sell a girl whom he has bought with his own money!'

28. Nequeo exorare] 'I cannot prevail on him to wait for me, and to break faith with his other customer.' 'Fidem mutare' is opposed to 'fidel servare' or 'firmare.' See note on He cyra iv. 2. 5. Compare Plautus, Miles Gloriosus iv. 1. 37, 38:

"Placet, ut dicis. Sed ne istane amittam et haec mutet fidem
Vide modo."

Livy uses the same expression: "Ad Aetolos mittit legatos, ne gens inquieta adventu Romanorum fidel mutaret," xxxi. 28. Plautus uses a similar expression in a case closely resembling that before us:

"Nisi mihi [hodie] attuleritis miles quinque, quas debet, minas, Sicut haec est praestituta summa argento dies, Si is non aderit, posse opinor facere officium meum.

(Pseudolus i. 3. 154—158.)

31. Obtundis] See note on Andria ii. 2. 11.

32. Idem hoc tibi ... conduplicaveri] 'He will certainly repay you this sum of money twofold, if you do him a kindness.' Lucretius applies 'conduplico' to money:

"Sanguine civili rem conflant divitiasque
Conduplicant avidi, caedem caede accumulantes." (lii. 70, 71.)

We may, however, take the word more generally here, comparing v. 9:

"Fœneratum istuc beneficium pulchre tibi dices."
ACTUS III. SCENA II.

Tum praeterea horunc amorem distrahi poterin pati?


35

Do. Ego te complures adversum ingenium meum menses tuli
Pollicitantem, nihil ferentem, flentem: nunc contra omnia haece,
Repperi qui det neque lacrimet; da locum melioribus.

An. Certa hercle, ego si satis commemini, tibi quidem est olim dies
Quam ad dares huic praestituta. Ph. Factum. Do. Num ego istuc nego?

40


An. Non pudet

Ph. Dorio,
An. Sicine hunc decipis? Do. Imo enimvero, Antipho, hic me decipit:
Nam hic me hujusmodi esse scibat; ego hunc esso aliter credidi.

45

Iste me fefellit; ego isti nihil o sum aliter ac fui.
Sed utut haece sunt, tamen hoc faciam: cras mane argentum mihi
Miles dare se dixit: si mihi prior tu attuleris, Phaedria,
Mea lege utar, ut potior sit qui prior ad dandum est. Vale.

35. *Neque ego, neque tu*] Dorio answers the meaning of Antipho's last words. Antipho had said, 'Will you allow Pamphila to be carried away from this city? and can you suffer Phaedria and her to be separated?'. Dorio replies, 'Neither I nor you can do any thing in the matter. It entirely depends upon Phaedria.' For 'Di duint' see note on Andria iv. 1. 41; and for 'quod es dignus,' note on Andria v. 4. 37.

37. *Nunc contra omnia haec*] 'Now, in opposition to all this, I have found one who will give the money, and will not shed tears.' For 'contra' compare Adelphi i. 1. 19: "Ille contra haec omnia," 'Hic did precisely the opposite of all this.'

41. *Verum haec ei antecessit*] Antipho asks, 'Has tho day fixed for the payment of the money gone by already?' 'No,' says Dorio, 'but to-day has got the start of it.' From the following remark of Antipho's, 'non pudet vanitatis,' 'Are you not ashamed of your falsehood?' it is clear that Dorio intends to say, 'It is true a day was fixed; but to-day has taken its place. I am going to settle matters to-day.' At the end of the scene we find that he consents at last to wait till the following morning. 'Sterquilinium' is a term of abuse occurring in Plautus.

43. *Sic sum*] Compare 'sic est' Andria iv. 5. 19.

49. *Mea lege utar*] 'I will keep to my conditions, that he who is first to give shall have the preference.' For 'lege' see note on Eunuchus i. 2. 22.
ACTUS TERTII SCENA TERTIA.

PHÆDRIA. ANTIPO. GETA.

Ph. Quid faciam? Unde ego nunc tam subito huic argentum inveniam miser,
Cui minus nihil est? quod si hic potuisset nunc exorarier
Triduum hoc, promissum fuerat. An. Itane hunc patiemur,
Geta,
Fieri miserum, qui me dudum, ut dixi, adjurit comiter,
Quin; quem opus est, beneficium rursum ei experiamur red-
dere?
Ge. Scio quidem hoc esse aequum. An. Age ergo, solus serv-
are hunc potes.
Ge. Quid faciam? An. Invenias argentum. Ge. Cupio; sed
id unde edoce.
An. Pater adest hic. Ge. Scio; sed quid tum? An. Ah,
dictum supienti sat est.
tu hinc abis?

Non triumpho ex nuptiis tuis si nihil nanciscor mali,

ACT III. SCENE III. 'What am I to do?' says Phaedria. 'The time is so short,
that it is impossible to get the money. If
he had only given me three days, I was
promised it.' Antipho consults with Geta.
'The money must be found,' he says, 'and
you are the man to find it.' Geta with some
reluctance, and only after Phaedria has de-
clared his resolution of following Pamphilus
to the end of the world, undertakes to
manage the matter for him. Phormio is
the only person who can really help them;
and to him they must go immediately.
The Metre is trochaic tetrameter cata-
lectic.
2. Quod si hic potuisset nunc exorarier
triduum hoc] 'But if he could only have
been persuaded out of these three days,'
'Exoro' is frequently used with the double
accusative; as in Plautus, Captivi ii. 1. 17:
'Unum exorar vos sinitenes.' Bacchides
v. 2. 83, 84:
'Hanc veniam illi siue te exorem. Ni.
Ut terebrat! Satin, affirmatum
Quod mihi erat, id me exorat?'

Here we have the accusative of the thing
retained in the passive voice. See notes
on Eunuchus, Prol. 17, and Hecyra iv. 4.

23. Bentley alters this line entirely:
'Quod si hinc pote fuisset exorarier tri-
duum hoc.' But there is no necessity for
any change.
4. Ut dixit] See iii. 1. 11. Bentley
proposes 'quin . . . experimentur?' 'Let us do
very best to repay him the kindness.'
See note on Andria ii. 3. 25. But the text
is supported by all the good authorities ex-
cept the Bembine manuscript, which has
'expieruenir; and this clause must depend
on 'patemur' in the preceding clause.
8. Dictum supienti sat est] 'A word to
the wise.' The proverb is found in Plautus,
Persa iv. 7. 18.
9. Etiam tu hinc abis?] 'Pretty ad-
vice yours, indeed. Begone, can't you?'
For 'etiam' interrogative, with the indica-
tive, see note on Heaut. ii. 2. 6. Compare
Eunuchus iv. 7. 29: 'Non tu hinc abis?'
10. Non triumpho] 'Can't I congra-
gulate myself on having got triumphantly
out of your marriage, but that you must
now order me to look out for fresh punish-
ment in mischief on Phaedria's account?'
For 'triumpho' see note on Eunuchus iii.
1. 3; and for 'crucem' see ii. 3. 21, of this
play, and note. 'Nanciscor' is applied to
harm as well as to good; see note on Andria
ACTUS III. SCENA III.


Sed parumne est quod omnibus nunc nobis succenset senex,

Ni instigemus etiam ut nullus locus reliquatur preci?

Ph. Alius ab oculis meis illam in ignotum hinc abducat locum? Hem!

Tum igitur dum licet dum quo adsum loquimini mecum,

Antipho;

Contemplamini me. An. Quamobrem? aut quidnam facturus es cedo?


An. Quaere, obsceco.

Ne quid plus minusve faxit quod nos post pizeat, Geta.

Ge. Quaero. Salvus est, ut opinor; verum enim metuo malum.

v. 6. 3. Terence probably gives here merely another form of the proverb, "Quaerere in malo malum," 'To add evil to evil.' Geta is made to lay a stress upon 'hujus,' which leads to Phaedria's reply.

13.] 'Is it not enough that the old man is now angry with us all, without our provoking him further, so that no place shall be left for repentance?' 'Successo' has occurred frequently in this play; so note on Andria ii. 3. 3. For 'nullus locus reliquatur preci' see note on Andria iii. 4. 22. The student should notice that 'parum' and 'locus' are read as monosyllables.

15. Alius ab oculis meis] We have a passage in the same pathetic style in Adelphi iv. 5. 20—35, where Micio pretends to Aeschines that his mistress is going to be taken to Miletus.

19. Pedetentim] Ritschl observes that Plautus always uses the form with the doubled consonant, as 'pedetentim,' 'tempo,' 'damnuma,' 'contempo,' 'thesaurus,' 'Megalensia.' But the whole question of the orthography of the Latin writers is too unsettled to entitle us arbitrarily to introduce these forms in other authors, where they are not authorized by the manuscripts. Such critics forget that the orthography of Latin varied from time to time no less than that of English has, even while it was a living language. 'Pedetentim' is undoubtedly connected with 'tento.' Livy uses it in its original sense, where he speaks of elephants crossing the Rhone:

"Excidere etiam saevientes quidam in flumen; sed pondera ipso stabiles, dejectis rectoriibus, quaerendis pedetentim vadis in terram evasere," xxi. 28. Hence it means generally 'cautiously,' 'by degrees,' and so here. 'May the gods prosper what you do; but act cautiously.' Don't be in a hurry to go away.

21. Ne quid plus minusve faxit] 'That he may not take some foolish step which we shall be sorry for afterwards.' The full expression is given by Plautus, Captivi v. 3. 18:

"Eheu, cur ego plus minusve feci illi quam nequam fuit? Quod male feci crucior; modo si infec-tum fieri possiet.'"

'Plus minusve' may be explained 'plus mali, minusve boni;' and it answers in a general way to our phrase 'something or other.' Compare Hecyra v. 1. 3, 4, where we have a similar passage:

"Vilendum est ne minus propter iram habe impetrem quam possim; Aut ne quid faciam plus quod post me minus fecisse satius sit.'"

22. Quaero] 'I am now thinking of a plan. He is all right, I think.' I have found a plan that will save him. 'But yet I fear some mishap.'
An. Noli metuere: una tecum bona mala tolerabimus.  
Ge. Quantum tibi opus est argenti? loquere. Ph. Solae triginta minae.  
Ge. Triginta? hui percara est, Phaedria. Ph. Istaec vero viils est.  
Sed opus est mihi Phormionem ad hanc rem adjutorem dari.  
Solus est homo amico amicus. Ge. Eamus ergo ad eum ocius.  
Et illam miseram, quam ego nunc intus scio esse examinatam metu,  
Ph. Qua via istuc facies? Ge. Dicam in itinere: modo te hinc amove.  

ACTUS QUARTI SCENA PRIMA.  

DEMIPHO. CHREMES.  

De. Quid qua protectus causa hinc es Lemnum, Chreme,  
Adduxtin tecum filiam? Ch. Non. De. Quid ita non?  

26. O lepidum!] The Bembine manuscript omits "caput," which appears in the common text. It is more likely to have been added than to have been omitted designedly. After ver. 27 there is a line added: "Ph. Abi: die praesto ut sit domi," which is not found in the Bembine and Victorian manuscripts, and is inconsistent with what follows; for Phaedria accompanies Geta to Phormio's house.  
29. Solus est homo amico amicus] Donatus quotes from Apollodorus the line, μόνος ἐπίσταται φιλέων τῶν φίλων, which Guyetus has restored thus, μόνος φιλέων γάρ τῶν φίλων ἐπίσταται.  
33. Dicam in itinere] Bentley proposes "dicam in itere," as he does also in Heaut. ii. 3. 30; but in neither place on any authority beyond his own. The form "ittere" is found only in one place, Lucretius v. 652, among extant classical authors. In some, where it is supposed to be found, the reading is bad. See Forcellini. "Iter" is a contracted form of "itinerem," and is most in accordance to analogy that the oblique cases should follow the original form.  

ACT IV. SCENE I. Chremes and Demipho come on the scene together, talking of the voyage which the former has just made to Lemnos. It appears now that Chremes had gone to Lemnos to bring home his daughter, and that she was to have been married to Antipho, his nephew. But when he reached Lemnos he found that she and her mother had started for Athens, to look for him, and the captain of the ship in which they had sailed had told him of their safe arrival. So he had returned home as soon as he could. And now this business of Antipho's had deranged all their plans; for he does not like to give his daughter to any stranger. In that case he would have to make all kinds of explanations, and to tell him the whole story; and then he would be at the mercy of his son-in-law. If they happened to disagree the whole story would come out, and reach the
ACTUS IV. SCENA I.

Ch. Postquam videt me ejus mater esse hie diutius, Simul autem non manebat aetas virginis Meam negligentiam, ipsam cum omni familia Ad me profectam esse aibant. De. Quid illic tam diu, Quaeso, igitur commorabare, ubi id audiveras?

Ch. Pol me detinuit morbus. De. Unde? aut qui? Ch. Rogas?

Senectus ipsa est morbus; sed venisse eas Salvas audivi ex nauta qui illas vexerat.

De. Quid gnato obtigerit me absente audistin, Chreme?

Ch. Quod quidem me factum consili incertum facit; Nam hanc conditionem si cui tulero extrario, Quo pacto aut unde mihi sit dicendum ordine est. Te mihi fidelem esse aequo atque egomet sum mihi Scibam: ille, si me alienus affinem volet, Tacebit dum intercedet familiaritas;

Sin spreverit me, plus quam opus est scito sciet:

ears of his wife. Demipho assures him that he will still do his best to make Antipho marry his cousin.

The Metre is iambic trimeter.

4. Non manebat aetas virginis] 'And at the same time the girl was too old to wait any longer while I neglected her.' Compare Adelphi iv. 5. 38:

"— An sede oportuit
Domi virginem tam grandem, dum cognatus hic
Illinc veniret expectantem?"

9. Senectus ipsa est morbus] Donatus quotes from Apollodorus, τὸ γῆγμά ἔλεγεν αὐτῷ νόσημα. Lindenbroq quotes from Aristotle, τὴν μέν νόσον ἡκα γῆγμα ἰκτισμοῦ, τὸ ἐν ἀρχής νόσου φυσικῶς, De Gen. Anim. v. 4. 10, and from Plautus, Mensechmi v. 2. 4:

"— Consitus sum Senectute, onustum gero corpus, vires Reliquere. Ut aetas mala merx est ergo! Nam res plurimas passimas, quum advenit, fert;
Quas si autem omnes nimis longus sermo est.

13. Nam hanc conditionem ... extrario] 'For if I offer her in marriage to any one out of our own family, I must tell him the whole story from beginning to end, how she comes to be mine and who her mother is.' 'Conditio' is used here in the sense of 'a match.' See note on Andria i. 1. 52. 'Quærum si princeps ac senatus sibi jure-jurando fidem facissent, ea conditione quae a Caesaré ferretur se usuros ostendebant,' Bell. Gall. iv. 11. 'Extrario' is objected to by Muretus as bad Latin; but it is found in all the best manuscripts. Forcellini says, "Festus inter extrarum et extraneum sic distinguunt, ut extrarum sit qui extra focum, sacramentum, jusque sit; extraneus ex altera terra, quasi externas." 'Extrarius' means generally 'external in its relations,' 'extraneus,' 'external in place.' The former is certainly used sometimes precisely in the sense of 'alienus.' See v. 16, and note on iv. 4. 25; and the meaning is the same here.

17. Dum intercedet familiaritas] 'If a man of another family shall wish to be connected with me, he will keep my secret as long as there is a good understanding between us; but if he cool towards me, he will know far more than he ought to know.' 'Intercedere' is commonly used of any feeling existing between two persons. See Hecyra iii. 1. 24, 25:

"Sed magnum nosceo quid necesse est evenisse, Parmeno,
Unde ira inter eas intercessit quae tam permansit: diu."

For the true meaning of 'resciscat' in v. 19 see note on Hecyra i. 2. 115.
Vereorque ne uxor aliqua hoe resciscat mea;
Quod si fit,  ut me excutiam atque egrediari domo
Id restat; nam ego meorum solus sum meus.
De. Scio ita esse; et istae mihi res sollicitudini est:
Neque defetiscar usque adeo experirier,
Donec tibi id quod pollicitus sum effecero.

ACTUS QUARTI SCENA SECUNDA.

EGO HOMINEM CALLIDIOREM VIDI NEMINEM
QUAM PHORMIONEM: VENIO AD HOMINEM UT DICEREM

19. *Aliquae* sc. 'ratione. 'And I am afraid that somehow or other my wife will
discover this business.'
20. *Ut me excitiam* 'And if my wife hears of it, all that remains is for me to
clear myself out, and get out of my house; for I have nothing but myself that I can call
my own.' *Excitiam* may mean either
'drive myself out,' which is Ruhnken's inter-
pretation; or 'strip myself of all that I have,' according to Zeune. I have trans-
lated the word by an ambiguous expression;
but I incline to Zeune's view, as most con-
sistent with what follows. So in Horace
we have 'excusus' in the similar sense of
'privatus':

‘— Postquam omnis res mea Janum
Ad medium fracta est, aliena negotia euro,
Excusus pro priis,’
(Sat. ii. 3. 18—20.)
Carm. iii. 9. 19:

‘Si flora excitetur Chloe’
(see Maclean's note); and Virgil:

‘— Tua ne, spoliata armis, excusus
magistro,
Defeceret navis tantis urgenteibus undis.’
(Aen. vi. 353, 354.)

Domatus quotes, on the next line, from
Apollodorus:

'ιδω γὰρ εἰμι τῶν ἵμων ἵμος μόνον.'

Chremes evidently means, 'I am unfortu-
nate enough to have married a fortune, and
I am therefore at my wife's mercy.' It is
curious that commentators should make so
much difficulty as they have done of a
simple passage. Plautus often notices the
way in which the husbands of monied
women were henpecked. See Asinaria v. 2.
46—48; and especially a famous passage in

the Aulularia, Act iii. Scene 5, where he
descants on the advantages of marrying a
poor girl, if you can afford it. The whole
scene is excellent. The following lines sum
up the whole question:

"Hae sunt atque aliae multae in magnis
dobus
Incommoitates sumtusque intolerables.
Nam quae indotata est ea in potestate est
viri:"
(Dotatæ maætant ct malo et damno viros.’)
(vv. 59—62.)

23. *Defetiscar usque adeo experirier*]

'Nor shall I be weary of trying to the very
last moment, till I have managed for you
what I have promised.' From its original
sense of 'to open with chinks,' 'to give,'
as applied to wood, 'fatiscor' passes into
the general sense of 'to give way.' Com-
pare the uses of *gairo.* From 'fatiscor,'
which does not occur elsewhere, we have
the common participle 'defessus.' The
reading of the text is based upon two quo-
tations of Priscian, pp. 389 and 1147, and
was first adopted by Bentley. For 'effecero'
see note on Heaut. ii. 3. 11. 'Quod pol-
licitus sum' refers to the previous under-
standing between the two old men that the
cousins should marry.

ACT IV. SCENE II. Geta has now seen
Phormio. 'There never was a more intel-
ligent man. He understood the plan be-
fore he had told him half of it, and went
off at once to look for Demipho, that he
might carry out his part in the plot which
was to be practised on him. He was de-
lighted to have an opportunity of serving
Phaedria as well as Antipho.' At this mo-
ment he sees Demipho and Chremes com-
Argentum opus esse, et id quo pacto fieret:
Vixdum dimidium dixeram, intellexerat;
Gaudebat; me laudabat; quaerebat senem;
Dis gratias agebat, tempus sibi dari
Ubi Phaedriae esse ostenderet nihil minus'
Amicum sese quam Antiphoni: hominem ad forum
Jussi operiri; eo me esse adducturum senem.
Sed eccum ipsum: quis est ulterior? atat, Phaedriae
Pater venit: sed quid pertimui autem, bellua?
An quia quos fallam pro uno duo sunt mihi dati?
Commodius esse opinor duplici spe utier.
Petam hinc unde a primo institui: is si dat, sat est:
Si ab eo nihil fiet, tum hunc adoriar hospitem.

ACTUS QUARTI SCENA TERTIA.

ANTIPHIO. GETA. CHREMES. DEMIPHO.

An. Exspecto quam mox recipiat hue sese Geta:
Sed patrum video cum patre adstantem. Hei mihi,

ing, and congratulates himself on having
two strings to his bow instead of one. He
will try Demipho first, and if he is not
practicable, then he will see what Chremes
will do.

The Metre is iambic trimeter.

3. Argentum opus esse]. This is the
reading of the Bembine manuscript, and is
preferable to the common reading 'ar-
gento.' For 'opus' as a predicate see notes
on Andria ii. 1. 37; iv. 3. 13.

7. Ubi Phaedriae esse ostenderet] Bent-
ley observed the fault of the ordinary text,
'ubi Phaedriae se' and 'amicum esse,' which
causes an awkward hiatus after 'amicum.'
To remedy this he proposed to read 'Phae-
driae ostenderet,' and to transfer 'se' to
the following line, 'amicum se esse,' but the
form 'Phaedriae' has already been
shown to be objectionable. See notes on
Andria ii. 6. 8, and Henaut. iii. 2. 4; v. 1.
20. Some alteration is necessary here.
I have adopted the change advocated by
Lachmann (on Lucretius iii. 374) and
Ritschl (Prolegomena to Plautus, p. 326),
which consists in transposing 'esse' and
'se,' and for 'se' reading 'esse.' Such a
change is no more than may very easily
have led by an error of the transcriber to
the present state of the text; and we have

seen before that in some such cases trans-
position is a necessary remedy.

11. Bellua] This term is used in the
sense of 'blockhead.' Compare Plautus,
Trinummus iv. 2. 112, 113:

"—— Nae tu me edepol arbitarare
bellum,
Qui quidem non novisse possem qui-
cum aetatem exegerim."

ACT IV. SCENE III. Antipho comes to
see whether Geta has returned, and finds
his father and uncle together, and Geta
with them. So he stands on one side and
hears their conversation, which only serves
to perplex him, for he is not in the secret
of the scheme which has been arranged be-
tween Geta and Phormio. Geta addresses
the old men, and after condoling with them
on the unlucky scrape into which Antipho
has been drawn, he informs them that he
has, he hopes, discovered a way of extri-
cating him from it. 'I met this Phormin,'
he says, 'and urged him to endeavour to
compromise the matter quietly. I repre-
sented to him that you intended to turn
Phanium out of your house; and as for
going to law with my master, I said, you
little know what you will be undertaking.
Quam timeo adventus hujus quo impellat patrem.

Ge. Adibo hosce, O noster Chreme. Ch. Salve, Geta.
Ge. Venire salyum volupe est. Ch. Credo. Ge. Quid agitur?
Ch. Multa advenienti, ut fit, nova hic compluria.
Ge. Ita: de Antiphone nudistin quae facta? Ch. Omnia.
Ge. Tun dixeras huic? facinus indignum, Chreme, 
Sic circumiri. De. Id cum hoc agebam commodum.
Ge. Nam hercle ego quoque id quidem agitans mecum sedulo 
Inveni, opinor, remedium huic rei. Ch. Quid, Geta?
De. Quod remedium? Ge. Ut abii abs te, fit forte obviam 
Scio.

Ge. Visum est mihi ut ejus tentarem sententiam.
Prendo hominem solum: “Cur non,” inquam, “Phormio, 
Vides inter nos sic hsec potius cum bona 
Ut componantur gratia quam cum mala?
Hurus liberalis est, et fugitans litium:
Nam caeteri quidem hercle amici omnes modo 
Uno ore auctores fuere ut praecipitem hanc daret.”

What will you take that my master shall 
stay proceedings, and let Phanium go her 
ways quietly? If you make a fair pro-
posal, he is not the man to make any dif-
ficulty. At first Phormio made all kinds 
of difficulties. He asked a talent. I 
showed him that that was unreasonable. 
At last he made this proposal: I shall be 
very glad to marry her, he says, if Demi-
pho will give me as much as I am about to 
receive with a bride to whom I am already 
engaged.” Geta by degrees mentions the 
sum of thirty minae, which Demipho 
thinks preposterous; but Chremes under-
takes to pay his whole demand, and Phor-
mio is to marry Phanium, and leave Anti-
pho free.

The Metre is iambic trimeter.
5. *Venire salyum volupe est*] See note 
on Hecryra v. 4. 17, and on ‘credо’ see 
note on i. 2. 25.
9. *Circumiri*] ‘A sad business, Chremes, 
to be cheated in this way.’ We find ‘cir-
comeo’ in a similar sense in Plautus, 
Pseudolus iii. 2. 106—110:

“Ut mihi caverem a Pseudolo servo suo 
Neu fidem ei haberem; nam cum circum-
ire in hunc diem, 
Ut mc, si posset, muliere interverteret.”

‘Circumveniri’ is used similarly. See For-
cellini for examples, and note on Hecrya, 
Alter Prolog. 44. For ‘commodum’ see 
note on Eunuch. ii. 3. 51.

13. *Qui Phormio?*] ‘What Phormio?’
This was the first that Chremes had heard 
of him. See note on Eunuch. v. i. 8.
Geta explains, ‘The man by whom that 
girl—,’ which reminds Chremes of what he 
had heard from Demipho.

16. *Vides inter nos*] Bentley would 
read ‘Videmus, inter nos haec,’ but with-
out any authority. The phrase ‘cum 
gratia’ occurs in Andria ii. 5. 11:

“— Facis ut te deect
Cum istuc quod postulo impetro cum 
gratia.”

18. *Fugitans litium*] The present par-
ticle of transitive verbs, when used as an 
adjective, takes a genitive of the object. 
Such are ‘amans reipublicae,’ ‘negotii 
gerena,’ ‘patientis laboris,’ ‘appetens glo-
riae.’ If an adverb is added, the participle 
takes the case of its verb. So we should 
say ‘negotium callide gerens,’ ‘homo facile 
linuras perferens.’ In the latter case the 
action is the predominant element; in the 
former, the tendency to the act.
20. *Uno ore auctores fuere*] ‘For all 
his friends in fact have just been advising 
him to turn her out of doors.’ ‘Auctor’
Daturum poenas dices, si illam ejecerit?
Jam id exploratum est. *Heia, sudabis satis,
Si cum illo inceptas homine: ea eloquentia est.
Verum pone esse victum eum: at tandem tamen
Non capitis ejus res agitur, sed pecuniae."
Postquam hominem his verbis sentio mollirier,
"Soli sumus nunc hic," inquam; "eho dic, quid velis dari
Tibi in manum, ut hereus his desistat litibus;
Haece hinc facessat; tu molestus ne sies."
An. Satin illi Di sunt propitii? *Ge.* "Nam sat scio,
Si tu aliquam partem aequi bonique dixeris,
Ut est ille bonus vir, tria non commutabitis
Verba hodie inter vos." *De.* Quis te istaque jussit loqui?
Ch. Imo non potuit melius pervenirer
*Ge.* A primo homo insanibat. *Ch.* Cedo, quid postulat?
daret
is commonly used in the sense of 'an ad-
viser.' See also note on Andria, Prolog. 10.
25. *Jam id exploratum est*] 'That has
already been taken into consideration.'
For 'sudabis satis' compare Horace, Ars
Poetica 240–242: "Ex noto fictum carmen sequar, ut sibi
quivis
Speret idem, sedet multum frustaque
laboret
Ausus idem."
So Geta says here, 'You will be made to
sweat if you commence a lawsuit with that
man.'
25. *Verum pone esse victum eum*] 'But
suppose he loses his suit; well, after all it
is not with him a question of life and
death, but only one of money.' If Phor-
mio was beaten, his pretensions would be
exposed, and his character ruined; but
Chromes could only lose his money. 'Pono'
is used by Cicero in stating a case. 'I
suppose for the sake of the argument.' See
Ibratus 45: "Nam eti non fuit in oratorum
numero, tamen pono satis in eae fuisse
orationis atque ingenii."
'Pono,' the reading of the Bembine manuscript, is pre-
ferrable to the common reading 'pone.'
28. *Quid velis dari tibi in manum*] 'How
much ready money will you take?' Com-
pare 'praem manu,' note on Adelphi v.
9. 23.
30. *Haece hinc facessat*] 'And that
Phantai shall take herself off.' Donatus
says, " Pro hinc se faciat, id est, abeat."
Livy uses the word in the same way:
"Veniens bellum motum ob superbum res-
sponsum Velientis senatus, qui legatis reper-
tentibus, et facessent propere urbe
fuibusque, daturas quid Lars Tolumnius
dissers responderi jussit," iv. 56. Cicero
also has the same use. See examples in
Forcellini. Plautus has the word in a
transitive sense, Menacehme ii. 1. 24:
"Dictum facessas doctum et discaveas
malo," *4 Away with your refinements!*
31. *Satin illi Di sint propitii*] 'Has he
lost his senses?' See note on Andria iv. 1.
40. Antipho does not in the least under-
stand what Geta is about, and thinks he
must be out of his senses to propose a plan
which seems so utterly opposed to their
interests. Geta goes on to say, 'I am quite
certain that if you make any thing of a fair
and reasonable proposal, as he is a good
man, you will not disagree.' For 'aequi
bonique' see note on Haut. iv. 5. 39; and
for 'commutabitis verba,' note on Andria
ii. 4. 7.
30. *Nimum quantum libuit*] Bentley
would strike out 'libuit,' and repeat 'quan-
Talentum magnum. Ch. Imo malum hercle: ut nihil pudet. Ge. Quod dixi adeo ei. "Quaeso quid si filiam
Suam unicam locaret? parvi retulit
Non suscepisse: inventa est quae dotem petat."
Ad pausa ut redeem, ac mittam illius ineptias;
Haec denique ejus fuit postrema oratio:
"Ego," inquit, "jam a principio amici filiam,
Ita ut aestum fuerat, volui uxorem ducere:
Nam mihi veniebat in mentem ejus incommodum,
In servitutem pauperem ad ditem dari:
Sed mihi opus erat, ut aperte tibi nunc fabuler,
Aliquantulum quae affertet qui dissolverem
Quae debo; et etiam nunc, si vult Demipho
Dare quantum ab hac accipio quae sponsa est mihi,
Nullam mihi malim quam istane, uxorem dari."
An. Utrum stultitia facere ego hunc an malitia
Dicam, scientem an imprudentem, incertus sum.

De. Quid si animam debet? Ge. "Ager oppositus est pig-
nori,
tum," but without authority. "What?" says Geta, "what he wanted was a vast
deal too much." We may compare the
common use of θνον.
40. Quid si filiam suam unicam locaret?] 'That is exactly what I said to him.
What will he give if he were giving in
marriage an only daughter of his own? It
has been of little advantage to him not to
have had a daughter; one is found who re-
quires a dowry.' For 'locaret' compare v.
I. 25: "Nuptum virginem locavi huic ado-
lescenti." The phrase is common, as are
'locare' and 'collocare in matrimoniun.'
On 'retulit' see note on Hecyra iv. 3. 11.
Donatus says, "In Graeca fabula senex hoc
dicit, Quid interest me non suscepisse filiam
si modo dos debitur alienae?"
43. Ad pausa ut redeem] Compare He-
cyra i. 2. 60.
47. Veniebat in mentem ejus incommod-
dum:] 'For I thought of her disadvantage,
that she being poor should be given over as
a slave to a rich man. But to speak plainly
with you, what I wanted was a wife who
should bring me a small sum of money to
pay my debts with; and even now, if De-
mipho will give me as much as I expect
from the woman who is betrothed to me,
I would as soon marry Phanium as any
one.' Bentley proposes to read 'ejus in-
commodi,' the more usual construction
with 'venire in mentem.' But Terence has
the nominative in Eunuchus ii. 2. 2: "Hoc
adeo ex hac re venit in mentem mihi."
'Dissolvo' is used by Cicero in the same
sense. See In C. Verrem ii. 3. 76: "... pe-
cenniam publicam tenueris omissum, neque
quisquam uli dissolveris civilitatem."
56. Quid si animam debet?] 'What if
he is over head and ears in debt?' The
phrase is borrowed from a Greek proverb,
αδριέρ τινι πυρωδω δεμπατι, and was pro-
perly used of one who was 'addictus,' made
over to his creditors from default of pay-
ment.

Oppositus est] 'A farm is mortgaged
for the sum of ten minae.' 'Opponere' is
used in this sense by Plautus. See
Pseudolus i. 1. 83—85:
"... Sed potes nune mutamut.
Drachmam dare unam mihi, quam cras
reddam tibi?
Ps. Vix hercule opinor, si me opponam
pignori."
Catullus plays upon the word in a well-
known poem:
"Furi, villula nostra non ad Austri
Flatus opposita est, nec ad Favoni,
Nec saevi Boreae, aut Apeliotae,
Verum ad milia quindecim et duasentos.
O ventum horribilem atque pestilentem!"
(Carm. xxvi.)
Ob decem minas, inquit. De. Age, age; jam ducat: dabo.

Ge. "Aediculae item sunt ob decem alias." De. Oi! hui!

Nimium est. Ch. Ne clama: petito hase a me decem.

Ge. "Uxorí emenda ancillula est: tum pluscula

Supellectile opus est: opus est sumtu ad nuptias:

His rebus sane pone," inquit, "decem minas."

De. Sexcentas proinde scribito jam mihi dicas.

Nihil do: impuratus me ille ut etiam irrideat?

Ch. Quaesó, ego dabo, quisesce: tu modo filius

Fac ut illum ducat nos quam volumus. An. Hei mihi,

Geta, occidisti me tuis fallaciis.

Ch. Mea causa ejicitur: me hoc est acquum amittere.

Ge. "Quantum potest me certiorem," inquit, "face; Si illam dant, hane ut mittam; ne incertus siem;
Nam illi mihi dotem jam constituerunt dare."

Ch. Jam accipiat; illis repudium renuntiet;
Hane ducat. De. Quae quidem illi res vertat male.

Geta does not mention the whole sum he requires at once; but brings it out by instalments. When Demipho hears of 'ten minae' he at once consents to give it; but when it comes to 'twenty' and 'thirty' he draws back, and refuses to be cheated out of his money in this way.

63. Sexcentas ... dicás] 'Let him bring a thousand actions against me if he will; I will give him nothing. Is this scoundrel to make a laughing-stock of me?' Some commentators have found a difficulty here, as if it were Demipho who would have to bring the action against Phormio. But the question is whether Phanium can be got rid of by a compromise, or whether he shall be obliged to turn her out of doors; in which case Phormio, as her protector, had threatened to bring an action against him. 'Sexcenti' is used for an indefinite number, like the Greek μπύδαιον. Donatus quotes Cicero, In C. Verrem ii. 1. 47: 'Possum sexcenta decreta proferro.' Compare Plautus, Trinummuíii iii. 3. 63: 'Sexcentas ad eam rem causae possunt colligi.' Many other instances are given by Forcellini. For the form of the sentence 'impuratus ... ut etiam irrideat?' see note on Hiercyra i. 1. 9.

68. Mea causa ejicitur] 'It is on my account,' says Chremes, 'that Phanium is turned out of doors: it is only fair that I should lose the money.' Phanium was to be got rid of that Antipho might be at liberty to marry Chremes' daughter who has just come from Lemnos.

69. Quantum potés] 'Let me know for certain,' he says, 'as soon as possible whether they give her to me, that I may break off with my intended wife.' The ordinary text has 'quantum potés;' but the reading of the Bembine manuscript, 'quantum potést,' is better. See note on Andria v. 2. 20.

72. Illis repudium renuntiet] 'Let him take the money at once, and let him break off his contract with them, and marry Antipho's wife.' 'Repudium' properly applies to the breaking off a marriage contract, 'divortium' to an actual marriage. See the Dictionary of Antiquities, Divortium, p. 419, a. The formula of renouncing a contract was 'conditione tua non utar.' For the phrase of the text compare Plautus, Aulularia iv. 10. 55—58:

Ly. Is me nunc renuntiaro repudium jus sit tibi.
Eu. Repudium, rebus paratis, exornatis nuptiis?"

'Repudium' and 'divortium' were sometimes interchanged. See examples in Forcellini.
CH. Opportune adeo argentum nunc mecum attuli, Fructum quem Lemni uxoris reddunt praedia; 75
Id sumam: uxori tibi opus esse dixero.

ACTUS QUARTI SCENA QUARTA.

ANTIPHO. GETA.

An. Eho, verbero, aliu mihi respondes ac rogo?
Ge. Quid ergo narras? An. Quid ego narrem? opera tua
Ad restim mihi quidem res reddit planissime.
Ut te quidem omnes Di, Deaeque, Superi, Inferi,
Malis exemplis perdant. Hem, si quid velis,

75. Fructum] 'The produce which my wife's Lemnian farms yield.' 'Fructus' meant originally the increase of the ground. It is then applied to produce in general, whether of land, mines, or the interest of money. Here it means the yearly rental of his wife's land. 'Praedium' originally meant property which was made a security to the state by a 'præsc.' Subsequently the word was limited to signify land generally (Dictionary of Antiquities, sub voc.). Many instructive passages are referred to by Forcellini.

ACT IV. SCENE IV. Antipho now takes Geta to task for his extraordinary conduct. 'You have ruined me,' he says; 'why need you ever have mentioned my wife? Phormio will now have to take her home; and I suppose you wish me to believe that he will not, and will refuse to pay the money, and so quietly submit for our sakes to be put into jail.' Geta shows him that there is another side to the question. Phormio will take the money; but between that and his marriage some little time must elapse; meanwhile he will get the money from Phaedria and repay it. If you want to know how he will get off the marriage, why he will find a hundred excuses. So you may set your mind at rest, and go and tell Phaedria that he shall have the money. The Metre is iambic trimeter.

1. Eumenxi argento senes] 'I have cheated the old men of their money.' 'Emungo' occurs in this sense not unfrequently in comic writers. See Long's note on the passage of Caecilius quoted by Cicero, De Amicitia 26, where he explains the word, 'To wipe a man's nose for him implies that he is a driveller and cannot do it for himself; and hence it means to outwit and cheat him.' See the well-known lines of Horace:

"Nec sic enitar tragico differre colori
Ut nihil interis Davusne loquatur et audax
Pythias emuncto lucrata Simone talentum,
'An custos famululsque Dei Silenus
alumni.' (Ars Poetica 236—239.)

See Maclaine's note on 'emunctae naris,' Sat. i. 4. 8.

2. Satin est id?] Antipho means, 'And is that all you ought to care about? Ought not you to take care how you get the money?' Geta pretends to understand him, 'Is the money that you have got sufficient?' and so he answers, 'It is all that I was told to get.' For 'tantum' see note on Eunuchus v. 5. 26.

5. Ad restim] 'You have brought my affairs into such a state, that I may as well go and hang myself at once.' This proverbial phrase, 'ad restim res reddit,' 'affairs are utterly desperate,' occurs only here, and in a fragment of Caecilius, quoted from Nonius iii. 64:

"Ad restim res reddit; imo collas, non res; nam illo argentum habet.'—


ACTUS IV. SCENA IV.

Huic mandes, qui te ad scopulum e tranquillo auferat.
Quid minus utibile fuit quam hoc uleus tangere,
Aut nominare uxorem? injecta est spes patri
Posse illam extrudii. Cedo nunc porro, Phormio
Dotem si accipiet, uxor duenda est domum:
Quid fact? Ge. Non enim ducet. An. Novi: caeterum,
Quum argentum repetent, nostra causa scilicet
In nervum potius ibit. Ge. Nihil est, Antipho,
Quin male narrando possit depravari.
Tu id quod boni est excepis; dicis quod mali est.
Audi nunc contra jam: si argentum accipierit,
Ducenda est uxor, ut aies: concedo tibi.
Spatum quidem tandem apparandis nuptiis,
Vocandi, sacrificandi dabitur paululum.
Interea amici quod polliciti sunt dabunt:
Rogas?
"Quot res postilla monstra evenerunt mihi!
Introit in aedes alter alienus canis;

8. Huic mandes] Several manuscripts have after these words 'quod quidem recte curatum velis,' as well as 'qui te ad scopulum e tranquillo auferat;' and the Bembine, Victorian, and Basilian manuscripts omit the latter clause altogether. But Bentley well remarks that 'quod quidem recte curatum velis' is undoubtedly a gloss derived from Adelphi iii. 3. 16, and that in this passage it is a repetition of the preceding clause. In such a case one must choose the most probable reading, in spite of the general authority of certain manuscripts. The text gives an excellent sense. 'If you want any thing, this is the man for you, to drive you out of calm water on to a rock.' See note on 'in tranquillo,' Enuuch. v. 8. 8. Above Geta had said, "Sic habent principia sese ut dico: adhuc tranquilla res est" (iii. 1. 15).
9. Quid minus utibile] 'What could be less useful than to touch this sore, or mention my wife?" 'Utibillis' is a word used three or four times by Plautus. 'Uleus tangere,' to touch a tender place, is alluded to by Ovid, Tristia iii. 11. 66, 64:
"Ergo quicquumque es rescindere vulnera null.
Deque gravi duras ulcere tollis manus."
Cicero applies 'uleus' to the weak point of an argument: 'Horum quicquid attigeris ulcus est: ita male instituta ratio exitum reperire non potest,' Do Natura Deorum i. 37.
14. Nostra causa scilicet] 'I understand,' says Antipho ironically; 'and then, I suppose, when they ask for the money again, he will go off to jail for our sakes rather than marry her.' For 'nervum' see note on ii. 2. 11. Donatus gives a curious explanation of the present line: 'Decipiet: a proverbio tracto a sagittariis: quum vis conatusque tendentis arcum non in volaturn telo sed in rapitionem nervi expetatur.' But this is strained, and the common sense of 'nervum' in comedy seems far more natural here.
21. Sacrificandi] Lindenborg has amassed a great host of authorities in illustration of these few lines, most of which can be dispensed with here. The whole ceremony preceding the marriage is described in the Dictionary of Antiquities (Matrinonium).
23. Inde istis reddet] 'Meanwhile,' says Geta, 'Phaedria's friends will give what they have promised. Out of that he will return it.' Antipho says, 'But why should not he marry her? What excuse will he make?' 'How can you ask?' replies Geta. 'He will say as follows;' and then follows a string of unlucky omens enough to break off twenty matebes.
25. Introit in aedes] Lindenborg has
Anguis per impluvium decidit de tegulis;
Gallina cecinit; interdixit hariolus;
Haruspex vetuit ante brumam aliquid novi
Negoti incipere; quae causa est justissima.''
Haec fient. An. Ut modo fiant. Ge. Fient: me vide. 30
Pater exit: abi, die, esse argentum, Phaedriac.

some curious instances in his note on the
omens from 'mice' and 'weasels.' The
weasel is mentioned by Plautus, Stichus iii.
2. 7. This 'canis' occurs in Plautus,
Casina v. 4. 11: 'Caninam sceavam spero
meliorem fore.' Horace gives a list of
bad omens which might stop a journey
and make a day's work unlucky:

"Impios parrae recinentis omen
Ducat, et praegnans canis, aut ab agro
Rava decurrens lupa Lanuvino,
Foetaque vulpes.
Rumpat et serpens iter institutum.''
(Carm. iii. 27. 1 - 5.)

The fact of a strange dog coming into one's
house was reckoned of importance. Suetonius
says in his life of Vespasian (cap. 5):
"Prandente eo quondam canis extrarius e
trivio manum humanam intulit, mensaeque
subjecit;" where it may be remarked that
'extrarius' answers to 'alienus.' See note
on iv. 1. 13.

26. Anguis per impluvium] The same
thing is mentioned by Plautus, Amphitruo
v. 1. 56, in the story of the infant Hercules:
"Devolant angues jubati deorsum in
impluvium duo
Maximi.''

From which passage Bentley argues that we
ought here to read 'in impluvium.' But if
'per impluvium' is wrong here, Terence
commits the same fault in Ennchus iii. 5.
41. See the note on that passage.

27. Gallina cecinit] Donatus tells us
that it had been observed that where a hen
crowed, in that house the wife always sur-
vived her husband. Interdixit hariolus] The 'hariolus' was
one who predicted future events under in-
spiration, the 'haruspex' divined from in-
spection of the sacrifices. See a string of
these officials, of the female tribe, mentioned
by Plautus, Miles Gloriosus iii. 1. 96, &c.
'Haruspex' is derived from Donatus from
'haruga' (see Forcellini, 'Arviga'), but it is
more probably closely connected in ety-
ology with ἱροσεῖός. 'Hariolus' he
explains by 'fariolus' from 'fari.' He
distinguishes between 'hariolus' and 'ha-
ruspex,' saying that the former is concerned
with things relating to men, the latter with
divine things. 'The diviner forbid me to
enter upon any new business before the
winter, which is the most sufficient reason
of all.' Bentley has re-written these lines
on a plan of his own:

"Aruspex vetuit: ante brumam autem
Negoti nihil incipere causa est sontica.''

But 'sontica causa' occurs only once in
extant classical authors. See Tibullus i.
8. 51:
"Pare, precor, tenero; non illi sontica
causa est;
In veteres esto dura, puella, senes.''
The expression does not occur even in
Plautus, and Bentley has no authority for
introducing it here. Forcellini explains the
word fully; but it is not to our present
purpose. The words 'quae causa est justis-
sima' express the same general meaning,
and are found in all the manuscripts.
ACTUS IV. SCENA V.

DEMIOPHO. GETA. CHREMES.

De. Quietus esto, inquam: ego curabo ne quid verborum duit.
Hoc temere nunquam amittam ego a me quin mihi testes adhibeam:
Cui dem, et quamobrem dem, commemorabo. Ge. Ut cautus
est, ubi nihil opus est!
Ch. Atqui ita opus facto est; at matura, dum libido eadem
haec manet;
Nam, si altera illaec magis instabit, forsitan nos reiciat.
Ge. Rem Ipsam putasti. De. Due me ad eum ergo. Ge. Non
moror. Ch. Ubi hoc egeris,
Transito ad uxorem meam, ut conveniat hane prius quam hine
abeat:
Dicit nos dare eam Phormioni nuptum, ne succensecat;
Et magis esse illum idoneum, qui ipsi sit familiarior;
Nos nostro officio nihil digressos esse; quantum is volu-
erit

ACT IV. SCENE V. Demipho and
Chremes come back with the money that
they have brought for Phormio. Chremes
had evidently been begging Demipho to
take care how he parted with the money;
and Demipho assures him that he has no-
ting to fear, for that he will take care
that Phormio shall play him no trick.
Both the old men agree that there is no
time to be lost; that Phormio may perhaps
change his mind. Chremes asks Demipho
to go to Nausistrata, and ask to see the
girl before she goes, and explain to her
that Phormio, as her most intimate ac-
quaintance, has the greatest right to her,
and that she has a handsome dowry. This
Demipho consents to; and Chremes parts
from his friend, being now bent upon look-
ing for his Leminian wife and daughter.
The Metre is lamblc tetrameter.

1. Ne quid verborum duit? For 'verba
dare' see note on Andria i. 3. 6, and for
'duit,' Andria iv. l. 41. 'Hoc,' in the
next line, namely 'argentum.' Demipho
has a purse in his hand containing the
thirty minae. Geta laughs at the caution
of the old men in lending money, which is
borrowed only that it may be returned to
them as soon as possible on some pretence
or other.

5. Nam, si altera illaec magis instabit]
For if that other girl that he speaks of is
more pressing, perhaps he may put us off.'
You have hit it,' says Geta. For 'altera
illaec' see iv. 3. 52. With 'rem ipsam
putasti' we may compare Plautus, Rudens
v. 2. 18, 19:

"La. Imo edepol una littera plus sum
quam medieus. Gr. Tum tu
Mendicens es? \La. Tetigistci acu."'

With 'reiciat' compare 'eiciat,' Phormio,
Prolog. 17.

8. Dicato The pronouns here are rather
obscure. The passage means, 'Step over to
my wife, and ask her to go and see Phor-
mio before she leaves us. Let her tell
her that we are going to give her in mar-
riage to Phormio, that she may not be
angry at being sent away; and he is the
more proper person, because he is a much
more intimate friend of her own; that we
have not neglected our duty; we have
given as much dower as he asked.' 'Ido-
neum' is often in construction with 'qui,'
but here the relative clause assigns the
reason for 'magis . . . idoneum.'
Datun esse dotis. De. Quid tua, malum, id refert? Ch. Magni, Demipho.

De. Non satis est tuum te officium facere, si non id fama approbat.

Ch. Volo ipsius quoque voluntate hoc fieri, ne se ejectam praedicet.

De. Idem ego istuc facere possum. Ch. Mulier mulieri magis congruit.

De. Rogabo. Ch. Ubi illas ego nunc reperire possim cogito. 15

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ACTUS QUINTI SCENA PRIMA.

SOPHRONA. CHREMES.

So. Quid agam? quem mihi amicum inveniam misera? aut quo consilia hanc referam? aut

11. Quid tua, malum, id refert?] This line has been noticed in the note on Hecyra iv. 3.11, where the phrase 'tua refert' is discussed. 'Tua' and other similar words with 'refert' have the last syllable long in every case that I have noticed except in this passage, where 'tua malum' forms a tribrach in the place of an iambus. Donatus evidently had the existing order of the text, and so have all the manuscripts. I have therefore left it, and the more because it is if genuine an important exception to the common rule. The difficulty might be evaded by reading 'Quid, malum, tua id refert?' which may after all be right. In the following line I have adopted 'facere,' the reading of the Bembine MS., without however following Bentley in his transposition of the remainder of the line, which does not seem to be necessary.

14. Mulier mulieri magis congruit This is on the principle of 'similia similibus,' κυριαικει κυριαιτι. A proverb is quoted from Plutarch:

γωνω γρατιν γλασταν ηδισαν έξι.
πατε πατει και γυναικε προσφορει γενη.

15.] Chremes, now that he has arranged Phormio's business, and got rid of Antipho's wife, hopes to bring about the match which he had at heart between his nephew and his daughter. But he does not know at present where to find them.

ACT V. SCENE I. As Chremes is about to go in search of his daughter, Sophrona her nurse appears, lamenting the misfortunes which she fears are about to happen to her mistress. 'I did my best,' she says, 'to provide for her by getting her married, although I knew that the marriage was not of any legal value. And all this while I have been unable to discover her father.' Chremes now calls her, and on her recognizing him explains that the name of Stilpho, by which she addresses him, was assumed only from his fear that his wife would discover his connexions at Lemnos. Sophrona then tells him that Phanium had been married to Antipho, and explains how the marriage was made up. Chremes is delighted to find that the very thing that he has set his heart on has come to pass without any effort of his; but he warns Sophrona not to let any one know that Phanium is his daughter.

The Metre is as follows; 1. 3, 4. 8—11, trochaic tetrameter; 2, trochaic dimeter; 3. 12—14, trochaic tetrameter catalectic; 6, 7. 15—20, iambic tetrameter; 21—38, iambic tetrameter catalectic.

1. Quo consilia haece referam?] 'Or to whom shall I apply for advice?' 'Quo'
Unde mihi auxilium petam?
Nam vereor hera ne ob meum suasum indigna injuria afficiatur:
Ita patrem adolescentis facta haec tolerare audio violenter.
Ch. Nam quae haec anus est examinata, a fratre quae egressa est meo?
So. Quod ut facerem egestas mo impulit; quum seirem infirmas nuptias
Haece esse; ut id consulerem, interea vita ut in tuto foret.
Ch. Certe acedepol, nisi me animus fallit, aut parum prosperi-
cienti ouli,
Meae nutricem gnatae video. So. Neque illae investigatur—
Ch. Quid ago?
So. Qui est ejus pater. Ch. Adeo? an manco, dum ea quae
loquitur magis cognosco?
So. Quod si eum nunc reperire possim, nihil est quod verear.
Ch. Ea est ipsa:
Colloquar. So. Quis hic loquitur? Ch. Sophrona. So. Et
meum nomen nominat?
Ch. Respice ad me. So. Di, obsecore vos, estne hic Stilpho?
Ch. Non. So. Negas?
Ch. Concede hinc a foribus paululum istorsum, sodes, So-
phrona.
Ne me istoc posthac nomine appellassis. So. Quid? non,
obsecore, es
Quem semper te esse dictitasti? Ch. St! So. Quid has
metuis fores?
Ch. Conclusam hic habeo uxorem saevam: verum istoc de
nomine
Eo perperam olim dixi ne vos forte imprudentes foris

is used for 'ad quem.' See note on Andria
iii. 4. 27.
3. Ob meum suasum] 'For I am afraid
that my mistress will be unworthily wronged
in consequence of my advice.' 'Sausus'
doct not occur elsewhere in Latin classics.
Forcellini quotes from Ulpian, Dig. t. 2,
l. 9. § 1: 'Si quis per vim vel suasum
medicamentum aliqui infudit.'
5. Nam quae haec anus est] 'Nam
quae' for 'quaeam.' See note on Andria
ii. 2. 24.
6. Quum seirem infirmas nuptias haece
esse] 'It was poverty that drove me to do
this, although I knew that this marriage
was not valid.' Compare HeCyra i. 2. 26;
'Sed firmae haec vereor ut sint nuptiae,'
and see note on Iesuat. ii. 3. 95.
7. Ut id consulerem] 'And my object
was to provide that she might be able to
live safely.'
17. Conclusam hic habeo uxorem sae-
ram] 'I have got a stern wife safe in-
doors here.' 'Conclusam' is used as if she
were a wild beast. See note on Andria ii.
3. 12.
18. Perperam] 'And as for that name,
I gave you a false name then, for fear that
you might carelessly mention my name out
of doors, and so my wife should discover
Effutiretis, atque id porro aliqua uxor mea rescisceret.
So. Istoc pol nos te hic invenire miserae nunquam potuimus.

Ch. Eho, dic mihi, quid rei tibi est eum familia hac unde exis?
Ubi illae sunt? So. Miseram me! Ch. Hem, quid est?
vivuntne? So. Vivit gnata:
Matrem ipsam ex aegritudine miseram mors consecuta est.
Ch. Male factum. So. Ego autem quae essem anus deserta,
egens, ignota,
Ut potui nuptum virginem locavi huic adolescenti 25
Harum qui est dominus aedium. Ch. Antiphonine? So. Hem!
illi ipsi.
Ch. Quid? duasne is uxor habet? So. Au, obscero: unam
ille quidem hanc solam.
Ch. Quid illam alteram quae dicitur cognata? So. Hace ergo
est. Ch. Quid ais?
So. Composito factum est quomodo hanc amans habere posset
Sine dote. Ch. Di vestram fidem, quam saepe forte temere 30
Eveniunt quae non aideas optare! Offendi adveniens
Quicum volebam, atque ut volebam, collocatam filiam.

my secret in some way.' 'Perperam,' an
adverbial form from 'perperus' (compare
the Greek περπερος), generally has the
sense of 'badly.' It is here used for
falsely.' 'Effutio' is strictly equivalent
to 'effundo,' and so passes into the sense of
'to prate secretes,' 'to let out secrets,' 'to
talk at random.' Compare 'fulitis,' An-
dria iii. 5. 3, and note.

20. *Istoc*] 'That name of yours then
was the reason why we have never been
able to find you in our distress.' For
'istoc' see notes on Andria i. 1. 5; 5. 60.

24. Male factum] Chremes expresses
himself rather coolly; and this is natural,
as Donatus remarks; for it must be a
relief to him in one way to find that he has
no longer two wives in the same place.
The phrase 'male factum' is very common.
Compare Andria i. 1. 78.


26. Quid illam alteram] 'What has
been done with that other wife of his who
is said to be his relation?' These condensed
expressions with 'quid' are frequent. Com-
pare iii. 1. 16: 'Mansurusque patruum
pater est, dum hac adveniat. An. Quid
eum?" See also Heaut. v. 1. 77.

29. Composito] 'It was preconcerted,
that her lover might have her without a
dowry.' 'Composito' occurs in Virgil, Aen.
ii. 128, 129:

"Vix tandem, magnis Ithaci clamoribus
actus
Composito rumpit vocem, et me destinat
arae."

We find also 'de composito,' 'ex compo-
sito.' We may compare 'consulto' and
'compacto.'

30. Quam saepe forte temere eveniunt
quae non aideas optare] Lindenbrog quotes
Plautus, Mostellaria i. 3. 40:

"Insperata accident magis saepé quam
quae spere;"

and from Menander,

ταβρόμυρον ἡμῶν καλλιώ βουλεύται.

32. Quicum volebam] For 'qui'... see
notes on Andria, Prol. 5. Heaut. iv. 5. 29.

'Collocatam' depends on 'offendi' and
'volebam.' For 'volo' with the accusative
of the participle compare Heaut. Prolog.
25: "Omnes vos oratos volo."
Quod nos ambo operc maximo dabamus operam ut fieret,
Sine nostra cura, maxima sua cura, haec sola fecit.
So. Nunc quid opus facto sit vide. Pater adolescentis
venit;
Eumque animo iniquo hoc oppido ferre aiunt. Ch. Nihil
periici est.
Sed per Deos atque homines, meam esse hanc cave resciscat
quisquam.
So. Nemo ex me scibit. Ch. Sequere mo: intus caetera
audies.

ACTUS QUINTI SCENA SECUNDA.

DEMIPHO. GETA.

De. Nostrapte culpa facimus ut malis expediat esse,
Dum nimium dici nos bonos studemus et benignos.
Ita fugias ne praeter casam, quod aiunt. Nonno id sat erat,
Accipere ab illo injuriam? etiam argentum est ultrn
objectum,

38. Intus caetera audies] This is the
reading of all the manuscripts; and although
it makes the metre of the line irregular,
yet, in the general agreement of the copies,
it may stand. Bentley proposes 'audie-
mus.' Weise, in his Tauchnitz edition,
reads 'audietis.' Either would do very
well, if they had any authority.

ACT V. SCENE II. Sophrona and
Chremes have now gone to Demipho's
house to see Phanium. Demipho returns
with Geta after having paid the money to
Phormio. 'It is our own fault,' the old
man says, 'if we find that men are scound-
rels. We are too accommodating. It was
quite enough to have been injured without
throwing away one's money into the bar-
gain.' 'Well,' says Geta, 'you may con-
gratulate yourself on it, if you get rid of
Phanium, even at the cost of your money.
But perhaps the man will change his mind
after all.' Geta now begins to think about
getting the money for Phaedria, so that this
money which Phormio has got may he re-
turned. As for himself, he feels that, with
all his expedients, he is only putting off the
evil day, and that he will have to pay for
his faults with interest. He will now go
and explain the circumstances to Phanium,
that she may not be alarmed when Phormio
comes.

The Metro is iambic tetrameter catalectic.
1. Ut malis expediat esse] See note
on Heaut. ii. 4. 8. Some MSS. have 'ma-
los' here, but 'malis' has the best autho-

3. Ita fugias ne praeter casam, quod
aiunt] 'So you ought not to pass your
master's house when you are running away,
as they say.' Donatus gives several ex-
planations of this proverb: one is, 'When
you are running away, don't pass your own
house, for that is the safest place that you
can go to.' This is adopted by Erasmus.
See Forcellini. But, according to our
notions, it would be the very worst place to
go to. The best explanation is his second,
which I have adopted in the text. If a
runaway slave went near his master's house,
he stood a very good chance of being cap-
tured. The application of the proverb to
Chremes' case seems to be, that while
trying to avoid one evil he has run into
another. He wanted to escape the conse-
quences of Phormio's trick, and to release
his son from his marriage; and while doing
this, he had been obliged to let Phormio
rob him of his money. The proverb does
not occur elsewhere, so that we have only
the context and the explanation of Donatus
to assist us.

4. Etiam argentum est ultrn objectum]
Ut sit qui vivat dum aliud aliquid flagiti conficiat.

Ge. Planissime.  De. His nunc praemium est qui recta prava faciunt.

Ge. Verissime.  De. Ut stultissime quidem illi rem gesserimus.

Ge. Modo ut hoc consilio possiet discedi ut istam ducat.

De. Etiamne id dubium est?  Ge. Haud scio hercle, ut homo est, an mutet animum.


De. Ita faciam, ut frater censuit, ut uxorem hue ejus ad-ducam,

Cum ista ut loquatur: tu, Geta, abi prae; nuntia hane ven-
turum.

Ge. Argentum inuentum est Phaedriae: de jurgio siletur.

"My money has besides been thrown as a sop to him." 'Ultror' implies 'Not only did I not resent the injury which he had done me; but I went further than that, and actually gave him my money.' The original idea of 'objiciere' would be 'to throw food before animals.' Compare Virgil, Aeneid. vi. 410—422, speaking of Cerberus:

"Cui vates, horrece videns jam colla colubris
Melle soporatam et medicatis frugibus offam
Objiciet. Ille fame rabida tria guttura pandens
Corripit objectam."

Livy uses it of a concession to popular clau-
mour. "Aptissimum tempus erat, vindicatius seditionibus, delenimentum animis Bolani agri divisionem obici, iv. 51. "

Temerence generally uses it with such words as 'malum,' 'laetitia,' &c. See Hecyra iii. 1. 6. Heraut. i. 2. 12. With 'qui vivat' in the next line compare Adelphi v. 9. 23:

"Huc aliquid paulum prae manu Dederes unde utatur," and see note.

8. Modo ut hoc consilio possiet discedi]

'One can only hope that by this plan things may be brought to a successful issue, that he may marry her.' 'Discedo' is sometimes used in the sense 'to come off well, out of a business.' Compare v. 8. 58:

"Na. Satin tibi est, Chreme? Ph.
Imo vero pulchrus discedo et probe;
Et praeter specm."

Cicero uses the word several times in this way. See Forcellini. The verb is a passive impersonal in this passage.

12. Nuntia hanc venturam] 'You, Geta,' says Demephio, 'go to Phanium, and give her notice that Nausistrata is coming to see her.' They are now standing by Chremes' house, so that Demephio properly uses 'hanc' for Nausistrata, who is at home there.

13. Argentum] Geta now soliloquizes on the present state of affairs. 'I have got the money for Phaedria; and not a word is said about the lawsuit; and it is arranged that Phanium shall not leave this house at present. Now what will come next? What will happen? You are as deep in the mud as ever; you will have to pay your creditors by borrowing from others. It is true that the punishment which was imminent has been stayed off; but meanwhile, if you do not look out, your account of lashes is in-
creasing.' The phrase 'in cedon luto inae-
sitas' is quoted by Lactantius vii. 2, according to Lindenbrog. Plautus uses the word in a similar sense. Pseudolus iv. 2. 27:

"Perii, nunc homo in medio luto est."

Persiv. iv. 3. 74:

"Neque milhi haud imperito eveniet tali ut in luto haerarem."

The idea is simple enough; Geta is reconnec-
ting up his liabilities to punishment, as if they were ordinary debts. So we say, 'You are over head and ears in debt;' 'you sink deeper and deeper.' 'Versura solvere' was a term of used of those who borrowed money from a new creditor to pay an old one; so that besides paying the interest on their old debts, they had to pay interest also on the sum that they borrowed, and so on, till
ACTUS V. SCENA III.

Provisum est ne in praesentia habe vinc abeat: quid nunc porro?
Quid fiet? in eodem luto haesitas: versura solves, 15
Geta. Prae sens quod fuerat malum in diem abiit: plagae crescut,
Nisi prospicis. Nunc hinc domum ibo, ac Phanium edocebo
Ne quid vereat Phormionem aut ejus orationem.

ACTUS QUINTI SCENA TERTIA.

DEMIPHO. NAUSISTRATA. CHREMES.

De. Agedum, ut soles, Nausistrata, fac illa ut placetur nobis;
Ut sua voluntate id quod est faciendum faciat. Na. Faciam.
De. Pariter nune opera me adjuvas ae re dudum opitulata es.
Na. Factum volo; at pol minus queo viri culpa quam me
dignum est.
De. Quid autem? Na. Quia pol mei patris bene porta in-
diligenter
Tutatur; nam ex his praediiis talenta argenti bina

they become hopelessly involved. Compare
Cicero, Ad Atticum v. 15. 2: "Admirabilis
abstinentia ex praeceptis tuis; ut verear ne
illud quod tecum permutavi versura mihi
solvendum sit." For "in diem abiit" see
note on Eumachus v. 6. 19; and for "in
praesentia" in v. 14, note on Heaut. v. 2. 9.

Act V. Scene III. Demipho has been
seen Nausistrata, and to persuade her to
try to reconcile Phanium to her marriage
with Phormio. He begs her to help him
now with her services as she has already
done with her purse. She expresses her
readiness to do so; and only regrets that
in consequence of her husband's careless-
ness her Lemnian property is not worth
so much as it was in her father's time.
Chremes now comes out of Demipho's house,
and is vexed to find that he is too late to
prevent his brother paying the money.
He reports that Phanium will not leave his
husband, and that he has discovered that
she is really after all a relation of theirs.
He tries hard to make Demipho understand
him, but he is provokingly stupid; and at
first is for their all going to Phanium to-
gether and inquiring from her who she is.
At last he seems to take the hint; and
agrees to keep Phanium and drop the other
connexion of which they had been talking.
All this is carried on rather obscurely, be-
cause they wish to keep it entirely from
Nausistrata. Their mystery makes her sus-
pect something, while she is glad to find
that Phanium is to stay. As soon as ever
she has gone, Chremes tells Demipho
briefly that it is his own daughter who is
married to Antipho. They go in doors to
talk it over more quietly.

The Metre is as follows; 1—11, iambic
tetrameter catalectic; 12—36, iambic tetra-
meter.

2. Ut sua voluntate . . . [faciat] Compare iv. 5. 13.

3. Ac re dudum opitulata es] For
Chremes had borrowed the money from his
wife's rents, to lend to Demipho, iv. 3. 76.
Many of the best editions have "adjuvus,
which is certainly preferable to the reading
of the common text 'adjuves;' for, as Bent-
ley observes, Nausistrata has already ex-
pressed her willingness to be of service.

6. Nam ex his praediiis talenta argenti
bina statim capiebant] 'I cannot do as
much as I ought to be able to do, from my
husband's negligence in looking after my
father's honest earnings. For he used to

Hh
Statim capiebat. Vir viro quid praestat! De. Binam quaeso?
natum vellem:
Ego ostenderem—De. Certo scio. Na.quo pacto—De. Parce,
sodes,
Ut possis cum illa; ne te adolescens mulier defatiget.
Na. Faciam ut jubes: sed meum virum abs te exire video.
Ch. Hem, Demipho,
Jam illi datum est argentum? De. Cur avi ilico. Ch. Nollem
datum.
Hei, video uxorem, paene plus quam sat erat. De. Cur nolles,
Chreme?
Ch. Jam recte. De. Quid tu? ecquid locutus cum ista es
quamobrem hanc ducimus?
Ch. Transegi. De. Quid ait tandem? Ch. Abduci non
potest. De. Qui non potest?

receive regularly every year two talents of
silver from that property,' 'Statim' ori-
ginally means 'standing,' as in Plautus,
Amphiiruo i. 1. 85—87:
"Sed fugam in se tamen nemo convertitur;
Nec recedit loco quin statim rem gerat.
Animam amittunt prius quam loco demi-
grent;"
and v. 120: "Ita statim stant signa, neque
nox quoquam concedit die," 'So still do
the constellations stand, nor does night in
any part of the sky give place to day.' So
it means 'on the spot,' and from this
meaning diverge the ideas, 'steadily,' 'regular-
ly,' or 'immediately' (compare 'ilico').
Donatus observes that 'in the sense of the
text 'statim' has the first syllable long,
in its more common meaning, short. He
is followed by most commentators. See
Quicherat, Thesaurus Poeticus (sub voc.).
He quotes a decisive line in favour of his
view from Ennius:
"Ad terram se prostrurnt, statim laci-
mantes."

Of the two passages of Plautus, the latter
proves nothing as to the quantity of the
word, for the first foot of the line may be
either a trochee or a spondee; and the
former, which is a set of cretic lines, shows
that even in the sense of 'standing still,'
'steadily,' it may be short. The line must
be scanned:
"Nec recedit loco quin statim rem
gerat [i]."

We cannot therefore receive the rule without
modification.

8. Ac rebus vilioribus multo] 'How
far one man surpasses another!' De-
Miphio then asks, 'Two talents, did you
say?' 'Yes,' says Nausistrata, 'and that
when things were far cheaper than they are
now, when the times were not so good for
the farmer to sell his produce.' Good times
for the farmer, as she supposes, are when
provisions are at famine prices. In the
following line 'natum,' the reading of the
Bodine, is correct. Perlet gets into a
great difficulty in explaining the ordinary
text 'natum.' He compares Justin i. 2:
"Semiramis purer esse credita est,"—a
totally different case.

10. Parce, sodes] This Nausistrata is
evidently a strong-minded woman. She is
rattling on here at a determined rate, when
Demipho stops her, and advises her to
spare herself, that she may be able to argue
with Phanium when she goes to see her, or
else she will be beaten by a woman younger
than herself.

15. Jam recte] 'Nothing at all at pre-
sent.' For 'recte' see note on Eunuchus
ii. 3. 50. 'Have you told her why we are
going to bring Nausistrata to see her?'
Chremes had nearly betrayed himself when
he first came out of the house, and he now
answers very cautiously, indeed so obscurely
that Demipho cannot for some time take
his hints.

NA. Au, obseco, cave ne in cognatam pecces. De. Non est. CH. Ne nega. Patris nomen aliud dictum est: hoc tu errasti. De. Non norat patrem?


NA. Miror quid hoc siet.

De. Equidem hercle nescio. CH. Vin scire? At ita me servet Jupiter

Ut propior illi quam ego sum ac te nemo est. De. Di vestram fidem!

Eamus ad ipsam: una omnes nos aut scire aut nescire hoc volo. CH. Ah.

De. Quid est? CH. Itan parvam mihi fidem esse apud te?

De. Vin me credere?

Vin satis quasitum mihi istuc esse? Age, fiat: quid? illa filia

17. Quid istuc nostra? 'What is that to us?' Supply 'refer.' See note on Hey Cyra iv. 3. 11.

19. Non temere dico] 'I do not speak at random. I have recalled the case to my mind.' The phrase 'in memoriam redeo' occurs in Plautus among other synonyms:

"Nunc demum in memoriam redeo quum mecum recogito; Nunc edepol demum in memoriam regredior audisse me, Quasi per nebulam, Hegionem patrem meum vocarier."

(Capt. v. 4. 25—27.)

Compare Cicero, De Senectute, cap. 7; "Nec sepulera legens vereor, quod aiunt, ne memoriam perdam; bis enim ipsis legendis in memoriam redeo mortuorum." 'Redii' is due to Bentley, in place of the old reading 'redi,' which is neither good Latin nor good sense. 'Mecum' occurs with many such words as 'reputo,' 'cogito,' but we could not say 'tecum in memoria redeo,' nor therefore 'mecum in memoriam redi.' Nor does Chremes ask Demipho to go over the case with him; for that is the very last thing he would have done in his wife's presence. He means to dispose of the question summarily, and to stop further questions.

26. Una omnes nos aut scire aut nescire hoc volo] 'I should like us all together to know whether this is so or not.' Plautus has an equivalent phrase in Eryxheus ili. 1. 3: "Sitne quid necne sit scire cupio." Demipho is preparing to go and see Phanium at once when Chremes stops him.

28. Vin satis quasitum mihi istuc esse?] 'De. Do you wish me to inquire no further? Well, be it so. But what is to become of that daughter of our friend of whom we were speaking? CH. Nothing. De. We may let Nausistrata go home then? CH. Yes. De. And Phanium is to stay? CH. Yes.' The student will notice the force of the perfect participle 'quasitum' here. For

θη"
Amici nostri quid futurum est? Ch. Roce. De. Hane igitur mittimus?


Na. Sic pol commodius esso in omnes arbitror quam ut coeperas,

Manere hanc; nam perliberalis visa est quum vidi mihi.

De. Quid istuc negoti est? Ch. Jamne operuit ostium?

De. Jam. Ch. O Jupiter,

Di nos respiciunt: gnata inveni nuptam cum tuo filio.

De. Hem,

Quo pacto id potuit? Ch. Non satis tutus est ad narrantum hic locus.

De. At tu abi intro. Ch. Heus, ne filii quidem nostri hoc resciscant volo.

ACTUS QUINTI SCENA QUARTA.

ANTIPHO.

Laetus sum, ut meae res sese habent, fratri obtigisse quod vult.

Quam scitum est ejusmodi parare in animo cupiditates

'quid illa filia—futurum est' compare Heaut. iii. 1. 33:

"Quid te futurum censes quem assidue exedit?"

As Chremes seemed determined that Phanium should stay where she was, Demipho now dismisses Nausistrata, whose influence was no longer required.

36. At tu abi intro] They both go into Demipho's house.

ACT V. SCENE IV. Antipho is delighted that Phaedria has obtained his wish. A good example of the excellence of moderate desires, for they a little help serves to set you right when you are in a difficulty. Phaedria is perfectly happy now that he has got the money. As for himself, he has no hope whatever of a happy termination of his troubles; his only chance being that Phormio will be able to break off his engagement with Demipho and leave Phanium still with him.

The Metre is iambic tetrameter catalectic.
ACTUS V. SCENA V.

Quas, quum res adversae sient, paulo mederi possis!
Hic simul argumentum reperitis cura sese expeditivit.
Ego nullo possum remedio me evolvere ex his turbis
Quin, si hoc celetur, in metu, sin patetis, in probro sim.
Neque me domum nunc reciperem, ni mihi esset spec ostenta
Hujusce habendae. Sed ubinam Getam invenire possum,
Ut rogem quod tempus conveniendi patris me capere jubeat?

ACTUS QUINTI SCENA QUINTA.

PHORMIO. ANTIPHO.

Ph. Argentum accepi; tradidi lenoni; abduxi mulicrem;
Curavi propria ea Phaedria ut poteretur; nam emissa est manu.

5. *Ego nullo . . . evolvere ex his turbis*

*I am not able by any remedy to free myself from my present troubles.* 'Evolvere fusos' is 'to unwind the thread from the spindle,' hence to extricate oneself from trouble; to set oneself free. It occurs also in Eunuchus iv. 4. 56:

"Hac re et te omni turba evolueris, et illi gratum feceris."

We may compare Aeschylus' phrase:

τοιν ὥ το σχότω βρείμι

θυμαληγ' ἵππα ὁδέθν ἐπαλποίνα ποί

καὶ τὸν ἱστολογίτην,

Σωτηρομένος ἁρτοῖς.

(Atgam. 1030—1132.)

6. *Quin, si hoc celetur* 'I can only expect as long as this business is concealed to be in a continual state of alarm, but to be disgraced if it is explained.' As long as he concealed from his father the arrangement that he had made with Phormio, his father would not consent to the match, but would endeavour to make Phormio take Phaenius off his hands; and if he explained all, it would overwhelm him with disgrace. For 'probrio' see note on Andria v. 3. 10.

7. *Ni mihi cesset spec ostenta* 'I should not have come home again now but that a slight hope has been given me of keeping my wife.' 'Ostenta' is used of a rare and precious opportunity in Eun. iii. 5. 57, and here carries with it the kindred sense of 'scanty.' For 'habendae' Bentley substitutes without any authority 'habentii' here and in v. 6. 40, referring to Heceya ili. 3. 12.

But all the manuscripts agree in the common reading, and no change is required.

ACT V. SCENE V. Phormio joins Antipho. He is boasting of having cheated Demipho out of the money, and having got the music girl for Phaedria. And now all that he wants is to be quiet for a few days, and to enjoy himself. Phaedria has now got what he wishes, and he finds himself in very much the plight in which Antipho was. He is afraid to meet his father, and hopes that Antipho will now intercede for him, as he had done when he was in trouble. Phormio intends to tell the old men that he is going to Sunium to buy a slave for his wife. At this moment Getas appears.

The Metre is iambic tetrameter.

2. *Principi* 'I have taken care that Phaedria shall have her to himself for ever, for she is now free.' 'Principis' has a mixed meaning of 'belonging to oneself' and 'lasting;' see note on Andria iv. 3. 1. The phrase 'emissa est manu' refers especially to that form of 'manumissio' which was by 'vindicta,' in which after the rod had been laid on his head, the slave was turned round by the master with the words 'hunc hominem liberum volo,' and then let go. Phaenius uses the same expression. Captivi ii. 3. 48:

"Nunquam erit tam avarus quin te gratissimam

mittat manu;"

and Pseudolus i. 3. 139:

"Nunquam ad praetorem aequo cursum

curram, ut emissar manu."
Nunc una mihi res etiam restat quae est conficienda, otium
Ab senibus ad potandum ut habeam; nam aliquot hos sumam
dies.

An. Sed Phormio est. Quid ais? Ph. Quid? An. Quid-
nam nunc facturus Phaedria?

Quo pacto satietatem amoris ait se velle sumere?

Ph. Viciissim partes tuas acturus est. An. Quas? Ph. Ut
fugitet patrem.

Te suam rogavit rursum ut ageres, causam ut pro se diceres;
Nam potaturas est apud me. Ego me iri senibus Sunium
Dicam ad mercatum, ancillulum entum quam dudum dixit
Geta;

Ne quum hic non videant me conficere credant argentum
sumum.


Ph. Geta est.

For the other mode of manumission see Mr.
Long's article on that word in the Dic-
tionary of Antiquities. Compare note on
Adelphi ii. 1. 40. 'Poteretur' is the read-
ing of the Bembine and some others of the
best manuscripts. This form is supported
by Ovid, Metam. xiii. 128—130:

"Si mea cum vestris valuisse vota, Pe-
lasgi,

Non foret ambiguus tanti certaminis
heres;

Tuque tuis armis, nos te poteremur,

Achille,"

and is maintained by Servius on Aenid. iii.
55, 56: "Polydorum obrutcat, et auro
Vi potitur," where the third conjugation is
used.

4. Aliquot hos sumam das] 'For I will
take the next few days as a holiday.' Com-
pare Adelphi ii. 4. 23: "Hilarem hunc
sumamus diem," 'Let us spend the day
in pleasure.' This use of 'sumo' is con-
ected with its sense of 'to spend,' which
occurs in Plautus, and from which the com-
mon word 'sumus' is derived. See Plau-
tus, Miles Gloriosus iii. i. 79—81:

"Nam in mala uxor atque inimico si quid
sumas sumus est;

In bono hospite atque amico quasest est
quod sumitur,

Et quod in divinis rebus sumas, sapienti
lucro est."

Our idiom is precisely the same.

7. Viciissim partes tuas acturus est] 'He
is now going in his turn to act your part.'
See note on Eunuchus i. 2. 71.

10. Mercatum] 'I will tell the old men
that I am going to Sunium to the fair,'
'Mercatus' is used in this sense by Plau-
tus, Poen. i. 2. 129:

"Quia apud aedem Veneris hodie est mer-
catus mercetricius;

Bo conveniunt mercatores: ibi ego me
ostendi volo;"

and by Cicero, In C. Verrem ii. 2. 53:
"Tanto mercatu praetoris indici, con-
curritur undique ad istum Syracusam;" and
in a famous passage of the Tusulan Dis-
putations, where Cicero relates what ac-
count Pythagoras gave of the name φιλο-
σοφος, which he had chosen: "Pythagoram
autem respondisse; similum sibi videri vi-
tam hominum et mercatum cum qui habe-
retur maximo ludorum apparatu totius
Graciae celebritate" (v. 3). The whole
passage is well worth reading.

11. Conficere credant argentum sumum]
'That they may not think that I am wast-
ing their money because they do not see me
here.' Similarly Cicero (Pro Flacco, 36)
says 'patrimonium conficere.' See a differ-
ent sense in Haet. iv. 5. 55, note, and
on Phormio i. 1. 2.

12. Sed ostium concrepuit abs te] See
note on Andria iv. 1. 58.
ACTUS QUINTI SCENA SEXTA.

GETA. ANTIPHO. PHORMIO.

Ge. O Fortuna, O Fors fortuna, quantis commoditatibus Quam subito hero inco Antiphoi ope vestra hunc onerastis diem;
An. Quidnam hic sibi vult? Ge. nosque amicos ejus exonerastis metu!
Sed ego nunc mihi cesso qui non humerum hunc onero pallio, Atque hominem prodeo invenire, ut haec quae contigerint sciat.
Num mirum aut novum est revocari, cursum quum institueris?
An. Geta.

ACT V. SCENA VI. Geta comes out of Demipho’s house. He is full of delight at the glorious news that he has to tell Antipho. Antipho and Phormio hear his congratulations, and succeed in calling him back, after some trouble, as he is starting off to look for his young master. Upon seeing Antipho he renews his expressions of delight, and after a short delay tells them the news. He tells them that after Demipho and he left the Forum they went straight home, and his master sent him at once to Phanium. As he was on his way to her apartment her page met him, and told him that he was not to go in, for Chremes was at present with his mistress. Upon learning this he went quietly to the door, and overheard what was passing inside the room. Thus he discovered that Chremes was the father of Antipho’s wife, that her mother was a native of Lemnos. Phormio is incredulous; but Antipho is delighted, and goes at once with Geta to see his father and his uncle, who are waiting to see him. Phormio remains on the stage, and determines to make use of the secret which he has just learnt in order to compel Chremes to make Phaedria a present of the money which he has already given him.

The Metre is as follows; 1—43, trochaic tetrameter catalectic; 44—54, iambic trimeter.

1. *O Fortura fortuna*] See note on Ennius, i. 2, 54. ‘O Fortune, O lucky Fortune, with what blessings have you so suddenly loaded this day my master Antipho?’ ‘Onerare’ is a common word in this usage, in Latin comedy, either in a good or bad sense. So we have in Andria v. 1. 8: “Remittas jam me oneraro injurias;” and in Plautus, Pseudolus i. 3. 138: “Pseudole, assiste altrinos seque onera hunc maledicta;” and in a good sense Captivi iv. 1. 7: “Ita hie me amonitate amoenae amoenos oneravit dies.”

4. *Sed ego nunc mihi cesso*] ‘But I am losing my time here, instead of throwing my cloak over my shoulder, and making haste to find the man, that he may hear what has happened.’ ‘Mihi’ adds the notion of personal loss by the action. Compare Plautus, Epidicus iii. 2. 6—8:

> —— Sed ego hinc migrare cesso
Ut importem in coloniam hunc auspicio commenatum?
Miih cesso quum sto.”

For ‘pallio’ compare Plautus, Epidicus ii. 2. 10. 12:

> “Age nunc jam orna te, Epidico, et palliolum in collum conjecute, Ita assimulato quasi per urbem totam hominem quásciveris.”

8. *Num mirum*] ‘Mind you,’ says Geta,
Ge. Pergit hercle. Nunquam tu odio tuo me vinces. An. Non manes?

Ge. Vapula. An. Id quidem tibi jam fiet, nisi resistis, verbemo.


Ge. O omnium quantum est qui vivunt hominum homo ornatissime!

Nam sine controversia ab Dis solus diligere, Antipho. An. Ita velim: sed qui istuc credam ita esse mihi dici velim.


Ge. Oh,

Tu quoque hic aderas, Phormio? Ph. Aderam: sed cessas?

Ge. Accipe, hem,

Ut modo argentum tibi dedimus apud forum, recta domum

'is it at all strange, or any novelty, to be called back when you have set off running?' The allusion is to the common practical joke of calling after slaves who were in a hurry. The same thing occurs a hundred times in Plautus. See above, i. 4. 18, note.

9. Pergit hercle] Bentley re-writes this line; but we need not enter into his emendations. Some read 'pergin hercle?' on the authority of a single manuscript. But the text is very good as it stands. Geta says, when he hears himself called again, 'The fellow is still going on,' and then addressing his persecutor, 'You shall never beat me,' he says, 'by your boring.' For 'odio' see note on Hecyra i. 2. 48.

10. Vapula] 'Go and be flogged.' This, as Festus informs us, was a common answer when one wished to express utter indifference. Compare Plautus, Asinaria ii. 4. 71—73:

"Le. Pergin precari pessimo? Me. Quae res? iun libero homini
Male servus loquere? Le. Vapula. Me. Id quidem tibi hercle fiet,
Ut vapules Damaenetum simul ac consepxero hodie.""

The proverb 'vapula Papiria' was common in the same sense according to Festus; and arose from the supposed speech of a newly freed female slave to her mistress, when she should have saluted her respectfully, in answer to her mistress's salutation. The following fragment is given from the 'Poenatrix' of Plautus:

"Heus tu, in Barbaria quod dixisses dicitur Liberta suae patronae id ego dico tibi: Liberta salve! vapula Papiria.'"

13. Quantum est qui vivunt?] See note on Heaut. iv. 6. 6.

14. Ab Dis solus diligere] This is simply a strong congratulatory expression, as perhaps in Andria v. 6. 9. See note on that passage.

16. Satin est si te delibatum gaudio reddo?] 'Will you be contented if I steep you with joy?' 'Delibatus' literally means 'smared with oil,' or any other unctuous substance, and is so used by Cicero and other writers. Apuleius, Metam. iii. (quoted by Forcellini) has 'delibatus laetitia,' probably an imitation of this passage of Terence.

17. Quin tu . . . aufer?] 'Away with your promises, and let us know what news you are bringing.' For 'aufer' see note on Phormio i. 4. 43, and for 'quin' expostulatory, see note on Andria ii. 3. 25.

19. Recta domum sumus profecti] Bentley proposes 'recta ad Chremem,' because Demipho went straight to Nausistrata from the forum (v. 2. 11, and v. 3. 7). He goes on to say, 'Si recta domum ibant, quem
ACTUS V. SCENA VI.

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Sumus profecti: interea mittit herus me ad uxorem tuam. 20 An. Quamobrem? Ge. Omitto proloqui; nam nihil ad hanc rem est, Antipho.

Ubi in gynaecceum ire occipio, puer ad me adcurrit Mida; Pone apprehendit pallio; resupinat: respicio; rogo Quamobrem retineat mo: ait esse vetitum intro ad heram accedere.

Sophrona modo fratrem huc, inquit, senis introduxit Chrem-

mem,

Eumque nunc esse intus cum illis. Hoc ubi ego audivi, ad

fores

Suspenso gradu placide ire perrexii; accessi; adstiti;

Animam compressi; aurem admovi: ita animum coepi at-
tendere,


pulcherrimum


Atqui mirificissimum:


Quid ais? Ge. Cum ejus consuevit olim matre in Lemno

clanculum.

Ph. Somnium. Utine haec ignoraret suum patrem? Ge.

Aliquid credito,

sensum quaeo possunt habere verba mittit me ad uxorem tuam, quae ipsa ibi domi erat?” But this is not very conclusive. Parmenides means, not that they actually went to Demipho’s house, but that they went on their way there; and after all, if we remember that Chremes’ house and De-
mipho’s were not farther removed from one another than the length of the stage, such an inconsistency, if it is one, would not embarrass the audience very materially.

22. Ubi in gynaecceum ire occipio] The ‘gynaecceum,’ or, as it was more properly called, ‘gynaeconitis,’ was behind the ‘an-
dronitis.’ The word does not occur often in classical authors. Cornelius Nepos in his preface describes its situation thus: “In interiore parte acdium quae gynaeconitis dicetur.” The article on ‘Domus’ in the Dictionary of Antiquities may be consulted. Herodotus mentions the women’s apartments in v. 20: στα ταύτα, συνεπαινοι γαρ ἄσαν ὁι Πίρσοι, γυναίκας μὲν ἔξελ-
thosas ἀκτίτημι ἢ τὴν γυναικίην. Compare Enuachus iii. 5. 30, 31:

Pliny describes the statuary Canachus as having made a statue of a stag so well that its feet seemed not to touch the ground: “Its cervum vestigis suspendit ut inum subter pedes trahatur.” The phrases ‘vest-
tigia suspensa ferre,’ ‘gradus suspensos ferre,’ are common in the poets. See For-
cellini.

33. Consuevit] See note on Adelphi iv. 5. 32.

34. Somnium.] ‘Nonsense! Do you
Phormio, esse causae: sed me censen potuisse omnia
Intelligere extra ostium intus quae inter sese ipsi egerint? An. Atque hercle ego quoque illum audivi fabulam. Ge. Imo etiam dabo
Quo magis credas. Patruus interea inde hue egreditur foras: Haud multo post cum patre idem recipit se intro denuo:
Ait uterque tibi potestatem ejus habendae se dare. 40
Denique ego missus sum te ut requirerem atque adducerem.
An. Quin ergo rape me: quid cessas? Ge. Fecero. An. O mi Phormio,
Vale. Ph. Vale, Antipho: bene, ita me Di ament, factum: gaudeo
Tantam fortunam de improviso esse his datam.
Summa eludendi occasio est mihi nunc senes,
Et Phaedriae curam adimere argentariam,
Ne cuiquam suorum aequalium supplex siet:
Nam idem hoc argentum, ita ut datum est, ingratiis

mean to say that she would not know her father?" For 'somnum' see note on Adelphi iii. 3. 41. For 'utine' see Hecyra ii. 1. 2:

"Utine omnes mulieres cadem aequa student, nolintque omnia,"

and i. 1. 9: "Utine eximium neminem habeam?" Bentley would read 'utine' here, as he would also in Hecyra ii. 1. 2; but see note there.

37. Atque hercle ego . . . fabulam] In all the old editions this line is attributed to Phormio; but Bentley, on the authority of the 'Codex Academicus,' gives it to Antipho. In this he is followed by Zeune, who remarks that in Phormio's mouth it would be at variance with what he had said previously; and again, that Geta's language immediately afterwards shows that it was Antipho who spoke here.

40. Ait utherque . . . se dare] This is the text of the best manuscripts and editions, except the Rembile, which has 'eius adhibendae dari.' Bentley conjectures 'eius habendi se dare,' referring to Hecyra iii. 3. 12. See note there, and on i. 3. 24 of this play. But there is no necessity for any change here; and 'habendi' in this passage has no authority whatever.

42. Quin ergo rape me] 'Away with me then as quick as you like.' Madame Dacier supposes that Antipho here jumps on Geta's back and is carried off; as a kind of stage trick. The idea does not seem very likely, and has been combated by several editors. 'Rape' would not be used in that sense. Zeune aptly compares Eunuchus ii. 3. 85: "Abduc, duc, quantum potes."

43. Bene, . . . factum] Many editors have ended this scene with this line; Guy. etus ends the play here, changing 'gaudeo' into 'plaudite.' His opinion has no support; and we can see no good reason for rejecting the remainder of the play. The notion that Phormio should have a scene to himself because he is left on the stage alone is due originally to Faern, and is adopted by Bentley. But as Zeune well remarks, Why should we make this a separate scene, and not do the same in many other cases where one of the characters is left on the stage alone? And why commence the scene, as Bentley does, with the words 'tantam fortunam,' rather than at 'bene, ita me Di ament, factum? I have accordingly kept the arrangement of the old editions. It is true that in some cases the remaining character has a separate scene, as in Heaut. ii. 1, Adelphi iii. 5, and Hecyra ii. 3, but the rule is by no means uniform; and many instances quoted by commentators are not at all to the point.

48. Nam idem hoc argentum] 'For this same money shall be given to him in spite of them, as it has been given to me; I have discovered in the facts of the case a way to compel them to do this.' The old editions have 'his datum erit,' but the
ACTUS V. SCENA VII.

Ei datum erit: hoc qui cogam re ipsa repperi.
Nunc gestus mihi vultusque est capiendus novus.
Sed hinc concedam in angiportum hoc proximum:
Inde hisce ostendam me, ubi erunt egressi foras.
Quo me assimularam ire ad mercatum non co.

ACTUS QUINTI SCENA SEPTIMA.

DEMIPHIO. PHORMIO. CHREMES.

De. Dis magnas merito gratias habeo atque ago,
Quando evenere haec nobis, frater, prospere.
Quantum potest nunc conveniendus Phormio est,
Priorque dilapidet nostras triginta minas
Ut auferamus. Ph. Demiphonem, si domi est,
Visam: ut, quod—— De. At nos ad te ibamus, Phormio.

reading of the Bembine manuscript, 'ei
datum erit," is preferable. Phormio was
considering only how to obtain the money
for Phaedra, and the circumstance which
he had just discovered of Chremes' relation-
ship to Phanium had placed the old men in
his power.

51. [Angiportum] On the meaning and
etymology of 'angiportus' see the note on
Eunuchus v. 2. 6.

ACT V. SCENE VII. Demipho and
Chremes come out of Demipho's house,
where they had seen Phanium, and had
just arranged with Antipho that he should
keep his wife, as she had been discovered
to be the very person to whom they wished
to see him married. Their object is now to
recover from Phormio the thirty minae
which he had got from them on account of
this very marriage. They meet Phormio at
the entrance of the house. He professes to
have come to discharge his engagement
concerning Phanium. Demipho replies
that he has been advised that it would be
discreditable to him to turn Phanium out of
doors, and to separate her from her hus-
band; and, besides, Antipho will not give
her up. Phormio answers that as for the
money he has spent it in paying his debts;
and as they had broken faith with him, he
has a right to keep the money. Demipho
loses his temper, and accuses Phormio of
having all along intended to play them a
trick. He retorts by letting Chremes see
that he is acquainted with his Lemnian
intrigue, and that he intends to make use of
it. Chremes is at once subdued, and offers
Phormio the money without any further
trouble, provided that he will keep his
secret. Demipho takes a different line.
'Your secret is known,' he says to Chremes,
'put a bold face on it. Your wife must
know all about it, and she had better hear
it from us than from any one else; and if
she is angry I will set all right for you.'
Phormio is now put on his last defence.
Demipho and Chremes seize upon Phormio,
intending to drag him to justice. He calls
Nausistrata, determining to tell her the
whole story, and so to save himself and
revenge himself on Chremes.
The Metre is iambic trimeter.

3. Quantum potest] See note on Andria
v. 2. 20.

4. Dilapidet] The word properly means
to 'pull to pieces' and 'scatter about,' as
one would a wall built of stones. Columella
uses it in the general sense of 'to destroy.'

'Saepe ferus duros jaculator Jupiter
imtres,
Grandine dilapidans hominumque boun-
que laboros.'

(x. 329.)

Here it means 'before he squanders away
that thirty minae of ours.' In this sense
prodigals and luxurious persons, as Donatus
informs us, were called 'dilapidatores.'
Quid ad me ibatis? Ridiculum. Verebamini Ne non id facerem quod recepissem semel?
Heus, quanta quanta haec mea paupertas est, tamen
Adhuc curavi unum hoc quidem, ut mihi esset fides.
Ch. Estne ea, ita ut dixi, liberalis? De. Oppido.
Ph. Itaque ad vos venio nuntiatum, Demipho, Paratum me esse: ubi vultis, uxorem date;
Nam omnes posthabui mihi res, ita uti par fuit, Postquam tantopere id vos velle animadverteram.
De. At hic dehortatus est me ne illam tibi darem;
"Nam qui erit rumor populi," inquit, "si id feceris?
Olim quum honeste potuit tum non est data:
Nunc viduam extrudi turpe est:" ferm eadem omnia
Quae tute dudum coram me incusaveras.
Ph. Satis superbe illuditis me. De. Qui? Ph. Rogas?
Quia ne alteram quidem illam potero ducere:
Nam quo redibo ore ad eam quam contemserim?
Ch. Tum autem Antiphonom video ab sese amittere
Invitum eam; inque. De. Tum autem video filium
Invitum sane mulierem ab se amittere.
Sed transi sodes ad forum, atque illud mihi
Argentum rursum jube rescribi, Phormio.

9. Quod recepissem] In Heaut. v. 5. 12 we have "Ad me recipio?" See the note on Phormio.
10. Quanta quanta haec mea paupertas est] 'Look you now, however great my poverty is, I have always taken good care to keep my word.' For 'quanta quanta... est' compare Adelphi iii. 3. 40:
"Tu quantus quantus es nihil nisi sapien-
tia es,'"
where see note.
12. Estne ea, ita ut dixi, liberalis?] These words have perplexed commentators exceedingly. The explanation which Patrick has adopted seems to be the most natural. Chremes is entirely taken up with his daughter and her happy marriage to Antipho, and so without entering into the conversation now going on between Phormio and his friend he speaks his thoughts aloud. 'Is she not, as I told you, a thorough lady?' Some editors omit 'ea,' and understand 'liberalis' of Phormio. But then 'ita ut dixi' become unmeaning. 'Ea' appears in all the manuscripts and old editions, and does not occasion any difficulty in the metre. For 'oppido' see note on Heaut. iv. 2. 2.
20. Nunc viduam extrudi turpe est] 'Now it is disgraceful that she should be thrust out and deprived of her husband.' 'Vidua' was used of a woman separated from her husband or her lover. Compare Propertius iii. 25. 17: "Quidve tibi prodest viduas dormire puellas." See note on Heaut. v. 1. 80. The Bembine manuscript has 'Eam nunc extrudi turpe est;' a correction which arose probably, as Bentley suggests, from a misunderstanding of the use of the word 'vidua.'
24. Nam quo redibo ore] 'For with what face shall I return to her whom I have despised?' Compare Heaut. iv. 3. 22, and the examples quoted in the note.
25.] Chremes is very eager to prevent Phormio pressing his claim; and he now suggests to Demipho a further reason against it,—Antipho's unwillingness to part with his wife.
28. Sodes] See note on Andria i. 1. 56.
29. Argentum rursum jube rescribi] 'Come over with me to the forum, and give
ACTUS V. SCENA VII.

Ph. Quodque ego discipsi porro illis quibus debui?
De. Quid igitur fact? Ph. Si vis mihi uxorem dare, Quam despondisti, ducam: sin est ut velis
Manere illam apud te, dos hic maneat, Demipho.
Nam non est aequum me propter vos decipi,
Quum ego vestri honoris causa repudium alterae
Remiserim quae dotis tantundem dabat.
De. I hic in malam rem cum istae magnificentia,
Fugitio: etiam nunc eredis te ignorarier,
Aut tua facta adeo? Ph. Irrit. De. Tune hanc duceres,
Si tibi data esset? Ph. Fac periculum. De. Ut filius
Cum illa habitat apud te; hoc vestrum consilium fuit.
Ph. Quaeso, quid narras? De. Quin tu mihi argentum cedo.
Ph. Ino vero uxorem tu cedo. De. In jus ambula.
Ph. In jus? enimvero si porro esse odiosi pergitis—

directions for having that money repay to me.' 'Rescribo' strictly means 'to make a new entry,' which annuls the old one; and, in money matters, to repay money received. Compare Horace, Sat. ii. 3. 75, 76:

"Patitius multo cerebrum est, mihi crede, Perilli,
Dictantis quod tu nunquam rescribere possis."

These money matters were arranged through the 'argentarii,' who had stalls in the Forum, and a record of such transactions was kept by these negotiators. Donatus says, "Rescribi, reidi, seu per mensae scripturam dari," and again, "Per scripturam, id est, de mensae scripturae dari; unde hodie additur chirographia, domo ex arca sua vel ex mensae scriptura." Money might be given and paid either in cash, out of one's own private box, or by a written agreement through one's banker; 'mensa' being one of the names for the counters of these money-lenders. See Horace, Sat. ii. 3. 148:

"— Mensam poni jubet atque
Effundis sacos nummorum, accedere plures
Ad numerandum",

where this use of the word is perhaps alluded to. Demipho wishes Phormio to go with him to his banker and write a new agreement for the payment of the thirty minae which he had received from him.

30. Quodne ego discipsi? 'What! am I to pay you back the money which I immediately paid away to my creditors?' The Bembine has 'discipsi,' the reading which I have adopted in the text, in preference to the common reading 'perscripsi.' There is no doubt that 'discipsi' is to be preferred to 'describo,' the reading of many manuscripts here, and in many places of Cicero. See Long's note on Cicero, In C. Verrem ii. 3. 92. Cicero uses the word in Philipp. v. 8 in the sense of the text: "Quorum bona, quantacumque evertit, statim comitibus suis compositoribusque discipsi," where the ordinary text has as usual 'descripsi.' "Scribo" is 'to make an entry against a person to whom you give money,' hence to pay or lend money, "discerbo," 'to pay or lend money to various persons.' For 'quodne' compare Andria iv. 4. 29 and note. 'Porro' means originally 'henceforth.' Here it is used in the sense of 'at once,' immediately afterwards. Compare Eunuchus iii. 3. 22: "Misit porro orare ut venirem," 'She sent immediately afterwards to beg me to come;' above, v. 1. 19: "Atque id porro aliqua uxor mea rescisceret," 'I was afraid that my wife would somehow immediately discover it.' See note on Andria, Proil. 22.

35. Repudium alterae remiserim] For 'repudium' see note on iv. 3. 63; and for the form 'alterae,' note on Eunuchus v. 6. 3.

37. I hic in malam rem] See note on ii. 3. 21. For 'cum istae magnificentia' see note on Heaut. iv. 6. 6. Bentley would have 'Inc hic in malam rem;' but there is no reason for the change: and in Andria ii. 1. 17 we have "Abin' hic in malam rem cum suspicio locie istae, scelus?"
De. Quid facies? Ph. Egone? Vos me indotatis modo
Patrocinari fortasse arbitramini:
Hic quandam noram cujus vir uxorem—— Ch. Hem. De.
Quid est?
Ph. Lemni habuit aliam——Ch. Nullus sum. Ph. ex qua
filiam
Suscepit; et eam clam educat. Ch. Sepultus sum.
Ph. Haec adeo ego illi jam denarrabo. Ch. Obsecre,
Ne facias. Ph. Oh, tune is eras? Ut ludos facit.
Ch. Missum te facimus. Ph. Fabulae. Ch. Quid vis tibi?
Argentum quod habes condonamus te. Ph. Audio.
Quid vos, malum, ergo me sic ludificamini,
Inepti, vestra puerili sententia?
"Nolo, volo: volo, nolo rursum: cedo, cape.
Quod dictum, indirectum est: quod modo erat ratum, irritum
est."
Ch. Quo pacto aut unde haec hie rescivit? De. Nesceo;
Nisi me dixisse nemini id certo scio.
Ch. Monstri, ita me Di ament, simile. Ph. Injeci scrupulum.
De. Hem.

45. Vos me indotatis] ‘Perhaps you think that I act the patron only for portionless girls. I am in the habit of doing so for heiresses too.’ Phormio purposely expresses himself ambiguously. He means, ‘I will show you that I can assert the right of women with fortunes, such as your wife Nausistrata, as well as of poor young women like Phanium.’ His words will also bear the meaning, ‘Do you think that I will waive my right of being the patron of Phanium now that she is no longer poor?’ But the meaning is left uncertain; and Demipho, seeing no particular application of the words to their own business, treats them with contempt. Phormio then goes on to show them that he is acquainted with their secrets, and can use it so as to place Nausistrata on his side against them.
50. Sepultus sum] ‘I am a dead man.’ Plautus uses the word rather more literally of a swoon in Amphitruo v. 1. 21—24:

“Sed quid hoc? quis hic est senex?
Qui ante aedes nostras sic jacet?
Numquam hunc percurrissi Jupiter?
Sepultus est quasi sit mortuus.”

Here it is evidently a translation of the common Greek word τιθηκα occurring freq-
ACTUS V. SCENA VII.


62. *Hicine ut... auferat?* 'Is this fellow to carry off from us such a sum of money, while he openly makes game of us?' For the form of the sentence compare v. 8. 3: 'Hicine ut tibi respondeat?' and see note on Eunuchus iv. 7. 1.

63. *Elatum foras?* 'You see that your fault is published abroad, and that you cannot conceal it any longer from your wife.' This line stands in most manuscripts 'Vides pectum tuum esse elatum foras.' Bentley would read 'Vides peccatum tum hoc esse elatum foras' to avoid the hiatus; but there is not the slightest authority for the pronoun. The Bembine manuscript has 'delatum,' on the same principle; but 'delatum foras' is not found elsewhere; nor is 'deferro' used in this sense. There can be no doubt that 'elatum foras' is the genuine reading. See note on Adelphi iv. 4. 8. It is sufficient with many good editors to read 'tuum peccatum.'

66. *Placebilius?* 'The more likely way to appease her is for us to tell her what she will learn without us from others.' 'Ipse' literally 'of herself;' and so, 'without our being able to prevent it.' 'Placebilius' has here an active signification, as is frequently the case with these adjectives. The word occurs in the same sense in Adelphi iv. 3. 17. See note.

71. *Hi gladiatorio animo ad me affectant viam?* 'They are making towards me with the air of gladiators.' 'Animo,' says Donatus, 'ita perdito ac tenerario ut non sibi caveant dummodo vulnerarent: ut Sallust, Jug. 60, 'avidus alteri alteros.' 'Affectare viam' is generally used metaphorically, as in Heaut. ii. 3. 59, 60: 'Nam disciplina est eisdem muneralier Ancillas primum ad dominas qui affectant viam,' 'Who wish to get into favour with their mistresses.' In Plautus it has the simple sense of 'to intend to do a thing.' Compare Aulularia iii. 6. 38, 39: '—— Seio quam rem agat; Ut me deponat vino, cain affectat viam,' 'That is what he intends, to floor me with wine.'

74. *Quum e medio excessit?* 'I will reconcile you; for I am the more confident because the mother of this Phanum has now departed this life.' Compare v. 8. 30: 'Ea mortem obit, e medio abit, qui fuit in re hac scrupulus.' We may contrast Adelphi iii. 4. 32: 'Mater virginis in medio est; ipsa virgo; res ipsa.'

77. *Ain tu? Ubi quae libitum fuerit?* The ordinary text has 'Ain' tu? ubi peregre tibi quod libitum fuit;' but the Bembine has the reading of the text, which is much better in respect of metre.

78. *Neque hujustis sis veritus?* 'What do you mean? After you have taken your pleasure abroad, and have not respected your wife here, a lady of the first family, but have insulted her in a new
Quin novo modo ei faceres contumeliam,
Venias mihi precibus lautom peccatum tuum?
Hisce ego illam dictis ita tibi incensam dabo
Ut ne restinguas lacrimis si exstillatoris.
De. Malum quod isti Di Deaeque omnes duint.
Tantane affectum quenquam esse hominem audacia?
Non hoc publicitus scelus hine deportarius
In solas terras? Ch. In id redactus sum loci
Ut quid agam cum illo nesciam prorsum. De. Ego scio:
In jus eamus. Ph. In jus? hue, si quid libet.

way, am I to see you now come and atone for your fault by supplications? 'Vereor,' is very seldom found in the construction of the text. Cicero uses it so in one passage, "Dionysius quidem . . . ne tui quidem testimonii quod ei saepe apud me dederas, veritus, superbunm se praebillt in fortuna quam putavit nostram fore," Ad Atticum viii. 4. 1. According forcellini there is the reading 'testimonium tumn.' Forcellini quotes also from Accius and Pacuvius. This use of 'lautum,' literally, 'to wash away,' may be compared with the more usual phrase 'luere peccatum.' 'Luo' is also sometimes used in the sense of 'lavo,' as by Silius Italicus:

"Idem etiam Locros habitu furor, ora
Litoris, Argivos major qua Graecia muros
Servat, et Ionio luitur curvata profundu."
(Punic. xi. 20—22.)

This sense comes out more strongly in the compounds, as 'diluo,' 'cluo.' Many manuscripts have 'nunc milih;' some omit 'milih;' but 'nunc' is least necessary, and 'milih' most likely to have been omitted through ignorance. 81. Hisce ego ... incensam dabo] 'With this tale I will make her so infamous against you, that you shall not be able to quench her anger were you to melt entirely away in tears.' 'Dare' with the participle is a common periphrasis for the future. See Andria iv. 1. 39: "At jam hoc tibi inven- tum dabo." 'Exstillo' is a very rare word. It occurs once only in Plautus:

"Teritur sinapis scelerata cum illis qui
terunt;
Priusquam triverunt, oculi ut extillent facit."
(Pseudolus iii. 2. 28, 29.)

83. Malum ... duint] This seems to have been a common formula, for we have the same line in Plautus, Mostellaria iii. 1. 122, 123:

"Malum quod isti Di Deaeque omnes
duint;
Ita mea consilia perturbat penissime."

Ruhnken considers 'quod' redundant; but it is used in the sense of 'aliquod,' and attached to 'malum' enclitically. The line may have been a literal translation of καίνὺν κακῶν τι τει ὕπαι καὶ πᾶσαι θεία δότεν. Compare Plautus, Amphitruo ii. 1. 13, 14:

"Malum quod tibi Di dabunt, atque ego
hodie
Dabo."
De. Assequare ac retine, dum ego hac servos evoco.

go to the magistrate.' 'To the magistrate?' says Phormio. 'Here, if you please,' making for Chremes' house. Demipho then calls on Chremes to hold Phormio while he calls out his slaves, and a struggle ensues between Phormio and the two old men. For 'in jurin take Long's note on Cicero, In C. Verrem ii. 3. 15.
90. Enim solus nequeo] 'Do you come, for I can't hold him by myself.' For the position of 'enim ' at the beginning of the sentence see Hecyra ii. 1. 41 and note. In both cases we have to supply the ellipse, as is very often the case with γάρ in dialogue. The old editions have 'et enim,' but the Bembine has 'enim.' And so, according to Bentley, have the majority of good manuscripts. Demipho appears to run up at this moment and strike Phormio, who says, 'Una injuria est tecum,' 'one assault for you.' On which Chremes appears to strike him, with the words, 'Bring an action then,' and Phormio replies, 'And another for you, Chremes.' I have followed the old editions in giving 'lege agito ergo' to Chremes; for though Demipho might say this as an answer to Phormio, yet the following words of Phormio seem to show that Chremes had now stepped in and struck him, and we must naturally connect the word with the blow. 'Injuria' is here used in one of its special senses,—that of 'striking a man in any way.' See note on ii. 2. 14. Many cases of 'injuria' were subject to the punishment of 'deportatio;' and so we may suppose Phormio here to retort upon the old men their words in v. 85. See the article on 'Injuria' in the Dictionary of Antiquities.
98. Os opprime] 'Gag him.' The two old men have overpowered Phormio, who doubtless was not a very stalwart opponent, and are dragging him off to the forum. He has to use his lungs as a last resort, and calls Nausistrata, who is in Chremes' house, at the door of which the scuffle takes place. They find him now very troublesome, and their strength begins to fail. 'Take his wind,' says Demipho, 'if he does not follow you.' 'Ay,' answers Phormio, 'or knock out an eye. I shall have an excellent opportunity of taking my revenge on you.' Every word in these lines is perfectly natural, and hardly requires a comment. I cannot, however, forbear mentioning that Perlet has a choice note on 'os opprime:' 'In mentem incidit, ob similitudinem rei et verbi, Euripid. Hecub. v. 1263, ubi Agamemnon in Polymnestorem ad comites: oik 1βετρα στήμα; Quis inde non videt, Terentio nostro Euripidem satis cognitumuisse?'—A wonderful argument, unless he was joking. The words 'vel oculum exclade' are in some editions, as in the Tauchnitz, given to Demipho; but it is better to make them part of Phormio's answer. He dares them to injure' him. Many editions have followed the Bembino manuscript in reading 'exculo;' but the majority of good authorities have the reading of the text, which is supported by Plautus, Pseudolus i. 5. 95: 'Excludito mihi herece oculum si dedero.' The Bembino reads 'probe,' which is connected with 'ulciscor' in Plautus, Poenulus v. 4. 72: 'Nunc pol ego te ulciscar probe;' and for 'ubi' see Pseudolus v. 2. 44: 'Erit ubi te ulciscar, si vivo.' The old editions have 'locus,' which is unnecessary to the sense, and spoils the metre.
ACTUS QUINTI SCENA OCTAVA.

NAUSISTRATA. CHREMES. PHORMIO. DEMIPHO.

*Na.* Quis nominat me? *Ch.* Hem. *Na.* Quid istue turbae est, obsecro,
Mi vir? *Ph.* Ehem, quid nunc obstipuisti? *Na.* Quis hic homo est?
Non mihi respondes? *Ph.* Hicene ut tibi respondeat,
Qui hercle ubi sit nescit? *Ch.* Cave isti quiequam creduas.
*Ph.* Abi, tange: si non totus friget, me enica.
Jam scies:
Ausculta. *Ch.* Pergin credere? *Na.* Quid ego, obsecro,
Huc credam qui nihil dixit? *Ph.* Delirat miser Timore. *Na.* Non pol temere est quod tu tam times.
*Ch.* Ego timeo? *Ph.* Recte sane: quando nihil times,
Et hoe nihil est quod ego dico, tu narrar. *De.* Sceles!
Tibi narrat? *Ph.* Eho tu, factum est abs te sedulo

Act V. Scene VIII. Nausistrata, hearing herself called, comes out and inquires the meaning of this disturbance at her door. Phormio at once tells her about Chremes' Lemnian affairs, in spite of much interruption from both the old men. Nausistrata is sufficiently angry at hearing these news; while Demipho endeavours to pacify her. Phormio glories over the unfortunate Chremes, and promises to punish in the same way any one that annoys him. Finding that Demipho's arguments are prevailing with Nausistrata, he takes the opportunity of telling her the whole story of the thirty minae, and how he had employed them for Phaedria. Nausistrata determines to see Phaedria, and place the whole matter at his disposal. She expresses a wish to repay her obligation to Phormio, which he characteristically acknowledges by telling her to ask him to supper; and so the play concludes.

The metre is as follows; 1—21, iambic trimeter; 22—66, trochaic tetrameter catalectic.

2. *Ehem, quid nunc obstipuisti?* The readings 'obstipuisti' and 'obsticiusti' occur here; but the text is given by the Bembine manuscript. Compare Andria i. 5. 21; Adelphi iv. 4. 5.

4. *Creduas*] In Plautus we have the old forms 'creduam,' 'creduas,' 'creduat,' and 'creduis,' 'creduit,' in many places.

8. *Delirat miser timore*] 'The wretched man is mad with fear.' 'Delirare' is properly to 'swerve from the straight line in ploughing.' 'Lira' is the ridge between two furrows, also from its shape called 'porec,' or 'hog's back;' in some writers 'lira' and 'porea' are distinctly identified, while others seem to consider 'lira' to be the same as 'sulcus.' 'Sulcus,' or οἶκος, necessarily means no more than 'a drawn line,' the idea of depth being entirely adventitious; and of course wherever there was a 'lira' there would be a 'sulcus' too. 'Lirare' is to turn the ridges over seed which has been planted in the furrow. See Forcellini on both words. 'Non temere est' occurs in Heaut. iv. 1. 7.

10. *Recte sane*] 'Oh, not at all; and as you are not at all afraid, and what I say is nothing, do you tell it.' For this sense of 'recte' see note on Eunuchus ii. 3. 50.

12. *Eho tu, factum est abs te sedulo pro fratre*] 'Ah you! you have done capitably for your brother.' Phormio implies that if it had not been for Demipho's aggravation he would not have appealed to Nausistrata, and disclosed to her the history of Chremes' love affairs at Lemnos.
Pro fratre. *Na.* Mi vir, non mihi narras? *Ch.* At—
*Na.* Quid, "at?"

*Ch.* Non opus est dicto. *Ph.* Tibi quidem: at seito huic opus est.


*Ph.* Uxorem duxit. *Na.* Mi homo, Di melius duint.


*Na.* Pro Di immortales, facinus indignum, et malum.

*Ph.* Hoc actum est. *Na.* An quicquam hodie est factum indignius?

Qui mihi ubi ad uxores ventum est tum fiunt senes.

Demipho, te appello; nam me cum hoc ipso distaedet loqui.

Haccine erant itiones crebrae, et mansiones diutiniae

Lemni? haccine erat ea quae nostros fructus minuebat

vilitas?

*De.* Ego, Nausistrata, esse in hac re culpam meritam non nego;

16. *Mi homo*] 'My good man, may the gods give us better luck.' 'Mi homo' was a common form of address. In Adelphi iii. 2. 34 Canthara thus addresses Geta. The words probably carried with them an ironical meaning, as our own expression sometimes does.

18. *Dum tu dormias*] 'And by her he has already one daughter, while you have been napping.' 'Dormire' is used of being in a state of security. Compare *Heaut.* ii. 3. 101:

"— Adentum tibi jam faxo omne metum,
In aurem utramvis otiose ut dormias."

20. *Hoc actum est*] Bentley arranged these lines differently; giving these words to Demipho, and the following clause to Phormio, and making Nausistrata commence with the words 'Demipho, te appello.' But there is no good reason for disturbing the arrangement of all the old editions and manuscripts. The words 'An quiequam... tum funt senes' are not inappropriate in the mouth of an angry matron, who has just heard for the first time of her husband's misdemeanours. Phormio triumphs over Chremes. 'It is all over with you now here.' 'Mibi' is redundant here, as in many places. Compare *Euoneus* ii. 2. 53, note.

23. *Haccine*] 'This was the meaning, was it, of his frequent journeys, and prolonged absences at Lemnos? These were the low prices which always lessened our profits?' 'Haece' is for 'haec.' Compare *Euoneus* iii. 5. 34: "Continuo haece adorant unam et lvetet;" and *Heaut.* iv. 7. 10: "Porro haec talenta dotis adposcent duo", where see note.

25. *Esse in hac re culpam meritam non nego*] 'I do not say, Nausistrata, that blame has not been deserved in this matter; but only that it is not unpardonable.' 'Meritum' is the reading of all the authorities, with the exception of the Eubine manuscript, which has 'meratum,' referring to Chremes. But, in spite of the authority of that copy, this looks like an alteration made to get rid of a supposed difficulty. In i. 1. 75, 'Nil suave meritum est,' we have a clear instance of the passive use (see note); and we have another in Virgil, Aeneid. v. 70: "Cuoclit adiant, meritaeque exspectent praemia palmine." The text has every right to stand. 'Sed ea quin sit ignoscenda' literally means 'I deny that it ought not to be treated with allowance.' 'Nego' must be supplied from the preceding clause. We find the passive in Virgil, Georgie. iv. 488, 489:

"Quam subita incensum dementia cepit amantem,

Ignoscenda quidem, scirent si ignoscere Manes.'

Compare Hecyra v. 1. 11: "Nam aetate jam ea sum ut non siet peccato mihi ignosci acquam,' where see note.

26. Verba fiunt mortuo] 'You are wasting your words on the dead;' you have a bad listener. The Greek proverb is quoted: νεκρῷ μίδον εἰς οὐς λίγης. Erasmus accounts for the proverb by the common custom of calling on the dead after their breath had left them, and when they were said to be 'conclamati.' But this is not a correct account of that custom. See note on Eunuchus ii. 3. 55. The same expression occurs in Plautus, Poenulus iv. 2. 18: "Nam is quidem illi, ut meditatur, verba facit emortuo.' We may compare Heaut. ii. 1. 10: "Nae ille haud scit quam mihi nunc surdo narret fabulum.' See note.

27. Negligentia tua] 'For he did not do it from any neglect or weariness of you.' It is not uncommon in Latin to substitute the possessive pronoun for the genitive of the personal pronoun when the use of the genitive might lead to ambiguity. This is more rare with the objective genitive than with the genitive of the subject: but we find many instances of this idiom. Compare Heaut. ii. 3. 66: "Ut facile scires desiderio id fieri tuo;'' and see Madvig's Latin Grammar, § 297.

30. E medio abiit] See note on v. 7-74. For 'scrupulus' compare Andria v. 4. 37: "Mihi unus scrupulus etiam restat qui me male habet,' and see note on Adelphi ii. 2. 20.

32. Cupio misera in hac re jam defungier] 'I only hope, unhappy as I am about it, to be quit of it with this business;' that I shall hear no more of such offences. Compare Adelphi iii. 4. 62: "Utinam hic sit modo Defunctum.' See note. Others consider 'defungier' to refer to Chremes. 'I only hope that he is now making an end of it: that this is his last scrape.' The general sense is the same on either interpretation; but the first is the most natural translation of the words. Madame Dacier translates: 'Je veux rompre avec lui pour toujours;' but this is not consistent with the context, or with the use of the word in the passage referred to in the Adelphi.

37. Exsequias Chremeti] Whoever wishes to attend Chremes' funeral, now is the time.' Phormio quotes part of the formula which was used by the crier at public funerals ('funera indiciva.' See Dictionary of Antiquities, 'Funus'), of which Lindenburg gives the following specimen: L. TITIUS . VIXIT. L. TITIO . EXSEQUIAS.
ACTUS V. SCENA VIII.


IRE . CUI . COMMODUM . EST . HEM . TEMPS . EST . OLLUS . ECFERTOR. He quotes from Silius Italicus, Punic. xv. 394:

"— Vos ite superba Exsequias animae, et cinerem donate supremi Munerus officio."

Compare Andria i. 1. 90, and note. 30. Faxo . eum maecatum . infortunio] 'I will take care that he is supplied with just such a punishment as Chremes is.' 'Macto' is connected with 'mactus.' The word was originally used in sacrificial rites. When they poured wine, or placed incense on the head of the victim, they would say that the victim was 'mactus vino,' or 'mactus ture.' 'Hoc est,' says Servius on Aenid. ix. 641 (quoted by Forcellini), "cumulata est hostia et magis ucta;" and in addressing the deity to whom the sacrifice was offered, they used the formula 'Macte hoc vinr inferio esto: macto hocce ferdo esto: macte haccr dapollucenda esto.' Hence the word passed into the sense of 'to sacrifice,' and, simply, 'to kill.' Here it is used in accordance with its original sense 'to increase,' in the sense of 'affectus.' See note on v. 7. 84. Plautus uses the word frequently in the same manner. See the passages quoted in the note on Hecait, iv. 1. 15, where we have the similar phrase 'ergo herus danno auctus est.'

41. Habet . . . quod . . . ad aurem ogganniat] 'She has something to din into his ears for ever, as long as he lives.' The simple verb 'gannio' is said to be properly applied to the whining of dogs. It occurs in Adelphi iv. 2. 17. The compound is used by Plautus, Asinaria ii. 4. 15, 16:

"Cui nunquam unam rem me licet semel praecipere furi Quin centes cadem imperet atque ogganniam."

For 'usque' see note on Hecyra iii. 4. 9. 44. Minime gentium] See note on Enuclusa iv. 1. 11. 55. Quo ore illum objurgabis?] 'How will you have the face to find fault with him?' For 'quo ore' see note on Hecait. iv. 3. 22.


58. *Satin tibi est [Chreme] ?* Bentley was the first to add ‘Chreme,’ without any authority. At the same time he gave the following words (which have no sense as coming from Phormio, as they do in all the old editions) to Chremes. Supposing, as I think we must do, that this was so in the earliest manuscripts, it is very easy to see how ‘Chreme’ might have been omitted carelessly before ‘Chrem,’ which would stand as the mark of the speaker. I have therefore restored the word to the text, though I have marked it to show that it has no manuscript authority. ‘Are you satisfied, Chremes?’ Nausistrata says. ‘Not only satisfied, but I get off splendidly and well, and beyond my expectation.’ For ‘discedo’ see note on v. 2. 8.

62. *Benigne dicis* ‘Thank you very much.’ See note on Eumachus ii. 3. 50. Phormio then goes on to press his suit professionally. ‘Will you,’ he says, ‘first of all do what I shall be glad of, Nausistrata, and what will be an eyesore to your husband?’ ‘Oculi dolenti’ literally means ‘I have a pain in my eyes.’ Herodotus uses a similar phrase in v. 18, where the Persians who were entertained by Amyntas are made to say, τὸ σαρωθέν τούτο οὖθεν ἐναι σοφῶν κρίσσον γὰρ ἐναι ἀρχήθην μὴ ἱλθείν τὰς γυναῖκας ἢ ἰλθοῦσας καὶ μὴ παριζομίνας ἀντίας ἔσθαι ἀλγηδόνας σφι δραπαλμῶν,—a passage which has been much commented on. Blakeley considers the term to have been complimentary; but wrongly, I think. They were an ἀλγηδὸν δραπαλμῶν simply because they were out of reach, forbidden fruit. ‘Quod’ here has the sense of ‘proper quod.’ See note on Hecyra ii. 2. 31.

The Roman Comedy possesses so much in common with the New Comedy of the Greeks, that, even were there no closer connexion between the two, a consideration of the literary position of Terence would be incomplete without some notice of the Greek authors from whom he copied. And this becomes essential, as a supplement to the general consideration of Terence's literary position which has been undertaken in the Introduction to this volume, when we find that all of the existing plays of Terence were confessedly copied from Greek originals. We have already seen that Terence was in general terms a copyist. This objection was made against his plays, and answered during his own lifetime. But I cannot but consider that this charge has been pressed too closely. It is the fashion to consider Terence's plays as simple translations in the closest sense. It will therefore be interesting, and important for the due estimation of our author, to examine in detail the imitations of and allusions to Menander in his plays, which can be now ascertained. With this view I shall place before the reader those fragments of the several plays of Menander which have apparently been imitated by Terence. After such a statement of details we shall be prepared to go on to some more general remarks upon the relation of Terence to his Greek originals.

Taking the plays in the order in which we find them in Terence, we come first to the

ANDRIA.

This play was taken from the 'Andria' and the 'Perinthia' of Menander. The most trustworthy account of these plays is that which Terence himself gives us in the Prologue to the 'Andria,' vv. 9—14:

"Menander fecit Andriam et Perinthiam.
Qui utramvis recte norit ambas noverit.
Non ita dissimili sunt argumento, sed tamen
Dissimili oratione sunt factae ac stilo.
Quae convenere in Andriam ex Perinthia
Fatetur transtulisse atque usuin pro suis."
In default of further information we may observe that from the words of Terence it appears (1) that these two plays of Menander were in plot much alike, but different in language and style; and (2) that he borrowed certain suitable pieces from the ‘Perinthia,’ and inserted them in his translation of the ‘Andria.’ The plots of Menander were very simple, and Terence was probably obliged, in order to suit the taste of his Roman audience, to eke out the ‘Andria’ by supplying some incident from the ‘Perinthia.’ Unfortunately materials are not left to enable us to adjudge the comparative obligations of Terence to these two plays. The following are the only passages of Terence to which the ingenuity of critics have as yet been able to find parallels in Menander:—

ACT I. SCENE 1. Of this scene Donatus says, on Prolog. v. 10:

"Prima scena Perinthiae paene iisdem verbis quibus Andria scripta est; caetera dissimilia sunt, exceptis duobus locis, altero ad versus xi, altero ad versus xx, qui in utraque fabula positi sunt;" and on v. 13 he asks: "Quare se onerat Terentius, quum possit videri de una transtulisse?"

Why does Terence mention the ‘Perinthia’ at all, when it was so similar to the ‘Andria’ that it would scarcely appear that he had copied from more than one play? “Sic solvitur,” answers Donatus; “quia conscius sibi est primam scenam de Perinthia esse translatam, ubi senex ita cum uxore loquitur ut apud Terentium cum liberto; at in Andria Menandri solus senex est.” From the account of Donatus it appears that the ‘Andria’ and ‘Perinthia’ resembled each other in the first scene, and in two other passages of eleven and twenty verses in length respectively. In this first scene itself the resemblance appears to have been close, with this exception, that in the ‘Andria’ the old man was made to soliloquize; in the ‘Perinthia’ he was made to talk to his wife, just as in Terence’s ‘Andria’ we have Sosia introduced merely for the purpose of breaking the monotony of a soliloquy. See note on vv. 140—144.

And. i. 3. 12:

"Audireque corum est operae pretium audaciam:
Nam inceptio est amantium haud amantium."

With these lines Meineke, following Grauert, compares the following fragment of Menander:

τὸ δὲ ἔραν ἐπισκοτὲν
ἀπανθν, ὧς ἐδοκε, καὶ τοῖς εἰδέλογοι
καὶ τοῖς κακὼς ἔχουσι. (Fragm. 'And. i.)

The reader may decide whether the resemblance is close enough to fix the imitation of this passage upon Terence. The following is also not very obvious.
And. iii. 2. 3:

"Nunc primum fac istaec lavet: post deinde
Quod jussi ci dari bibere et quantum imperavi
Date,"

with which Meineke, following Grauert and Dobree, compares the following, which he considers to have been part of Lesbia’s prescription:

\[
\text{καὶ τεττάρων ὕδω μετὰ τοῦτο, φιλτάτη,}
\text{τὸ νεοτίον,} \quad \text{(Fragm. 'Ἀνδ. ii.)}
\]

and

\[
\text{λοίσατ' αἰτὴν αἰτίκα.} \quad \text{(Fragm. 'Ἀνδ. vi.)}
\]

And. ii. 4. 3:

"Venit meditatus alicunde ex solo loco:
Orationem sperat invenisse se
Qui differat te."

Compare

\[
\text{εἰρετικὸν εἶναι φασὶ τὴν ἔρημίαν}
\text{οἱ τὰς ὄφροις αἱροῦτες.} \quad \text{(Fragm. 'Ἀνδ. iv.)}
\]

And. iii. 5. 5:

"Posthac incoluem sat scio fore me nunc si hoc devito malum."

Donatus says, "Menander sic, ἄν θεὸς φεύγει οὐκ ἄν ἀπόλυμπτε," evidently a corrupt passage, which has been variously restored. The passage of Menander is thus explained by Donatus: "Tam difficile est hinc evaderet ut qui hinc evaserit videatur immortalis futurus;" and in accordance with this Meineke, following closely the restoration of Casaubon, reads:

\[
\text{ἐνθένδε ἀποφυγὼν οὐκ ἄν ἀπολοίμην πότε.} \quad \text{(Fragm. 'Ἀνδ. ix.)}
\]

And. iv. 3. 11:

"— Ex ara hinc sume verbenas tibi
Atque cas substerne."

The fragment of Menander, of which this line is evidently a translation, has been preserved, and has given rise to much difficulty. As quoted by Donatus it stands thus:

\[
\text{κοκεῖας Ὑν μυρρίνας ΧΧτίετενε,}
\]

and is clearly corrupt. The passage is also alluded to by Servius on Virg. Aeneid. xii. 120, where he says that the sacred herb mentioned by Menander was the myrtle, for which Terence used the generic term 'verbenae.' Many conjectures have been hazarded in order to restore the line of Menander, of which none seem to come so near the mark as
that of Meineke in his note on Menander, Fragm. Fab. Incert. cdx. Epimetrum iii. pp. 709, 710. He conceives that the name of Apollo, Λοξίας, must have been mentioned by Menander, as the altar was
dedicated to him (see my note on the passage), and that the word lies
hid in the corrupt reading Δήλων or Cassion of Donatus’ text. He
accordingly reads:
ˈαπὸ Λοξία σὺ μυρρίνας ταοδί [λαβὼν]
ὑπότενεν.

We may notice that the same fragment has been interpreted by
Bentley ἀπὸ δεξιὰς σὺ μυρρίνης κλάδους λάβε, and by Jacobs, ἃφ’ ἑστίας
σὺ μυρρίνας δέχον Δυστηνέ. It is not for us to decide between these
differing masters of their craft.

And. iv. 5. 9, in answer to the question of Crito:
“Quid vos? quo pacto hic? satin recte?”

Mysis answers:
“—— Nosne? ‘Sic
Ut quimus,’ aiunt, ‘quando ut volumus non licet.’”

With this is justly compared the fragment of Menander which occurs
in Monostich. 190, and is placed by Meineke expressly among the
fragments of his ’Ανδρία, xiii.:
Ζῶμεν γὰρ οἷς ὡς θέλομεν, ἀλλ’ ὡς δυνάμεθα.

In addition to these more express quotations we have a number of less
striking instances, consisting of short phrases or mere allusions,
gathered from the notes of Donatus and Eugraphius. Such are the
following:

“Nihil me fallis.” (And. i. 2. 33.)
Οὐδὲν μὲ λανθάνοις ἄν. (Mein. Fragm. ’Ανδρ. iii.)
“Ne me obsecura.” (And. iii. 3. 11.)
Μὴ λιπανέει, μὴ μάχου.

This last is doubtful. See Meineke, Fragm. ’Ανδρ. vii.:
“Quidnam audio?” (And. iii. 4. 3.)
where Donatus notices another reading, ‘audiam,’ agreeing with the
words of Menander, τί δὴ ποτ’ ἀκούσω;

“Sic, Crito, hic est.” (And. v. 4. 16.)
oὐτως αὐτός ἐστι. (Mein. Fragm. ’Ανδρ. xii.)

And on Andria iii. 1. 15:
“Juno Lucina fer opem,”
both Donatus and Eugraphius notice that Terence uses the Roman name, while Menander had expressly mentioned "Ἀρτέμις." See the note on the passage.

The 'Perinthia' of Menander furnishes us with two fragments only capable of being identified with Terence's play. The first scene, as has been already observed, was transferred nearly word for word to the 'Andria' by Terence. The following passages may be compared with parts of the Latin play:

\[\text{o} \delta \epsilon \mu \iota \alpha \nu \ \eta \ \gamma \rho \alpha \iota \delta \ \omega \lambda \omega \kappa \iota \lambda \iota \kappa \alpha \ \pi \alpha \rho \iota \kappa \epsilon \kappa \alpha \ \alpha \lambda \lambda \ \pi \iota \nu \ \tau \iota \ \kappa \acute{\iota} \lambda \nu \alpha \varphi.
\]

(Fragm. Περινθ. v.)

which seems most probably to belong to the description of 'Lesbia' the 'obstetrix.' Compare

"Andivi Archylis jamdudum : Lesbiam adduci jubes.
Sane pol illa temulenta est mulier et temeraria,"

(And. i. 4. 1, 2)

and

\[\tau \omicron \ \pi \alpha \iota \delta \iota \omicron \ \delta \ \epsilon \omicron \\iota \gamma \lambda \beta \epsilon \nu \ \epsilon \psi \iota \tau \omicron \iota \ \xi \rho \omicron \nu,\]

(vi.)

of which we probably find an imitation in

"—— Etiam puerum inde abiens conveni Chremi
Olera et pisciculcos minutos ferre obolo in coenam seni,"

(And. ii. 2. 31, 32)

whatever may be the true reading of this difficult line. See the note.

Besides these passages, which can be traced to one or other of the acknowledged prototypes of the 'Andria,' there are two others which seem to have been imitated by Terence in that play:

\[\text{Α} \gamma \omega \ \sigma' \ \epsilon \theta \iota \xi \kappa \alpha \ \sigma \delta \omicron \lambda \iota \nu \ \alpha \omicron \iota \ \alpha \lambda \iota \theta \epsilon \omicron \nu.
\]

(Meineke, Fragm. Comic. Anonym. xiii.)

This is quoted by Aristotle, Soph., Elench. 4, as an instance of an ambiguous sentence. We may compare

"Feci e servo ut esses libertus mihi,"

(And. i. 1. 10)

though there seems good reason for hesitating to refer the fragment to the 'Andria' of Menander. See Meineke as quoted above.

Finally, we are informed by Donatus on Andria v. 5. 3:

"Ego Deorum vitam propter eam sempiternam esse arbitror
Quod voluptates eorum propriae sunt; nam mihi immortalitas
Parta est si nulla aegritudo huic gaudio interesserit,"
that this whole passage is transferred from the 'Eunuchus' of Menander. Compare Terent. Eun. iii. 5, 3, 4. The lines of Menander have not been preserved.

**EUNUCHUS.**

The 'Eunuchus' of Terence was taken partly from the 'Eunuchus,' partly from the 'Colax,' of Menander, which latter play had apparently been imitated by Naevius and Plautus before our author. See Prol. ad Eunuch. notes on vv. 25, 27. In this instance the two plays of Menander must have been altogether different in substance and plot—the 'Eunuchus' was probably entirely devoted to the plot by which Chaerea obtains possession of Pamphila, to Phaedria's love affair with Thais, and the intervention of Chremes to clear up the mystery hanging about Pamphila; with the ludicrous revenge of Pythias and the perplexity of the outwitted Parmeno. These materials compose the greater portion of Terence's play, and were, no doubt, the whole of Menander's. The character of Antipho was introduced by Terence himself to serve as a foil to Chaerea. See Donatus on iii. 4, 1. The 'Colax' would give the characters of Thraso (or Bias in Menander, see Meineke, ΚΟΛΑΞ i.) and Gnatho (or Struthias); and was particularly devoted to the sketch of the Braggadocio and the Parasite. Terence introduces these two characters into the plot of the 'Eunuchus,' connecting them with Thais. This portion of the play consists of Act ii. Scene 2; Act iii. Scenes 1 and 2; Act iv. Scene 7; Act v. Scenes 7 and 8: certainly, with the exception of Chaerea's adventures, the most spirited part of the play, and in point of humour among the best scenes remaining to us in Latin Comedy.

The fragments which have been preserved of the 'Eunuchus' of Menander are very few. The most lengthy extract from this play is found in Persius, Sat. v. 161, &c., where it appears that Chaerestratus, Chrysis, and Davus were the names of the characters which appear in Terence as Phaedria, Thais, and Parmeno. This is not a great matter.

The opening words of the play,

"Quid igitur faciam?"  
(Eun. i. 1, 1.)

are said by Donatus to be a translation of Menander's ἔτα τί ποιήσω; and the following words, he remarks, should be read 'Non eam ne nunc quidem?' without any break, if we would keep close to Menander's original. On this hint Meineke has restored (conjecturally) the fragment thus:

ἔτα τί ποιήσω; μὴ προσέλθω μηδὲ νῦν,  
αὐτῆς καλοῦσθη;  
(Euv. Fragm. i.)
TERENCE AND THE NEW COMEDY.

Eun. i. 1. 31:

"— Ne te afflictes. Ph. Itane suades? Pa. Si sapis:
Neque praeterquam quas ipse amor molestias
Habet addas, et illas quas habet recte feras."

This passage seems undoubtedly to be a close imitation of

Μὴ θεομάχει, μηδὲ προσάγου τῷ πράγματι
χειμῶνας ἑτέρους, τοὺς δ’ ἀναγκαίους φέρε.

(Eun. Fragm. ii.)

Eun. iv. 4. 22:

"Hie est vetus, vietus, veternosus senex,
Colore mustelino."

Here we are informed by Donatus that Menander wrote

οὗτος ἐστι γαλεώτης γέρων,

and that Terence misunderstood his meaning. See the note on the passage.

Passing to the 'Colax' of Menander, we find two fragments of which we have express traces in Terence.

In Eun. ii. 2. 7, the poor acquaintance of the Parasite says:

"Quo redactus sum! omnes noti me atque amici deserunt."

Compare Menander:

'Αλλ' οὐδὲ γενητὴν δύναμαι εὑρέων οὐδένα
ἐκ τῶν τοιούτων, καὶ ἀπείλημαι μόνον.

(Kόλαξ, Fragm. vii.)

The fragment

Γέλωτε πρὸς τὸν Κύπριον ἐκθανόμενος,

(Kόλαξ, Fragm. ii.)

is referred by Meineke to Terence, Eunuch. iii. 2. 44, 45:

"— Thr. Quid rides? Gn. Istue quod dixisti modo;
Et illud de Rhodio dictum cum in mentem venit."

This, however, is by no means a close parallel. I would rather compare Eun. iii. 1. 42:

"Risu omnes qui aderant emoriri."

And it is not improbable that we should read ἐκθανόμενοι: 'The guests were all ready to die with laughter at the Cyprian.'

There is one other passage of the Kόλαξ which I cannot refrain from
quoting. It has already been noticed in the Introduction to the ‘Eunuchus’ that the characters of Thraso and Gnatho are in a great degree different from the stock idea of the Bully and the Toady. It is interesting to observe that in the following passage, which is distinctly ascribed to the Κόλαξ of Menander, the grosser traits of the character of the Braggadocio appear. He is made to say:

--- Кοτύλας χωροῦν δέκα
έν Καππαδοκία κόνδων χρυσοῦν, Στρούβια,
τρίς ἐξείπον μεστών γ'. ΣΤ. 'Αλεξάνδρου πλέον
tοῦ βασιλέως πέπωκας. Β. Οὐκ ἔλαττον, οὔ,
μᾶ τὴν Ἀθηνᾶν. ΣΤ. Μέγα γε. (Κόλ. Φραγμ. i.)

In a passage of Suidas, ii. p. 327, quoted by Meineke, the Struthias of Menander is classed with the old-fashioned parasites, such as appear in the plays of Plautus. Οἱ Ἐλλήνες Κλεοσέφων τε ἄδουσι καὶ Ὑψρωνας καὶ Στρούβιας καὶ Χαρεφῶτας, ἀνθρώπους ἀσθένει εἰδῶτας εἰς κόρον καὶ δεσποίς γαστέρα. This broad sensual trait is suppressed in Terence’s adaptation; though we find the same tendency to exaggerated flattery throughout.

In the following passage of the ‘Eunuchus,’ where Parmeno presents the gifts of Phaedria, he speaks of his master thus:

"Atque haec qui misit non sibi soli postulat
Te vivere, et sua causa exclusi caeteros;
Neque pugnas narrat; neque cicatrices suas
Ostentat; neque tibi obstat, quod quidam facit."

(Eunuch. iii. 2. 27—30.)

We find a counterpart to these lines in the following fragment of an unknown play of Phoenicides. Doubtless the idea was a common one; but it is here expressed in a manner very similar to that of Terence. A courtezan is expressing her determination to abandon her profession. It has been a failure.

Μὴ τὴν 'Αφρωδίτην οὐκ ἂν ὑπομείναιμ' ἐτι,
Πυθιάς, ἐταιρέων χαρέων μὴ μου λέγε.
ἀπέτυχον: οὖδὲν πρὸς ἐμὲ καταλύσαι θέλω.

And she goes on to give an account of the various experiences she has had with her lovers. The first was a ‘miles gloriosus.’

Εὔβοις ἐπιχειρήσασα φίλον εἰχόν τινα
στρατιωτικῶν δισπαντός οὐτος τὰς μάχας
ἔλεγεν, ἐδείκνυ' ἀμα λέγον τὰ τραίματα,
εἰσέφερε δ' οἴδεν δωρεάν ἐφη τινά.
HEAUTONTIMORUMENOS.

In the Prologue to this play Terence says:

"Ex integra Graeca integram comoediam
Hodie sum acturus Heautontimorumenon;
Duplex quae ex argumento facta est simplici."

(vv. 4—6.)

It has been maintained in the note on that passage that these words of Terence most probably mean that 'now there are two plays on the same subject, a Greek and a Latin one,' and in accordance with this view we find no other play but the 'Eauton tymwoyfmenos of Menander noticed by any authority as the original of the 'Heautontimorumenos.' The extant verses of Menander to which we can find a parallel in the Latin play are very few. The following passages may be compared.

Heaut. i. 1. 9, 10:

"Nam proh Deum atque hominum fidel. quid vis tibi?
Quid quaeris? annos sexaginta natus es."

The Scholiast on Plato (Bekk. p. 380) has preserved these lines of Menander:

Προς τής 'Αθηνᾶς, θαμώνας, γεγονός ἐτη
tosaidh ; ὅμοι γάρ ἐστιν ἐξηκοντά σοι.

(Frag. 'Eaut. i.)

Menedemus, describing his feelings when he returned to the comforts of his home after the loss of his son, says:

"Ubi video haec, coepi cogitare: 'Hem! tot mea
Solius solliciti sint causa, ut me unum expleant?
Ancillae tot me vestiant? sumtus domi
Tantos ego solus faciam?'" . (Heaut. i. 1. 76—79.)

In the following fragment of Menander,

Λουτρόν θεραπαίνας ἄργυρωματα, (Fragm. 'Eaut. ii.)

we probably have a portion of a similar speech where the old man is describing, with more detail than he does in Terence, the various pre-
paral
tations made by his servants for his comfort. The parallel is not improbable, though not very important.

**Heaut. ii. 3. 51—54:**

\[
\text{"Anus} \quad \text{Subtemen nebat: praeterea una ancillula} \\
\text{Erat; ea texebat una, pannis obsita,} \\
\text{Neglecta, immunda illuvie."} \\
\]

The Bembine copy has preserved in its Scholiast the following lines of Menander:

\[
\text{'Eξ ισταρίον δ' ἐκρέματο φιλοπόνος πάνω.} \\
\text{... ... ... καὶ θεραπαινὺς ἢν μία:} \\
\text{αὐτῷ συνύφαινε ἄνταρως διακειμένη.} \\
\quad \text{(Fragm. 'Eau. iii.)} \\
\]

**Heaut. ii. 4. 4:**

\[
\text{"Nam mihi quale ingenium haberet fuit indicio oratio."} \\
\]

**Compare**

\[
\text{'Ανδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται,} \\
\quad \text{(Fragm. 'Eau. iv.)} \\
\]

which has been preserved by the same Scholiast.

**Heaut. iii. 1. 31:**

\[
\text{\"Vehemens in utramque partem, Menedeme, es nimis,"} \\
\]

where the Bembine Scholiast observes, "Græce πᾶς πατὴρ μυρός;"

which may very probably be a fragment of the corresponding passage of Menander.

Meineke gives another fragment (vii.):

\[
\text{\`Εμτ' ἄριστον γὰρ ὅσ ἀμυγδάλας ἔγω} \\
\text{παρέθηκα, καὶ τῶν ξοδίων ἐτρώγομεν,} \\
\quad \text{(Meineke, Poet. Comic. vol. iv. p. 189.)} \\
\]

Zeune restores the line very differently. See note on Heaut. ii. 3. 101.

If Meineke's conjecture is right, Menander meant 'My wife may now, in virtue of her being an heiress, sleep securely. She has made me
sell my slave because she was good-looking; and has every thing now her own way.' See Meineke. Terence has a line in the Ἱεαυτοντιμο- 
rumenos which has been compared with this, and which Meineke has taken for his guide in his restoration:

"— Ademtum tibi jam faxo omnem metum, 
In aurem utramvis otiose ut dormias."

(ii. 3. 100, 101.)

We have, however, no reason for supposing that Terence had in view the Πλάκιον as well as the Ἐαυτὸν τιμωρούμενος. As the expression appears in his play it is a general one, and may well have occurred in many authors.

One fragment remains which we may refer to its probable place in the play of Menander by a comparison with Terence:

Οἶκοι μένειν χρῆ καὶ μένειν ἔλευθερον, 
ἡ μηκέτ' εἶναι τὸν καλῶς εἰδαίμονα.

(Mein. Fragm. Ἐαυτ. vi.)

This is referred by Meineke to the dialogue between Menedemus and Chremes, in which he supposes the latter thus to express his dis-
approbation of Clinia's flight from the country, and service in a foreign army.

ADELPHI.

The 'Adelphi' of Terence was in main taken from the Λάδλαφος of Menander. One of its scenes, the rape of the music-girl from Sannio's house, was, as Terence expressly tells us, taken word for word from the Συναποθνήσκουτες of Diphilus:

"Synapothnescontes Diphili comoedia est. 
Eam Commôrîentes Plautus fecit fabulam. 
In Graecia adolescens est qui lenoni eripuit 
Merenricem in prima fabula. Eum Plautus locum 
Reliquit integrum: eum hic locum sumpsit sibi 
In Adelphos; verbum de verbo expressum extulit."

(Prolog. vv. 6—11.)

Of the Συναποθνήσκουτες no recognized fragments remain. Its plot may be conjectured with probability. See note on Prologue to Adelphi, v. 6. Some of the fragments of the uncertain plays of Diphilus which have been preserved appear to have belonged to a scene much resem-
bling the opening scene of the 'Adelphi' of Terence. One or two
examples will be sufficient to prove a general resemblance, which is all that is contended for, and which, without any additional testimony, will not warrant us in referring these fragments to the Συναποδινησκοντες.

Thus in Diphili Fab. Incert. Fragm. xv. we have:

"Οστίς γὰρ αὐτὸς αὐτὸν οἶκ αἰσχύνεται
συνειδώθ' αὐτῷ φαύλα διαστεραγμένῳ
πῶς τὸν γε μηδὲν εἰδὼς αἰσχυνθῆται;

which reminds us in some degree of the following lines of Terence:

"Nam qui mentiri aut fallere insuerit patrem, aut
Audebit, tanto magis audebit cacteros."

(Adelph. i. 1. 30, 31.)

Again, Fragm. xxi.:

'Ανθρώπος φιλον καὶ συγγενοὺς καὶ οἰκίαν
αὐτοῦ νομίζειν δεὶ τὸν ὅρθως συγγενῆ.

Compare Adelphi v. 3. 17, 18:

"—— Quod verbum hoc quidem est
Communia esse amicorum inter se omnia,"

on which a common Greek proverb, κοινὰ τὰ τῶν φίλων, is quoted from Menander. See note.

The following fragment (Diph. Fab. Incert. xvii.):

"Οὐ δ' οὔτ' ἐρυθρίαν οἶδεν οὔτε δεδιέναι,
τὰ πρῶτ' ἀπάσης τῆς ἀναίδειας ἔχει,

is given again as Fragm. clxxiii. of the uncertain plays of Menander; which is to some extent a proof that there was a play of Diphilus resembling one of Menander's. And we are perhaps, from Terence's account of his play noticed above, justified in concluding that these two similar plays were the "Αδέλφοι and the Συναποδινησκοντες.

Passing to the ascertained fragments of the "Αδέλφοι of Menander, we find some plain parallels to passages in Terence's play, which are placed here in the order of the Latin Comedy.

Adelphi i. 1. 18:

"—— Quod fortunatum isti putant,
Uxorem nunquam habui."

Menander, Fragm. "Αδέλφ. i.:

"Ω μακάριόν μ' [δοτίς] γυναίκ' ὦ λαμβάνω,

according to Meineke's restoration. In my note on the passage of Terence I have read, ὦ μακάριόν με. ὦ γυναίκα λαμβάνω.
Adelphi i. 1. 32, 33:

“Pudore et liberalitate liberos
Retinere satius esse credo quam metu.”

Menander, Fragm. ii.:

—or λυποῦντα δεῖ
Πανδάριον ὁρθοῦν, ἄλλα καὶ πείθοντι τι.

Adelphi i. 1. 47, 48:

“Ille quem beneficio adjungas ex animo facit;
Studet par referre: praescens absensquo idem est.”

Menander, Fragm. iii.:

Υἱῷ προθέμως τάξιούμενον ποιῶν
Κηδεμόν’ ἀληθῶς, οὐκ ἔφεδρον ἔξεις βίον.

The following fragment probably belongs to the dialogue between Demea and Micio in the second scene of the first act; though it does not fit into the dialogue as it appears in Terence:

Οὗ παντελῶς δεῖ τοὺς πονηροῖς ἐπιτρέπειν,
ἄλλον ἀντιτάσσεσθ’. εἰ δὲ μὴ, τάνω κάτω
ημῶν ὃ βίος λιῆσθαι μεταστραφεῖς ὄλος.

(Men. Fragm. iv.)

Adelphi iv. 3. 14—16:

“Omnes quibus res sunt minus secundae magis sunt nescio quomodo
Suspiciosi; ad contumeliam omnia accipiant magis;
Propter suam impotentiam se semper credunt negligi.”

Menander, Fragm. ix.:

—πρὸς ἀπαίτα δειλῶν ὁ πάνης ἄστι γὰρ,
καὶ πάντας αὐτοῦ καταφρονεῖν ἵπολαμβάνει
ὁ γὰρ μετρίως πράττων περισκέλεστερον
ἀπαίτα τάναρα, Δαμπρία, φέρει.

Adelphi v. 4. 12:

“Ego ille agrestis, saevus, tristis, parcus, truculentus, tenax.”

Menander, Fragm. xiii.:

Ἑγὼ δεν ἅρπωκος, ἱργάτης, σκυθρός, πυρὸς,
φείδωλος.

This is an interesting example of Terence’s practice of changing the metre of his original. The trochaic tetrameter was probably more

κ κ 2
suited to his audience. Rufinus (De Metris Com. p. 2707), quoted by Meineke (Historia Critica, p. 444, 445), expressly says that the Latin comedians preferred the longer measures of the Old Comedy to the iambics of Menander. The whole question of Terence's metres is discussed in the Introduction to this volume. Some have endeavoured to bring the verse of Menander into the form of a tetrameter; but the penultimate of \( \phi\epsilon\delta\omega\lambda\delta\varsigma \) forbids the change. Compare a similar instance of change of metre by Plautus (Menand. Fab. Inc. Frag. xxxii. Meineke). Menander is known to have used trochaic tetrameters as well as iambic trimeters (see Meineke, Hist. Crit. p. 442), but among all his fragments I have found only one instance. See Fab. Incert. Fragm. xvii. Meineke.

Fragment viii. of Meineke (quoted in the note on Phormio ii. 3. 10) is compared by him with Adelphi iii. 2. 55:

"Nam hercle alius nemo respicit nos."

But the passage in the Phormio is quite as close. Neither seems to have any near connexion with it.

Other fragments of the "Αδελφοι are noticed by Meineke; but none of them have any close resemblance to the words of Terence.

HECYRA.

This play is attributed to Apollodorus on the authority of the Didascalia to the 'Hecyra' of Terence. It may, however, be doubted whether the authority of this inscription (for there is also the reading 'Menandru') is sufficient to settle the question. Meineke determines it for Apollodorus, and for Apollodorus of Carystus in preference to Apollodorus of Gela, on the evidence of a certain anonymous biographer of Terence edited by Mai. See his Historica Critica, pp. 462, 463. But whether this play is Menander's, or belongs to either of the Apollodori, it is known only by the quotations of Donatus in his commentary on the 'Hecyra' of Terence. The 'Επιρέποντες of Menander appears to have been a very similar play, so nearly resembling the 'Hecyra' that it could be read with it. See the passage of Sidonius quoted by Meineke, Fragm. Poet. Comoediae Novae, pp. 118, 119. From Donatus we gather the following brief notices of the Ἐκύρα of Apollodorus:

I. 'Ολγαίς ἱρατῆς γέγον ἐταῖρας, ὡ Σύρα, βέβαιος.
Compare

“Per pol quam paucos reperias meretricibus
Fideles evenire amatores, Syra.” (Hec. i. 1, 2.)

Her some read ‘paucis,’ but see note.

II. Σὺ μὲ παντάπασιν ἂγεῖ λίθον.

Compare

“Tu, inquam, mulier quae me omnino lapidem non hominem putas.”
(Hec. ii. 1. 17.)

III. Οἱ γὰρ ἀπεχοῦντες τὸν χρόνον διευτυχήκοτες.

Compare

“Nam nos omnes, quibus est alicunde aliquid objectus labos,
Omne quod est interea tempus prius quam id rescitum est lucro
est.” (Hec. iii. 1. 6, 7.)

The quotation of Donatus is evidently corrupt, nor is it easy to supply
the lacuna.

IV. Οὕτως ἐκαστὸς ἔστι διὰ τὰ πράγματα
ἡ σημύνς ἡ ταπεινώς.

Compare

“Omnibus nobis ut res dant sese ita magni atque humiles sumus.”
(Hec. iii. 3. 20.)

PHORMIO.

The ‘Phormio’ of Terence was taken from the ‘Epidicazomenos’ of
Apollodorus. See note on Prologue to Phormio v. 24. Donatus gives
us the following quotations from the Greek play, besides some refer-
ences to it, which, in the existing state of his text, are too corrupt to
be of service:

I. Τῶν ὁτῶν ἔχω τὸν λύκον' οὐτ' ἔχειν οὐτ' ἀφεῖναι δύναμι.
This is quoted by Donatus on Phormio iii. 2. 21, and is conjecturally
referred to Apollodorus.

II. Μόνος ἐπισταται φιλείν φίλοις.

Compare

“Solus est homo amico amicus.”
(Phorm. iii. 3. 28, and note.)
III. Ἐγὼ γὰρ εἰμὶ τῶν ἐμῶν ἐμὸς μόνος.

Compare

"—— Nam ego meorum solus sum meus." (Phormio iv. 1. 21.)

A single line may here be added from the Ὀλυνθία of Menánder, which resembles two places in Terence:

'Ὡς οὐ̣χ ὑπάρχειν, ἀλλὰ τιμωροῦμενος. (ii.)

Compare

"Hic respondere voluit, non lacesserē;' (Phorm. Prol. 19.)

and

"Respōnsum non dictum esse, quia laesit prior." (Eun. Prol. 6.)

It is possible that this line formed part of the poet’s defence in his prologue against some attack. See Meineke, and compare Menander, Fab. Incert. 297.

The foregoing parallels between Terence and his Greek originals have been carefully noticed, because they seem to give us a clue to the solution of the question of Terence’s originality. A close comparison will show that he did not at all events servilely imitate his master; that if he copied from a Greek original, he drew with a Roman pencil, and kept in view his own theory of dramatic excellence as well as the necessity of suiting a very different audience to that which listened to Menander. The peculiar circumstances of the Roman stage called for something more varied in interest than were the plays of Menander, as they lay ready to his hand. When he did follow the New Comedy most literally, as in the case of the ‘Hecyra,’ his failure was at first most signal. We cannot but suppose, therefore, that he should have adopted a different plan in following attempts, and that his other plays, which all most probably were subsequent to the first representation of the ‘Hecyra’ (see note on the First Prologue, v. 8), should have been constructed with a more explicit intention of amusing and catching the ear of his audience. Menander’s plays were too uneventful to suit the Circus. This Terence remedied by uniting the plots of more than one, and by means of a skillful bye-plot, such as those of the ‘Andria’ and ‘Eunuchus,’ he kept the attention of his hearers from flagging. There were many points of minor importance in which he deviated from his original. These I will now briefly indicate, and bring into one place the various intimations which are scattered up and down the com-
mentaries of Donatus and others. If the detail appears irksome it must be remembered that it is only by a minute induction such as the present that we can hope, in the default of the plays themselves of Menander and Apollodorus, to form any idea of the relations of Terence to his Greek masters.

In the 'Andria,' for instance, Terence not only adopted such portions of the 'Perinthia' of Menander as suited the general plot of his play, but, according to the testimony of Donatus, he added the whole bye-plot, in which Charinus and Byrrhia are actors: "Has personas Terentius addidit fabulae (nam non sunt apud Menandrum) ne τραγικώτερον fieret, Philumenam spretam relinquere sine sponsor, Pamphilus alium ducere." Colman has censured Terence on this very account, considering that the double plot spoils the unity of the play. "Charinus," he says, "and Byrrhia are but poor counterparts or faint shadows of Pamphilus and Davus; and instead of adding life and vigour to the fable, rather damp its spirit, and stop the activity of its progress." Diderot, too, considers that the introduction of this secondary intrigue rather takes off from the interest of the main plot. This is one of those points on which every reader may fairly hold his own opinion. To my mind, indeed, the double set of characters is a great addition to the force of the various situations of the play, to say nothing of the scenic convenience of a confidant such as Charinus is to Pamphilus. The despair of both Charinus and Pamphilus, their cross purposes, and their common indignation against Davus, or admiration of him, as circumstances favour the one feeling or the other, could not well be spared from the 'Andria.' What, however, I would notice here is, that we have in this case an important instance of the variation which Terence allowed himself from the original from which he was working. He is generally accused of too literal and meagre an imitation. This example, at all events, shows positive invention united with great art in the construction of his play. We can hardly fancy that the 'Andria' of Menander was so plastic as to permit two new characters to be foisted into the plot without any disturbance of the order of the dialogue or the sequence of events; and I should certainly claim for Terence in this particular case something more than the originality of a compiler. He cannot simply have dovetailed his new matter into the existing plot. He must to a great extent have recast the whole.

Passing on to the 'Eunuchus' we find one or two trifling alterations in addition to the general change of plot, which consisted in the introduction of the characters of the Braggadocio and Parasite from the 'Colax' of Menander. See above, p. 492. Thus we have the change of names in the opening scene, the introduction of the character of Antipho in Act iii. Scenes 4 and 5, to avoid the awkwardness of the soliloquy in
which, according to Menander, Chaerea told the tale of his adventure in Thais's house (see Donatus on Eun. iii. 4. 1); and probably the character of Chremes was softened by Terence, for we find that Menander made it the representative of a rough countryman (see note on Eun. iii. 1. 1). This last alteration we must attribute to Terence's own taste, if there was any marked departure from Menander. For we should have expected that a broad and rough character, such as would be that of a countryman just come up to town, would have pleased the Roman audience. The introduction of Antipho is more attributable to dramatic considerations. It is noticeable that Terence is peculiarly free from soliloquies, and what he has are short. The following are all the instances in his plays:

Andria, Act i. Scenes 3 and 4.
Eunuchus, Act iii. Scene 5; Act iv. Scenes 1 and 2.
Heautontimorumenos, Act ii. Scene 1; Act iv. Scene 2.
Adelphi, Act i. Scene 1; Act iii. Scene 5; Act iv. Scenes 4 and 6; Act v. Scene 4.
Hecyra, Act ii. Scene 3; Act iii. Scene 3.
Phormio, Act i. Scene 1; Act iv. Scene 2; Act v. Scene 4.

Menander, following the example of Euripides, probably indulged in long soliloquies, chiefly as prologues; and he was followed in this respect far more closely by Plautus than by Terence. In the remarks on Meinecke's First Fragment of the 'Colax' of Menander, I have already observed that Terence departed considerably from the ordinary practice, and, as we may conclude from that fragment, from the particular example of Menander, in his treatment of the character of the Braggadocio. (See p. 494.)

In the 'Heautontimorumenos' we have lost the help of the commentary of Donatus; and from his substitute, Eugraphius, we gain no information of value on the text of Menander. This play has a more complicated plot than any of the others; and we might easily conjecture that part of this complexity is due to the introduction by Terence either of original matter or of the plot of some other play. But we have not even a hint upon which to argue, and a mere conjecture is worse than absolute ignorance.

In his commentary on the 'Adelphi' Donatus mentions one or two trifling departures from the original of Menander. Thus in Menander it is a brother of Sostrata that is introduced to protect her and her daughter. In Terence it is Hegio, her late husband's intimate friend (Don. on Adelphi iii. 2. 53). The author of the life of Terence (whether he was Suetonius or Donatus) informs us that Varro preferred the exordium of Terence's play to that of Menander's.
Of the 'Hecyra' and 'Epidicazomenos' of Apollodorus we know very little. In his commentary upon the 'Phormio' Donatus notices one or two slight discrepancies (see note on i. 2. 42); affecting merely words or minor incidents.

From this consideration of the points of resemblance and difference between Terence and the Greek writers of the New Comedy, I now pass to some general conclusions which arise from the foregoing comparison.

We can hardly doubt that in the time of Terence, and from a much earlier period, as is shown in the similar case of Plautus, the works of the Greek dramatists were generally known and popular at Rome. There was no doubt a large party among the literary public, if indeed all the literary men were not of this class, who looked to Greece as their mistress in literature as well as in philosophy. The taste for, and knowledge of, the Greek originals, was in Terence's time generally diffused, and many Greek plays were probably well known before they had been reproduced in a Latin form. We have seen in the case of the 'Phormio' that that play was probably familiar to the Roman public before it was produced on the Roman Stage by Terence (see note on Prolog. v. 26); and the same fact appears in the constant quotations of the Greek plays by Cicero and other authors. The Romans affected to admire the translations of their own countrymen above the originals from which they copied. Some, indeed, of them, who had paid a more careful attention to the comparative merits of the rival nations as authors and poets, have had the candour to acknowledge that the Greeks surpassed in delicacy of language, and in refinement of wit, the compositions of their most successful followers; and that the best parts of Terence seemed flat and insipid when compared with the clear diction and sparkling wit of Menander. But, without endeavouring to discriminate between the rival claims of the foreign and native schools, we may conclude that the knowledge of the Greek drama, and more particularly here of the New Comedy, was widely diffused among the literary men of Rome during the lifetime of our author. Terence had not to create a taste for the Greek drama. He found it in existence; and he limited himself to the skilful reproduction of the best models of that literature.

And as this taste for Greek literature was widely diffused, so we may feel sure that the Romans had the advantage of possessing in their integrity those works of Philemon, Menander, Diphilus, Apollodorus, and others, of which we can gain only a faint conception from the study
of their Latin pupils. A vast mass of Greek literature was at the command of the play-wright. It was generally admired; and a play well written, or, rather, well translated from one of the Greek plays, was sure of success. But the point on which I wish here to insist was the extent of that literature, and the familiarity with it which was possessed by all the best Roman writers. We must therefore remember, in adjusting the obligations of Terence to any one play of Menander, that while he had before him as the special object of his imitation some particular play—say, for instance, the 'Andria' or the 'Eunuchus,'—he was also well acquainted with the whole of the Menandrian repertory, and undoubtedly, whether unconsciously or intentionally, availed himself always of his knowledge. So, to take an instance from our own literature, Shakespeare, in the composition of many of his pieces, had before him more than one author whom he partially followed; and if in his case we allow the existence of a presiding genius informing the whole, and working up the old materials into a new and consistent creation, we may, without any violence to historical truth, assume the same in the case of Terence. Our want of information should lead us to be wide rather than narrow in our conclusions; and we may fairly suppose that even had we before us the plays of Menander from which Terence is said more expressly to have copied in his existing comedies, we should yet find in him much that is not in any single Greek play, and which, if not original, is to be gathered from many other plays of the same, or perhaps of other authors. (See on the 'Adelphi,' p. 497.) The number of fragments of unascertained plays of Menander which fit more or less closely with Terence, many of them quite as well as those passages which are directly quoted from the corresponding plays of Menander, leads us to the conclusion that Terence drew, not only from the single play which he had before him, but also from his general knowledge of the works of Menander, and of the other authors of Greek Comedy with which he was familiar.

These considerations are important if we would estimate rightly the genius of Terence. In language he was doubtless original. His diction bears with it the mark of a refinement and a polished idiom which is not found in other Roman writers of that period, and which is far superior to the style of Plautus. The characters and situations of his drama were no doubt the usual characters and situations of the New Comedy. Of these enough has been said in the Introduction. But his manner of treatment must have been his own. And if this is true of his language, we must demand a more accurate acquaintance with the plots of the plays of Menander before we refuse to allow Terence originality in the general subject of his comedies. The discrepancies which have been already noticed must be taken, as far as they go, for a proof of this
originality, and we have seen that they extend not only to minor differences of name and incident, but to a new conception in some instances of the plots of the plays which he had in hand, and of the characters which he was reproducing. Imitation was no bugbear to the Roman play writer. It was to a great extent what he considered his legitimate field of action. But to give a new turn to the incidents and the characters of the drama, and to invest the whole with an original form—this was, we conceive, the mark of the writer of genius; and to this kind of originality we may feel sure that Terence at all events has a solid claim.

For some other remarks belonging more especially to Terence's position as a Roman poet, I refer the reader to the Introduction prefixed to this volume.
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[Text content not transcribed due to the complexity and length of the Latin text.]
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aqueotus] Animum aequo-
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peram duci per via m aequo-
tam. Adelph. v. 7, 24. Facile
omnes, cum valentes, recta
consilia aequotus damnis. And.
ii. 1, 9.
aemulor] Aemulori negli-
geniam potius. And. Pro.
21.
aemulnus] Iustum aemulnus,
quod poteris, ab ea pelito.
Eun. ii. 1, 8. Sibi putare ad-
ductum ante oculos aemulnus.
Eun. iv. 1, 5.
aequitas] Quem vocabo ad
cocnam meorum aequulium? 
And. ii. 6, 22. Patris cognata-
tum atque aequalem novisit.
Eun. ii. 3, 35. Amico atque
aequali suo. Heaut. iii. 1, 6.
aequanimitas] Adelph. Pro-
24. Phorm. Pro. 35.
aeque] Aequo quicquam nun-
quid quidem. And. ii. 6, 3.
Miser. aequo atque ego. And.
v. 2, 19. Cuiquam aequo
anditi commodi quicquam
Eadem aequo studiunt, nonint-
que omnis? Hec. i. 1, 2.
Viris esse adversas aequo stu-
dium est. Hec. ii. 1, 5. A
depol nae nos simus inique
aeque omnes inviae viris.
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ac modo. Phorm. ii. 2, 43.
Novi aequo omnine tecum.
Phorm. v. 8, 43.
aequeus] Adeste aequo ani-
mo. And. Pro. 24. Postulo, 
sive aequum est, te oro. And.
i. 2, 19. Aequo animo ferre.
And. iii. 3, 23. Aequum est
42. Quae liberum scire aequum
est. Eun. iii. 2, 23. Aequo
anime aequum noscere optaret.
Adelph. iii. 4, 56. E medio
aequum excedere est. Hev.
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facio. Heaut. iv. 5, 40. Cu-
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aequum et eximium. Adelph.
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3, 17. Neque adeo ex aequo et
bono. Adelph. v. 30. Quo
aequum sua Pamphil. And.
ii. 5, 18. Aequa de me dix-
erit. Hec. iii. 5, 25. Quod
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tai in integram aequum est
et bonum. Phorm. ii. 4, 11.
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amplexor] Si se illam in somnis, quam illum, amplexi maluit. And. ii. 5, 19. 


an] passim. 


Heaut. ii. 3, 52. Uxori emenda ancillula est. Phorm. iv. 9, 60. Me ire dieam ad merautum, ancillulam estim. Phorm. v. 5, 10.


ange] Non quotidiana cura haec avgerit anim. Phorm. i, 3, 8.


angulus] In angulum aliquo abeam. Adelph. v. 2, 16.


anicula] Importunitatem spectate animulae. And. i. 4, 4. Neque notus, neque cognatus extra unam unicum quisquam aderat. Phorm. i. 2, 48.


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attol] Attolle pallium. 
Eun. iv. 6, 31.

Quaest. ex quod regna? 

areare Nunc quam avare pre-

terium statum autrem me. Heaut. 
Prol. 48.

avaria] Vide avaria vit quid facit. Phorm. ii. 3, 11. Si herum insinuabiles avaria, 

male audies. Phorm. iii. 3, 12. 
avarus] Amorem difficulti-
lum et carissimum, ab mere-

trice avara virginem quam 

amabat. Eun. v. 4, 5. Avarus 


ductor] Quis hic noster au-
tores habet. And. Prol. 19.

Te avercord quod fecisset ad-
olescenta. Eun. v. 6, 12. Auctor 
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his rebus quis est? Adelph. iv. 5, 37. Iude estis auctores 

mihi? Adelph. v. 8, 16.

avarius] Nuncam defu-
giam auctoratem. Eun. ii. 3, 93. Ut vestra auctoritas meae 

desesse. Eun. v. 6, 12. Auctor 
his rebus quis est? Adelph. iv. 5, 37. Iude estis auctores 

mihi? Adelph. v. 8, 16.

aduica] Audire etiam 

tutus. Adelph. Prol. 11. 
Audacia oneris quidvis im-
pone, et feret. Phorm. iii. 
3, 28.

audax] O facinus audax. 
And. ii. 3, 27. O hominem 

omnem. And. iv. 4, 30.

Hocine tam audax facinus facere 
O scelestum acuere hominem. 
Eun. iv. 4, 42. Rogitas, audaciosse! Eun. v. 
4, 25. Quam tam audacis facin-
or mihi consueus sis. Phor. 
1, 3, 4. 
aduio] Herede nihil jam 

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23. Qua fudicis id facere au-
deam? And. iii. 5, 7. Non 

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Eun. v. 4, 37. Non, ita me Di 
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audacia mulieri, auctius in me 
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jam scir potest. And. v. 
19. Ex te audium qui aie-
bant. And. iii. 2, 3. Quem 
egos ego audio? Eun. v. 6, 
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Eun. v. 8, 7. Quae vera auditei, 
tace. Eun. i. 2, 23. Plus 
millies jam audiri. Eun. i. 
3, 32. Priors audie paucis. 
Eun. v. 8, 57. Cave, quanque 
istium verbum ex te audimus. 
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Heaut. ii. 3, 8. Vulgo audie 
dici. Heaut. iii. 1, 12. Lo-
quences audio. Heaut. iv. 3, 
16. Quid iste est, quod te 

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tasse? Adelph. ii. 2, 2. Lau-
darier te audire libenter. Adel-
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disti, quod est gravissimum. 
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ter! clamorem audiri. Hec. 
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fortasse. Heuc. iv. 1, 35. Aedes, 
audi paucis. Heuc. iii. 5, 60. 
Audisse vocem pueri visus 

est vagiens. Heuc. iv. 1, 2. 
Te visum aut audirem velim? 
Phorm. iv. 4, 85. Male audies. 
Phorm. iii. 2, 12. Audie obse-
iii. 2, 1.

ave] Is venit ut secum 

audat? AE. Virginem ut se-

cum audat? Adelph. iv. 5, 
19, 20. 

ave] Irae sunt inter 

Glicerium et gnatum ita magna, 

ut sperem posse avelli. And. 
iii. 3, 21. Credo ei plaeere 

hoc, sperat se a me avellere. 
Eun. iii. 3, 14. Si is posset 

ab ea sese drepente avellere. 
Heuc. i. 3, 39.

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Vos intaece intro au-

ter: abite. And. i. 1, 1. 
Inulum nunquid id audie-

ret. And. iii. 5, 4. Propere 

acerce hinc qui auserat 

eam. And. v. 6, 15. Parasiti 

personam inde oblatam et mi-

litis. Eun. Prol. 26. Suspicer, 

aliqumd domo abuentem ab-

stiluisse. Eun. iv. 3, 19. Ut 

eia via abo te argumentum au-

ferat? Heaut. iv. 8, 9. Male 

lom arferre potius in praecen-

sa. Adelph. i. 2, 14. 

Haud sic auserit. Adelph. 
iii. 4, 8. Oume hoc mater 

auseret. Phorm. i. 1, 15. Nos-

met ipsos facere oporet. P. 

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4, 45. Quis te ad scopulum e 

tranquillo auferat? Phorm. 
iv. 4, 48. Quin tu hinc polli-

citationes aufer. Phorm. v. 6, 
17. Hicene uta nobis hoc tan-

tum argentu auserat? Phorm. 
7, 62.

auferio] Die mihi, aufer-

scriptum? Eun. v. 2, 12. Herde 
ausperim potius quam re-

deam. Heec. iii. 4, 10.

augeo] Uno aque magis sus-

picionem. Eun. iii. 1, 46. 

Ergo herus damno est. Heaut. 
iv. 1, 13. Poetae ad scriben-

dum augeoindustriam. Adel-

ph. Prol. 25. Si ausgeo, aut 
etiam aulutor sim ejus ir-

undae. Adelph. i. 2, 65. 
Morbus qui audiet siet. Heec. 
iii. 1, 54.

auerus] Mibi quidem quo-

tidie augetur magis de filio 
aegritudo. Heaut. i. 1, 14.

avimum] Ejusfrater aulilum 

tum ad rem es audivor. Heuc. 
i. 2, 51. Quam inhonesta 
sola sum domi, quae avibus 
cibi. Eun. v. 4, 16. Habet 
patrem quemdam avium. He-

aut. ii. 2, 15.

aures] Misisse aund in 
grenium imbreb auroeum. 
Eun. iii. 5, 37.

auris] Arrige aures, Pam-

phile. And. v. 4, 30. Orando 
surdas jam auris reddideras 

mihi. Heaut. ii. 3, 69. In 
auroe utrovis inaneo ut dor-

Cepi aurilus. Heuc. ii. 3, 
3. Haud invito ad aures sermo 

mihi accessit tuus. Heec. iii. 5, 
32. Auribus teneo lupum. 
Phorm. iii. 2, 22. Aurem a-

movi. Phorm. v. 6, 20. Us-
Vestitam
Hoc
Prior
liene
Bene
1,
beasli.

Aurum,
7.
quf
auscultandi.
hercle
lestum
And.

Vicit
Heaut.

Aurem

hwli

laucho.
Aurum,
7.

habeo,
iii.

Beaut.

Butus,
ni unum hoc
desit. Phorn. i. 3, 16.

bellus] Eone es ferox, quia
babes imperium in bellus?
Eun. iii. 1, 25. Age nunc,
bellus, credis hunc quid dicit?
Eun. iv. 4, 38. Quid per-
trivu autem bellus? Phorn.
iv. 2, 11.

bellum] Bellum fugiens.
And. v. 4, 32. Bellum, pax
rursum. Eun. i. 1, 16. Simil-
rem et bellii gloriam armis
reperti. Heaut. i. 1, 60. In
bello, in eto, in negotio. Ade-
phi, ProL 20.

tus] Unum quidquid, quod
quidem erit bellissimum,

bene] O factum bene. And.
i. 1, 73. Bene dissimulatum
amorem. And. i. 1, 105. Bene
ute assimules. And. i. 1, 141.
Bene et pudice doctum atque
eductum ingenium. And. i. 5,
39. Bene mones. And. ii. 2,
Bene factum. And. v. 4, 5.

Bene dixit. Eun. iii. 1, 61.
Ita me Di bene ament. Eun.
v. 2, 43. Istuc pol vero bene.
Eun. iv. 4, 8. Bene putas.
Eun. iv. 7, 48. Bene aedepol
narras. Eun. v. 3, 7. Bene
libenter victitas. Eun. v. 8,
44. Bene vale. Heaut. i. 1,
115. Quam bene vero abs te
prospectum est. Heaut. iv. 1,
v. 5, 50. Tibi bene ex animo
volo. Heaut. v. 2, 6. Tibi
bene essi soli, quum sibi sit
tale, Adelph. i. 1, 9. Bene
promeruit. Adelph. ii. 1, 47.
Bene dicit sequam esse actum.
Adelph. ii. 2, 2. Bene facit.
Adelph. ii. 3, 2. Hoc bene
successit. Adelph. ii. 4, 23.
Di bene vertant. Adelph. iv.
v. 7, 10. Quasi ro bene gesta.
Adelph. v. 1, 13. Bene
subducta ratione. Adelph. v. 4, 1.
Tibilihens bene faxim. Adelph.
v. 6, 9. Bene nos aliquid fa-
cere illi decet. Adelph. v. 8,
23. Bene conveniencat sane
interes. Hec. i. 2, 103. Bene
factum te advenisse. Hee. iii.
5, 6. Vixit, dum vixit, bene.
Hee. iii. 5, 11. Bene munitas.
Hee. iv. 4, 20. Benedictia
si certasset, auisset bene.
Phorn. ProL 20. Bene sit

benedictum] Benedictis si
certasset, auisset bene.
Phorn. ProL 20.

beneficium] Exprobriatio im-
memoris benefic. And. i. 1,
17. Ut beneficium verbis ini-
tum dudum nunc re com-
perbas. And. v. 5, 5. Ut
solidum parerem hoc mili
beneficium. Eun. v. 2, 32. Hoc
beneficio utrique ab utrisque
vero devinimini. Heaut. ii.
4, 14. Quen beneficio ad-
jungas. Adelph. i. 1, 47. Ab
quvis hominie beneficium ac-
cipere gautaeus. Adelph. ii.
3, 1. Pro maleficio si beneficium
sumnum nolint reddere.
Phorn. ii. 2, 22. Fecerat
rum istuc beneficium tibi pulchre
dilet. Phorn. iii. 2, 8. Quin
beneficium rursum ei expe-
rimur reddere? Phorn. iii.
5, 3.

benefvolent] Neque illi bene-
colons, neque notus, neque
cognatus. Phorn. i. 2, 48.

beneficentia] Et sentate et
teneficentia plus scire et pro-
dicere. Heaut. i. 1, 63.

beneficium] Facelim benevo-
linque lingua tua jam tibi mi
reddidit. Hec. v. 1, 35.

beneigne] Blande diecre aut
beneigne facere. Adelph. v.
v. 8, 62.

benignus] Ad. i. 1, 7.

benignus] Eun. i. 2, 84. Heuc.
ii. 2, 21.

benignus] Quam fidelis animo
et benigno in illam et elementi
fui. Heec. iii. 5, 22. Illa usu
sum et benigno et lepido et
comi. Heuc. v. 3, 39. Dum
nimitum dici nos bonos stude-
mus et benignos. Phorn. v.
2, 2.

And. i. 1, 79. Esequi beo te?
Eun. ii. 2, 48.

bibo] Quod quasi ei dare
bebire. And. iii. 2, 4._Vidit
vinum quod labi. Eun. iv. 5,
1. Te miror tan mane, qui
heri tantum bubeis. Heaut. iii.
2, 8. Prior bibas, prior de-
cumbias. Phorn. ii. 2, 28.

biduurn] Biduurn est aut tridui
habeis sollicitant. And. ii. 6,
9. Ego impetrare nequeo hoc abs
te, biduum saltem ut concedas
solum. Si quidem biduurn.

Rus ibo: tibi hic me mare-
rabo biduurn. In hoc biduurn.
Thax. biduurn. Eun. i. 1, 401,
102, 104, 107, 110. Sine bi-
duurn ho proteruerat. Eun.
ii. 2, 52. Hec, biduurn sic ma-
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nendum est soli sine illa? Eun. i. 2, 5.

bienium] Bienium ibi perpetuum illum tuli. Heau. i. 2, 12.


blanditas] Abs te ut blandita suis suam voluptatem expelat. Hec. i. 2, 12.


menAscum qui content. Adel. v. 7, 7.

\[capillus\] Ipsam capillo consciuit. Eun. iv. 3, 4. Vix me continoe quin inolorem in capill\[\ldots\]

\[capillus\] passus. Heaut. ii. 3, 49. Phorn. i. 2, 56.


\[carbo\] | Tam excocant rem redam atque atram quam carbon est. Adelph. v. 3, 63.


casa | In fugias ne praeter casum, quod aiunt. Phorn. v. 2, 3.

castiglione | Heaut. iii. 3, 31.

catus | Senex confidens, ca- tus. And. v. 2, 14.

cauder | Caudex, stipes, asinus, plumbeus. Heaut. i. 1, 4.


\[Nosca\] | Nosca seilietc in ner-
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Odiosce

Caeterum

Jlam

E Quid

ostendisti, Phorn. ii. 2, 16.


et] Nil circumvintione usus es. And. i. 2, 31.


circumvallum][Tot res reperit circumvallatum, unde emergi non potest. Adelph. i. 2, 4.


citharistria] Quandam nactus est pulchrium citharistriae. Quid pagacogius ille qui citharistriae est? Phorn. i. 2, 32, 94.


civitas] In qua civitate tandem to arbitrare vivere? Adelph. iv. 3, 51.


clabus] Vide ... ut mihi habeat certa et clara atulentus. Heec. iv. 4, 1.
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collige | Meridie ipso faciam ut stipulam colligas. Adelph. v. 3, 62.

collacumpleto | Tu interea loci collocupletasti te. Heaut. iii. 3, 17.
comissor | Phl acidram comissatam intromittamus. Euniv. i. 1, 52.
comiter | Qui me dudum

adjurit comiter. Phorm. iii. 3, 4.

commeminit | Sic commen-
mineram. Eun. iii. 5, 16. Si satis commen-
minerit. Phorm. iii. 2, 20.

commemoratio | Istace commen-
memoratio quasi exprobratio est. And. i. 1, 16.

commemoror | Quid commen-

commendo | Commentand

virginem. Eun. iii. 5, 29. Ego me tuo commendo et committo fidei. Eun. v. 2, 47. Ille tibi moriens nos commensatam. Adelph. iii. 4, 11. Vobis commendo Pha-

commentum | Iipsis commens-
tum placat. And. i. 3, 20. commesso | Huc raro in ur-

bem commesso. Hecc. i. 2, 100.

commesso | Commesso, aut peccavi? And. i.


commensor | Nuncam quiequam erga me commissimur, est, quod nollent. Hecc. iii. 5, 36.


commodo | Quod quam illi ut commodum. Hecc. v. 1, 33.


commundo, substantia | Pius

mal est quam commodi. And. iii. 3, 12. No commodum clauder. And. iii.


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Hec. i. 2, 42. Commumia esse hacc. Phorn. ii. 1, 15.


compos] Quod comproz ejus est. And. i. 4, 5.


compressus] Virgo ex eo compressa. gravida facta est. Adelph. iii. 4, 29.


comprob[)] Beneficium verbis... itum ... re comporbes. And. v. 1, 5.


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i. 2, 57. Continuo hic se con-
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Ne me in laetitiam frustra con-
jicius. Heaut. ii. 3, 51.
Ne me in breve conjicius tempus gaudio hoc falsi frui.
Hec. v. 4, 2. Hinc me pro-
linium, conscripsi in pedes.
Phorm. i. 4, 13.

conjuratum] Conjurio libe-
rali devinctum. And. iii. 3, 29.

conjuratio] Quod hoc genus est,
quae haec est conjurationi? 
Hec. ii. 1, 1.

conor] Quaeque te falla-
ciae conari. And. i. 2, 26.
Egone istuc conari quem? 
And. i. 5, 33. Conari mani-
bus, pedibus. And. iv. 1, 52.
Dum moluntur, dum conscri-
tur, annus est. Heaut. ii. 2, 12.
At ego obviam conobar. Phor.
i. 2, 22.

conqueror] Nequc voce alla ...
... poterat conqueri. Hecc. iii.
3, 15.

conrat] Convra omnia. Heaut.
i. 1, 39. Minas decem con-
radet alieunde. Adel. ii. 2, 
34. Et credo munus hoc con-
raditur. Phorm. i. 1, 6.

consisto] Ipsam capillo con-
sisti. Eun. iv. 3, 4. Virgo con-
sessae veste. Eun. v. 1, 4.

consciis] Quae mihi sum con-
sista. Eun. i. 2, 119. Ubi com-
peri ex iis, qui fueri er con-
ses. Heaut. i. 1, 69. Qui 
tam audaciae facinor mi con-
sues sis. Phorm. i. 3, 4.

convector] Ese primos se omni-
num rerum volunt: hos 
convector. Eun. ii. 2, 18.

conqueror] Necesse est con-
silia consequi consequilna. 
Heaut. i. 2, 35. Hasce orna-
mentis consequer alterae. 
Heaut. iv. 7, 9. Recta con-
sessor. Hecc. iii. 3, 12. 
Aegritudine miserum mors con-
secuta est. Phorm. v. 1, 23.

conservas] Summa forma 
sempor conserva domi vide-
bis. Eun. ii. 3, 74.

conservor] Conservastis te at-
que illam. Heaut. iv. 1, 40.

conservas, quae, parce. Ad-
v. 3, 21.

conservus] Conservae ad 
eundem istnsc praecipuo mo-
dum. Adelph. iii. 3, 70.

considero] Mecum in animo 
vitam tuam considero. Heaut.
i. 4, 5.

constitum] Si quid constit 
habet, ut consuetam nunc.
Qud cum illo consit capet. 
And. i. 1, 132, 143. Neque 
po consiti locum habeo, neque 
copiam auxili. And. ii. 1, 20.
Cujus constitt fretus sum, 
And. ii. 1, 36. Facile, cum 
valens, recta consitia acri-
damus. And. ii. 1, 9. Hic 
reddes omnis, quae nunc sunt 
seri ei consilia, incerta ut 
habemus. And. ii. 5, 3, 
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And. iii. 3, 44. Vah consistitum calli-
dum. And. iii. 4, 10. Quan-
dquidem tam nuli constiti 
sunt And. iii. 5, 2. Consi-
tium quercro. And. iv. 2, 13.
Repudio quod consentium pri-
num intenteram. And. iv. 3, 
18. Quae res in se neque 
consitium, neque modum ha-
bet ulla. Eun. i. 1, 12. 
Simuli consentium cum re ani-
stim? Eun. ii. 2, 10. Nunc 
quam vidi molus consentium 
dari. Eun. iii. 3, 85. Consi-
tium volo capere una tecum. 
Eun. i. i, 6. Consentium illd rectum est. Eun. iv. 7, 
14. Neque quid nunc consistit 
capiam, scio. Eun. v. 2, 23.
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to, ant re juvero. Heaut. i.
1, 34. Necesse est, consistit consequi 
consilina. Heaut. i. 2, 35.
Conferunt consisti ad adoles-
centes. Heaut. iii. 1, 65. Ne-
que me quiescam constito ad-
juvac. Heaut. v. 2, 29. Na-
tura tu illi pater ex, consitits 
eglo. Adelph. i. 2, 46. Quod 
si omnes ommia sua consistit 
conferant. Adelph. iii. 2, 1.
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quid. Adelph. iv. 4, 5. Illi 
credunt consistit omnia. Adel-
phi. v. 4, 18. Non est con-
stitum. Hecc. iii. 5, 44. Quid 
das consisti? Hecc. iv. 4, 
93. De ejus constito esse vellic 
fecer, quod ad hanc rem atti-
net. Phorm. iii. 1, 17. Nisi 
aliaquid consistitum celerre reppe-
ris. Phorm. i. 4, 1. Is quod 
mili de haco re deliter consti-
tium, id sequar. Phorm. ii. 4, 
21. Quo consistit haec refer-
ram? Phorm. v. 1, 1. Modo 
ute hoc consistio possit discedi. 
Phorm. v. 2, 8. Hoc vestrum 
consistitum fuit. Phorm. v. 
7, 41.

constitun] Consilium luse-
rat jam olim ille ludum. Eun.
i. 1, 53. Necesse est consi-
liasequi consequit. Heaut. 
i. 2, 35. Cujus mos maxime 
est constitui vestrum. Heaut. 
i. 4, 13. Isti fecer, ut inde 
res consosiem forent. Heaut. ii. 4, 2. Est constitui mori-
bis. Heaut. v. 3, 17.

constisto] Ubi ad ipsum 
venio diverticulum, consistit. 
Eun. iv. 2, 7. Hicco his con-
siste. Adelph. ii. 1, 2. Pec-
terere consistere nili constisi quit. 
Adelph. iv. 4, 5.

consorbnans] Phania con-
sorbonans. And. i. iii. 5, 9.

consolor] Aut consolando, 
ant consilio, aut re juvero. 
Heaut. i. 1, 34. Istat quod 
potes, fac consolere. Adelph.
iii. 2, 2. Quid consolare me? 
Hecc. iii. 1, 13. Phorm. iii.
3, 33.

conspectus] Illam et conspec-
ta amisi meo. Eun. ii. 3, 2. 
Tuum conspectum fugitut. He-
ant. iii. 1, 25. Fugere e con-
spectu. Hec. i. 2, 107. Ips 
fore menum consistri invi-
sum. Hecc. v. 2, 22. Ipsum 
gestio dari mili in conspectu-
num. Phorm. ii. 1, 31. Patris 
conspectum veritum bine a 
abiisse, Phorm. ii. 2, 1. Nece 
mili in conspectum prodict. 
Phorm. ii. 4, 3.

consipere] Cur te ergo in 
his ego consipier regionus? 
Eun. v. 8, 32. Quin et in 
fundo consipere fodere. Heaut.
i. 1, 16.

constatilia] Tuam rem con-
statilises. Adelph. v. 1, 9.

constitu] Diem qua olim 
in hunc sunt constitutur s
naine. And. i. 5, 34. Ventu-
rum ad me constitutur. Eun.
ii. 2, 123. Locus, tempus con-
stitutur est. Eun. iii. 4, 3. 
Consilii eum quodam hos-
pite, me esse illum conventur-
Ram. Hecc. i. 2, 120; iii. 4, 
23. Nam illi mili domet jam 
constatinum dare. Phorm. iv.
3, 71.

constringo] Quadrapedem 
constrigo. And. v. 2, 24. 
Comprehender et constrin-
gxere. Eun. v. 5, 23.

consuesece] Consuefeci 
filium. Hoc patrium est, po-
tius suseseceere filium, sua 
sponte recte facere, quam 
aliane metu. Adelph. i. 1, 
29, 49. Cf. iii. 3, 60.

consuece} Quicum illa con-
sult. Adelph. iv. 5, 62. Qua-
cum toto consueceti annos. 
Eun. iv. 1, 40. Cum ejus consuev
t matre clanculum. Phorm. v. 
6, 33.

consuetudo] Parvae consue-
tudinis causa. And. i. 1, 83.

consueque me consuecunt, 
que amor, neque pudor com-
moveat. And. i. 5, 44. Hu-
juce propter consuetudinem
contentus] Neque tu uno eras contenta. Eun. i. 2, 42. Quae velut tum erat contentus. Heaut. i. 1, 36. 


continentis] Magnum exemplum continentis. And. i. 1, 65. 


consumo] Si quid consili habet, ut consumat nunc. And. i. 1, 133. Quod in opere faciendo operac consumus tune. Heaut. i. 1, 21. Sumat, consuendo. Heaut. iii. i, 56. 

concerto] Ego hinc me ad forum, ut conveniam l'amp Liam. And. i. 3, 22. Fecer cum inde abisi conveniam. 

currency] Ego hinc me ad forum, ut conveniam l'amp Liam. And. i. 3, 22. Fecer cuminde abisi conveniam. 


convenio] Ego hinc me ad forum, ut conveniam l'amp Liam. And. i. 3, 22. Fucer cuminde abisi conveniam. 


continuo] Ecogem contiuo mecum. And. i. 1, 55. Mors continuo ipsam occupat. And. i. 5, 62. 


quale vole, simul imperabo: post continuo cxco. Eun. i. 2, 40. 

hace ubi aperi ostium, continuo hic se conjecit intro. Heaut. ii. 3, 36. 

non mora sit, si imperis, quin pugnas continuo in mala lacteat. Adelph. i. 1, 17. 


contorto] Bonorum extor tor, legum contorrtor. Phor. i. 3, 27. 


voluit facere contra huic aere. Eun. iv. i, 10. Ille ut item contra me habeat facio sedulo. Adelph. i. 1, 25. 

Hiscone tu amabo non contra insidiare? Heui. i. 1, 33. 

nunc tibi me certe est, nonesse gravius referre. Phor. iv. 2, 7. 

nunc con-


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deficio] Siquid defeces, Phorin. ii. 4, 53. Ea causa nihil magis defecius. Phorin. iii. 1, 8.

dehortor] Hic dehortatus est me ne illum tibi darem. Phorin. v. 7, 17.
deo] Accesit conditionem, deo quaedam occupit. And. i. 1, 52. Spero . . . deo facile ex illis esse enemuram mulieres. And. iii. 3, 90.
deliberare] Deliberare hoc. Adelph. ii. 1, 42. Deliberat,

dexter [dexter] Corripit dexter tacitus sese ad filiam. Si is posset ab ea sese dexter avelle. Hec. iv. 1, 3, 39.


desiderium Scires desiderio id fieri tuo. Haeut. ii. 3, 66. 


Quasi Rumorcs.

Amorem vetus Ileus Aiipararo dic.

dia.>

1,2.
Plioiui.

3.

Vcrum.

Phi.mi.

dictatu[.]

5,

possict.

deatruin

Kun.

Euii.

ita

1.5.

(Malum, quod isti

dictum, quod


41. Tuum ne obsecre hoc
dictum erat? vetus credidi.

Eun. iii. 1, 39. Magis nunc
me amniue dieta stimulant.

Heaut. ii. 1, 11. Non sunt
hac parentis dieta.

Heaut. v. 4, 12. Dictis confutatur.

Heaut. v. 1, 76. Meis dictis
parcere. Hec. iv. 1, 49. Ne te
iratus suis saucieris dictis
proteict. Phorm. i. 4, 35. Ut
phaleratis dictis duas nec.

Phorui. iii. 2, 16. Dictum spen-
ti sat est. Phorm. iii. 3, 8.
dictu] No satis habes, quod
tibui dictulum addo?

And. ii. 4, 27. Dic.

Hic nupiis dictus est.

Fere in dictus paucus.

And. i. 1, 75, 77. Hic dic
aliam vitam aest. And. i. 2, 18.
Ut aliquid saltem nupiis
prolat dies. Saltem al-
quod dies profer. And. i. 1,
13, 29. Conari manibus, pe-
dibus, noetesc et dies. And.

iv. 1, 52. O festus dies ho-

minis. Eun. iii. 5, 12. In
hunc dicti um de symbolis
essens. Eun. iii. 4, 2. In
dieus istue est fortiue, quod
minare. Eun. v. 6, 19. Tot
res . . . in unum conclusit
diem. Eun. v. 8, 17. Sterit
noetesc et dies. Eun. v.

8, 49. U t tempus est diei.

Heaut. i. 2, 38. Hicarum hunc
diem. Ad. ii. 4, 23.

Nunquam unum interimmit
diem. Ad. iii. 1, 6. Unum
nunquam victurum diem.

Adelph. iii. 2, 34. Vide re
vidor jam diem illum. Ad.

iii. 5, 30. Hinc diem . . .
perpetuum in lactitia degere.

Adelph. iv. 1, 5. Paulatim
hunc producam diem. Ad. iv.

2, 52. Cui rei est ei rei hunc
summan diem. Adelph. v. 3,
65. In apperando consummo-
diem. Ad. v. 7, 2. Appararo
de die convivium. Ad. v.

9, 8. Dies complusculos. Hec.

i. 2, 102. Descerre festos
dies. Hec. iv. 2, 16. Hunc
videre saepe ostabantus diem.

Hec. v. 3, 2. Totum hunc
contrivi diem. Hec. v. 3, 17.
Nunquam ante hunc diem.

Hec. v. 4, 23. UbI etu puero
natalia dies. Phorui. i. 1, 14.

Vnde in praestitis. Phorui.

ii. 2, 39. Præcess quod
fuerat, malum in diem abit.

Phorm. v. 2, 16. Quantis
commoditatibus . . .

Antici

Phorm. i. 6, 22. Is.

Phorm. iv. 6, 2. Differe

Orationem sperat

invenisse se, qui differat

ter.

And. ii. 4, 3. Rumores dis-
tulerunt malefoli. Heaut.


Adelph. iii. 4, 40.
difficile] Cui verba dare
difícile est. And. i. 3, 6.

Quasi difficile sit.

Eun. iii. 1, 3. Amore difícilem

. . . confec. Eun. v. 4, 4.

Difficilem servare senem.

Heaut. iii. 2, 24. Nihil tam
difícile est quin quaerendo
investigari possit. Heaut.

iv. 2, 8.

Difficilem ostendes te esse.

Heaut. v. 1, 60; iv. 6, 1.
difícile] Neutra in re vo-

bis dificulius a me erit. Hec.

iv. 4, 45.
diffuso] Luxuria et lascivia
diflbuit. Heaut. v. 1, 73.
dificulis] Qui mihi nunc

uno dicitum fore aperis.

Eun. ii. 2, 53.
dificulis] Si illam digito a-
tigerit. Eun. iv. 6, 2. De
digito annulum detraho.

Heaut. iv. 1, 57. Eripuit vi,

in digito quem habuit, virgini

abiens annulum. Hec. iv. 1,

59; v. 32.
dificilres] Apud aliium prohi-
bet dignitas. Heaut iii.

3, 15. dignus] Nec satis dignus
cui committis primo partu mulle-
rem. And. i. 3, 4. Dignus

res eum tua religione olume.

And. v. 4, 37. At tibi Di

dignum factis exitium duit.

And. iv. 1, 42. Sive adco
digna res est ubi tuo

nervo intendas tuos. Eun. ii.

3, 20.

Staret ita ut teqe illaque
dignam est. Eun. v. 4, 10.

Inc hinc quo dignas. Eun. iv.


dignus quem amet. Eun. v.

8, 22. Ego te nunc esse dici

tantisper velo, dam quod te
dignum est, facies: sed si id

non facis, ego, quod me in to

sit facere invenio, invenio

dignum. Heaut. 1, 34—56.

Hominem

sibi dignum. Heaut. 1,

2, 19. digredior] Nos nostro

olere nil digressor. Phorm.

iv. 5, 10.
digredier] Pergin istue prius

digrediere quam quod veli

siet. Heaut. ii. 2, 8. Alibi

nunquam videant et digredi-

ter, quam sua. Heaut. ii. 1,

95. Ego diseam, quod mihi in
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dilapidatus Prinquis dilapidat nostra tringita minas. Phorm. v. 7, 4.


discordia Quam fingis falsas causas advers discordiam. Hec. iv. 2, 71. discordo Qui seis cos nunc discordare inter se? And. iii. 3, 43.

discrbi Quodne ego disseri posse esse? And. iii. 3, 43.


disputa In eo disputant. And. Proal. 15.


distacea] Me cum hoc ipso distaeid loqui. Phorm. v. 8, 22.
distorqueo] Illud vide os ut sit distortum carnis. Eun. iv. 4, 3.
distribuo] Id distributum sane est exsententia. Adelph. iii. 3, 17.
disturbio] Spatium cogitandi ad disturbandas nuptias. And. i. 2, 11.
divido] Non sat commodi divisa sunt temperibus tibi haec. And. iii. 1, 18.
Quasi Haiid. 2, Qiioilvig 5, Aco- 
Hoc Tibi Ami- 2, Id 38. Ar-
Servus iii. diini mihi. detiitl haec 46. siiupplicium. detur Eun. omnia. Eiin. grata est. Est aut non do. And. aut divitias. cog, 
[missing text]
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Doro] Phorm. iii. 2, 1, &c.


Dorais] Eun. v. 4, 57, &c.


[duotus] Vox me indotata modo patrocinari fortasse arbi- trabatur: etiam doletis so- leo. Phorm. v. 7, 47.


drachma, drachma] Vix drachmis est obsonatum decem. Adelphi i. 1, 2; 4; 17; 52. drachmarum argenti haec mille dedit mutuum. Heaut. iii. 3, 40; 47; 55.


[duvum] Non dubium est, quin uxorercm nolit filius. And. i. 1, 3. necesse desv. v. 6, 57. Dum in dubio est animus. And. i. 5, 31. Mec quidem hercle cernere in dubio vita est. And. ii. 1, 10. Etiam de sorte nunc venio in dubium miser? Adelphi. ii. 1, 2; 45. Tua fama constitutit vita in dulcamen ve- nient. Adelphi. iii. 2, 42. Sci- lam dubium fortunam esse

[duo] Passim.


ebris] Quam tuu samura at- que ebris cies. Euc. v. 2, 3.


dicitum] Ne quid credas me adversum dictum tuum facere essasam. Heaut. iv, 1, 10.
edo, ex, est] In hunc diem de symbolis caecum. Eun. iii, 4, 2.

edornisco] In angulum ali- quod abeam, atque edornisco hoc villi. Adelph. v, 2, 11.


effitio] Ne vos forte imprunentes foris effetritis. Phorm. v, 1, 19.
eg] Passim.

egem] Passim.
eg] Passim.
elabor] Animi ... paula- tim elapus est Bacchili. Heic. v, 2, 94.
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Heia, ut elegans est, Heuat. v. 5, 19.
elegantia] Dixine ego in hoc inesse vobis Atticam ele-
gantiam? Eun. v. 8, 63.

i. 1, 23.
elum, ellam] Ellum confi-
dens, caus. And. v. 2, 14.

Æscinhus ubi est? S. El-
tum, te exspectat domi. Adel.
i. ii. 7. Istae jam penes vos
psalria est? S. Ellam intus.
Adelph. iii. 3, 35.
elegantia)] Sudabis satis, si
cum illo inceptas hominie: ea
eloqui] Vix eloqueta est
hoc. Eun. iii. 5, 51. Quod
veni eloqvar, Heuat. ProL 3,
Perge eloqui. Phorm. iv. 3,
36. Eloqvere, Adelph. iii. 2,
27. Phorm. iv. 3, 51.

eloqui] Et eloqvar, ubi te vi-
tum senserit. Eun. i. 1, 10.
Summa eludendi occasio est
mihi nunc senes. Phorm. v.
6, 45.

emergo] Spero ... dea-
cile ex illis esse emersur-
num malis. And. iii. 3, 30.
Quo pergam, unde emergat,
Eun. i. ii. 3, 7. Tot res repente cir-
cumvallavit unde energi
non potest. Adelph. iii. 2, 4.

emito] Haud dubium, quin
emitoque seque situm. Adelph.
v. 9, 19. Emissa est manu.
Phorm. v. 5, 2.

emor] Menambri Eunuchum
potentem. Aediles emersur.
Eun. ProL 20. Emoriam
don domi. Eun. i. 2, 55. E
praedonis, unde emerat, se
audisse. Eun. i. 2, 35. Ego
spem pretio non emor. Adelph.
i. ii. 12. Prettio emos meo.
Hec. Alt. ProL 49. Ancilam
acer emutum suo. Phorm. iii.
i. 2, 26. Uxor emenda anci-
lula est. Phorm. iv. 3, 60.

emorius] Risum omnis qui
uderant emoriri. Eun. iii. 1,
42. Emorior si non umb
uxorum duxero. Eun. v. 2,
i. 2, 18. Emorier hercle satius
est. Phorm. v. 7, 63.

emuneri] Emunri argento
senes. Phorm. iv. 4, 1.
en] Es unum injustarium audi-
tis mihi scriptam dicam?
Phorm. ii. 2, 13. Es unum
quium contumeliosius au-
dis fatum injustari? Phor.
i. 3, 1.
enaro] Hoc quod coepti pri-
um enarrer. Heuat. i. 3,
32. Omneem rem enarrramus
ordine. Adelph. iii. 3, 11.
enio] Cur me enicis? And.
iv. 1, 36. Rogitando obtundat,
enicat. Eun. iii. 5, 6. Tange
haud non totus friget, me
enico. Phorm. v. 8, 5. Enico.
Phorm. ii. 3, 37; v. 6, 16.
enim] Certes enim scio. And.
ii. 3, 28. Imo enim nunc
quum maxime abs te postulo
atque ore. And. v. 1, 4. Eun.
i. 3, 63. Phorm. ii. 2, 24.

At enim. Eun. iii. 8, 99. Heuat.
i. 3, 76. Quia enim. Heuat.
i. 2, 14; iv. 5, 52. Heuc.
i. i. 31. Phorm. ii. 2, 10. Nihil
enim. Adelph. iv. 5, 22; v.
i. 7, 24. Heuc. v. 4, 10. Verum
enim, quando bene promeruit,
fiat. Adelph. iii. 1, 47. Enim
lascam oputo esse albam.
Heuc. i. ii. 41. Enim solus
nequeo. Phorm. v. 7, 90.

Non enim ductum. Phorm. iv.
i. ii. 2, 63.
enimro] Enimro superat-
tum satis putabam. And. i.
i. 1, 64. Incommode hercle.
C. Ini enimro inflecterit. Eun.
i. 2. 38. Enimro Chremes
nimis graviter cruciat adoles-
centulum. Heuat. v. 5, 1. Ve-
rum enimro id demum juvat.
Adelph. ii. 3, 2. Enimro prorus
jam tacere non quo. Heuc.
i. 4, 5, 41. Cf. Heuat. ii.
i. 3, 79. Enimro si porro esse
odiosi perigit. Phorm. v. 7,
44, 93; v. 3, 47.
enitor] Corrigere mihi gnari-
tum porro enintro. And. iii.
i. 4, 17. Phaehedia haud cessavit
pro te enitit. Phorm. iii.
i. 1, 11.
enius] Quum hunc accus-
nerat, Nacium, Plaunitum, Eu-
nummer accusant. And. ProL
18.
ennera] Jamme enumerarsti
id quod ad te rediturum putes?
Adelph. ii. 2, 26. eo, adverb.] Es redige me,
us quid egerim egomet, nes-
ciam? Eun. iv. 4, 23. In
arem? quid eo? Heuc. iii.
i. 12, 18. Quod si mea fortu-
nae reductum. Phorm. i. 4,
i. 3, 36.
enie] Non po! eo ... feci.
Eun. i. ii. 2, 17. Lonne es
ferox quia habes imperium in
nusos. Eun. i. 3, 11. An
eo fit? Heuat. i. ii. 1, 96.
Quia dudum tu tantopere jus-
seras, eo coepti. Heuat. iv.
i. 5, 39. Eo perperam olim dixi.
Phorm. v. 1, 18.
esam] Funambuli eodem
ProL 25, 110. eo, verb.] Effertur: inus.
And. i. 1, 90. Evistro. And.
i. v. 4, 53. Quis staminus? cur
non inus hinc? Eun. ii. 3, 12.

Ibo oiam hinc. Heuat.
i. 3, 50. Ibit ad illud ilico,
quo maxime apud te se valere
sentiret. Heuat. iii. 1, 78. Illa
infastis ibat. Adelph. iii. 2, 41.
It visere ad eam. Heuc. i.
i. 2, 114. Nostra causa scilicet
in nervum potius ibat. Phorm.
i. 4. 15. Suspenso gradu plau-
cide ire perrexer. Phor. v.
i. 7, 27. Ire ad mercatum. Phor.
i. v. 6, 53. Ihc in malam
rem cum iste magnificientia.
Phorm. v. 7, 5. Exequias
Chremetii quibus est commo-
dum ire hem tempus est.
Phor. v. 8, 37.
ephebus] Postquam exessit
ex ephesib. And. i. 1, 24.
Iste ephibus frater Phaedrae.
Eun. v. 1, 8.

Epideikaxemonen] Epideik-
aezomenen quam vocant comoc-
epistola] Senem per epis-
tulas pellexit. Phor. v. 1, 27.
Epistola ab eo allata esses

equivium] Dabo equidem
operam. And. ii. 1, 27. Scio
equidem ducturum esse te.
And. iv. 1, 53. Jacerat equi-
i. 3, 36, 87. Credo equidem
illum jam afferatum. Eun.
i. 6, 9. Facile equidem fa-
cere possam. Heuat. ii. 2, 35.

Huic equidem consilio palman
do. Heuat. iv. 3, 31. Equi-

Seire equidem volo, quot mihi
sint domini, Adelph. iv. 2, 16.

Minime equidem me obiectavi.
Heuc. i. 2, 16. Equidem her-
eques] Aut eques alere, aut
caes anvenandum. And. i.
i. 1, 29.
e radice)] Di te eradicent.
Heuat. iii. 3, 28. And. iv.
i. 4, 32.
erga] Spectata erga te ami-
cititia. And. v. 1, 1. Timet
... animum amicis se erga ut
sit suae. Heuat. i. 2, 15. Erga
to animo esse amico. Heuc.
i. 3, 66. Quae nunc quic-
quam erga me commerita est.
Heuc. iii. 5, 36, 39.
ergō] Qui scis ergo istue? And. iii. 33, 33. Mithi? S. Tbi ergo. And. v. 2, 9. Ita-
Ergo propter e te sedulo et monce et hortor. Eec. i. 1, 6. 
eriπo] Adeas expugnalo 
... virginem eripiam. Eun. iv. 7, 3, 10. At enim sper
istoc pacto rursum upiatiam onnem eripiat. Heaut. iv. 3, 35. Cruorium bantum 
tam de subito et factus. Heaut. iv. 2, 6. Adolescenti ipsi eripierim occu-
los. Adelph. iii. 2, 20. Ex
 crimine hoc Antiphonem eri-
πiam. Phorm. ii. 2, 9.
errato] Sane hac multo 
propius ibis, et minor est erra-
tur in te delph. iv. 41. 
ero] Teneo quid erret. And. ii. 2, 18. Tota erras 
via. Eun. ii. 2, 14. Errans 
patria careo. Heaut. ii. 3, 16. 
Errat longe. Adelph. i. 1, 40. 
Errata. Heaut. iv. 8, 11. 
Adelph. iv. 2, 40. 
erορο] Illas errore, et te si-
mul suspicione exsolves. Heec. 
v. 2, 26. 

erubescens] Erubuit: salva res 
est. Adelph. iv. 5, 9. 

erumpo] Vereor ne istace 
foritudo in nervous erumpat 
denique. Phorm. ii. 2, 11. 
Jamne erumpere hoc licet mihi 
gaudium? Eun. iii. 5, 2. 
eror] Est spes - nos 
ensurituros satia. Heaut. v. 2, 

etiam] Etenim ipsus eam 
rem recta reputavit via. And. 
ii. 6. 11. Etenim bene libent 
tericiat. Vkl. v. 9, 44. 
Etenim quae pacto id fieri so-
let calleo. Heaut. iii. 2, 

etiam] Nihil suspeias etiam 
mail. And. i. 1, 69. An 
non dum etiam ne hoc quidem? And. 
i. 2, 59. Non satia me 
pernosti etiam, qualia sin. 
And. iii. 2, 23. At etiam 
rogas? And. iv. 4, 23. Etenim 
atque etiam cogita. Eun. 
i. 1, 11. 
At etiam resitia? Eun. 
iv. 4, 1. Quem pariter uti his 
decuit, aut etiam amplius. 
Heaut. i. 1, 80. Handqua-
quam etiam cessant. Heaut. 
i. 2. 1. Etenimno tecum hic res 
misceas? Heaut. v. 4, 

Herele etiam hoc restat. 
Adelph. ii. 1, 36. Vivere 
etiam nunc libet. Adelph. iii. 
3, 91. Ut virgo ab se integra

Eunucho] Cum meo decre-
pito hoc eunucho. Eun. ii. 1, 

Facile ut pro eunucho 
probes. Eun. ii. 3, 63. Hem 
eunucho tikhi, quam liberali 
facie, quam aetate integra! 
Eun. iii. 2, 19. Qui istac fa-
cere eunucho potuit? Eun. iv. 
eucro] Heus, excute huc 
Davum. And. iii. 3, 48. 

Nunquam evocari hinc vis 
foras? Eun. ii. 2, 52. Quid 
sit, quapropter te huc foras 
puerum excusse jussi! Heec. 
v. 1, 6, cce.
evelve] To omni turba evol-
es. Eun. iv. 4, 56. Nullo 
possum remedio me evolvere 
ex his turbis. Phorm. v. 4, 

eromo] Ut ego iram hanc in 
eunucho amom. Adelph. 
ii. 2, 14. Requiram fra-
trem, ut in eum haec eromum. 
Adelph. iii. 4, 65. In eam 
hoc omne quod mihi aegre 
cut eromum. Heec. iii. 5, 65. 
ex] Passim. 

exauderunt] Exauderunt 
fabrica. Adelph. iv. 2, 45. 

Ea sita crat exauderunt. 
Phorm. i. 2, 47. 

exanimatus] Exanimatus 
Pamphilus. And. i. 1, 104; i. 4, 7; ii. 2, 5. Oraatio haec me mi-
seram exanimatus metu. And. 
i. 5, 16. Exanimatum metu. 
Phorm. iii. 3, 31. Quid ex-
aminius es obscuro? Heec. 
v. 3, 27; iii. 3, 4. 

craperos] Concurrunt mul-
tae opiniones quae mihi ani-
num exaurient. Heaut. ii. 2, 

excrarnifico] Hujusmodi 
res semper, commniciere ubi me 
excarnifico. Heaut. iv. 6, 9. 
excedo] Excedis ex ephi-
beis. And. i. 24. Cavo quo-
quam ex iste excesus loco. 
And. iv. 4, 21. Cura ex 
corde excesis. Heec. iii. 2, 12. 
E medio acquam excedere est. 
Heuc. iv. 3, 14. E medio ex-
cessit. Phorm. v. 7, 74. 
excedens] Ascendo in quen-
dam ibi excelsem locum. And. 
i. 2, 19. 
exeror] Tu id quon boni 
est excersis. Phorm. iv. 4, 

excito] Uxor excidit. And. 
i. 5, 12. 
exo] Non vides quantum 
mali ex ea ro excites? Heaut. 
v. 3, 11. 

eclamav] Exclamavi, fiorem, 
non poetae fulam dedisse.
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existitum] At tibi Di dignum faciendum duum. And. iv. 1, 42. Quod ego hunc subito exiitum remedium inviniam miser? Phorm. i. 4, 23. 


expersior] Omnia expersiri

experii Ne experis partis esset de nostris bonis. Heaut. iv. 1, 39.


expisca Prolide expiscare, quasi non nesses. Phorm. i. 3, 35.


expel Sibi animum ut ex- petirium sust. And. i. 2, 17.


expurgo Exspurgo front- tem. Adelph. v. 3, 53.

expulsus Cui se injuriam hanc expustulemus? And. iv. 1, 15. Putant ab iniuriam inferiori ultra si quam fecere ipsi ex- putatur. Adelph. iii. 4, 4.

expresso Una falsa lacri-
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30. Eas itidem fullam ut ab illis fallitum. Eun. ii. 3, 93. 
fulmecius] Ille ubi miser famelicus videt me esse in tanto honore. Eun. ii. 2, 29. 
fas] Nec fas esse ulla me voluminae hic frui. Heaut. i. 97. Si jus, si fas est. Heaut. iii. 3, 27. 
favtus] O favtum et felicitatem. And. 4, 53. 
favitrexa] Nos nostra omn ei发扬 families. Eun. v. 8, 22. 
felix] O faustum et felicem bume diem. And. v. 4, 53. O hominum feliciam! Heaut. iii. 3, 139. 
fenestrum] Quantum fenestrum ad nequitiam tam fatacece. Heaut. ii. 1, 72. 
fensus] Sumere ... fevere. Phorm. ii. 7, 71. 
ferme] Jam femea moriens me vocat. And. i. 5, 49. 
VERBORUM ET PHRASIIUM.
Quam fugis falsas causas ad discordiam. Hec. iv. 4, 71. 


\textit{firma} Firmavit fidem. And. i. 4. Heaut. i. 3, 22. Cur non . . . quod doits dixi fir-


\textit{foris, adverb} Quae dum foris sunt, nil videtur mundius. Eun. v. 4, 12. 


\textit{forma} Passim. 
\textit{formosum} Vah, quanta nunc formosorum videre mihi quam durum? Eun. iv. 5, 4. 

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frequens] Cum illis una aerat frequens. And. i. 1, 60.
fuscit] Fuscus hinc. And. ii. 1, 37. Recte ego semper fusi
litas nupias. And. iv. 4, 27. Bellum fugiens. And. v. 4,
32. Non convenit, qui illum ad ceterum impetum, nun-
que ipsum fugere. Heaut. i. 1, 114. Si paululum modo
Adelph. iii. 3, 63. Fugere e conspectu ilico. Hec. i. 2,
107. Ilta fugias ne praeter cac-
sam. Phorrn. v. 2, 3.

fugitivos] Et atiam restitas, fugitives. Eun. iv. 4, 2. Re-
traham ... ad me idem illud fugitivum argumentum. Heaut.
iv. 2, 11. I hicin pale malam rem cum istac magnificentia,
fugitive. Phorrn. v. 7, 39.

fugito] Miserrimus fui fugi-
ii. 1, 25. Mefugitont. Heaut. v. 2, 10. Cf. Phorrn. v. 5,
aliae meretrices fugitant facere. Hec. v. 2, 10. fumus]
Fiviae plano, fumia, se pollinis. Adelph. v. 3, 60.

fumulatores] Populus studio
stupidus in fumulato animum occupat. Hec. Pro/. 4. Fun-
funda] Fundam tibi nunc
nimi vellem dari. Eun. iv. 7, 16.

fundatis] Quod si fit pere
funditus. And. i. 5, 9.

fundat] Tu verba funda hic,
sapietia? Adelph. v. 1, 7.
fundus] Nosti fundi cala-
mitas. Eun. i. 1, 34. Quin te
in fundo conspicer. Heaut. 1, 1,
16. Proximam esse huc fundo
ad Dexteram. Heaut. iv. 2,
fungor] Ita tute attente il-
lorem officin fugere. Heaut.
ii. 1, 14. Hominis frugi et	temperantis functus officium.
Heaut. iii. 3, 19. Fuo ofificio
fundo. Adelph. iv. 3, 12.

functor] Funcis adolescens
ti est officium liberalis. Phorrn. ii.
i. 51. Cf. Adelph. iii. 4, 18.
fans] Funs interim procedit.
And. i. 1, 106. Curat una funis. And. i. 81.
In funus prodece. And. i. 1,
88. Neque ... quisquam ad-
crat, qui adjutare funis. Phor.
i. 2, 49.

fur] Exclamat, furum non
podo stabili sed edesisse. Adelph.
Pro/. 23. Manipulis furum.
Eun. iv. 7, 6.

fuscus] Tibi ego ut cre-
dam, fugeris? And. iii. 5, 12. Debean, credo, isti quicquam
fugero. Eun. v. 2, 23. Ego,
te fugeris, si vivo. Eun. v. 5,
19. Eun. v. 17, 23. Furtun
Hoc furti se aligat. Eun. iv. 7,
39. Quam hic fugam aut furtum parat? Phorrn. i. 4, 13. Furtunne
factum existimestic. Adelph.

fulitis] Serven fortunas meas
me commississe fuliti? And.
iii. 5, 3.

Gallius] Gallina cecinit.
Phorrn. iv. 4, 27.

gano] Genro, iners, fraus,
heluo, gano, damnosus. Heaut.
iv. 2, 10. ganeum] Credo abductum
e in genum alium. Adelph. iii.
3, 5.
gannio] Quid ille gannit?
garriso] Garris. Eun. ii. 3,
67. Garris modo. Phorrn. iii.
2, 12.
garrulis] Nec quid de fratre
garrulita illi diecerem. Adelph.
iv. 4, 15.
gaudno] Jam id gaudo.
And. ii. 2, 25. Tanta verdocia
innotata cuiquam ut siet ut
mals gaudaeant? And. iv. 1,
3. Nec istam multitudines
tum inveniri gaudo. And.
v. 4, 36. Hunc scio me so-
liore gaueussur gaudio. And.
ii. 3, 8. Salutem te advenisse
gaudo. Eun. v. 5, 6. Jam
hoc aliud est quod gaudeamus.
Eun. v. 8, 11. Impendio ma-
gis animus gaudebat mihi.
Eun. iii. 5, 39. Frusta sum
igitur verius miser. Heaut.
iv. 8, 17. Abs quivis homine
beneficiun accipere gaudeat.
Adelph. ii. 3, 1. Crede mihi,
gaudebis facto. Phorrn. iii. 2,
9.

gaudium] Nec opinantes
duci fals Gaudo. And. i. 2,
And. ii. 2, 2. Non tibi satis
cesse hoc visum solidum est
gaudium? And. i. v. 25. Si
nulla aegritudine haec gaudio
interesserat. Me solide ga-
visurum gaudea. And. v. 5,
8. Ne hoc gaudium con-
taminet vita aegritudine ali-
qua. Eun. iii. 5, 4. Sein me
insinuas, gaudium? Eun.
iv. 8, 5. Celem tam impera-
tum gaudium? Heaut. ii. 1,
5. Prae gau div ... ubi sim
neseio. Heaut. ii. 3, 67. Gau-
dio sumus praepediti nimio.
Heaut. iii. 1, 96. Lacre mo
gadoio. Adelph. iii. 5, 55.
Miserissimam cum ego utio;
hie potitour gaudia. Adelph.
v. 4, 22. Utinaam hoc perpetuum
fiat gaudium. Adelph. v. 9,
15. Paene hercle exclamari
gaudio. Phorrn. v. 6, 30.

gens] Genemot nisi
caves. Adelph. ii. 1, 19.

gemini] Ex unis geminis
mihi conficiues nuptias. And.
i. 1, 50.
genius] Gemius, cereatus,
tuses, cibus abstatine. Heaut.
ii. 3, 132.
geno] Incurvus, tremulus,
labia demissia, gemens. Eun.
ii. 3, 44.
genius] Tibi generum firm-
ium, et filiae invenias virum.
And. iii. 3, 39. Et gener et
affines placet. Heaut. v. 1,
63. Cf. iv. 8, 25. Quum illum
generum cepimus. Hec. iv. i,
22.

gens] Suum defrudans
genum, consparsiit miser.
Phorrn. i. 10, 1.
genium] Minime gemens.
Eun. iv. 1, 11. Adelph. iii. 2,
44. Phorrn. iii. 8, 44. Quovis
genium. Heaut. v. 1, 55.
Nuoquam gemenum. Adelph.
iii. 1, 8. Usquam gemens.
Heac. iii. i, 13.
gen] Ad genua accidit.
Heac. iii. 3, 18.
genius] Id est genus homi-
num peSSum. And. i. 4, 5.
Olim isti fuit generi quonquam
queasit apud sacclum prius.
Est genus, hominem, qui esso
primos se omnium rerum vo-
lunt. Eun. ii. 2, 18, 16. O ge-
nemus acerlega. Adelph. iii. 3, 6.
Haec te admittere indigna ge-
nere nostro. Ubis etiam hujus
generic religiues restare video.
Adelph. iii. 3, 55, 50. Hic
meus amicus illi genero est
proximus. Adelph. iv. 5, 17.
Quod hoc genus est? Heac. ii.
1, 1.
germae] Si te in germani
fratri dixile loco. And. i. 5,
57. O mi germane. Adelph.
i. 4, 5. Nunc tu mihi es
germanus pariter corpore et
animo. Adelph. v. 8, 34.
ger] Animomoremesser. And.
i. 1, 17. Mos generosus est.
Eun. i. 2, 108. Sine me in
lacre gere mihi
morem. Heaut. iv. 1, 74. Ut
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Nunc gestus mihi vultusque est capiendus. Phorm. v, 6, 50.


gladiatorius] Hi gladiatorio animo ad me affectant viam. Phorm. v, 7, 71.

gladius] Suo sibi gladio hunc jugulo. Adelph. v, 8, 35.


Glyceurium] In Andria pas- sim.


Gnathon] Passim in Eunocchio occurrit.


gratia] Suspenso gnato placide ire perrexii. Phorm. v, 6, 27.


grandiusculus] Fere grandi- usculo jam. And. iv, 6, 19.


Meam dutes gratiae? Phorm. ii, 3, 16.


Adelph. ii, 2, 43. Ne id as- sentandii magis quam quo ha- beam gratum, facere existimes. Heaut. ii, 4, 6.


gravis] Istuc periculum in filia fere gravis est. And. iii, 3, 34. Quasi quicquam in hunc jam gravius dici possit. And. v, 3, 3. Quanto tunc est animus nati gravior.

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hortor] Te sedulo et mo-
neo, et hortor. Hec. i. 1, 7.

horts] Hanc in horto ma-
cerian jube dirui. Adelph. v. 7, 10.

hospes] Nunc me hospitio-
lite sequi. And. iv. 5, 15.
Cliens, amicus, hospes, nemo est vos? Adelph. iv. 1, 13.
Iter ad hospitium antiquum. Phorm. i. 2, 17. Hospitae,
tum eques. Phorm. ii. 2, 14, et pluribus alis locis.

hospita] Hujusce propter conuenitinam hospite. And. ii.
6, 3, See the Note.

hostes] Nepta meretrici hos-
tes est. Hec. v. 2, 23.

huc] Commigravit huc vici-
niae. And. i. 1, 43. Dum in
dubio est animus, paulo mo-
mento huc vel illuc impelli-
tur. And. i. 3, 51. Utab illa ex-
cludatur huc concludi. And. ii.
3, 12. Huc renuntio. And. iii.
4, 15. Omnia huc nunc ver-
ba redeunt denique. Eun. i. 2, 78.
Ubi friget, huc evasit. Eun.
iii. 3, 11. Huc transitul
amorem. Hec. i. 2, 94. Re-
numeret dotem huc, cunct.
Hec. iii. 5, 52. Aliquando tan-
dem huc animum ut adjungas
utrum. Hec. iv. 6, 41, et pas-
sim.

hui] Hae, tam cito? And. iii.
1, 16. Hui, universum triduum?
Eun. ii. i, 17. Hui, quantam
fenestram ad necqui-
tiam pateceris? Haeut. iii.
1, 71. Hui percera est. Phorm.
iii. 3, 23.

hujusmodi] Hac atque hu-
jsmodi sum multa passa.
Eun. iv. 6, 8. Hujusmodi,
obsequo, aliquid reperis. Haeut.
ii. 3, 50. Hujusmodi mihi res
seque sunt omnia. Haeut. iv.
6, 8. Hic me hujusmodi esse sebit. Phorm. iii. 2, 45.

humane] Vix humane pati-
tur. Adelph. i. 2, 65.

humanitatis] Coepi non hu-
manitati tractare. Haeut.
i. 1, 47.

humanus] Humanus ingeni
manusque animi officia.
And. i. 1, 96. Hincio est
humanum factum aut incep-
tum? And. i. 5, 12. Humanum
mihii a me alienum puto.
Haeut. i. 23, 25. Ut sunt
humanum. Haeut. ii. 2, 41.

jam id peccatum primum
magnum; magnum at hu-
manum tamen. Adelph. iv.
5, 53.

humerus] Denissimus humeris.

Eun. ii. 3, 22. Qui non hu-
merum hunc onerar palla.
Phorm. v. 6, 4.

humanus] Obscuro, humili?
And. iv. 3, 11.

humanus nobis ut
res dant secu magni atque
humiles sumus. Hec. iii.
3, 20.

hymenaeus] Hoc mihi mo-
rac est, tibicina, et hymenaeum
qui cantent. Missa hac facet,
hymnemen, turbas, lampadas,
tibicinas, Adelph. v. 7, i, 9.

Jactus] Si illud quod ma-
xima opus est, sic tu non cadit.
Adelph. iv. 7, 22.

jam] Eamus nunc jam in-
tro. And. i. 1, 145. Primum
jam de amore hoc cooperit.
And. i. 3, 6. Jam tum. Eun.
iii. 5, 8. Jam olim. Eun. iii.
5, 39. Jam inde usque a
puritia. Haeut. i. 2, 9. Jam
inde ab adolescente. Adelph.
ii. 1, 16. Jam inde a puero.
Adelph. i. 3, 65. Jam ut
limen exirem. Hec. iii. 3, 13.
Jam a principio. Phorm. iv.
3, 45.

jam dudum] Jam dudum
et amat. Jam dudum illi facile
fit quod dolet. Eun. iii. i, 5,
Jam dudum, acateam. Eun.
iv. 5, 8. Ego jam dudum
hinc ad asum. Eun. iv. 6,
5. Jam dudum dixi, idemque
duce dico. Hec. iv. 4, 100.

jam] Ante nostrum in-
numere tempore. And. iv. 3, 10.
Propera adeo puerum tollere
hinc ab jamus. And. iv.
4, 20.

ib] Ibi summus cum illis
... una aderat frequens. And.
i. 1, 79. Ibi ascendo in quan-
dam excessum locum. And.
i. 2, 19. Ibi culpam in te
transferet. And. ii. 3, 5.
Eamus me, ibi proximum est.
Eun. iii. 5, 64. Ibi nunc sum,
et usque id egi dudum. Haeut.
v. 2, 30. Credas animum ibi
esse. Haeut. v. 5, 19. See
Index to Notes.

identem] Teque videm per-
volvam in luto. And. iv. 3,
30.

idecuro] Idecuro aressor,
nuptias quod mihi apparari
sentit. And. iv. 2, 7. Idecuro
hunc nostro tradita est pro-
vincia. Haeut. iii. 2, 5.

inde] Animus te erga idem
ac fuit. Haeut. ii. 9, 24. In
eaudem fraudem ... incides.

Heaut. iii. 1, 33. Prece sed
absensque idem crit. Adelph.
i. 1, 48. Utine omnes mu-
lieres eadem acque studentes,
nonintque omnia. Hec. ii.
1, 26. Eadem eadem ut si pro
poro. Hec. v. 1, 38, et passim.

ideo] Ideo quia, ut vos mihii
domi critis, proinde ego er
fama foris. Hec. ii. 1, 21.

ideonex] Itnane tandem ido-
neus ibi video esse, quem
am aperte fallere incipias do-
4, 18. Illa actas magis ad
hac utenda ideo nec est.
Heaut. i. 1, 81. Initium ido-
nex. Hec. iii. 3, 1. Magis
esse illum ideo nec qui ipsi
sit familiarior. Phorm. iv.
5, 9.

ignarum] Imprudens harum
rerum ignarsque omnium.
Eun. i. 2, 56. Ignarum artis
meretriciae. Haeut. ii. 1, 14.
Ne te ignarum suisse dicas
meorum morum. Adelph. ii.
1, 6. Ignarum censes tuarum
laerimorum esse me? Hec.
iv. 4, 53. Eiris, tui animi si me
esse ignarum putas. Hec. iv.
4, 60.

ignatura] Adeone me igna-
rum putas? And. i. 5, 42.
Quid homo, inquam, ignovis-
iste? Eun. ii. 2, 6. Quid

ignis] In ignem posta est.
And. i. 1, 102. Quae se in
ignem inejicere voluit. And.
i. 1, 118. Accede ad ignem
hunc. Eun. ii. 2, 5.

ignota] Ut ille indotatam
virginem atque ignobilium da-
ret illi? Phorm. i. 2, 70.

ignoro] Isti te ignonament.
Eun. v. 8, 59. Eiris, si id
credis, et me ignaras, Celia.
Heaut. i. 53. Cf. ii. 3, 28;
v. 5, 15. Quia egens relicta
est misera, ignoravisse pares.
Phorm. ii. 3, 10. Etiam nunc
credis te ignorari? Phorm.
v. 7, 39, v. 6, 34.

ignoscere] Quanto tuus est
animus natu gravior ignoscen-
tior. Haeut. i. 1, 32.

ignoscere] Tuum est ... mihi
ignoscere. And. iv. 1, 34.
Proprietae magis nunc ignosco
ibii. Eun. v. 2, 40. Et cog-
osciendi et ignosciendi dabitur
pecate locus. Haeut. ii. 1, 6.

ignoscere] Est. Haeut. i.
3, 28. Adeone me nunc
humani. Haeut. iii. 4, 28. Ac-
tate jam ea sum ut non siet
peccato mihi ignosci sequum.
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illic] Tunc ilic homines adolescuentos in fraudem illicis. And. v. 8, 8.

illic] Fere grandissule


illic] Cum illic adveni solido tuto ostium. And. ii. 2, 25.


imber] Quo pacto Danaea misisse aiunt quondam in gemine imberem aurem. Emm. iii. 5, 57.

imbratus] Heuc. i. 296.

immemor] Exprocratio est immemoris benefici. And. i. 1, 17. Num immemor es discipuli? And. iii. 1, 19.


imn] Imon alud. And. i. 1, 3; 2, 30; iii. 2, 43; 5, 12; iv. 1, 31; 50; 2, 25; v. 1, 4; 2, 13. Imon enim vero infelliter. Emm. iii. 5, 32; 2, 60; iv. 7, 42. Imon abate potius malo quovis gentium. Heaut. i. 1, 42; ii. 3, 94; iii. 1, 38; iv. 5, 22; 2, 10; 3, 23; v. 1. 55. Imon hercle extorquce. Adelph. iiii. 4, 37; iv. 3, 15; v. 6, 5. Imon vero ab. Hec. iv. 4, 104; ii. 31; iii. 4, 23; v. 4, 37.

Imo vero uxorim tu cedce. Phorm. v. 7, 43; iii. 2, 43; iv. 3, 35; v. 6, 37; 7, 43; 8, 54, 58. See Index to Notes.


imparatus] Mesi imparatus... adoeus esset. And. i. 1, 20. Impermatus... impendens mala. Phorm. i. 4, 2. Ut ne imparatus sim. Phorm. i. 1, 84.


impulsante] Tu impulisti. Phorm. i. 2, 6. Quam timeo adventus hujus
impedere] Imperatur im-
pendere magis
animus gaudebat mihi. Eun.
iii. 5, 30.
impenso] Fideliam omnes mihi
... verum unus tamen
impense. Eun. iii. 1, 23.
imperator] Haud convenit
... imperatore in via. Eun. iii. 2, 42.
Imperatoris virtutem nove-
ram et vin militium. Eun. iv.
7, 8.
imperitas] Homines adole-
scenctulos, imperitos rerum. And.
v. 4, 8. Neque ita im-
perti ut nesciam. Eun. v. 2,
42. Homine imperito nun-
quam quicquam injustius.
Adelph. i. 2, 18.
imperium] Eune exer
cunt quilibet imperium in bel-
lus. Eun. iii. 1, 25. Mater
... imperio est maia.
Heaut. ii. 2, 4. Si meum
imperium exequi voluisses.
Heaut. iv. 1, 22. Imperium
... gravius aut stabilius. Adelph.
i. 1, 41. Satis pro imperio
quisquaeis es Phorm. i. 4, 19.
Ac mitto imperium. Phorm.
i. 1, 2.
impera] Quod jusse ei dari
bibere, et quantum imperavi,
date. And. iii. 2, 4. Impera-
... egomet milii omnia as-
centari. Eun. ii. 2, 21. Nun-
quid aliqui imperas? Eun. ii.
1, 7. Omnia faciam : in-
pera. Heaut. v. 3, 11. Hoc
qui a nobis factum necesse
imperare liberis. Adelph. i.
1, 52. Quin tu quod faciam
impera. Phorm. i. 4, 45.
imperii] Plurima salute
Partemum summum summum
imperii] Guisto. Eun. ii. 2,
40. Cesso heram hoc maio
iii. 2, 22.
impero] Credo imperato
ut aliquot salutem nuptias per-
dat dies. And. ii. 1, 13.
Quum istuc quod postulor im-
perto cum gratia. And. ii. 5,
11. Ego imperitura necuo
Quod vos vis cogit, id volu-
tate imperat. Adelph. iii. 4,
44. Hic qui impera.
impiuo] Ducam tibi im-
ningum grandem. Phorm.
iii. 2, 92.
impius] Ubi ego illum sce-

impedens] Ibi tum corum
impiamentissimum oratio est.
And. iv. 1, 10. Quid agis,
inquam homo impedens? Eun.
iii. 1, 35. Os tuum impu-
dens. Eun. iii. 5, 49. Sye-
phantastum imperavisse. Heau.
 Proc. 38. O hominis impu-
dentem audaciam. Heaut. ii.
3, 72.
impendens] Mirum vero,
impendens mulier si facit
meretrix. And. iv. 4, 16.
impendens] Tu sola exo-
rere quae perturbas hec tua
impudentia. Hecc. ii. 1, 16.
impendens] Tun autem Sy-
rum impusorem. Adelph. iii.
2, 17.
impendens] Ubi duxere im-
pluus vestro, vestro impulus
casdem exigunt. Hecc. i. 2,
45; iv. 4, 65.
impe] Tune impune haec
facing? And. v. 4, 7. Credin
to impune habiturum. Eun.
ii. 2, 13. Quum crederem
mihi impusiis licer. Heaut.
iii. 2, 49. Hic licet impune
facere huic, illi non licet.
Adelph. v. 3, 38. Impune
optare istuc licet. Hecc. iii.
3, 14.
imputatus] Imputatus me
ille ut etiam irrideat? Phorm.
v. 3, 64. Imperatim poter-
... nostri modo ulisci.
Phorm. v. 7, 69.
imputas] Hominem haud
imputas. Eun. ii. 2, 4. Anus
haud impusa. Heaut. iv.
1, 16. O hominem impurum!
Adelph. i. 2, 29. Es serviec
... lenoni impurissimo. Phor.
i. 2, 33.
impat] See Notea.
impatia] Laborem inanem
ius capit. Hecc. ii. 1, 29.
impa] Nova nunc religio
in to istae necisit cedo?
And. iv. 1, 15. Virom bo-
num eceum Parnenomen
... vide. Eun. v. 3, 9.
impeado] Libido frustra in-
... cedatur tua. And. ii. 1.
8. Ut illius animum cupidum
... inopia incescet. Heaut.
ii. 3, 126. Incipit tot. Hecc.
v. 1, 47. Incipit totum ine-
clam. Phorr. i. 4, 8. Hice ego
... dictis ida incessum dab. 
Phorr. ii. 7, 81.
impeado] Incipit est amen-
tiam haud amantium. And.
ii. 3, 13. Incipit Fabulum inceput.
... v. 4, 22. Vide quod inceput
faciunt. Heaut. iii.
3, 39. Quod inceptas Thraos?
INDEX


inceptus] Hocine est humanum factum aut inceptum? And. i. 5, 1. Illud inceptum... animi est poudrius sigillum, et non intestrum. Heaut. i. 1, 67. Ut te Di Deneque... cum tuo isto invento cuncte incepit perduisti. Heaut. iv. 6, 7.


incurrens] Incurrens, tremu- labs, labis demissis, gemens. Eun. ii. 3, 44.

incusos] Quid me incusos, Clitopho? Heaut. v. 2, 7. Tam dudum lego hic te ab- sentem incusus, Phorm. ii. 1, 7. Quae tute dudum coram me incusaveras. Phorm. v. 8, 18.


indiguum deputat matri meae quae concedat. Hec. iii. 5, 27.


induere] Induere, bellum, paux rursum. Eun. i. 1, 15.


ineptus] [Tam iners, tam nulli consili sum. And. iii. 5, 2. Cerro, iners, faux, heluo. Heaut. v. 4, 10. Non maius, neque iners. Adelph. iii. 4, 35.


infligi] Flagitius tuis me infamem fieri. Heaut. v. 4, 14.


inflar] Ut te quidem omnes Di, Deae, Superi, Inferi, ma- lis exemplis perdant. Phorm. iv. 6. 45.


infinitus] Ille infinitus ibit. Si infinitus ibit, testis mecum est anulus. Adelph. iii. 2, 41, 49.


infra] Ese infra infimos omnes puto homines. Eun. iii. 2, 36.


ineror] Manum in sinum huic metretici inerore. Heaut. iii. 3.

inserv} Filium amico ... video inerore. Heaut. iii. 1, 9.


insistat] Quod tu Athenas insenicies. And. v. 4, 4.


insperans] Insperante hoc atque invito Pamphilo. And. iii. 4, 24.


instaur] Animam est pentdigus signum, et non instare. Heaut. i. 1, 68.


insuecco] Qui meinti aut fallere insuecat patreem. Adelph. i. 1, 39.

insul] Nave me fregit apud Andrum insulam. And. i. 3, 17.


insus] Stratis severitas in est in vultu. And. v. 2, 16. In amore hae omnia insus viuit. Eum. i. 1, 14. Ubi ille
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integratio] Amantium irae amoris integratio. And. iii. 3, 23.


inter] Passim. See Index to the Notes.


intercipi] Quod nos capere opertum haec intercipit. Eun. i. 1, 35.


interesse] Passim. See Index to Notes.


interi] Nunc est profecto interfici quem perpetri me possum. Eun. iii. 5, 3.


interim] Interentam operuit. Heaut. iv. 1, 22.

interiore] In interiore parte ut maneam solus eum solus. Eun. iii. 5, 31.


inter Tute hoc intristi: tibi omne est excedendum. Phorm. ii. 2, 4.


interriminentum] Sine magnno interriminante non potest haberi. Heaut. iii. 1, 39.


intius] Ipsus mihi Davus qui intius est corum consilia, dixit. And. iii. 3, 44. Tute seis postilla quam intiusu habeam te. Eun. i. 2, 47.

intro] Passim.


intus] Passim.


invenimus] Adeo hominis esse inveniunt aut infe cim quemquam ut ego sum? And. i. 5, 10.

inversus] Inversa verba,
INDEX

*istoc* Numinim istoc abisti. Adelph. ii. 1, 15.


*item* Unus et *item* alter. And. i. 1, 50. Aliis non *item*. Eun. iii. 1, 8. Si ex capite sivis meo natus, *item* ut aiunt Minervam esse ex Jove. Haunt. v. 4, 13. Ille ut *item* contra me habet facio sedulo. And. iv. 25.


Judicium de cadem causa *iterum* ut reddant tibi. Phorm. iii. 3, 57.


*iti* Hacine erant *itius* crebrae? Phorm. v. 8, 23.

*itise* Juleo Chremtem. And. iii. 3, 1. Salvore Hegenom plurimum *itise*. Adel. iii. 4, 15. Ni me quercere in malo *itise* crucem. Phorm. iii. 3, 11. Quod *itise* ei dari bibere et quantum imperavit date. And. iii. 2, 4. *Juleo*


Tantum *junes* sum. Phorm. iv. 4, 2, et saequis aliis.


*jugulo* Papae jugularis ho-minem. Eun. iii. 1, 27. Suo sibi gladio lunc *jugulo*. Adelph. v. 8, 35.


*jungo* Unaque nos nisi opera amicos *jungit*. Hec. v. 2, 32.

*Juno* Juno Lucinae feredOPER, serva me, obseco. And. ii. 1, 15. Adelph. iii. 4, 41.


*Jupiter*! Adelph. i. 1, 42. Ut eum tua monstratione magnus perdatur Jupiter. Adelph. i. 1, 6. Flechina me secret *Jupiter*. Phorm. v. 3, 24.

*jurandum* Si forte opus sit ad erum *jurandum* mihi. And. iv. 3, 13.


*juro* Quis sine hae *jurabit* se unum nonquam victum diem. Adelph. iii. 3, 34. Fio cum quidem nam tu tibi victum diem. Adelph. iii. 4, 27. Vel hic Paphalium *jurabat* quoties Bacchidi, quam sanete. Hec. i. 1, 3.


*jas* Quo pacto *jas* ex haresterno paran atrum voreint. Eun. v. 4, 17.

*jurare* Dicit *jurare* dabitur. Adelph. ii. 1, 11. Quem neque *fides* neque *jurare* neque illum misericordia repressit. Adelph. iii. 2, 8. Dubo *jurare*. Hec. iv. 4, 75. Aliud si scriem qui
labore patria potuit commoda.

labo] Quibus est et aline
diqua objectus labos. Hec. 1, 6.

laboriosus] Sibi quae laboriosa est, ad me currurrit. Hau.

labore] Laborat e dolore. And. i, 5, 53. Ne labora.
burus, quiquis, parcus. Hecuat. i, 1, 37, 87.

labrum] Vide ut discidit

lacero] Vah, quibus illum
laborem re primare modis. Adelph. ili, 2, 17.

lacessere] Non te cuquisque mi-
ere; quip quies, mutules,
laceres, quemque nacta sis. Hec. i, 1, 8.

lactes] Desinat lactessere.
Eun. ProL 16. Vetus si poeta
lacesset prior. Hec re-

cessere voluit, non lactessere.
Phorn. ProL 14, 19.

lacrima] Hinc illae lacri-
mae. And. i, 1, 99. Lacrmae
confictae dolis. And. iii, 3,

lacrinas] exsussit mihi.
Hecuat. i, 1, 115. Lacrinas
opicit et opium sibi. Hec.
i, 3, 65. Lacrinas mitte.
Adelph. ili, 2, 37. Homini
ile lacrmeae cadunt quasi
puero gaudio. Adelph. iv, 1,

lacrimis] et exil-
lacreris. Phorn. v, 7, 82.
La-

lacrimae] i, 2, 57.

lacrimo] Virgo conscissa
veste lacrimans obtect. Eucn.
v, 1, 4. Ne lacrima. Hec.
i, 1, 32. Oh, lacrinoa gaudio.
Adelph. ili, 3, 55. Quid la-
lcinus? Adelph. iv, 5, 45.

lacrimi] Non quin lacriman miser.
Hec. iii, 3, 25.

lacrination] Una me herele
falsa lacrimina. Eun. i, 1,

lac] Nisi me lactasses
amantium. And. iv, 1, 24.
Solicitando et policiendo
corum animos lactas? And. v,

lac] Apud ipsum lacum

est pistriella. Adelph. iv, 2, 44.

lacte] Obi, ad lacurn. Adelph.
i, 6, 3.

lacte] Minime multo la-
dere. Quia luctavit prior. Si
perpet lacteare. Eun. ProL 2,

iv, 1, 10. Minus multo au-
d litteram quam multa lactati,
lactaret. Phorn. ProL 1, 2.

luctitia] Ut hac luctitiam
nec opinantes prius ei ob-
cerem domi. Hecuat. i, 2, 12.
Ne me in luctitiam frustra
Tanta hac luctitias oborta est.
Hecuat. iv, 3, 2. Hunc diem
...cupio ...in luctitia degere.
Adelph. iv, 1, 6. Quantum
obuli ...luctitiam Pamphili?
Hec. v, 3, 18.

luctor] Istue tibi ex sen-
tentia mea obigisse laetor.
Non tam meate causa lactor
quam illius. Hecuat. iv, 3, 5,
9. Haece tot propter me gau-
dia illi contingisse lae-
	
tor. Ut quosquam amator

luctus] Quaesito est necuo quir.
And. ii, 2, 3. Eun. v, 9,
4. Concurrunt laeti mihi
Gna-
tus quod se assimilat laetum.
Hecuat. v, 1, 15. Nihil vidii
quiesquam laetitas. Adelph. iii,
3, 12. Laetes est de amica.
Adelph. ili, 2, 44. Laetus sum
...fratri obigisse quod vult.
Phorn. v, 4, 1.

lamentus] Lamentarum prae-
ter caeteras visa est. And. i,
1, 94. Sunt natura laetiti-
ari mortuam. Phorn. ii, 2,
46.

lampas] Hymeneum, tur-
bas, lampadas, tibiinias.
Adelph. v, 7, 9.

lana] Lana se tela victum
quariatis. And. i, 1, 48.
Ad lanam Redit. Hecuat. iii,
37.

langui] Vel me haec deam-
bulatio, quam non laboriosa,
ad luctaremen dedit. Hecuat.
i, 6, 3.

lanius] Cetarii, tanii, coqui,
fartores, piscatores. Eun. ii.
2, 26.

lapis] Illi, quid stab, lapis?
Hecuat. iv, 7, 3. Ubi posset
perscrucisci, nisi essent lapis.
Hecuat. v, 1, 44. Quae me
ominus lapidem non homi-
 nem putas. Hec. ii, 1, 17.

largus] Dat nemo largius.
Eun. v, 8, 40.

largior] De te largitor,
puer. Adelph. v, 8, 17.

lato] Accepit, hem locum est; conveniet numerus, quantum debut. Phorm. i. 2, 3.


laudó] Sedulo faciendum quo illam mihi lentenc misericiam. Heaut. 1, 1, 75.

laudis] Qui me tam leni pas- sus animo est... facere. Heaut. i. 5, 27. Si lenis est, ad alium defectum gregem. Heaut. Proc. 45. Ingent te esse in liberos leni puto. Heaut. i. 1, 90. Si te tam leni et victo animo esse ostendises. Heaut. iii. i. 29. Quid viini absum sit! Sic hoc...; Aspemet... pater, hoc est; alius lenius sodes vide. Heaut. iii. i. 50. Quam- quam te animo tuam... esse aut leni putas? Heaut. v. 1, 39. Ego sum animo leni natus. Heaut. iii. i. 28. Lenem patrem illum factum me esse accerrimum. Phorm. ii. i. 32.

lautus] Hori semper lenius verebat quosque evadere. And. ii. 2, 4. Ineptia leantus patris. Adelph. iii. i. 36.


lepide] Facete, lepide, laute nul supra. Euan. iii. 1, 37.


libenter] Cum illa... et libenter vivis; etiam bene li- benter victis. Euan. v. 8, 44, 56. Landarier te audit liben- ter. Adelph. ad. 1, 19. At... invitos Di perdant qui habeat... tantum. Heaut. iii. i. 59. Phorm. ii. 2, 3.

liber] Sin Cerere et Li- bero friget Venus. Euan. iv. 5, 6.


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torum] Usque ad necem opperiere loris. S. Loris liber. Adelph. i. 1, 28.

taciscit] Lutus/ae tacit hoc jam. Heaut. iii. 1, 1.


lutos] Neve usque ad lucem vigiles. Eun. ii. 2, 47. Qui ab Orco mortuum me reducem in lucem fecerim. Hect. v. 4, 12.

macto] Favo eum tali macerat. atque hic est, infortunio. Phorm. v. 8, 39.
magis] Passim. See Index to Notes.

magnificor] Dum actas, metus, magister prohibebat? And. i. 1, 27. Si quis magistrum cepit ad eam rem impabnam. And. i. 2, 21. Me filium relinquunt quasi magistrum. Phorm. i. 2, 22.
magni pendo] Ego quoque a meis me amari et magni pendii postulabo. Adelph. v. 4, 25.
magnus, major, maximus] Passim.
majores] Est similis maximum sum. Adelph. iii. 3, 57.


maleficium] Pro maleficio ai beneficium sumnum non lunt redire. Phorm. ii. 2, 22.


mansio] Itiones erubescet
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mansiones diutiae. Phorm. v. 8, 23.

mansiones [Mansiones animi officia. And. i. 1, 87.


nunc

Si

Adel.

suum

proximis.

veniebat

Alenses

Phasma

persona.

rntum

clnm

maximiim.

m^mns

mens

Tneinuro

mentii)

GC).

mihi.

V.

prorsum

Phorni.

6,

And.

Matri

Eunuchum.

decimns

menlitum,

ab

tiu.

mensilttis

vefim.

mercatum.

Eun.

ut

1,

Hcaut.

Menandri

Heaut.

Heaut.

Nujitam

una

una

ni

ni

m

fae,

cave

quo

elixim

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Phorm.

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meretricia.

mercatum.

villa

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Phor.

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Phorm.

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vellein

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meretricia.

mercatum.

villa

5,

Phor.
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milites! Una semper militi- tiae et domi fuimus. Adelph. iii. 4, 49.


minus] Non rete accipitri tenditur neque milio. Phorm. ii. 2, 16.


minae] Si illum relinquo, ejus vitae tempore; siu opit- tular hujus minus. And. i. 3, 9.

Minerva] Si ex capite sis meo natus, item uti aiunt Mi- nerwam esse Jove. Hec. v. 4, 13.


mollitis] Ejiicienda hercle haec est mollis ac animi. Eun. ii. 1, 16.


momentum] Paulo momento huc vel illue impellitur. And. i. 5, 31.


Myrbia] Vide 'Hechyram.'

Mysia] Vide 'Andriam.'

Naei] Passim.


nam, namus] Passim.


natalis] Ubi cri prope natalius dies. Phorm. i. 1, 14.


naviter] Si iniciaes, nequaquam pertendes naviter. Eun. i. 1, 6.

Nauisstrata] Vidi 'Phor- mimoneum.'


nato] Passim.


nec, nespere] Passim.

necessario] Coacti neces- sario se aperiunt. And. iv. 1, 8.

necessitas] Iam a me des trahit necessitas. Hec. i. 3, 45.
necum] Satrapes s se sit amator, nunquam suferre ejus sumtus queat; necum tu possis. Heaut. iii. 1, 45.
negligens] Negligentem feceris. And. ii. 3, 23.

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remedio. Phor. v. 4, 5.
Nulli consili sum. And. iii. 5, 2.

num] Passim.
numero] Ut numerabantur forte argentum. Adelph. iii. 3, 52.

numerus] Nisi si me in illo credidisti esse hominem nume-
ui. Phor. i. 2, 3.

nummus] Mille nummum poscit. Heaut. iii. 3, 45. Re.
liguum pauxillulum nummum. Phor. i. 1, 4.

n. i. 2, 55; v. 5, 5. Num
nem haec audivit? Heaut. ii.
2, 6. Numnem illa queso parturit? Adelph. i. 4, 42.

numquid] Numquid memini.
Ast. v. 4, 40. Numquid vis alius? Eun. ii. 1, 111.
quid dixit jam patri? Hev. v. 4, 25.

numquidnam] Numquidnam amplius tibi cum illa fili? And.
ii. 1, 25. Numquidnam quod nolis vide? Eun. ii. 2,
25. Numqueb] Nuncubi meam be
gniitament sensisti in te clau
dier? Eun. i. 2, 83.

numquam] Passim.
nuntio] Ut diligenter nunti
nies patri. Eun. iii. 3, 47. Volo
uptatem magnum numquam. 
Heaut. i. 2, 10. Isto invidos
Perdant qui haec libenter nun
tant. Hec. iii. 5, 19, et saeque
alibi.

nuntiatio] Nuntiatio apporto 
tibi. Heaut. iii. 1, 18; i. 2, 2.
Egone te pro hoc nuntio quid
donet? Neque in nuntio ne
que in me ipso tibi boni quid
sit scio. Hec. v. 4, 9, 11. Nuntiando quod magnum hoc
nuntio exspecto malum. Phor.
ii. 4, 15.

Prod. 9 ii. 2, 51. Heaut. i. 1;
iii. 3, 56.

hac inter nos nuper notitia admodum est.
Heaut. i. 1, 1.
nuptiae] Quas credis esse 
has non sunt verae nuptiae.
And. i. 1, 20. Prius quam 
tuum ut sese habeat animum

ad nuptias perspexerit. And.
i. 3, 4. Haec nuptiae non ap
parabantur mihi. And. iv. 1,
32. In nuptias concepissent v
iorem. And. iv. 4, 23. Spem
istoc pacto rursum nuptiamur omnem eripim. Heaut. iv. 3,
35. Gaudere ad eo coepit, qua
qui cuius nuptias. Heaut. v. 1, 12. Hilarum ac libentem fac te in 
gnati nup
tias. Adelph. iv. 7, 38. Om
onio abhorre re animum huic
video a nuptias. Hev. iv. 4, 92.

nusquam] Elsepiscopio. Nu
And. iv. 4, 4. Eun. ii. 2, 19.

nusquam alippe. Eun. ii. 2, 23.

Prod. 6. Homo ipse nusquam est. Eun. iii. 4, 5. Nus
quam abeo. Adelph. ii. 2, 
38. Fratrem nusquam invne
nio gentium. Adelph. iv. 2,
1.

nux] Nutrix] Nutrix accepis
tum ini. Eun. v. 2, 53. Ob
seor, mea nux, quid nunc 
fiet? Heaut. i. 1, 1. Ali
quum puero nutrixem para
. Hec. iv. 10, 4. Puero nux
ademixit. Hec. v. 2, 4.

O] Passim.
objc] Passim.
obd] Pessolum osti obdo.
Eun. iii. 5, 55. Anus foribus
obdix pessillum. Heaut. iii. 
37.

obeo] Is obi mortem. And.
i. 3, 18. Ea obi mortem.
Heaut. ii. 3, 30. Ea obi 
mortem, o medie abit. Phor.
v. 8, 30.

objcio] Hanc laetitiam nec
opinasti primus objectorem ei
dom. Heaut. ii. 2, 12. Ho
cine de improviso muli mihi
histis tantum. Adelph. iv. 4, 22. Quibus eae alibi. De alin
quis objectus labos. Hec. iii. 1,
6. Tom hac esse mihi objec
tum malum! Phor. iii. 2,
19.
obitus] Ut volupiati obitus,

adventus tua quocunque sumps
per se. Hec. iv. 19, 4.

objurg] Nec satis ad objurg
andum causae. And. i. 1,
111, 123. Quo ore illum
jurgabas? Phor. v. 6, 53.

objurgandi locus; causas.
And. i. 1, 127, 131.

objecto] Me spers; me te
objectes. Eun. i. 2, 115. In
c me objecto. Adelph. i. 
24. Tu cum illa te inter obje
cto. Adelph. ii. 4, 20. Ubi
ite objectasti tam diu? P. Mi
nime equidem me objectavi.
Hec. i. 2, 9, 10. Habebis 
quo tuam senectutem objec
et. Te objecter. Phor. iii. 2,
87, 98.

objetisse] Nescio qui tibi
sum obitus hodie ac volui di
gere. And. v. 1, 22. Ita 
pronums obitus sum mei. Eu
n. i. 3, 14.

obvix] And. i. 5, 22; 
i. 5, 10.
obvix] Quem ego credo 
manibus pedibusque obvix
omnia facturus. And. i. 1,
134.

obvixibus] Uxori obvixius
sum. Hec. i. 1, 22.

obvixut] Primus rescisc
omnia; primus porro obvix
utio. Adelph. iv. 2, 8.

obvixus] Oleri et piscibus
minutos ferre obvix in coena
seni. And. ii. 3, 32.

obvixtor] Tanta haec laetit
ia obvix est. Heaut. iv. 3,
2.

obvixutur] Ut istam rem vi
deo, istus obvixuturere. Hea
ut. iv. 8, 28.

obvixus] Obvixurus diligentia
. And. ProL 22.

obvixer] Ah, ne me obvixer.
And. iii. 3, 11. Obvixer, 
quem video? And. iv. 5, 5.
Mi vir, te obvixer, ne factas.
Heaut. v. 4, 5. Tale, obvixer,
nea gna. Hec. iii. 1, 33. 
Obvixer ut sibi ejus faciat 
copiam. Phor. i. 2, 62, et 
passim alibi.

obvixandum] Obvixandum 
locor. Heaut. iv. 2, 23. Ob
vixandum in locor. Adelph.
v. 9, 37.

obvixium] Obvixium ami
icos, veritas odium part. And.
i. 1, 41.

obvex] Eorum obvexi studis. And. i. 1, 37. Stud
vo obvexi tibi. And. v. 1, 
3. Senes est acquirum senibus 
obvexi. Heaut. iii. 1, 10. Po
tare aut animo obvexi. Adel
i. 1, 8. Parenti potius quam


obsetio Certum obsetiere est usque donec reiderit. Adelp. iv. 6, 6.


obstetriz [Obstetrizem arseso. And. i. 5, 64. Nec quem ad obsteterizem mittam. Adelpol. iii. i, 5, et alibi.

obsistule Ita obstatute ope- ram dat. And. i. 5, 8.


obsupercfio [Ita cun tum timidum ibi obsupercfici pudor. Phorm. ii. 1, 54.


obsupermorobostemperatus magis. Adelp. iv. 5, 71. Ne gnatus neque hic est quicquam obtempere- rant. Hec. iii. 5, 62. obestor] Per tuam fiden ... te obestor. And. i. 5, 56.


obvindus Ex quoniam nemi- ni obttndi potesi, itur ad me. And. ii. 5, 15. Nunquam au- sus sum recusare eam quam mihi obttndi pater. Hec. iii. 1, 16.


obtubo] Ita etero obtur- bat. And. iv. 4, 23.


oceito Si quiecam inven- nes me mentituin, oceitito. And. v. 2, 22. Si aliam admi- mieruo, oceitito. Phorm. i. 2, 93. Eun. v. 2, 14. Me pugnis miserum ...
33. Usque ad necem operiere loris. Adelphi. ii. 1, 28.

opinio] Prorsus a me opinione hanc tuam esse ego amatom volo. And. iii. 2, 50. Concurrunt multae opiniones quae mihi animum exagerant. Heaut. ii. 3, 2. Te esse prae
ter nostram opinionei comper. Hec. iv. 1, 36.


opus] Quantum tibi opsi Di
tra. Phorm. v. 6, 2. Si quid opis potes affere huic. Phorm. iii. 3, 29.

opitulor] Si illum reliquos, ejus vitae tineo: sin opitulor, hujus minus. And. iii. 5, 3.

opor] Nonno operuit pracesse me ante? nunc prius communicat oper
tud? And. i. 5, 4, 5. Quae adolens, quaque operor signa esse ad salutem. And. ii. 2, 1. Hanc jam operor in cruci
tiatu hinc abripi. And. iv. 4, 47. Quod nos espress operor, hanc intercipe. Eun. i. 1, 35. Hanc fieri operor? Heaut. iii. 3, 1. Intercum operor
tud. Heaut. iv. 1, 22. Man
sum tamen operuit. Heaut. i. 2, 36. Istoche pacto oper

opporor] Parumper opper
tuie hic, and. iv. 2, 51. Pau


oppidum] Quem ego nunc credo... toto me oppido ex animatum quaerere. And. ii. 2, 5. Eam ejiciat oppido. And. ii. 3, 8. Perreptavi usque omne oppidum. Adelphi. iv. 6, 3.

oppinjero] Num illa oppi
erare filium meam, me in
to, potuit? Heaut. iv. 5, 46. oppleo] Larclinis oppetit os

oppon] Ambo opportu

opportunos] Ad omniam haec magis opportunus, nec magis ex usu tuo nemo est. Eun. iv. 5, 8, 47.


opptate] Oppidatet advenis. And. iii. 3, 1.

tibi omnes semper omnia optata offerant. Adelphi. v. 9, 21.

optatum] Davum optime vi
deo. And. ii. 1, 35. Quae vera et divini, taceo, et con
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oro] Postulo, sive aquam est, te oro. And. i. 2, 19. Quod hanc orando dixisti. Ordo. And. i. 5, 54. Gramam ut det oro, vixque id exor. And. iii. 4, 13. Orandi jam


coccio] Interea ostendens opprimi. And. i. 2, 10.


paedagogus] Quid paedagogus ille qui citabatiam? Phorm. i. 2, 94.

Paene] Illusi vitam filiae. And. v. 1, 3. Quam paene tua me perdidi protegritas. Heaut. iv. 6, 10. Paene


\textit{palaestra} exuit foras. Phorm. i. 1, 20.


\textit{palmarius} Quod ego mihi puto palmarium. Phorm. v. 4, 8.


\textit{Panphalus} Andriea persona est.

\textit{pauli} Quo pacto ex jure hesterno paseum stratum vorent. Eun. v. 4, 17.


\textit{pape} \textit{Pape}e, facio horista. Eun. i. 1, 23. Papae, jugulara hominem. Eun. iii. 1, 26, &c.


\textit{parasiaster} Est alias qui demum \textit{parasiaster} paululent. Adelph. v. 2, 4.


\textit{parce} \textit{Vitam parce ac durer} agbat. And. i. 1, 47. 

\textit{parum} \textit{Percere} facere unum. And. ii. 6, 19. Semper parce ac durer se habere. Adelph. i. 1, 20.


\textit{parsi} perdere? Hec. iii. 1, 2. \textit{parus} \textit{Ruri esse parum ac soium. Adelph. i. 2, 15.}

\textit{parus} \textit{Agrestis, saevus, tristis, parus, truculentus, tenax. Adelph. v. 4, 12.}

\textit{parves} \textit{Mea Glycerium suus parentes repertis. And. v. 6, 5. Quem ferret, si 


\textit{parvo} \textit{Meis dietis parvo hanc. Hec. iv. 1, 49.}


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parsimonio]. Aut largitate nimia aut parsimonio. Hect. iii. 1, 32.


parturio]. Adelph. iii. 4, 42. Parturire eam, neque gravida- dani esse ex se, solus concudis. Hect. iii. 3, 32, 53.


paso]. Restabat alius mihi nisi oculos passare. Phorm. i. 2, 35.

pasyliua]. And. v. 4, 42. passus]. Capillus passus, un- dus pes. Phorm. i. 2, 56. Hect. ii. 3, 49.


patisso]. Laudo; patrisas... abi, virum te judico. Adelph. iv. 2, 25.


patrocinor]. Mos me indo- tatis modo patrociniori fortasse arbitramini. Phorm. v. 7, 46.


panos]. Id panos ne duces tu illam. And. ii. 2, 12. Mihi panos. Phorm. i. 4, 10.

pavla]. Philumenam pari-


paueries] In Asiae hinc abili propero paulernum. Heaut. i. 1, 59.


pauwilla] Eret et de ra- tiumela jamprimde apud me reliquum pauwilla. Phor- i. 1, 3.


pedius] Accedo ad pedi- sequas. And. i. 1, 96.


Peneates] Ego Deos Peneates hinc salutatum donum de- vertar Phorm. ii. 1, 81.


et magni pendii postulo. Adel. v. 4, 25.

penes] Itaece jam penes vos pastura est? Adelph. iii. 3, 34. Ilorum esse hanc cul-

peniculus] Peniculum pug-

penus] Patris possus om-
men congerebatur. Eun. ii. 4, 18.

per] Quod te ego per dix-
tram hanc orae. And. i. 5, 54. Nunc per hunc nulla est mora. And. iii. 4, 14. Per-
me stetisse ut credat. And. v. 2, 16, 18. Per tempus ad-
venis. And. iv. 4, 44. Per fàllacias. Heaut. v. 4, 18. Dum per acatem licet.
Adelph. i. 2, 28. Eun. i. 2, 33. Per vimum. Adelph. ii. 3, 10. Pasce. Heaut. v. 7, 23. Parere ... per an-
nos non potest. Adelph. v. 8, 8. Quilibet cruciatu per me exquire. Hec. v. 2, 7. Per-
tumuitum. Phorm. Pro! 33. Per oppressionem. Adel-
31. Per epistolam. Phorm. i. 2, 17. Per Deos atque ho-

perlenience] Adelph. iv. 5, 68.

percusus] Hui, percursa est.
P. Itaece vero visis est. Phorm. iii. 3, 25.

percello] Quo trudis? pe-
culeris jam tu mc. Eun. ii. 3, 87.

percipio] Neque agri neque
urbis olimum me unquam per-
cipit. Eun. v. 5, 2.

perculsum] Increscibili re at-
taque atroci percipio. Hec. iii.
5, 17.

percontor] Quae percontor.
Hec. i. 2, 36. Sed quos per-
contor video. And. iv. 5, 5. Ubi
investigem? quem per-
contor? Hec. i. 2, 2. Phorm.
ii. 4, 22. Eun. iii. 3, 2. Vel me
mouere hoc, vel percontari
puta. Heaut. i. 1, 26. Hoc per-
contarior desistit. Hec. i.
2, 29. Tua quod nihil refert, per-
contarii desinas. Hec. v. 3,
12.

percontumus] Percontumus
reddisti huc nobis. Hec. iii.
5, 54.

percuio] Vias domi op-
periamur? C. Imo percucuo.
Eun. v. 2, 57.

percuero] Properans per-

perfectum] Mearum volu-
tatum omnium inventor, in-
ceptor, perfectum. Eun. v.
8, 3.

perfero] Facile omnes per-
ferreae æ pati. And. i. 1, 35. Pauperatem unam per-
flamn gravem. Adelph. iii. 4, 50. Suo me ingenio pertulit.
Hec. iii. 1, 22. Vestrum amorem pertuli. Hec. v. 1, 18.

perficio] Tempus promiss ja
n perfeci. And. iv. 1, 7. Quum joco rem voluisti a me
tandem quin perfeci? Eun. i.
2, 100. Perfisco hoc mili
pertusso. Heaut. iv. 3, 21. Haud desinamus, donec perfe-
cero hoc. Phorm. ii. 3, 73.

perfeci ut spectaretur. Hec.
Alt. Pro! 12. Perfecti sibi ut
impisciendi esset copia. Eun.
pro! 25.

perfiu] Pleus rimarum sum; haec atque illac perfuo.
Eun. i. 2, 25.

perf'ortiter] Fortiter ...
Hui perf'ortiter. Adelph. iv. 2,
26.

perfringuo] Aut perfringeri
aliquid. Eun. i. 1, 12.

perfusor] Dum aetatis
tenps tulit perfusoria statis

pergo] Tu tamen idem has
nuptias pergo facere ita ut fa-
cia. And. iii. 2, 42. Si mibi
pergo quae vol dicer, es
quae non voluist etuid. And.
v. 4, 17. Si illi pergo suppo-
sitata sumtus. Heaut. v. 1,
57. Quis hic est qui huc per-
grid? Eun. i. 1, 22. Pergo
porro. Heaut. ii. 3, 106. Cesso
e ad eum pergo? Adelph.
iv. 2, 47. Horsum perguat.
Phorm. ii. 4, 36. Ad anum recta
per'git. Phorm. i. 2, 62. Pergo
eclou. Phorm. iv. 3, 36. Per-
'gus credere? Phorm. v. 3,
i. 2, 8.

pergravis] Levia sunt hanc qua
tu pergravia esse in ani-
mum induxit tuum. Hec. iii.
1, 12.

perhibeo] Si vos vultis per-
hiberi probos. Adelph. iii.
4, 59.

peridium] Satis cum peri-
clo. And. i. 1, 104. Sine
omni perido. And. ii. 3, 17.

perio] Huc eae perio.
Hec. i. 2, 22. Quid scias ... nisi peri-
culum feceris. At istuc peri-
culum in filia fieri grave est.
And. iii. 3, 33, 34. Factum
est periculum. Phorm. ii. 2, 12.

periculum] Satis cum per-
clo. And. i. 1, 104. Sine
omni perido. And. ii. 3, 17.
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perius] Id quidem angiportum non est perius. Adelph. iv. 6, 33. Petri acedent...fert periae. Adelph. v. 7, 14.

perbole] Or...pervol-
eque

vam esse

neque

adhitam

unde

adolescenti

iii.

pervolgatus] Via pervol-
gata patrum. Heaut. i. 1, 49.


pessime] Pessime istoc in te atque in illum consulia. Heaut. iii. i, 28.

pessimus] Id est genus hominum pessimum. And. iv. 1, 5. Hem, quid dixit, pessima? Eun. v. 6, 16. Pessi-
me haec est meretric. Heaut. iii. 3, 38.


pestia] Almo...met erum pessumabant. And. i. 3, 3.

pestis] Pernicius Commodus adolescentem; perjurus, pestis. Adelph. i. ii, 35.


Phaedria] Persona in...Eunucho.

phaleratus] Ut phaleratis

dictis ducas me. Phorm. iii. 2, 16.

Phasma] Menandri Phasma


pianophilus] Animum ad aliquod studium adjungant, aut equos alere, aut canes ad venandum, aut ad philosophos. And. i. i, 30.

Philotes] Heaut. i. 2, 6, 7.

Philiere] Heaut. iv. i, 49. Philema] Vide 'Heyca-

lagi.'

Pharmio] Vide 'Pharmionem.'

Phryg] Adelph. iv. 4, 9; v. 9, 16.


pictura, pictus] Suspectus tabulam quandam, pictum, ubi inerat pictura hac. Eun. iii. 5, 36.

pict] Neque faciam, neque me sua posse arbitr. Adelph. iii. 4, 13.


tris me quidem pigiet pigmentum. Adelph. iii. 3, 36. Ne quid plus minusve facit quod nos...piget pictae. Pharm. iii. 3, 21.

pignus] Ager oppositus est...piemobi de recum minus. Phorm. iv. 3, 56.

coliimus in Piraeo. Eun. e. iii. 4, 1.

pisicatores] Cetari, lanii, co-
qui, factores, piscatores. Eun. iii. ii, 26.


pistrium] Verberibus cae-

pium] Pium ac pudicum ingenium. Heaut. i. 2, 27.


placida] Suspenso gradu...placide ire perexi. Phorm. v.


placeo] Neque quod princi-


plane] In me plane Di po-

bea plane praeument Decum? Phorm. ii. 1, 6.

plantisine] Aniilli ii pro-

Plautae] In fine singularem fabulam.


plebra] Paulatin plenum primulm facio meam. Adelph. v. 6, 10.

plectum] Ergo plectar pendens. Phorm. i. 4, 42.


pollicitio] Quin tu hinc politiculliones ausfer. Phorm. v. 6, 17.


popular] Id popularus curat scelict. And. i. 2, 14. In


praesos] Nesio quid profecto milii animus praesciti mali. Haeut. i. 2, 7.

praescriba] Nonne oportuit praeescisse me ante? And. i. 5, 4.

praescribo] Tute ipse his rebus finem praepositur. And. i. 1, 124.


praesentia] Cum ibi me adesse neuter tum praesens- erat. And. i. 2, 20.


praesidii] Meo prae sidio atque ille. And. v. 2, 2. Ut meae attutisses in justitia tua sit aliquid praesidio. Hae- aut. i. 1, 33. Ibi tuae stut-


proclitis] Ingenium est omnium hominum a labore proclite ad libidinem. And. i. 1, 51. Id faciam in proclivi quod est. And. iv. 2, 18.


profero] In his poeta hic nomen proferetur suum. Eum. Proli. 3.


profuse ex Memoriter pro- geniem vestram usque ab avo atque atavum profuseres. Phbrm. ii. 3, 48.


promovere] Verum enim quando bene promoverit, fiat. Adelph. i. 1, 47. Ita velin me promoverent anes dum vivas mi puter. Adelph. iv. 5, 47. Idei hinc tibi, quod bene promeritus fueris, conduplica- cavit. Phbrm. iii. 2, 32.


promoveo] Capite promovem in terram statuerem. Adelph. iii. 2, 11. prope] Prope adest, cum alieno more vivendum est mihi. And. i. 1, 125. Prope
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prorus] Huc prosum illam non dat. And. ii. 2, 34. Prosum a me opinionem hanc tuam esse ego amatom volo. And. iii. 2, 30, et passim.


proscrer] Evenere hace nobis prosper. Phorm. v. 7, 2.


protervatis] Quam paene tua me perdidit protervati. Heut. iv. 6, 10.

proverbu] Ne ineptus, ne proverber videor. Heaut. iii. 3, 16.

proximus] Hinc me proximus conjicem in pedes. Phorm. i. 4, 13.


pro voco] Ego hunc in mediam viam provocam. And. iv. 4, 38.


prodere] Prudens scens. vivus vidensque pereo. Euc. i. 1, 27.


publicius] Non hoc publicius seculus hic deportarier
in solas terras? Phorm. v. 7, 85.


pudex] Pudicem vivam... segetab. And. i. 1, 47. Bene ac pudice doctum atque educatum ingenium. And. i. 5, 39. Buc et pudice educatum. Heaut. ii. 1, 14. pudicitia] Et ad pudicitiam et ad rem tutandum. And. i. 5, 53.

pudicus] Pium ac pudicum ingenium. Hecc. i. 2, 71.


puerarium] Quae puerum nar-


1

cile est quin quaerendo investi-
gari possit. Heaut. iv. 2, 8. Suspicionem istane ex illis quaere. Heaut. v. 2, 41. Ab-
duce, vincite quaerite rem. Adclph. iii. 3, 36. Vomine quaerite et
porae. Adclph. v. 3, 27. Con-
trivi in quaerendo visum atque acetatem metum. Adclph. v. 4, 15. Quarere et
iii. 3, 11. Vin saevis quiesquit mihi istuc esse? v. 3, 28. In
mea vita tu tibi laudem est quiesquit? Heaut. iii, 2, 74.
quaeso, absolute] Cf. And.
Poli. iii. 2, 8; i. 2, 33. Heaut. i, 1,
31, 40, 111; iv. 8, 7; v. 5, 8. Adclph. v. 3, 22. Phoruni.
v. 3, 40, &c. Parenteetic. Eum. iii. 5, 14; iv. 6, 1. Heaut. ii, 2,
12, 18. Adclph. i. 1, 36. Hec.
v. 2, 20.
quaestus] Accepit condition-
em, dein quiesquit oecipit. And. i, 1, 52. Adclph ii. 1, 52. Olim iste fuit generi quon-
dam quaestus apud saeclum prorsus. Is quaestus nunc est
ProL 49. Uti quaes-
v. 1, 38. Nuncnam ani-
mum quaesti gratia ad malas adducam partes. Hec. v. 3, 38.
qua(i) Non satis me per-
mosati etiam, qua(i) sim. And.
iii. 2, 23. Metuo quaem tu
me esse hominem existimes. Eum.
v. 6, 20. Quae ingeni-
urn haberes. Heaut. i. 4, 4. Amicus qua(i) sim aut quid possis. Hec.
v. 1, 39. Quаi(i) ego in hunc fecerim. Phoruni.
v. 8, 43.
quam] Passim occurrit.
quamo(bre)m] Nihil satis fir-
mi video quamo(bre)m accipere hunc mihi expeditid metum. Heaut.
i. 3, 96. Cf. Adclph.
iv. 3, 1. Is quamo(bre)m huc
veneram rus abit. Adclph.
iii. 3, 31. Qua(mo)brem hac
erit, causam vide. Hec. iii.
3, 22. Multa sum caus
quamo(bre)m. Eum. i. 2, 65, et
saepissime alibi.
quamousplurimum] Fae quam-
splurimum illis reliquas.
Adclph. v. 3, 27. Illia studeo ut quamousplurimum facerem. Adclph.
v. 4, 14.
quamousplurimum] Quamplu-
rum hic me libera miserum
metu. And. ii, 2, 14. Fac
quamousplurimum hae audiat.
Eum. v. 3, 12. Ut quid agam
quamousplurimum sciam. Adcl-
ph. iii. 5, 6; ii. 4, 10. Ut hoc
quamousplurimum quicquid est
certo sciam. Hec. ili. 1, 44.
Cesso adire quamousplurimum
se. Phoruni. i. 1, 55.
quameus] Quameus etiam
manece ociosus hie. Adclph.
i. 4, 15.
quando] Ut quinmus, aiunt,
quando ut volumus non licet. And.
v. 5, 10. Meus fac sit postremo animus, quando ego sum texs. Eun. i. 2, 116. Quo
mam istuc erit? Heaut. ii.
ii. 2, 9. Quando ego tuum
non euro, ne cura meam. Adclph.
v. 3, 16, et passim alibi.
quandoquidem] Quandoqui-
dem tam iners tam nulli con-
sili sum. And. iii. 5, 2.
Quandoquidem illorum neque te quisquam novit. Eun. ii.
ii. 32, 82. Quandoquidem ducenda est, egonet habeo propemoc-
dum quam volo. Heaut. v. 5,
20. Quandoquidem hoc nun-
quam mihi ipse voluit cre-
dere. Adclph. iv. 5, 6. Quan-
modoquidem illum a me distrahit
necessitas. Hec. iii. 5, 42.
Quandoquidem solus regnas. Phoruni.
i. 3, 58.
quaryquam] Quaryquam illam
cupio abducere. Eun. ii. 2, 92.
Quaryquam haece inter nos
mupa notitia admodum est. Heaut.
ii. 1, 1. Quaryquam est scelestus non committet hodie
nquam iterum ut vupate. Adclph.
ii. 1, 5.
quintiri] Quum factum vi-
deas, videtur esse quantes-
quies praei. And. v. 2, 15.
quanto] Quanto satus est.
And. i. 1, 7. Quanto magis
magisque cogito. Eum. iii. 3, 1. Quanto tuus est animus
natur gravior, ignoscentior. Heaut.
v. 1, 32. Quanto tuus erat praestabilius. Hec. ili. 1, 4, &c.
quanton] Herus, quantum
audio, nuxre excitid. And. ii.
ii. 5, 12. Quantum suspicet ad
virgine animam adiecti.
Eum. i. 2, 62. Quantum in-
telligo. And. iv. 1, 17.
tollerare hujus sumtus non querat? Heaut. iii. 2, 23. Pecc.
torte consisteret nil consili qui. Adelph. iv. 4, 5. Forma in
tenebris nosce non quita est. Hev. iv. 1, 57. Minus uestiri
cubi, quam me dignum est. Phorr. v. 3, 4.
v. 3, 3.
qui, ut] Efficite qui detur tibi.: ego id agam qui mihi
ne detur. And. ii. 1, 34, 35. Id querc tibo qui filium re-
stituere. Heaut. iii. 1, 63. Huc in virtutass.
adelph. v. 8, 27. Aliquantum
lum quae afferret qui dissol-
verem quae debeo. Phorr. iv. 3, 50.
qui, quemodo] Qui seia?
And. ii. 1, 2. Qui istue fa-
cere eunuchus potuit? Eun.
iv. 3, 15. Qua ille poterit esse
mihi evinlet seia. Hev. ii. 3, 6.
Qui istue credam ita esse mihi
dici velim. Phorr. v. 6, 13.


quiUgue] Cun quidus erat
cunea una. And. i. 1, 36.
Quae meo cuque animo lilib-
tum est facere. And. i. 5, 28.
Quaqueque incident in men-
tem volet. Heaut. iii. 1, 75.


quip + genitive] Passim.
See Index to Notes.


quidam] Fuit olm hinc quid-
am senex. And. i. 3, 16.
Neque tibi obstat, quia non
deam fact. Eun. iii. 2, 30.
Amicus quidam me a ferro ab-
duxit modo. Adelph. iv. 5,
11. Mudo quantum vidi vir-
ginem hinc viciniae. Phorr.
i. 1, 2, 45. Passim.
quidam] Mibi quidem non
fit verisimile. And. i. 3, 20.
Non tam ipso quidem dono,
quam ab te datum esse. Eun.
iii. 1, 2, 2. Me quidem semper
seil facies solido. Heautur.
ii. 4, 16. Frastris me quidem pu-
det pigetque. Adelph. iii. 3,
37. Ia quidem in culpa non
esse. Hev. iv. 4, 77. Adiuve
curavi unum hooe quidem, ut
mihi esset fideis. Phorr. v. 7,
11. Quidem hente. And. i. 3,
20; ii. 2, 10. Eun. i. 1, 5.
Adelph. iv. 2, 15. Heaut. iii. 1,
26; v. 2, 17. Phorr. iii. 1, 3.


Quidem? And. ii. 1, 15.
Habeas hominem, amabo?


P. Quidihi habeam? Eun. iv.
4, 7. Clinia habe fieri vide-
bati? M. Quidhii? mecum una
sinul. Heaut. v. 1, 34. No-
slin proxem quem agud melulm
hanc deorum? D. Quidhi no-
verim? Adelph. iv. 2, 34.
Hanc igitur mittimus? C.
quiesco] Dehinc ut quies-
cent poiro mone. And. Pro-
23. Quibus quidem quam fa-
cile putoque sic, si hic
quisset. Ad. iv. 2, 8; iii. 4,
23, Quaeo, ego dabo, quies.
3, 12. And. iii. 4, 19.
quenam] Sex ego te totoes,
Parmeno hooes eneiaum redun.
Eun. ii. 2, 46. Ques-
to esto, inquam. Phorr. iv.
5, 1.
quae] Quae te uno verbo di-
uid quis quod est me velis.
And. i. 1, 18. Non dubium
est quin uxorem nolit filius.
And. i. 2, 1. Quin tu hoo audi.
And. ii. 2, 9. Quin taces?
And. ii. 3, 25. Nun
quaeque, quin ah te ab-
Nihil tam difficile est quin
querendo investigati possic.
Heaut. iv. 2, 8. Nunquam
unum intermititi diem quin
semper veniat. Adelph. iii. 1,
7. Nec moram ulam quin
cusat dari. Hec. i. 2, 52. Quin
omite me. Phorr. iii. 2, 1, ct
passim.
quippe] Quiipse forma
impulsi nostras nos amatora
tur. Eun. i. 4, 9. Quippe
qua magnorum seipse in remedi-
dum segritidinem est. He-
aut. iii. 2, 27. Quippe
homo jam granilio, pauper, cui
in opero vita erat, ruri fere se
quisson] Ut seiam num-
nituidem haec turbae trierat
adferat. And. i. 4, 8. Quid-
num est? And. ii. 6, 18. Quid-
um id est? And. iii. 2, 9.
quippe] Hanc illis mo-
lestae quippe haec lune nuptia-
te? And. ii. 6, 7. Quid si
hoc quippe voluit Deus?
Parlamur an narrerem cui-
piam. Adelph. iii. 2, 30. Si
renmittent quippiam Philip-
num eae dolors. Hec. ii. 2,
14.
quipsum] Quid, Davus
narrat? D. Aequo quipsum
nunc quidem. And. ii. 6, 3.
Haec uestes luate uestipam
ut siet. And. iv. 1, 2. Ni-
hine esse proprium quipsum?
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31. quoniam | And. i. 5, 15; ii. 1, 5; iv. 4, 16. Eunc. vi. 2, 6.


33. quoque | Passim.

34. quoddam | Qui me sequatur quoddam cum. Eunc. iii. 5, 6. Quoddam hinc asporabatidur terrarum certum est persequi. Phorm. iii. 3, 18. Quoddam Quam timeo, quoddam evadis. And. i. 1, 100; i. 2, 3; i. 5, 29. At ego neceliam quoddam tu irrita. Eunc. i. 2, 75. Quoddam istuc? Adelph. i. 2, 20. Sanc curae est quoddam eventurum hoc siet. Hec. ii. 2, 118.

35. quod | Passim.


quatidie | Hecaut. i. 1, 50; iii. 1, 44. Hec. i. 2, 82. quoties | Vel hic Pampilius quisque quoties Bacchici. Hec. i. 1, 3.

38. quotiis | Imo abeat potius malo quosquem gentium. Hecaut. v. 1, 55.


41. rapio | Audivi filium una affuisse in raptione. Adelph. iii. 3, 2.

42. rastrum | Isto rastros interessan tamen appone. Hecaut. i. 3, 36. Mibi illace vere ad rastros res reddit. Hecaut. v. 1, 53.


Vorboerum et Phrasium.
nulla lacrimis si extallicheris. Phorm. v. 7, 82.


restitutum At etiam restitutas, fugitiva? Eur. iv. 4, 1

restitutus Amico filium restitutionem. And. iii. 3, 38. Tu rem impeditam ac perditam restituas? And. iii. 5, 13.


restum Pone apprehendit pallio; respuisset. Phorm. v. 6, 23.

rete Non rete aceipti. tenuit neque mihi. Phorm. ii. 2, 18.

resto Ego me ut salmam. Phorm. ii. 3, 41.


retienus Id facilebat retinendi illius causa. Phorm. iv. 1, 6. Ah, retine me, obsese. Hesa. iii. 4, 23. Pudore et liberalitate liberius retine. Adelph. i. 1, 33. Ut neque mihi eius sit amendi nee retinendi copia. Phorm. i. 9, 24. Neque quo pacto a me amittere... neque ut retineam, necum ut retinere, s.ec. Phorm. ii. 2, 22.


retro Est mihi ultimis conclusae a sedibus quodam retrou. Hes. iv. 1, 29.
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retundo] Ut ejsus animum, qui nunc luxuria et lascivia diffuit, retundam. Heaut. v. 17, 73.
reviso] Reviso quid agant. And. ii. 4, 1. Reviso quidnam cum huc iterum gerat. Eun. v. 4, 1.
revirisco] Ile revirisces tam nunquam. Heuc. iii. 5, 15.
revolver] In candam vitam te revolverat demue video esse. Heuc. iv. 4, 69.

rumpo] Ut me ambulando rumperet. Heuc. iii. 4, 21.
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seiculator] Procui hine libet prius quid sit sciculatori. Eun. iii. 4, 10.


seicuba] Qui te ad seiculam et tranquillo auferat. Phorm. iv. 4, 8.


seicubam] Nihil seicubam mei definunt puerum hic ante ostium. And. iii. 2, 27.


seicubam] Collaudiavi seicubam facta et virtutes suas. Eun. v. 8, 60.


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simulatus] Non simulabatur nec revereri saltem? Phor. i. 1, 2.


Hicine Votum ego te modo
manum in sinum luere mere-
trici inserere? Heaut. iii. 3, 2.
Heicne non gestandum in
sinu est? Adelph. iv. 5, 73.
.signando] Negoti signando
doerunt nurus. Heec. ii. 1, 4.
Ita animum in-
ducerunt. sorres ornes esse
iniquas. Heec. ii. 3, 4.
soluta] Si frater aut so-
dultus esset, quae magis
moreret? Adelph. iv. 5, 74.
sodes] Die sodes. And. i. 15.
Sace sodes. Heaut. iii. 3, 19.
Sodes intro. Heec. ii. 2, 1.
Maendae sodes. Heec. v.
1, 4. Parco sodes. Phorm.
3, 10.
sod.] Lectulos in sode ilignis
pedibus faciendo dedit. Adel.
v. 2, 46.
solde] Vulgo quod diui solete.
And. ii. 5, 15. Sae soli emi-
cos. Eun. ii. 2, 48. Quo
cstid et fieri soletat callo.
Heaut. iii. 2, 37. Credum-
se, ut solde, jurabat. Adelph.
i. 1, 54. Quia ruri crebho esse
sae soles, Nausistata. Phorm.
v. 3, 1.
solera] Quae liberum scire
acquum est adolescetetem,
soldeo] Hunc scio me sa-
sore solde lode amariavum gavi-
auram. Gaud. v. 5, 8.
soldeus] Nonne tibi satis
esse hoc solidum visum est
gaudium? And. iv. 1, 23.
Credem solidum et scrii ple-
num. Eun. iii. 2, 36. Ut so-
olidum parcem huius mihi
beneficium. Eun. v. 2, 32.
solitudo] Per tuam fidem,
perque hujus soliditudinem,
to te obtaret. And. i. 5, 55.
Solitudo ante austum. Heec.
i. 2, 85. Prol.
sollicitudo] Nuptiarum sol-
licitatius. Adelph. i. 3, 26.
sollicitus] Sicelae me atque
illam opera tua nune miseris
sollicitari? And. iv. 2, 6.
Cur meae secetem orum
hujus sollicitus amentia?
And. v. 3, 16. Sollicitando et polici-
tando. And. v. 4, 9. Quid
se ero alium sollicitet? Eun.
i. 2, 62. Quae re te solidus
sede? Heaut. ii. 3, 10.
Quibus nunc sollicitus rebus?
Adelph. i. 1, 11. Quid sit id
quod sollicitus ad hunc mo-
dum. Heec. iv. 4, 54.
sollicitudo] Bidui est aut
tridui haece sollicitudo. And.
i. 6, 10. Quoniam hie
suis consilis mihi confect
sollicitudine. Adelph. i. 2, 26.
Sollicitudinem inam falsam
que te exercuet mitias.
Heaut. i. 2, 3. Quanta me
cura et sollicitudine afficit
natus. Phorm. ii. 4, 1. Alia
quum occupet at sollicititu-
dine. Phorm. iii. 2, 17. Istaec
mihi res sollicitudini est.
Phorm. iv. 2, 22.
sollicitus] Ex hoc misera
sollicita est. And. i. 5, 93.
Heum, tot mea solius solliciti
sint causa. Heaut. i. 1, 77.
Omnis sollicitus habit. He-
aut. iii. 1, 52.
solum] Id sibi negoti cre-
didum solum dari. And. Pro-
2.
solvo] Solvisti fidem. And.
v. 1, 19. Neque tu verbis
solves unquam, quod mihi re
male fevers. Adelph. ii. 1,
19. Ipsa ego met soli ar-
Ego vos curia solis ceteris.
Heec. ii. 1, 33. Versura solves.
Phorm. v. 2, 15.
solus] Vos semetae: nos
sol. And. i. 5, 50. Venit
meditatus aliud ex solo
loco. And. ii. 4, 3. Solus
est quem diligunt Di. And.
v. 6, 9. Solus sum: habeo
hic nemenem, nque amicum,
neque cognatum. Eun. i. 2,
67. Solus cum solu. And.
iii. 5, 31. Suntus domi
tants ego solus faciam? He-
aut. i. 1, 79. Tibi bene esse
soli, quam sibi sit male.
Adelph. i. 1, 9. Solus mea-
rum miseriarum est reme-
dium. Adelph. iii. 1, 7.
Solus unum hoc vitium se-
nectus afferit hominibus. Adel.
v. 3, 47. Omnia rem nar-
rabit seo, continuo sola soli.
Heaut. iii. 2, 15. Solum solus
conveni. Heec. iv. 1, 42.
Solus est homo amicus amicus.
Phorm. iii. 3, 29. Solue tri-
ginta minae. Phorm. iii.
3, 34. Non hoc publice se-
sus hinc deportarum in solus
terras? Phorm. v. 7, 86.
sommn] Num ille sомнm
ca quae vigilans voluit? And.
v. 6, 7. Me сомнm Eun. i.
2, 114. Сомнm omnis agere.
Adelph. iv. 7.
sомнm] De argento сомнm
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subito exitu remedium inveni: niam miser? Phorm. i. 4, 22.

sublatus] Quia paulum vo- bis occurreret pauciorum, sublata animi sunt. Hec. iii. 5, 57.


Sublinum medium arriperem. Adelph. iii. 2, 18.


Num quid patri subito? Phor. iii. 1, 10.

substituo] Etsi subsecvi id quoque. illos ibi esse. Heaut. iii. i. 62.


subsidium] Ego in subsidio hic ero succenturiosus. Phorm. i. 3, 51.

substerno] Ex ara hinc sum verba tibi, atque cas sum- sterne. And. iv. 3, 12.

subto] Metuo ut subest hospes. And. v. 4, 11.


substituis] Substituis visum est esse aliquantulum mihi. And. ii. 6, 16.


subveto] Ne nimium modo bonae tuae istae nos ratione... subveniant. Adelph. v. 3, 51.


suceesso] Si id sucescerat. And. ii. 3, 2. Est quod su- ccesseret tibi. And. ii. 6, 17.


succez] Ego in sub- sideris hic ero succenturiosus. Phorm. i. 4, 51.


sum] Passim.


sumnuito] Sumnuit me Parmeno ibi servus quod ego arripui. Eun. iii. 5, 22.


dium. Phorm. v. 4, 5.


superbo] Satis superbo illi- ditius me. Phorm. v. 7, 22.

superbiss] Quorum opera in bello, in oto, in negotio, suo

Ita mihi atque haue six superstes. Heaut, v, 4, 7.


supra] Adeo modestio, ut nihil super. And, i, 1, 93. Facete, lude, lude; nihil supra. Eun. i, 1, 37.


suppec] Ne cuiquam suorum sequiim suppes siet. Phorn. vi, 4, 47.

suspendo] Id mihi visum est dieere, abo cito et suspende te. And. i, 5, 29.
suspensae] Suspensae gradum pliatur ire perrei. Phorn. v, 6, 27.
susurrite] Jam susurriti audito cive Atticam esse hanc. And, iv, 1, 40.

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puit derpente tacitus esse ad filium. Heu. iv. 1, 3. Phorm. ii. 58.
tacet | Et tacet: et amore ardeo. Eun. i. 1, 27. 

tuoed | Quo pacto Rhodium talisperim in convivio. Eun. iii.

siquis | 1. Si non tanganu copia est, cto ne videnti quidem erit? Eun. iv. 2, 10. 

vidco | Amicam adduxi, quam non licet tangerpe. Heau. iv. 5, 15. 


tangi | Ubi me dixerio dare tanti. Adel. ii. i. 49. 
tanition | T antidem emt postulat sibi tradier. Adelph. ii. i. 46. 
tanitlerpsych | Ego te meum esse dicit talitisper velo, dum quod to digum est factes. Decevi tansiterpe me minus injuriiae, Creme, meo gnato facere, dum fam miser. Heau. i. i. 54, 95. Dum id rescritum ieri credit, talitisper cavet. Adelph. i. i. 45.
tandem motes | Tantumcd saitis, inquit, scita est. Tantumcd non addat. Phorm. 

i. 2, 59, 92. 
taucin | Passim. Chnissellus.
tauco | Vus tardiisulus est. Heau. iii. 2, 4. 
tecnem | Parthenonam tam sicco esse hanc tecnum quam me vivere. Heau. iv. 4, 31. 

tello | Falli te sinus tecnum per sernum. Heau. iii. i. 62. 
tection | Quo in teclum te recepiste. Heau. v. 2, 15.
tego | Triunpho, si licet me latero teclto absedere. Heau. iv. 2, 1. 
tecpe | Topor contumelias. Heau. i. 2, 11. 
tecpe | Adversa ejus per to tecpe tagitae apud omnes sient. Heau. iii. 3, 28, 2. tecula | In alianes tegulas venisse chanculum. Eun. iii. 5, 40. Angus per impluvium tegulas de tegula. Phorm. iv. 4, 26. 
tela | Lana ac tela victim quercians. And. i. 1, 48. 
tecnen | Texcentem telcos studioso ipsam offendiuis. Mulier teclere descriit continuo. Heau. ii. 3, 44, 64. 
temnera | Sene pol illa temulenta est mulier et tecneria. And. i. 4, 2. 
temner | Edico tibi ne temere faenas. And. i. 2, 34. 

tempestas | Usque adversa tempestate usi sumus. Heau. iii. 4, 9. 
templem | Qui templa caeli summa sonita concuit. Eun. iii. 5, 42. 
tente | Quasi non noris, temtatum advenis. D. Egone aut temo tente? Phorm. iii. 3, 41, 42. 
tempus | Visum est mihi ut ejus teclerias prius sententia. Phorm. iv. 3, 14. 

tempus | Dumi tempus ad eam rem tulit. And. i. 1, 27. Dumi tempus datur. And. i. 3, 9, 11. 

tecleris | Miser tecleris advenis. And. iv. 4, 44. Non sat commode divisa sunt temporibus tibi haec. And. iii. i. 18. 
tempore | Impo mihi advenis. And. v. 6, 10. Praeterit tem-
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tibi ad Menedemum est, et tua pompa eo traducenda est. Ancillas omnes Bacchisius tra-
ductos, quae ad vos propere. Heaut. iv. 4, 18, 22; iv. 3, 44. Traducet et matrem et familiam omnem ad nos. Tu illas ab e traducet. Adelph. v. 7, 12, 19.


transmores] Laboris alieno magnam partam gloriam ver-
bis saepe in se transmoveret. Eun. iii. 1, 10.


tremulus] Incursus, tremulus, labis decessiis, gemenes. Eun. iii. 3, 44.

sari rursum prorsum. Hec. iii. 1, 42.


triduum] Dixi est aut tri-
dui hae sollicitudo. And. ii. 6, 9. Tandum non ego illa carem, si sit opus, vel totum triduum? Eun. i. 1, 17. Tri-

triennium] Abhinc trien-
nium. And. i. 1, 42.

tristis] Tristis interim, non-
tis, parvus, truculentus, tenax. Adelph. v. 4, 12.

tristitiae] Omitte vero tris-
itium tuum. Adelph. ii. 4, 3.


truculentus] Ego ille agret-
sis, saeucus, tristis, parvus, trucu-
 lentus, tenax. Adelph. iv. 4, 12.


tu] Passim.


tuler] Colubra tener est totum caput. And. ii. 2, 37.

tua] Passim.

unduant. Heut. iii. 2, 1.


tumulo] Tumulo tando] Tundendo atque odio
denie facieae sensis. Hec. i. 2, 43.

turba] Numquidnam hae
turbae tristitia afferat. And. iv. 4, 6. Tum illae turbae fuerant. And. iv. 8, 25. Quis turbae est apud forum? And. iv. 4, 6. Te omni turbae evol-
ves. Jum tum inceperat turbas inter eos. Eun. iv. 4, 56, 59

Quae turbas didit! Eun. iv. 3, 11. Quantus turbae con-
Vae! Sine me recusam tempus ne quod dem mihi laboris. Heaut. i. 1, 38.

veho! Ne vel num esse me nunc ad narrandum credas. And. iv. 2, 23

ubi! Quis res est jam in vultu. And. v. 2, 4.

vece! Vece misero mihi. And. ii. 1, 2. Vae miseric. Adelph. iii. 2, 29, et alibi.

vagio! Audivisse vorem pueri visum est capitis. Hec. iv. 1, 2.


valibus! Salvum atque callidum. Hec. iii. 5, 7. venuit) Non putes canitatis! Phorm. iii. 2, 41.

venus! Sin falsum aut veniam aut fictum est, continuo palam est. Eun. i. 2, 24.


venis] Nihil relinquio in sedimentibus, nec vos, nec vestimentum. Heaut. i. 1, 29.

vel! Is quaestus nunc est multum abierrimus. Eun. ii. 2, 22.


ubivis] Ubi vis factus facilius passus sum, quam in hae re me deludierit. And. i. 2, 32. Ubi vis genturum. Hec. iii. 1, 4.

voca] Tanta vocatio innata cuiquam ut sit? And. i. 1, 2.

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ii, 2, 25. Uxor sine dote vere- 
viet. Adelph. iv, 7, 41. Ut: 
veni, itidem incertum amisti. 
Hec. ii, 2, 9. Inus; veni-
vum; vidimus. Phorn. i, 2, 
53. Postquam ad judices vene-
tum est. Phorn. ii, 1, 55. 
Mihi venenabo in mentem ejus 
ejnnomdi. Phorn. iv, 3, 47. 
Ubi ad uxorere ventrum est, 
tum fiunt sens. Phorn. v, 8, 
21.

venor] Canes ad venandum. 
And. i, 30. 

vender] Pugnos in ventrem 
ingere. Phorn. v, 7, 95.

ventulius] Cape hoc flagel-
atum et ventulum hujus se 
facito. Eun. iii, 5, 47.

Venus] Sine Cerere et Li-
bero friget Venus. Eun. iv, 
5, 6.

venus] Quis me est for-
turnator, venustatisque adeo 
plenior? Antiquanque adeo 
tuam venustatem obtine. 
Hec. v, 4, 8, 18.

venusae] Quam venusae! 
quod dedic primum adve-
nis. Eun. iii, 2, 4.

venusae] Vultu adeo mo-
desto, adeo venusto, ut nihil 
supra. And. i, 1, 93.

verba] Ex arn hinc sum 
verbares tibi. And. iv, 3, 11.

verbera] Verderilas caesum 
te in pistrinum, Dave, dedant 
usque ad necem. And. i, 2, 
26. Tibi erunt parata verba, 
huic homini verbera. Heaut. 
ii, 3, 115.

verbera, subst.] Ego, ver-
bero, alius mihi respondes ac 
rogo? Phorn. iv, 4, 3. Id 
quiem tibi jam fiat, nisi re-
sistis, verbero. Phorn. v, 6, 
10.

verberum, verbum] Domo me 
eripui, verberavit. Adelph. ii, 
1, 44. Egro vapulando, ille 
verberando, usque ab me 
deessi sumus. Adelph. ii, 2, 
5. Non pudisse verberare ho-
minem senem? Adelph. iv, 
2, 23.

verbam] Quid verbis opus 
est? And. i, 1, 72. Verum 
ilium verbam est, vulgo quod 
diei solet. And. ii, 5, 13. 
Nunquam cuquam nostrum 
verbam fecit. And. i, 2, 7. 
Verbam unum cave de mup-
tis. And. i, 5, 65. Verbam 
si mihi unum praeterquam 
quod te rogo fazis cave. And. 
v, 3, 14. Bona, quam si me 
and. And. i, 2, 33. Dari tibi verb 
censes false. And. ii, 2, 25. 
Nunquam hodie tecum com-
mutaturam patrem unum esse 
verbam. And. ii, 4, 8. Ver-
baum si addideris. And. v, 2, 
18. Tute adeo jam ejus verba 
andies. And. iii, 4, 47. Tris-
tis severitas inest in vuluta, 
atque in verbis fides. And. v, 
2, 16. Ut beneficium verbis 
inimum dudum nunc re com-
probes. And. v, 1, 5. Iustse 
verbam vere in te accedit. 
And. v, 3, 14. Munus nos-
trum ornato verbis. Eun. ii, 
1, 8. Quid multa verba? Eun. 
iii, 5, 29. Usque adeo 
ego illius ferro possum inept-
tias et magnifica verba, verba 
dum sint. Eun. iv, 6, 3. 
Tibi sunt parata verba, huic 
homini verbera. Heaut. ii, 3, 
115. Inversa verba. Heaut. 
ii, 3, 131. Quantum audio 
huasis verba. Heaut. iv, 3, 4. 
Pudet dicere hanc praecen-
tem verbum turpe. Heaut. v, 
4, 19. Neque tu verbis solves 
unquam, quod mihi re male 
feceris. Adelph. ii, 1, 10. Tu 
verba fundis hic, sapientia? 
Adelph. v, 1, 7. Verbum 
de vero expressum extulit. 
Adelph. Proil. 11. Furfascun 
unum aliquod verbum inter 
cas iram hanc concivisse. 
Hec. iii, 3, 53. Istoc verbo 
animus mihi reedit. Hec. iii, 
2, 12. Non herele verbis . . . dii 
potest tantum quem re ipsa 
avigare inimmunost est. 
Hec. iii, 4, 2. Hunc evoca 
verbis meus. Hec. iv, 4, 98. 
Quid ist 
ec verbi est? Phorn. ii, 2, 
29. Verbum verbo, par pari 
uiit respondes. Phorn. i, 4, 
34. Ubi tute verbum non re-
spondes. Phorn. ii, 1, 50. 
Satis jam verborum est. Phor-
num. iii, 2, 39. Verba istae sunt. 
Phorn. iii, 2, 52. Ego 
curabo ne quid verbum duit. Phorun. 
iv, 5, 1. Verba fiunt mortuo. 
Phorn. v, 8, 26.

evere] Iustce verbum vere in 
tem accedit. And. v, 3, 14. 
Utam istum verbum ex animo 
ac vere diceres. Eun. i, 2, 
95. Hoceque fit, ubi non vere 
vivitur. Heaut. i, 1, 102. Pro-
fecto hoc vere dicent. Adelph. 
i, 1, 3. Inquit si nunc memori-
rare hic velim, quam fidelis 
animo et benigno in illam et 
clementi fui, vere possum. 
Hec. iii, 5, 23.

verecundas] Jam tum erat 
semen, senectus et verecundas 
faci? Phorn. v, 8, 34.

verecor] Vereor quid sit. 
And. i, 4, 7. Hoc quid sit 
verecor. Eun. iv, 3, 2. Nihil 
magis vereor. Heaut. i, 2, 
24. Vereor ne indiligis minimum 
sies. Adelph. iv, 5, 50. Firmae 
hac vereor at sint mupiae. 
Hec. ii, 26. Nihil est quod 
verecor. Phorn. v, 1, 11, et 
passim alibi.

verisinilla] Mihi quidem 
hercle non fit, verisinilla. 
And. i, 3, 20. Videbitur magis 
verisinilla id caso. Heaut. iv, 5, 
54. Tot concurrentverisinilla. 
Adelph. iv, 4, 13. Non 
verisinilla dicet; nec verum 
abiter. Hecc. i, 2, 65.

verisimile] Ici nunc prac-
mium est, qui recta prava fa-
v, 2, 7.

veritas] Obsequium amicos 
veritas odium partit. And. i, 
1, 41.

verto] Itene vero obvtturbat? 
And. v, 4, 23. Redeo tur-
sum, male vero me habens. 
Eun. iv, 2, 6. Quam bene 
veros abs te prospectum est. 
Heaut. iv, 1, 25. An vero? 
Adelph. iii, 5, 31. Heia vero. 
Heaut. ii, 2, 8. Minus vero 
iram. Phorn. iii, 8, 88. Mihi 
ilacec vero ad nistros res redit. 
Heaut. i, 5, 58.

vexor] Nescis quantis in 
malis verseu miser. And. iv, 
1, 25.

versa] Versura solvers. 
Phorn. v, 2, 15.

versus] Chivus deorum 
versus est. Adelph. iv, 2, 
56.

verto] Bene vertendo. 
Proil. 7. Redigam, ut quo se 
vertat nesciet. Heaut. v, 1, 
73. Di bene vertaut. Phorn. 
iv, 7, 10. Quae res tibi vert 
maiile. Adelph. ii, 1, 57. Quo 
me vertas? Hec. iv, 1. Di 
versoni; bene quod agas. 
Hec. i, 2, 121. Quae quidem 
ille res vertat male. Phorn. 
iv, 3, 73.

verum] Verum aliter evo-
nire minus intelligit. And. 
Proil. 4. Siquidem bidum. 
Verum ne sint isti vigilnti 
dies. Eun. ii, 2, 103. Dicam: 
verum ut alius ex alio incid. 
Heaut. iii, 3, 37.

verumantem] Verumantem, 
potius quam te inimicium ha-
beam, faciam ut justeris. Eun. 
ii, 2, 94. Verumantem potius 
quam hites sector. Phorn. iii, 
3, 60.

versum] Sum versus? And. ii, 
5, 12. Vero vulut. And. v, 
20. Quae vero audivi. Vera 
dicto. Eun. i, 2, 23, 26. Pos-
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vigliable] Vigliabilitatem tuam mihi narras? Adelph. iii. 3, 44.


villitas] Haeclae erat ca quae nostrum fructus minuatot villitas? Phorm. v. 6, 24.


vindichius] Justum illam causam, facilem, vindicalem, optimam? Phorm. i. 4, 49.


victor] Ita patrem adolescens facta habe tolerare audio victerter. Phorm. v. 1, 4.

c]éntissimis] Ille ubi id rescivit factum, frater videntissimam. Eun. iv. 4, 32.


viri Animo virili pra- sentisque ut sit, para. Phorm. v. 7, 64.


uepsiam] Si abhis uesiam. Uesiam ociderit. Adelph. i. 1, 3, 12.


ues] Nec magis ex usm tne. Eun. v. 2, 14. Milii sic quae ues


id] Id arbitrario apprimo in vita esse utile. And. i. 1, 34. Quam illi uterque res nunc utiles sient. And. i. 5, 52. Cr. iv. 5, 16. Quibus id maximo utile est. And. v. 1, 16.


utilitas] In ea re utilitatem forsan uti. Quaedamque meam. Eun. ii. 3, 17.


valus] Valus adeo modesto, adeo venusto, ut nihil supra. And. i. 1, 39. Vere valus.


uxoria] Ablorrensi ab re uxor. And. v. 1, 10.

THE END.
ADDITIONS AND CORRECTIONS.

TEXT.

Page 47, line 39, for *invenias* read *invenies*
— 145, — 14, for *Mitte* read * OMITTE*
— 171, — 44, for *qua* read *quae*
— 195, — 28, for *exoptata* read *exoptatam*
— 206, — 40, for *drachmarum* read *drachumarum*
— 214, — 7, for *commodius* read *commodi*
— 219, — 24, for *tibi and harum* read *sibi* and *harunc*
— 339, — 33, for *dices tam* read *tam dices*
— 365, — 34, for *ita* read *ira*
— 391, — 5, for *dixisse* read *dixc*
— 479, — 68, *strike out* *ipsoa*

NOTES.

Page 5, note 19, for *There* read *These*
— 17, — 144, *strike out* — 114
— 23, — on *Metres, read 17. clausula 18—25* trochaic tetrameters catalectic. All the trochaic tetrameters in this scene are catalectic except vv. 10 and 12
— 28, — 15, for *Puiet* read *Perlet*
— 42, — on *Metres, read 5 iambic dimeter catalectic. 7—16 iambic tetramer.*
— 53, — on *Metres, the trochaic tetrameters in this scene are catalectic*
— 60, — 14, for *alliquid ... confirmare* read *confirmare hoc liquido, judices, possum*
— 64, — 8, *read* *In both cases there are*
— 129, — 12, This note is inaccurate. The line is quoted in the Introduction (p. xlvii), where the pronunciation of the words is properly explained
— 133, — 45, *after* *Phormio v. 8, 96, insert according to one reading*
— 144, — 6, line 10 from end, *for but* read *not*
— 254, — 48, *strike out the words 1 ... sense, and read τὰ Ἑξούμινον τοιῶν*
— 500, — 7 from top, *for penultimato* read *first.*
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